Henry L. Kellogg

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

The action of the Chicago School Board, while it has defenders in the *Tribune* and of course the *Times*, whose agricultural editor, Prof. Rodney Welch, was mover of the obnoxious Bible-rejecting resolution, meets a formidable opposition in other directions. Rev. J. W. Bain, of the United Presbyterian church, gave an able argument for the Bible on last Lord's Day, and Arthur Mitchell, pastor of the First Presbyterian church, repeated in Farwell Hall at the request of many citizens a sermon on the same subject. At the close of his address its powerful effect was manifested by the taking of a popular vote, on the motion of Prof. Welch himself, requesting the Board of Education to rescind their resolution.

It is reported the Catholic ladies in Washington with Mrs. Gen. Sherman at their head, are organizing a permanent Catholic Missionary Society with the expectation of making it a national organization. The Indians need sorely enough the ministration of some other class than the whiskey traders, who have hung so long upon them, and the labors of intelligent ladies undertaken in the name of God and humanity will be an untold blessing; but if in the name of Romanism, which subordinates all interests to its own, they can afford to wait for a more unselfish deliverer.

The State election in Ohio takes place this week, and is looked upon in political circles as of the first importance, if the amount of wire-pulling and stumping carried on in the past two months is any indication. Ex-Senator Schurz improved the opportunity to return to the Republican ranks. rency have attracted wide attention, especially his tilt with Wendell Phillips who advocates the paper money. Another peculiarity is the apparent antagonism of the Democracy in different States. In New York it is a "hard money" party; in Pennsylvania and Ohio inflationist; and it is more than rumored that efforts have been made to divide the party on either side of the money question. With what success the telegraph will soon inform us.

—The *Herald and Presbyter* in an earnest editorial against the growing growing evil of Sabbath desecration advises that the virtue of the laws be applied to check and suppress it. But it must be acknowledged with regret that the regard for the author of civil law and government, on whose authority alone the Sabbath laws were established, is becoming so dim in our courts and official circles that an effort to enforce the statute would have little prospect of success. When the community in general learns that Christians own their Redeemer to be not only Lord of the conscience, but the author of civil government and its head, it will come to regard the Sabbath with other and higher than secular motives.

—Hon. C. J. Hull, a citizen of Chicago, has been doing some practical Christian work among the freedmen that even a missionary society might emulate. The *Standard* has this account of his philanthropic labors:—At Jacksonville, Florida, he established and supported a school for Freedmen, which still bears the name of the "Hull High School." His next movement was upon Savannah. Here he found large numbers of Freedmen in a most wretched and poverty-stricken condition. He went to work in various ways to instil into their minds an ambition for improvement; he opened and sustained schools; he purchased large tracts of lands adjacent to the city, subdividing them into lots and small farms. These he sold to freedmen, and to whites as well, at low prices, and advanced money to assist in building houses—thus giving homes and making property-owners of the poor outcasts. Six hundred and forty-six buildings have been erected on these lands, with five school-houses and six churches, to all of which latter Mr. Hull has been a liberal contributor. He is also carrying forward a similar enterprise upon the same basis near Baltimore. About sixty houses have been erected there, the purchasers getting them on such easy terms that the poor-

The Testimony of Judge Wm. Strong.

The following extract of a letter from the honorable and pious Judge Strong, who had himself been a Mason, is worthy the perusal of every Christian.

He says: "I shall now enquire why it has always been the fact, so far as I have known, that in every duel that has been fought in this country, the challenger has been a Mason, to-wit: in the murder of Hamilton by Burr; the murder of Dix by Blake; the murder of Jones by Wm. H. Crawford; the murder of ——— by Poindexter; the murder of Dickinson by Jackson; and the challenge and attempt to murder John Randolph by Henry Clay. Now all the above mentioned murderers were, and I believe still are, tenacious votaries of Masonry. Is it, I ask, the monstrous, high-sounding, honorary titles which are lavished upon Masons of the various orders, which makes them principal actors in all duels? And is this the way Masonry teaches to maintain dignity? Or is it the effects of the profane and blasphemous oaths, the wicked perversion of Scripture in their lectures, or the hardened state of the mind to which the votaries of Masonry are brought in its school and influence? As to the great antiquity of the institution, and that the Patriarchs, Prophets and Apostles were Masons, as is pretended by the craft. I venture to affirm, that there never was a man, whether Mason or not, who has examined into its hypocritical pretensions, who ever did believe those vain and almost blasphemous assertions. But I would recommend the candid enquirer after truth to examine Ward's Review of Masonry, in which he most unquestionably proves, by their own standard authors, such as Town, Webb, Dalcho and several others, that the bauble Masonry has not existed in the world over 120 years. Its pretensions to antiquity are therein proved beyond controversy, to be ridiculous fables of folly. The ridiculous story of Enoch and his nine arches, and the miraculous discovery of the Pentateuch, and the manna of Solomon, and the Hirams, the death, burial and discovery, etc., are all alike the foolish fabrications of an idle brain; and the worse than vain parade made in pretense of honoring St. John the Baptist, and St. John the Divine, claiming them to have been patrons of the order, is solemn mockery, as I have said. And more, it is an occasion for revelling, feasting and inebriety, a snare set by the fowler to entice vain young men, who can be duped by their trappings, gewgaws and finery, to amusements of rational society, in order to participate once a month in the scenes and midnight orgies of the lodge-room.

But Masons cry out, Washington was a Mason. True; and equally true is it, that he became an Anti-mason before his death. Witness his farewell address, warning the people to beware of all secret associations under whatever plausible pretext they might be found. And it will be recollected that a correspondence has recently been published, which amounts to the following; In the year 1798, the Rev. Mr. Snyder, residing at Fredricktown, Maryland, sent a pamphlet entitled, "Proofs of a Conspiracy," written by Professor Robinson of Scotland, in which the writer undertook to show that the bloodshed, murders and assassinations of every age, sex and condition, in the French Revolution, must be attributed to secret associations, or the power and influence of Speculative Freemasonry. Mr. Snyder being about to publish some strictures on the society of Masons, sent to Gen. Washington "Robinson's Proofs of Conspiracy," together with his own letter stating his intention of so doing, but at the same time declaring that if Gen. Washington disapproved of his design, he would relinquish the idea of publishing. Washington, in answer, told him to go on and write, that he (Washington,) had not been in a lodge more than once or twice the last thirty years. A variety of other evidence is in existence, and much of it has been given to the public, enough to convince the candid that Washington, at the close of his life, was a decided Anti-mason.

The institution boasts of its charities —its professions in this respect are also hypocritical. I conscientiously affirm, that during the whole term of my acquaintance with the lodges, I do not recollect that the amount of *one single dollar* was ever appropriated for any charitable purpose whatever. I d most solemnly declare, that I believe the institution to be corrupt and pernicious to morals and dangerous to civil and religious liberty; that the oaths are anti-Christian, and exceedingly profane and blasphemous; the Scriptures are garbled, wrested and perverted in its lectures; that it is one of the greatest pillars and supporters of anti Christ's kingdom in the world; and that it cost the lives of millions of every age, sex, and condition in the French Revolution; that it has been a powerful political machine in elections, that it has also been proved to a demonstration to have been in the State of New York a power behind the law, stronger than the

ries, sheriffs, witnesses, and baffling the whole power of government, in shielding the guilty from merited punishment; that it has corrupted the churches, and more especially their pastors and ministers. Believing the institution to be pernicious and dangerous to the morals and to civil and religious liberty, and believing it to be a duty of every person, who has at any time been led into connection with the institution and a participation of its unholy ceremonies, to confess and forsake, and warn the rising generation.

I was induced by the influence of friends to join the lodge, through the vain insinuation that Washington and all the great and good men in all ages of the world were Masons. I offered myself accordingly as a candidate for initiation at Hanover, N. H., the last of the year 1798, or the beginning of 1799. In this I ventured to leap in the dark, not knowing that I must be stripped of my wearing apparel, with a rope placed around my neck, with a sharp pointed instrument of death at my left breast, and in this situation, compelled to repeat after the Master administering the oaths, the same that Morgan has disclosed. I was hurried the same night through the first three degrees to that of Master Mason.

Under all circumstances connected with my being made a Mason, I feel clear in affirming that the oaths are neither legally, morally, nor religiously binding upon me. At Hanover I attended the lodge but a few times afterwards, and once a celebration or anniversary of St. John the Baptist. This celebration I have considered a solemn mockery. Soon after my removal to Woodstock, a lodge was instituted, of which I unavoidably became a member, and was successively elected Secretary and Treasurer of said lodge. Here I reluctantly performed the duties devolving upon me. I found by actual and sad observvation in the lodge-room, that it was a school of intemperance and infidelity. I found in every lodge I attended, that stores of almost every kind of liquor were kept, with cheese, crackers or biscuits for refreshment, and that the frequent calling "off from labor to refreshment" had a dangerous tendency upon young men. I have thought it produced habits of intemperance, which were never afterwards overcome, but which were persued even to the destruction of many a Masonic votary.

I will here relate one incident which is still fresh in my memory, though it took place nearly twenty-five years ago. A candidate for initiation was offered by his friend, and while the members were preparing for balloting for his admission, a member rose and objected to the candidate on the ground that he was deistical, or, as he stated, he understood that the candidate had publicly avowed his disbelief in the Scriptures being the inspiration and revelation of God to man; which, he said, he thought was a sufficient reason for excluding the candidate from being sworn upon the Bible, the authenticity and truth of which he had no faith or belief in. Another member of the lodge who had been a Baptist minister, but who had been dismissed from his people, and at that time occasionally preached the doctrines of Universalism, rose in his place and contended against the objection raised. He said he thought his disbelief and want of faith in the authenticity of the Scriptures, was no objection to a member. He said the Bible had passed through thirty or more different translations and that from the circumstances attending its translation, he could not conceive that much credit ought to be attached to it. From this circumstance I thought myself sufficiently excused from further participation in lodge work, and when I heard infidelity boldly advocated in the lodge-room without censure from the lodge, I thought it high time for me to leave it. My moral sensibilities were not so benumbed that I could look quietly on and see the solemn mockery of swearing a man on the Bible, which he did not believe in, and I left the lodge that night forever. The candidate was afterwards, as I understood, admitted a member of the lodge.

In the summer of 1807 a company of counterfeiters, consisting of six or seven, were apprehended and taken on Plymouth mountains and brought by me (while Sheriff), from Plymouth to Woodstock jail, together with their plates and more than thirty thousand dollars of their bills struck off. These counterfeiters were tried by the Supreme Court and sentenced to be whipped, which sentence was carried into effect by me, although their chief engraver and a majority of their company were very zealous Masons. I also found, by conversing with them, that they were atheists and deists. I mention this incident, not that I believe all Masons are atheists and deists, but because I do believe that the schooling of the lodge-room, the profane and blasphemous oaths to which the members are accustomed, and garbling and perversion of the Scriptures in their lectures have a tendency to harden vain young men, to condemn the Christian religion, to blunt their moral sense, and to prepare them to become accomplices in crime. While I was attendant at the lodge-room, I was acquainted with but two or three members who were, or had been, professing ministers of the Gospel, and two of these had been dismissed from their people, and had become dissipated, if not drunken.

And with these views of the subject of Freemasonry, I close my remarks, recommending the perusal of the Rev. Henry Jones' Letters, addressed to the professed followers of Christ, now in connection with the institution of Freemasonry. And feeling myself upon the verge of time and knowing my departure is nigh at hand, I have found it to be an indispensable duty, a duty which I owe to God, to my country and to posterity, to bear my feeble testimony against an institution fraught with so much complicated iniquity; and I most humbly implore those of my former brethren, who may be offended at this public communication of my views, to bear and forbear with me a few days longer, and the grave will soon close upon me, and my name and character will soon be forgotten."

WM STRONG.

(The above was published in a pamphlet in N. H. in 1828, two years after Wm. Morgan's disclosures.)

The Beginning of the Albany Evening Journal.

MR. EDITOR:—Apropos to the recent letter of Thurlow Weed to the N. Y. *Herald*, which you printed and commented upon, in your issue of August 26th, may be the following facts, which I learned by a brief visit of one day in Albany about that time. I have scrupled about putting them into print, but conclude there can be *no harm, and good may come* from the publication of them.

While visiting some friends in that city, I stepped into the *Journal* office at No. 61 State street, and asked the clerk in attendance, if I might look over the old files of the paper, now about forty-five years old. With consent I took down from its place the first volume and looked it over a little while, when I found *unmistakable evidence* of its original character, as an *Anti-masonic journal*. So I asked for paper, and copied in pencil the following prospectus, and recommendations of thirty members of the Legislature that year, 1830, reading as follows:—

ALBANY EVENING JOURNAL OF MARCH 22, 1830. VOLUME I. NO. 1.

"A daily paper opposed to Freemasonry, will issue from the press of B. D. Packard & Co. on Monday the 22d of March, inst. 1830. The *Journal* will labor diligently and faithfully, to vindicate Republican principles, and to defend constitutional liberty. The object of its establishment is to aid on the great work of civil and political reformation, which the people have taken in hand. Its publishers, and their immediate patrons are impelled to this enterprise, by considerations which deeply effect the common interests and the common welfare of the community.

The *Journal* will aim to be generally interesting and useful, by containing, in addition, to the ordinary news, appropriate literary and scientific selections. It will be published daily, at $8 00 per annum, and semi-weekly, for the country, at $4 00 per annum, payable half-yearly."

Then comes in the following commendation:

"The undersigned members of the Legislature, deeming it of great importance that a daily and semi-weekly paper, devoted to the cause of Anti-masonry should be established at the seat of government, and entertaining perfect confidence in the discretion, zeal, and ability of the publishers and editor of the Albany *Evening Journal*, earnestly recommend that paper to the prompt and efficient support of all the friends of equal rights, and civil liberty:

Francis Granger,	Seth Eddy,
Timothy Fitch,	Wm. H. Maynard,
Abner Hazelton,	G. W. Boughton,
P. C. Fuller,	Albert H. Tracy,
Titus Goodman, Jr.,	H. F. Mather,
Ezra Sheldon, Jr.,	Squire White,
James Randall,	John Dickson,
Calvin P. Bailey,	John H. Tyler,
Stephen Griswold,	Edmund Hull,
M. Fillmore,	Daniel Ashley,
Robert C. Nicholas,	D. Russell,
S. De Veaux,	R. Wilcox,
Septimus Evans,	Josiah Dunlap,
David Sill,	Samuel Blain,
Luther Chapin,	Stephen Crosby."

Quite an array of public men, to encourage and sustain young Thurlow Weed in his arduous undertaking against the dark institution of those days. Of these names Francis Granger and Millard Fillmore became prominent in the political world; the latter attaining the Presidential chair in 1849, by the death of President Taylor. Wm. H. Seward had not yet reached a seat in the hall of Legislation as he did afterwards, as a Senator, to represent an "infected," or Anti-masonic district.

In the same paper is found a list of seventy Anti-masonic papers in the whole country, whose names I had not time to copy. But I counted their number by States, giving twenty nine to New York, eighteen to Pennsylvania, six to Massachusetts, four to Vermont, one to Rhode Island, two to New Jersey, eight to Ohio, one to Michigan, and one to Alabama. Among them was the "*Anti-masonic Champion*," published at Greenwich, Washington Co., N, Y. which I used to read in my boyhood days, and which fed with the Albany *Journal* in my father's household, to educate myself and five brothers into a permanent hostility to the secret institution.

How many such papers, out-spoken and decided could now be found in our land? Does not Albany need again, to give a note of warning to the young men to beware of the danger of secretism in this age of our world? Please tell us if there are *any real faithful* papers to testify against the system of iniquity in the whole State of New York, or in New England, and what are their *names* and *location*.

I might add something more from the same paper but fear your readers will be wearied. I have in my possession a copy of Gidding's Anti-masonic Almanac for A. D. 1832, also for 1833, in a pretty good state of preservation. In each of these are some account of the Lockport trials before the Hon. Judge Marcy, and Judge Nelson, in June, 1830, and Feb. 1831, for the trial of the abductors of Wm. Morgan. These might be worthy of re-printing for the information of many of the present generation. Some curious testimony was elicited on these trials, showing the cunning of the craft in evading the truth, and covering up iniquity and crime. Where are the young men to step forth in these days as Thurlow Weed did in 1830, and vindicate the cause of truth and justice against the machinations of secretism in the Empire State? Have we now, Mr. Editor, a really free press to discuss all matters that affect the common interests and the common welfare of the community?" Yours; HISTORICUS.

Cheshire, Mass., Sept. 1875.

George Washington and Masonry.

Is the testimony of the great Washington, the father of his country, to be taken for or against Freemasonry? Is it favorable to the self-styled ancient and honorable order, or is it against it? This is a question of considerable moment at the present juncture in American history. The craft has long boasted of the patronage of that great, good citizen, warrior, and statesman of our republic. They have often paraded his name before the public as a witness in favor of the order. The centennial year of our republic is at hand, and almost all associations, desiring honorable publicity

are preparing for an exhibition of the evidences of their excellency. Doubtless the craft will be on hand to trot out the best stock they can lay hands on, either in person or by name. In this nick of time it is important that the public should well consider whether they have a right to use the name of our great chieftain or not. Would he speak for them or not? Is there any clue to his sentiments regarding the institution at the time of his departure from this mundane shore? If he had never joined the order nor given expression to his views in relation to it, then, as a matter of course, he could not be claimed as a witness on either side of the case. But he joined the order while he was yet too young to be accepted according to Masonic law. The abstract of his uniting with the order certainly throws the weight of his opinion at that time in its favor. This must be admitted on all hands. Then, too, it is a fact that he took the second degree, and also the third. This proves beyond all dispute that he had not seen anything in the first or second degree that was hideous enough to drive him from the order. We are left to conjecture as to the motive which incited him to go on to the third degree. I have known persons who were so shocked with the first oath that they never returned to take a second. I know a worthy president of a respectable college in Ohio who was not so affected till he had taken the second oath. I know a number of persons who were dissatisfied with each of the oaths they took as fast as they took them, from the "Entered Apprentice to the "Royal Arch," but were induced by persuasions and assurances that the good things were yet to come to go on, contrary to the convictions which arose from the things which they saw and heard. The noble Dr. Nathaniel Colver went on till he had taken a large portion of the oath of the Royal Arch; but when he came to the "right or wrong, murder and treason not excepted," he declined proceeding, whereupon he was gravely informed that he would never leave the room alive unless he took the oath. But, being a stalwart man of courage, he quickly left the room, half naked as he was, and never returned.

But what the motives, wishes, hopes, fears, expectations, or designs of the immortal Washington were in going forward to the degree of Master Mason we know not; but we know that he took the third, or Master's degree. This fact throws his testimony on the side of Masonry at that time. Not only so, but he attended his lodge twice afterward. This throws his testimony on the side of Masonry up to the time, at least, of his second or last entrance into the lodge.

But now the inquiry forces itself upon our minds, Did he never attend lodge but twice after he reached the Master's degree? Another exceedingly important question in the case is, At how late a period in his life was his last attendance in the lodge?

Now, the facts are these: George Washington was born February 22d, 1732; was initiated in lodge No. 4, Fredericksburgh, Virginia, September 1st, 1752; was passed to the degree of Fellow Craft, March 3d, 1753; was raised to the degree of Master Mason August 4th, 1753; attended lodge September 1st, 1753, attended lodge for the second and last time January 10th, 1755; died December 14th, 1799. Thus it appears that the great Washington did up all his benevolent and instructive work in the lodge of that "benevolent (?) society" in the space of two years, four months and nine days; and that during the remainder of his life, including a period of forty-four years, eleven months, and four days, he carefully kept his feet outside of the lodge.

Now, how stands the testimony of Washington regarding Freemasonry? Two years inside of the lodge and forty-five outside; two years of his earlier and softer manhood in acceptance and approval against forty-five of his soldier, riper, stronger, wiser manhood, including his dying hour, in rejection and disapproval.

Suppose an individual should join a church at the age of twenty, attend the meetings of the society for two years, and then darken the door of the sanctuary no more during his life-time, including a period of forty-five years. What would be thonght of his Christianity and his affection for the church? Could it be said he bore decided testimony of Christ and died in the triumphs of the Christian faith? Can it be said that Washington bore testimony for Masonry and died in the faith of the order? Three times he attended, not as a spectator, not as a member, but as a piece of raw material to be run through the complicated machinery of the lodge. The fourth time he attended as a member and an observer of the workings of the machine. Perhaps there was no grist to be ground this time. Or if there was, the Judge of all only knows with what impressions Washington left the lodge room this time. Once more he goes as a member and an observer. No hoodwink or cable-tow on his eyes or neck this time, as on the first three occasions of his attendance. This time he was cooked done. He had all the "light from the east" he wished for. He had all the avails of Masonic benevolence he desired. With all his magnanimity he had no disposition longer to engage in building the great "Solomon's Temple." He saw; he considered; he was disgusted; he abandoned forever. He saw that the pretended benevolence of the order was unmixed selfishness; he saw that its pretended antiquity was a lie, for it was only thirty-three years old when he joined. Albert G. Mackey declares that "the essence and identity of Freemasonry is the legend of the temple-builders;" and Washington saw from the very construction of the said legend that it involved absolute impossibilities, and therefore must be a falsehood. He could not assist in building a system which rests wholly on falsehood. He knew from the terms of the oaths he had taken that he would endanger his life if he should expose the wicked system. Therefore he silently abandoned it. In his farewell address, as an affectionate father, he solemnly cautioned the republic against the wiles of secret combinations.—*J. K. Alwood in the Telescope.*

[NOTE.—Although Bro. Alwood is generally correct in his facts and judgments, the last sentence must, we think, have been written from erroneous data. Jared Spark's collection of Washington's letters and public documents is generally regarded as accurate. The Farewell Address there quoted has no reference in terms, to "secret" associations. Nor have we found any copy of that celebrated document which has such reference. The excellent article of Judge Strong contains the same mistake. If any reader of this notice has or knows of any copy of the Farewell Address, containing the words "secret associations or combinations," they will confer a favor by informing the ED. CYNOSURE.]

Expediency First.

If it be true that the political party which sides most nearly with God and justice is the strongest, the so-called Democratic party must be exceedingly weak.

1. In the dreary days of slavery the party was the main stay and most zealous supporter of the infernal system, and after slavery was overthrown it has systematically opposed every measure of justice to the colored population.

2. In the ttruggle of Popery for power, privileges, and public money, the Democratic party has been its ally, and obtained in return, with slight exceptions, its solid vote.

3. In the struggle of society with the liquor traffic, the Democratic party supports the latter and is supported by it.

4. And now, in the attempt to degrade this nation by an irredeemable currency and by the robbery of its creditors, the Democratic party appears to be once more stepping to the front with and for the unjust side.

In all these cases it has acted and is acting in direct violation of its own principles of equal and uniform justice; principles which it is continually reaffirming, thus practicing a hypocricy which is a very great aggravation of its guilt. It knows the right but does the wrong. It looks one way and rows another.

The Lord says: "Blessed are they that hunger and thirst after righteousness" (justice); but what of those who hunger and thirst after unrighteousness—who drink up injustice as the ox drinks water, and who are ever ready to sacrifice principle for votes?

We by no means include all Democrats in this condemnation. There are many honest, patriotic and just men in that party; but the party as such has supported the great wrongs we have mentioned, and every one who supports it must share the blame.

Nor do we mean that the Democratic party has no good principles. Its principles are nearly all good, and some of them it has not yet belied; but judging from its conduct in the past, and especially the extraordinary "wheel about" which it is now performing on the currency question, it is ready at any time to sacrifice any of its principles, even the most boasted and cherished, for place and power.

Neither do we mean that the Republican party is blameless in the great questions wherein the Democratic party took the wrong side. The Whig party, of which the Republican is the successor, tried to be as submissive and subservient to the slave power as its opponent, but it had too much principle and piety in its ranks to be trusted by that monstrous system of injustice.

The Republican party has, in like manner, tried to placate Rome and rum, but for the same reason—namely, that it has too many honest Christian men in its ranks—it is distrusted by both. It comes out now pretty squarely for an honest currency, but there is nothing in its pledges so definite as to hinder it from prolonging the reign of King Rag as long as it sees fit.

The Republican party, with the exception of its history during the war, delights to get on the fence and try to please both sides, and consequently it is essentially divided, whilst the party which allies itself with slavery, Popery, liquor dealers, and irredeemable money has a strong united phalanx to support it through thick and thin.

In this chaotic state, where each party has rendered itself unworthy of the unqualified support of Christian men, what is to be done? The best solution of the difficulty would be for the honest men to come out of both parties and try to elect good men on a good platform. The next best would be to vote irrespective of party, for good, reliable men wherever such are put forward by either party, and ignore all others.

It is indeed possible, though scarcely probable, that some one of the existing parties shall come up to the standard in measures and candidates that will attract the support of all good men.—*N. Y. Witness.*

The Bible in the Public School.

Resolved, That it is the opinionof the Pennsylvania State Teachers' Association that there should be religious instruction in the schools, and that the Bible should be made the basis of such instruction.

Such was the utterance of the Lancaster Association in 1870. This was a noble testimony—concise, expressive and true.

The Pennsylvania State Teachers' Association met in Wilkesbarre, in August, 1875. This Association rescinded the resolution of 1870, and gives us in its stead the following:

Resolved, That moral instruction should be considered an integral part of the school course from the primary school upward, and that education should be considered a failure when it does not incite to the higher life intellectually and morally, and when it does not lead to good conduct in all the relations of life, and culminate in the establishment of good character.

"How are the mighty fallen, and the weapons of war perished!" This wordy, prolix, ambiguous resolution informs us that the Wilkesbarre Assem-

bly was in favor of "moral instruction," of inciting our children "to the higher life," "of good character" and "good conduct in every relation;" and yet they are going to accomplish *all* without the Bible. True, they do not affirm this in so many words.

Yet true it is that our 755 000 school children are to be educated in the *highest sense* without the Bible and consequently without the God of the Bible, in so far as our State Association is concerned. Said Pres. Woodruff in his inaugural—

"We have traditional notions that connect education with religion, and it is difficult for some to see that education, as provided for in our public school system, is secular in its character, and is sustained for secular ends; and that its spirit is violated when it is made the vehicle for religious instruction. The public school is one of the instrumentalities for human elevation. We may assign to it a specific work, and leave religious instruction for the family, the church and the Sabbath-school."

Plainly, then, God has no margin here. Our common schools can get along without him. This, however, is no new doctrine. We find just such an inaugural in the first verse of the 14th Psalm, though not endorsed by the committee appointed to report.

But this gross, sneaking secularism is endorsed by the Wilkesbarre Association, as seen by the report of their Committee, which was pronounced orthodox: "The Committee, to whom was referred the President's inaugural, beg leave to report our most cordial and hearty approval of the sentiments therein expressed."

What an anomaly! What light that Association has given the world! Avaunt all ye old fogies, who believe that God's blessing is essential to the common school, the Wilkesbarre Association is going to do all without the Bible and without God—all that you can do through your devotion to God and acknowledgement of his Word!

As long as we teach morality,—teach that children should obey their teachers, that they should not lie, nor steal, nor kill, nor profane God's name, we are deriving our authority from the Bible, teaching the Decalogue, whether we are honest enough to plainly say so, or sufficiently cowardly to use the gift and yet deny the Giver. And what instruction, derived from school text books, do we propose to give that will not lead us back to God and the Bible, as the great *ultimatum?*

On what is all correct science predicated? Who but a numskull would make such a stupid blunder as to attempt to teach geography or history without a constant ultimate reference to the authority and power and wisdom that is not even *hinted at* in the Wilkesbarre State Teachers' Association? We are pained to record the fact that this august Association is a rotrograde movement—a movement in the interests of the enemy of all good; and that too on one of the vital questions of the day. It is another voice of warning. May it be heeded by every lover of our common country! $7,000,000 is too large a sum to be spent annually; 1,400 teachers are too many laborers employed to secularize our common schools, assist infidelity, and embolden Roman Catholicism.— J. H. TIMMONS *in the Chris. Instructor.*

Three Score Years of Married Life.

AN INTERESTING OCCASION IN THE HISTORY OF ISAAC PRESTON, ESQ.

At Lockport, Ill, on Monday, Oct. 4th, 1875, there gathered at the residence of Isaac Preston, Esq., an assemblage on such an occasion as probably does not occur once in the history of ten thousand families. The object of the meeting being the celebration of the 60th anniversary of the marriage of Mr. and Mrs. Isaac Preston.

There were present the three remaining children of the aged couple, viz.: Mr. J. W. Preston, Ex-President of the Board of Trade of Chicago; Mrs. Dr. C. M. Daniels of Elgin, and Mrs. Icabod Codding of Normal, Ill.; several grandchildren and three great-grandchildren; besides a large number of nephews, neices, cousins and very old friends. By two o'clock P. M. a large number of relations and old friends had arrived from different parts of the country, and it being thought best to have some formal organization, Ex-Mayor Gillett of Aurora, was called to the chair, and Geo. H. Daniels of Chicago, appointed secretary.

Dinner being announced Mr. and Mrs. Preston led the way to the Union Hotel, where the company, to the number of about fifty, sat down to a sumptuous dinner prepared by Mr. Stiles for the occasion in a manner in keeping with the excellent reputation of his hotel, and to which the guests did ample justice. Toasts were offered and speeches made appropriate to the occasion. A number of very interesting letters were read from relations and friends at a distance who were unable to attend; and many valuable presents were received from friends both present and absent. Among these were letters from Frank Miller of Warsaw, N. Y., a former business partner of Mr. Preston's; Gen'l Jno. F. Farnsworth of St. Charles; Mrs. W. W. Gunn of Chicago, who is the mother of Mrs. Albert Keep, and who, when a young lady, was a teacher of Mr. Preston's children; Rev. J. B. Preston of Manlius, N. Y.; Col. Sam'l Stone of Chicago; A. B. Safford of Cairo; Mrs. Mary H. Smith of St. Lawrence, N. Y.; Mrs. Julia Crane of Newton, Mass.; Simeon and Jane Whiteley of Racine, Wisconsin, and many others.

The first toast, "The Bride and Groom," was responded to by B. L. T. Bourland of Peoria, a son-in-law of Mr. Preston's. Mr. Eben Beach of Chicago, who was at the table, was the only one present who witnessed the original marriage ceremony in 1815. Mr. Beach was called upon to give some account of it, when he said as he was only five years old at the time he had but an indistinct recollection of that happy event. The second toast, "Our Old Friends: may they all live to enjoy their sixtieth anniversary." Responded to by Rev. Edward Ebbs of Plainfield, Ill., a former pastor of the church in Aurora of which Mr. and Mrs. Preston were members. The third toast was "The children, grandchildren, and great-grandchildren," responded to Geo. H. Daniels of Chicago, the oldest grandchild and father of the oldest great-grandchild. Remarks were also made by Mrs. I. Codding, Mr. Preston's youngest daughter, and Mr Deming Preston, a nephew, who said he was proud of being a Preston, and if he lived to celebrate his sixtieth wedding anniversary he would be glad to see all the company present. Mr. Gillett, the chairman, made some very pleasant remarks upon his long acquaintance with the aged couple who were celebrating so extraordinary an event. Mr. J. W. Preston, the only surviving son, thanked the old friends of his father and mother for their consideration in leaving their business and coming long distances as many of them had done to do them honor this day, and he would here extend an invitation to the seventieth anniversary.

Mr. Isaac Preston was then called for. He arose evidently under strong emotion, but after a short pause he said:

Mr. Chairman: You will pardon my weakness, you know it is once a man and twice a child. But I only got up to thank my old and honored friends for their kindness and consideration in coming out at this time and on this occasion, making this renewed demonstration of their unalterable friendship for myself and better half who sits here by me, and I will say farther that it is a source of great satisfaction to me to see here at these tables all our own living children and so many of our grand-children and great-grand-children to join in this *unusual* celebration. Then I see before and around me a noble band of those tried, true and steadfast friends, men and women who for near the last half century have labored, toiled and suffered and *triumphed* with me in our united efforts for the promotion of some of the highest interests in connection with our common humanity, and that too when it was worth near the price of a man's life to be known and recognized as a friend and advocate of human freedom. And here again I see some of our present neighbors their hair whitened with the frosts of seventy to eighty winters like "aged hemlocks" standing with us just at the brink of the "river" ready, perhaps, to take the next ferry over. And now, Mr. Chairman and friends, under these circumstances in view of all that has been said by our honored friends that have previously spoken, you will pardon my weakness and I will only repeat the expression of our sincere and heartfelt thanks for this new and unmistakable proof of your friendship and confidence.

In the evening a reception was held at the residence of Mr. Preston, which was largely attended by the friends and neighbors of the family in Lockport and vicinity; Mr. and Mrs. Preston meeting them at the door with a cordial greeting. Some time was spent in social intercourse and after partaking of some light refreshments a very interesting address was delivered by Rev. G. B. Hubbard, former pastor of Mr. and Mrs. Preston for some half a dozen years at Aurora; which was followed by short congratulatory speeches by Mr. Gillett, Rev. Mr. Abernethy, Mr. Oliver Dewey, Deacon Sylvanus Town, and Dr. Wm. Hanley. During the evening the company was serenaded by the Lockport Band, which discoursed some excellent music, and were invited in by J. W. Preston, and partook of the refreshments, after which the party joined in singing "Auld Lang Syne," with great effect, also "Nearer my God to Thee" and other familiar selections.

The exercises closed by a few remarks and a short prayer by Rev. Mr. Storm of Lockport.

BIOGRAPHICAL SKETCH.

Mr. and Mrs. Preston were both born in 1792; he, in Fairfield, New Jersey, and she, in Granville, N. Y. They were married in Granville October, 4th, 1815, and first settled in Warren county, New York. They removed to Genesee county in 1817 and emigrated to Illinois in 1836. Mrs. Preston made a public profession of religion in her youth; and Mr. Preston some years later. In politics Mr. Preston was originally a Whig, but became an unequivocal Republican twenty-five years before the party was organized. He has for the last forty-nine years been a decided and fearless opponent of all secret oath-bound organizations, believing them to be in their spirit and influence opposed to our republican institutions, and especially so to the administration of our civil jurisprudence, and hostile to the principles of the Christian religion.

Mr. and Mrs. Preston are each in full possession of their mental faculties, and take a lively interest in the events of the day, reading carefully one or more of the Chicago dailies as well as their religious weeklies and magazines regularly, and discussing the social and political subjects of our time with the earnestness of persons in the prime of life. Their physical health is excellent and it is wonderful to see the activity with which they move about among their friends, and with what ease they undertake a journey which persons many years younger would consider a great task.

REV. G. B. HUBBARD'S ADDRESS.

MY DEAR FRIENDS:—Permit me to add my congratulations to those you have already received on this highly interesting occasion. As has been remarked already by yourself and others, it is a very rare thing for a husband and wife to witness the sixtieth anniversary of their marriage. For that reason, if there were no other, it would be eminently fitting that this anniversary should be singled out and made memorable to our thought and in your history by festive observance and thankful recognition of the good hand of God which has been signally manifested in preserving you to each other so long, and in such vigor of life and health.

Sixty years of wedded life, made blessed by uninterrupted affection, and at the end no less happy and no less loving than at the beginning, that is something to thank God for. It is something too, to point to as a demonstration both of the wisdom and goodness of God in ordaining that "a man should leave father and mother and should cleave unto his wife, and that they twain should be one flesh," and that "what God hath joined together, man ought not to put asunder." In these latter days when social theories are afloat which assail, or if they do not assail, make somewhat light of the

sanctities and obligations of the marriage relation, it is refreshing to look upon such an instance as this, and observe how the ordinance of God is vindicated in the genuine happiness which has been prolonged without abatement through three-score years of wedded life. It has not been, indeed, always the passional emotion of the earlier union. The glamour of youthful romance has vanished. But the union and the love from which it sprang have been none the less endearing; if anything purer, more unselfish, and more necessary to each. The union has been productive of other ties which have enlarged the sphere of affection and caused fuller development of the emotional nature in its higher and more sacred aspects and relations. And now as this large circle of kindred, with children and children's children to the third and fourth generation gather about you, and you and they can look upon each other with entire affection, and a mutual respect that is conscious of no suspicion of any faltering from a true loyalty to the claims of duty and the demands of right, I cannot but feel that no better and sufficient answer to all questionings and theories of what have been termed advanced social views, is embodied and emphasized to our minds by the scene before us.

I have congratulated you on your prolonged union. I congratulate you also on the measure of health and vigor with which you have reached this anniversary. You, sir, were led incidentally to remark to me, yesterday, that you ascribed your prolonged lives and comfortable health, and faculties unimpaired, to your temperate and regular habits. You but expressed what was in my own mind, and what all who have known you will most heartily endorse as the truth, the whole truth and nothing but the truth. So righteousness and temperance are seen in your case, to go hand in hand with true affection, to prolong life and increase the degree and sum of its happiness. The lesson of temperance is well taught and forcibly taught by the example of lives which are prolonged and made blessed by conscientious subjection to the restraints imposed by the laws of our nature and of God. Lives that are exemplars before God and man of such a lesson, are useful lives in whatever sphere or station they have lived.

You adverted, this afternoon, to another feature of your united lives, which is of interest and a lesson to us who are younger, especially to those who have life's work before them and its demands beginning to press upon their notice. Some here are not far behind you in years, and have shared with you in the experiences and the responsibilities as well as the labors of which you have spoken. What they have witnessed, and what they have realized, but confirms and attests the truth of what I am about to say. Early in life you, sir, became identified with movements in the interest of reform. You found in your wife, doubly beloved because of it, one who earnestly sympathized and co-operated with you in your course. Much of sacrifice, much of reproach and obloquy were met and endured, patiently and cheerfully, in the course you felt called upon to pursue. But you have lived long enough to see some of those movements in the ascendant and to be assured by what you have seen, realized, that manly adherence to earnest convictions and loyalty to the right will win honorable recognition by the world, as well as the answer of a good conscience. The lesson for us is to be followers of those who through faith and patience inherit the promises.

When sixty years ago this bridegroom, in his early manhood took his young bride to his heart and home, she had entered already upon a religious experience, which had found its appropriate expression in a formal profession of faith in Christ. In process of time the husband also believed and became, like the wife, a member of the body of Christ which is his church. Henceforward they became more closely united in sympathy and affection because of their common faith and hope. Now the very peculiarity of their characters and history just adverted to, is assurance to all who have known them that their faith is not mere traditional faith, that their professed experience s the experience of rational and intelligent minds, the result of conscientious and prayerful consideration and examination of the grounds of faith. And now that they have passed beyond the ordinary boundary of prolonged human life, with their faith only confirmed to them by their long experience, we cannot but feel assured that their faith is not vain. May God impress the lesson upon all our hearts.

My friends, you have had much of sunshine in your life journey. Your full proportion, I presume you will confess, has been allotted to you. But your life has had its shadows also. Some of them have been deep and dark. But in passing through them you have found that when Christ came and went under the cloud of human sorrow, he carried with him and left behind him much of the light of heaven. Thus it has come to pass, that to the Christian no path of life is utterly dark, no hardness of experience is beyond the power of endurance, no passage in life's history is utterly forbidding. As the eye, this eye of sense, looks upon it, there are vacancies in thishome circle, as it was once constituted. Peradventure there are invisible presences where the vacancies seem to be. At all events we will trust that as you draw nearer to the border and look over, and pass beyond this present, you may recognize and be greeted by those who have gone before. May God so order it and his grace be so effective, that the circle may be reconstructed over there, link after link being supplied till all is complete.

You are approaching, if not already passing into the border land. Yet we cannot but hope, and it is our earnest wish that your steps may not be hastened; that with even pace and with gentle movement you may pass on your way toward the unseen. If it may be, it is our wish and prayer that you both may continue with us to enjoy God's favor and witness to his faithfulness another decade of years; and that your children and their children may rise up and call you blessed when

Correspondence.

Encouragement in Christ.

BUTLER, Ind., Oct. 3d., 1875.

Editor Christian Cynosure:

The sermon on Masonry which you have been publishing is hailed with joy by many of the laity of the M. E. church, and although its author may be persecuted for righteousness' sake he may be assured that from many a dwelling far and near shall arise prayer and supplication that the Great Head of the church may endow his faithful followers with wisdom and power from on high, that this once glorious branch of Christ's Zion may be purged from heathen lodge-worship. For the church once, and even now, so zealous for Christ, may no longer be called upon to mourn over a ministry, many of whom are denying the Lord who bought them and assenting while in the lodge to the horrid sentiment that "it is unlawful to pray in the name of Jesus Christ."

Alas, that this should ever be so! How are the mighty fallen and the weapons of war perished? O for a day of fasting and prayer for the ministry of the M. E. church! Perhaps in God's mysterious providence lay delegation may be a means in bringing about this glorious reformation, for

"God moves in a mysterious way
His wonders to perform."

Courage, brethren and sisters, "God is not slack concerning his promises." The stone which the builders rejected is become the head of the corner. On whomsoever it shall fall it shall grind him to powder. Christ is king in Zion and therefore let us look forward in faith, nothing wavering, for his kingdom shall tear and break in pieces *all* other kingdoms and shall stand forever. In righteousness doth he judge and make war. On his vesture and on his thigh the name is written "King of kings and Lord of lords." He will fight this modern anti-Christ with the sword of his mouth, and the armies which are in heaven shall follow him on white horses clothed in fine linen white and clean, for the white linen is the righteousness of the saints. O for a wrestling in prayer, for an importuning before the mercy-seat! "Help Lord, for the godly man ceaseth." O for a rallying around the Cross, that this iniquity may be removed! Awake! Awake! Put on thy strength, O Jerusalem; put on thy beautiful garments, O captive daughter of Zion. Tokens of Zion's triumph cheer us on, we shall yet escape the bondage of the lodge. Already we may say with Whittier's sable bondman:

"We prayed the Lord, he gave us signs
To show we shall be free,
The north wind tells it to the pines,
The wild duck to the sea."

Yours truly, SUSAN EVANS.

The New Temple to the Masonic Baal in New York.

EVANSVILLE, Ind.

Editor Christian Cynosure:

As I do not remember having seen any account in the *Cynosure* of the dedication of the new Masonic temple of New York, which took place in June, a copy of the following from the *Christian Cynosure*:

"The dedication of the new Masonic temple this week marks an epoch in the history of Masonry in New York, and in the United States. This magnificent building has been erected with the primary object of providing a permanent fund for the establishment and maintainance of an asylum for the support of aged and decrepit Freemasons of the State of New York, and the widows and orphans of Masons. It is situated on the north-east corner of Sixth Avenue and Twenty-third Street, and is at once a massive and elegant structure. The main entrance is on 23d Street, and from this a wide and handsome flight of marble steps leads to the second story. The side panels of the stair case are of different colored marbles, and the balustrade is also of polished stone. The first story and basement are set apart for business purposes. All above this will be devoted to the Masonic fraternity except the Grand Lodge room, which when not required by the Grand Lodge, may be used for lectures and public entertainments. This is a handsome room on the second story at the head of the stairway, and is capable of accommodating 1000 persons. On the left of the stairway east are the offices of the Grand Secretary, and a private room for the Grand Master, and at the end of the hall-way are two elaborate gates ornamented with Masonic emblems. On the third story are three large rooms designated according to the style of architecture in which they are ornamented, as the Tuscan, Doric, and Ionic. On the fourth floor are a number of rooms still more elaborately ornamented, and gorgeously fitted up, and on the upper floor of all is the place of assembly for the Knights Templars of the city of New York. In all its essential and detailed arrangements the building is most elaborate, and complete. The substantial has combined with the beautiful, and while a monument to the order for whose interest it has been erected, it is an ornament to the neighborhood and city in whichit stands.

The foundation stone was laid in the summer of 1870, and after scarcely five years labor the building has been completed at a cost of about fifteen hundred thousand dollars.

The erection of such a building affords evidence of the strength and prosperity of Freemasonry in New York. Its existence dates backward to at least the beginning of the eighteenth century, long anterior to the Revolution, and it now numbers, it is supposed, more than 91,000 Masons in this State alone, who have attained the dignity of Master."

Respectfully, WM. TROUP.

Political Organization Endorsed.

Editor Christian Cynosure:

If it is admissible and not asking too much, will you allow me space once more to say "well done" to movements reported in the *Cynosure* of Sep. 16th, appointing a National Central Committee for "political action."

While I heartily rejoice in the Christian feature, and prayer feature, and the lecture feature of our National Association Opposed to Secret Societies, yet I clearly see the ballot as an instrument as necessary in the hands of the praying man, as the woodman's

the plow in the hands of the farmer. To refuse to employ the ballot in a government like ours, and yet hold conventions and prayer-meetings asking God to overthrow this organized iniquity, would be much like asking God to turn the stones on our farms to bread, instead of our plowing and planting and asking God only for sunshine and rain on our labors.

Our enemies and the listless multitude, the masses, expect this of us; they fear nothing less. I am buttonholed and pulled here at home by both political parties, informing me that the opposing candidate for county treasurer is a Freemason; hoping thereby to weaken his chances for election. There are enough, amply enough men that hate the lodge and its satellites, not only here and there, but all over our country, to wield the "balance of power" against secretism at every election, if that element would only unite and make its power felt. A positive demand, on the part of American free men at the ballot-box will go farther into the hearts of the Most Puissant Grand Kings of the lodge, to break them down, than a battallion of lecturers on ample salary without the ballot.

May heaven bless and speed the political organization on a Christian basis, that Christians may have an opportunity to "vote as they pray," "Thy kingdom come." May heaven bless the *Christian Cynosure*, and its devoted corps of workers.

J. C. GRAHAM.

Viola, Ill., Oct. 4, 1875.

The Sabbath School.

Lesson for Oct. 24.—The Vine and the Branches.

SCRIPTURE.—John xv. 1-8. Commit 1-8. Primary Verse, 8.

1 I am the true vine and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine: no more can ye except ye abide in me.
5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples.

GOLDEN TEXT.—"By their fruits ye shall know them."—Matt. vii. 20.

TOPIC.—Fruit-Bearing.

HOME READINGS.

M. Is. 5: 1-7. The Unprofitable Vineyard.
T. Matt. 21: 33-44. God Refused his Fruits.
W. Luke 13: 1-9. The Unfruitful Fig Tree.
Th. Mark 11; 12-26. "Nothing but Leaves."
F. Matt. 7: 15-27. Known by our Fruits.
S. Matt. 13: 1-12. Thirty to an Hundred Fold.
S. Gal. 5: 1-26. The Fruits of the Spirit.

1.—Our connection with Christ, The Vine, must be something more than a form. The branch must have an actual connection—must penetrate deep into the Vine in order to have life. There is a time coming when even all seeming union with Christ will be sundered, and the "dead branches" will be consumed. Is. v. 24; Mal. iii. 3, 18; Matt. iii. 10-12; vii. 22, 23; xiii. 40-42; xxv. 31-46; 2 Thess. i. 7, 8.

2.—The real proof of a vital union with him is that we bear fruit—much fruit. Not necessarily as much fruit or fruit so large and fair as our neighbor. We need not distress ourselves with such unwise comparisons. The fruit that we are to bear is "the fruit of the Spirit." Unless we bear these we do not "abide" in Christ. Rom. vii. 4; Gal. v. 22, 23; Eph. v. 9; 2 Pet. i. 8; Rev. iii. 1-3.

3.—The judgment against false professors, it will be noticed, is not pronounced by God alone—"men gather them and cast them into the fire." The world knows real devotion from false. Matt. vii. 1, 6; John xiii. 35; xvii. 20, 21; 2 Cor. iii. 2; 1 John iii. 13.

4.—Is the husbandman unkind that "purgeth" the vines—cutting off all waste and useless growth? He is apparently merciless, but really of great mercy. He prunes that the vines may bear. And so affliction comes to us from our Heavenly Father—not undesigned nor vexing us with needless torture. He "purgeth" his vines that they "may bring forth more fruit." Job v. 17; Ps. cxix. 67, 75; xciv. 12; Prov. iii. 11, 12; xiii. 24; Rom. v. 1-5; Heb. xii. 6-11: Jas. i. 12; 1 Pet. v. 6, 7; Rev. iii. 19.

5.—It is to the glory of God that we bear much fruit—not to our own. And it invariably so, that however much men may sneer at the idea of a new spiritual birth, instinctively they recognize the fact that no man can live a true Christian life without divine help. When a bad man suddenly becomes good—an irritable man, a marvel of meekness, and a selfish man, a wonder of self-denial, then men can not help but acknowledge that God has changed the fountains of that man's life, and so they glorify Him who made the change and not him who is changed. v. 8; Matt. v. 16; xii. 35; 1 Cor. vi. 20; x. 31.—*Nat'l S. S. Teacher.*

The Gardener and the Vine.

Visiting a person who was in deep affliction and sorrow, Gotthold was told by the family that he was in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute, he inquired what he was doing. "I find," was the reply, "that, owing to the abundant rain, this vine is overgrown with wood and leaves, which prevent the sun from reaching and ripening the grapes. I am therefore pruning part of them away, that it may bring its fruit to maturity." Gotthold rejoined, "And do you find that in this operation the vine rerists and opposes you? If not, why are you displeased that a gracious God should do to you what your vine must not be displeased that you do to it? You prune off the superfluous foliage in order that it may bear the better fruit; and God takes away your temporal blessings and earthly comforts, in order that faith may produce its noble fruits of love, humility, patience, hope and prayer, and these larger and fairer and sweeter than before. When a man has superfluity of all things, and is a total stranger to the cross, the Sun of Righteousness, with its gracious rays, can scarcely reach his heart; and hence his Christianity usually bears only the harsh and acrid fruits of hypocrisy pride, unkindness, and implacability. Let God, therefore, do with you as he will. He will do you no harm. You are now stripping the vine of its leaves; in spring you hoed it, planted layers, pruned the suckers, and bound the branches. My friend, you are yourself a branch on the spiritual Vine, which is the Lord Jesus. God is the Dresser, and he well knows that without his grace and care he can look for on good at your hands. This is the reason why he employs contempt to lay you in the earth, trials to prune, affliction to restrain, and poverty to strip you of your leaves. He intends it all to make his grace sweeter to you, and your heart sweeter to him.—*Gotthold's Emblems.*

Forty Years Ago.

[From the Anti-masonic Christian Herald, 1828.]

The Grand Object of Freemasonry Expressed by Washington.

BY HENRY DANA WARD.

In his reply to the polite address of the Grand Lodge of Massachusetts, 1792, General Washington says: "The grand object of Masonry is to promote the happiness of the human race." Either General Washington mistook the grand object of Masonry, or Masonry takes a mysterious way for its attainment. With entire respect for the memory of General Washington, we shall find much reason to think he was mistaken.

That an institution whose grand object is to promote the happiness of the human race, should strictly forbid its members to invite their most intimate friends to unite with the institution in the attainment of that grand object, is a mystery inexplicable upon the common principles of philosophy.

The grand object of the Bible Society is to promote the happiness of the human race. Let one article of the constitution forbid any member to invite his friends to unite with the Bible Society in promoting this great object, and all will agree, that in becoming likened to Freemasonry, it departs from the confidence of the friends of the Bible, and diminishes its usefulness.

Suppose, however, that the grand object of Freemasonry is to promote the happiness of the human race, it is remarkable that this society does not seek its object in any specific pursuit, like any other benevolent society; but by its general influence, like Christianity. It does not confine its attention to any particular branch of labor, or to inculcate any single truth of importance, like a society for the promotion of temperance, or a Savings Bank; but with authority assumed to be divine, and an antiquity superior to the Gospel, it professes to teach the true name and reverence of the Most High, and the way to the Grand Lodge above. Freemasonry thus becomes, not the handmaid of religion, like the Missionary Society, but a substitute for religion, acceptable to those who reject divine revelation.

Perhaps General Washington supposed it is the grand object of Freemasonry to promote the happiness of the human race by the practice of benevolence. It is certain that by far the greatest part of the fraternity, with whom we converse, believe this; and do not conceive, that any essential change would be made in the aim of Freemasonry, by striking off all its degrees and mummery at a blow. Sometimes their confidence in the charitable purposes of the institution will hardly allow them to repress their indignation at an effort to show the entire falsity of its claims. They stretch forth their hands with ardour, while their countenance flushes with honest zeal, and repeating the number of benevolent lodges around them, and some illustrious charities which their own eyes have witnessed, they triumphantly declare: "It will take you a long time to persuade us, that such an institution has an evil tendency."

So, too, the burden of the Mason's song is charity; the text of the Mason's discourse is 1 Cor. xiii. 13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Speak a word of doubt, of distrust, or of condemnation, in the ears of an honest Mason, and, whether he dwell on the green hills of New England, or in the fertile vales of the Ohio, his defense of Freemasonry is constantly the same: "It is a benevolent society; it gives to this poor widow, and to that destitute orphan; if you knew its charities you would respect its claims."

We are not of those who put light for darkness, and darkness for light; we do not refuse its meed of praise to benevolence, nor our admiration to any institution which confers heavenly charity upon the orphan and widow. A society whose efforts are consecrated to God-like charity, partakes of the Deity both in the perfectness, and in the sanctity of its character. The Bible and Missionary, the Sabbath-school, and Tract Societies, send forth their blessings upon the evil and upon the good, upon the just and upon the unjust. The ungrateful heathen, and the hardened offender, the wayward child, and the profligate parent, are freely offered the benefits these societies are constituted to bestow. This is the grace that covers a multitude of sins; and its happy possessors are the children of God. If Freemasonry does, we do not say the same things, but any one thing in the same spirit, or in the same manner, leaving the spirit, or motive, to the most charitable inference; then we will allow its claims to the affections of our countrymen, as a benevolent society, and reverence it as such.

But if, like a Pharisee, it salute those only who salute it, and love those only who love it, Freemasonry is no better than a publican, and is not entitled to praise, or reward. If the institution gives that it may receive again, lends only where it may have occasion to borrow, and bestows its best favors

scantily, and not in obedience to heavenly charity, but in obedience to the express conditions of a compact, ratified with an oath, then Freemasonry has not the smallest claim to the perfectness or sanctity of a benevolent institution; it is actuated not by a spirit of love, but by a spirit of selfishness.

For instance; a number of men put a stipulated sum into a common fund, and bind themselves by an oath to prefer each others welfare in business before the welfare of all mankind besides; and bind themselves further, to aid, assist, and befriend any one of the brotherhood, his widow and orphans, who may be, in the course of events, brought into trouble, or reduced to want.

After a time one of the contracting parties becomes poor, or dies and leaves a dependent family behind. Now the fraternity, upon the representation of some one of the brethren acquainted with the circumstances bestir themselves. Charity is lauded, while they examine the state of the funds; and, if so much is found in the treasury, they vote ten dollars to the relief of the poor family, or even twenty, if the case is urgent. Is this charity, dear reader? or is it a debt? Justice demands the strict fulfillment of the compact. Charity does not begin until the terms of the compact have been satisfied, and its conditions faithfully fulfilled, and money given to its brethren by a society so organized, cannot in any sense be called a charity; *it is a debt.*

We have societies of this kind existing in the land, but obliged to fulfill the conditions of the compact by the laws of our country, and not by an unlawful oath: need we add that they are much more faithful in discharging their legal obligations than Freemasonry is in discharging the obligations of the oaths. These are mutual insurance companies against losses by fire and otherwise. For a small bonus paid in, the society obligates itself to secure the property of the applicant against losses for a term of more or less years, according to the constitution of the society. At length a loss is suffered, and the sufferer comes, not begging for the fulfillment of the contract according to the oath; but, as a freeman should come, demanding his right under guaranty of the laws of his country. And who besides Freemasonry would boast of the fulfillment of this contract as an act of charity? The most it can be called, is a debt promptly paid.

But this provision for the wants of its members is not the grand object of the society; it is only incidental. If provision against misfortune were the grand object, one degree would secure it, as well as forty-three, and one oath as well as forty oaths. The society does not heap up degrees and oaths for emptiness. The grand object lies beneath them, and this care for the comfort of its members is a mere branch of the concern; as meeting and feasting and having public funerals, are also branches to cover and conceal the grand object itself.

We have carefully sought the grand object of Freemasonry in the field of benevolence, and we do not find it. It gives, in discharge of its solemn obligations, both money to the living, and funerals to the dead; but its grand object is neither to support the poor, nor to bury the dead. Freemasonry is social, and prayerful, and Bibical; but its grand object is neither sociability, nor prayer, nor reading of the Scriptures. All these it uses as means to accomplish its grand object. The grand object itself is not found; and when it is, a great secret will be discovered.

Masonic.

Past Grand Master Hawley on the Chicago Custom-House Farce.

From the report of the Grand Lodge of Illinois for 1874. the following is taken; in connection with a few remarks on the editorial pages, it will be of considerable interest:

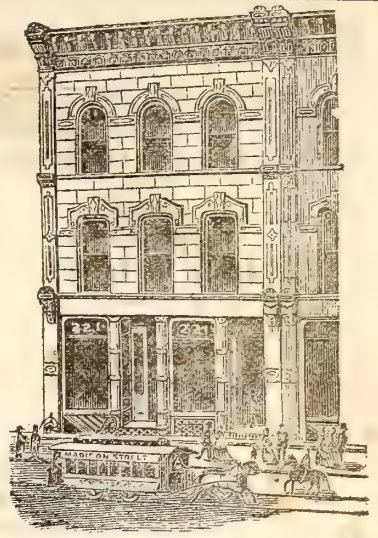
On the 24th of June, assisted by R. W. George E. Lounsbury, D. G. M., R. W. Joseph Robbins, S. G. W., and the Masons of this and sister jurisdictions, I laid the corner stone of the new Custom-House and Post-Office building in this city.

It was an occasion of universal interest, not only to the craft of this and adjoining States, but also to the public at large, especially to the citizens of Chicago which was made manifest by their presence in numbers unsurpassed by any similar event of our time. In view of the national character of the building, the magnitude, and the completeness of the arrangements on the part of the United States officials, as well as the craft of this city, I may be pardoned for adverting to the event somewhat more fully than is customary in an official report. Especially is this proper, since the opportunity was seized upon by the enemies of Freemasonry, and, to a great extent, by the press of this city, to misrepresent the action and intentions of the Masonic fraternity, thereby creating, in the minds of those outside the institution and unwarrantable prejudice towards a society that never seeks, in any manner, to foist its ancient and universally respected ceremonies before the public unless especially invited to do so; but notwithstanding this well known characteristic of our society, the misrepresentations were carried to such an extent that many, even of the craft, were led to believe that the dignity and honor of our ancient institution had been, or would be compromised by yielding to the importunities of a few fanatical bigots who may be well informed on other subjects, but whose ignorance and misconception of the designs and claims of Freemasonry is entitled to pity; yet, in the face of this, they have the affrontery to assume the role of the three men of Hooley Street, and represent themselves as "we, the people," by anticipating the occasion by a year to display their venom by forwarding to the authorities at Washington remonstrances against the Masons being permitted to perform these ceremonies. Notwithstanding this action, the National government, through its proper officers, without any solicitation on the part of the Masonic fraternity, formally invited the Grand Master of Masons of this State to lay the corner-stone of this national edifice, thereby recognizing the antiquity of our Masonic institution, perpetuating the customs pertaining thereto, and acknowledging the appropriateness of its ceremonies. This invitation was accepted in the same courteous spirit in which it was given, and I desire to bear testimony to the fact that the Masonic fraternity, throughout the entire affair, were treated with the utmost consideration and respect by the representatives of the National Government, and that they did not at any time or in any manner interfere with or seek to make any change in the ceremonies of the occasion as prepared by M. W. Bro. Cregier, who represented the Grand Master in arranging the same. Neither was this programme thus prepared changed in any particular, except so far as to invite that distinguished gentleman and jurist, Hon. Henry W. Blodgett, Judge of the United States Court, to represent the National Government, and take such part in the ceremonies as the Grand Master assigned and originally intended should have been performed by the President of the United States.

This somewhat lengthy statement is not intended as a reply to those fanatical busy-bodies who have sought to make themselves conspicuous, but to correct any misapprehensions the Masons of this and other grand jurisdictions have touching the same, and to show you that the dignity and honor of our noble institution, represented in the State of Illinois are as unsullied as when the invitation, politely and considerately tendered by the United States authorities was accepted by your Grand Master.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.
Lecturers at Large:
I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.
VICE-PRESIDENT.—J. Blanchard.
DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I R. B. Arnold, E. S. Cook.
CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.
RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.
GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.
AUDITORS.—C. R. Hagerty and Edward Hildreth.
PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

The Christian Cynosure.

CHICAGO, THURSDAY OCT. 14, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States

THE CHICAGO SCHOOLS MADE UNSECTARIAN.

The Bible in or out of schools is but one limb of the greatest question of the age or of any age on this globe. The question is that moved eighteen centuries ago between a Nazarene peasant and his tempter, viz., which of the two should be the recognized head of law and morals in this world. Satan would cheerfully relinquish everything to Christ but this. "All will I give thee if thou wilt fall down and worship me."

For thirty-four years, a few words have been daily read from the Bible in opening the Chicago schools, and the children have said the Lord's prayer. For years, priest, infidel, and religious worldling have been moving to squelch that little service, and the reason is because that little service recognizes Christ as rightful Lord and King, and that he yet "must reign" here. In a night that service is wiped out of the Chicago schools, and, with it, all recognition of any God of law and morals! The Chicago schools are now as "godless" as the priests of Rome call them, or could wish. There was one Catholic in the Board which thus cast Christ out of the public teaching of Chicago as head and moral standard. One Methodist and one Baptist were on the Board. The Baptist dodged the vote and the Methodist voted the expulsion. Five Germans were in the Board and all voted to rid the schools of the recognition of Christ as law-giver and the Bible as moral law! "Herod and Pilate friends!" We shall see whether Christ will stay where Herod and Pilate put him, *i. e.*, in the sepulchre of oblivion and rejection, and how the swarms of Chicago children will learn to reverence law when they have decapitated law of its God, so far as Chicago popular education is concerned. Without claiming to be prophets, we predict that the vote of that Board excluding an authorative Christ by excluding the Bible from the Chicago schools, will yet write its history in human blood, read by the flames of Chicago dwellings. Godless schools are seminaries of cut-throats and incendiaries; and Chicago is now Paris, so far as her schools are concerned. Priestism and its twin, infidelity, rule them.

And see how this Bible exclusion is received. We clip from the Chicago *Tribune:* "Several clergymen have publicly acquiesced in the propriety of the action of the Board, among whom are the Rev. Clinton Locke, of Grace church, Prof. Swing, the Rev. Robert Collyer, the Rev. C. L. Thompson of the Fifth Presbyterian church, and the Rev. Dr. D. Fallows of St. Paul's Reformed Episcopal church. Some of these have preached discourses in favor of omitting the Bible exercises in the public schools." And Rev. W. W. Patton, D. D., Congregationalist, we are told, reaffirms his doctrine that the Bible is rightly cast out of the schools, while the Jewish Rabbi preached exultingly over the fall of the hated Nazarene from recognition in the schools.

Patton's argument is, "Reading the Bible in law-supported schools wrongs Jew and Papist tax-payers who are thus made to support with their money the Bible and Christ whom they hate." Well and good. This has the appearance of democracy and justice. But this argument applied must sweep from our constitution, laws, courts, and hospitals, Sabbath-recognition, oaths, chaplains, thanks-givings, everything, in short, to which Jew and atheist taxpayers object to and hate! This argument will simply un-Christianize and heathenize the United States.

But the one grand argument is that Christ and the Bible are sectarian. We answer this at large elsewhere in this number.

—The Chicago Presbytery at its meeting last week discussed at length, the action of the School Board in casting out the Bible and passed resolutions depreciating that action, beginning:

WHEREAS, The Bible has proved itself in all history to be the fountain of these elements of republican life; therefore,

Resolved, That it is the right of government as a means of its own permanence and well-being to recognize the Bible in the public schools as the standard of morals and law; that it is an erroneous policy to degrade such a book by its expulsion from the schools, it being the best friend of those qualities which make a good American citizen; while making of good citizens is the very object of the schools.

THE TRUE DOCTRINE OF CHURCH AND STATE.

It is impossible for civil government long to exist without a recognition of God as the source of its power over men. Pagan governments are mere brute force; and force without justice is not government, but oppression.

There are three possible relations of the civil power to worship and religion.

1st. To enforce and regulate it by law. "This," say the Pennsylvania Judges in the Girard Will case, "can make hypocrites but not Christians."

2d. It can recognize all religions, putting them on the level before the law. But this is false and insulting. False, because the true God is not on the level with false gods; nor is truth on the level with lies. And it is insulting the Almighty to put him on the level with idols and counterfeiters.

3d. The only way at once possible and proper is simply to recognize the true God and Christianity, leaving worship and conscience free.

To elucidate this point, we give below extracts from a sermon on the subject, preached in some fifteen churches in Illinois and Iowa, and always, so far as known, accepted and approved by the congregation. It is not presumptuous therefore to think that its doctrine is the one on which intelligent American Christians are likely to settle down and embrace:

THE RELATION OF CIVIL GOVERNMENT TO CHRIST.

While here on earth the Saviour simply required men to CONFESS him; and promised those who did so to confess them at his second coming before his Father and the holy angels. (Matt. x. 32; Rev. iii. 5.) And this is all he asks of men or nations now: not to coerce, fight for, or persecute for him, but only to "confess" him.

The true relation of civil government to Christ then is simple confession, no more, no less. The Saviour needed no jails, or sheriffs, much less thumb-screws, racks, or other implements of torture. He asked no aid from the civil arm; usurped no civil functions, nor interfered with any. He refused even to be a judge of estates; fled from those who would make him a king; recognized civil government by paying the tribute; inculcated obedience to magistrates; and rebuked none for holding office, but only for misconduct in office. Though he claimed to be a king, approved of his disciples calling him Master and Lord; and said he had all power in earth as well as in heaven, yet he said his kingdom was not of this world, else would his servants fight.

Thus Christianity in the body politic is like air in the human lungs, constraining nothing, coercing, crushing nothing, colliding with nothing, suffering itself to be expelled even at will; yet not only essential to vitality, but is itself the very principle of life.

But it is objected that national recognition of Christianity will re-inaugurate "church and state," and bring back persecution for conscience' sake. The answer is: The U. S. Constitution forbids the establishment of church and state, or compulsory worship, and no enlightened American will even consent to alter or repeal that fundamental law.

But if we recognize Christianity by reading the Bible in the national schools and repeating the Lord's prayer, Jews and atheists, it is said, will have a right to complain. The answer is: What right? All will still be free to every act but crime. The Jew in his synagogue; the Mormon is his temple; the Chinaman in his Joss-house, and the atheist in his club. So long as they do not molest their neighbors, or practice crime and call it religion, each is, and of right ought to be, free to worship or not worship as they please. But if some monster mother, whose god is a crocodile, should undertake to make a Ganges of our Mississippi, by tossing her infant to her deity, must our Constitution shield child-murder because it is her religion? If not, then in one case at least, it must discriminate between true and false religion, and recognize the true and reject the false; and this is all that is done when the Bible is read in schools. It is simply saying that Christianity is, and heathenism is not religion.

But the objection oftenest made is, that Christianity is a sect, and Christianity "sectarian;" in the words of the Chicago *Tribune*, "nothing but morality plus a creed." The answer is: Christianity is not sectarian; nor is Christ a sectary; nor is the infinite and Eternal God, whom Christ has brought within the horizon of mortals and perfectly represents, a partizan divinity! Mars, Jupiter, Apollo, all the gods of the old mythology were sectarians, each in his petty realm. The rabble gods of the Chinaman; the saint-gods of the convent and the nunnery; the familiar-spirit gods of the Circle and the Mormon endowment; the "lords many and gods many" of the nations,—these all all ARE sectarian; and also those Christians, if there be such, who would exclude from salvation all whom they cannot convince. Let these be sectarians.

But truth is not sectarian. The Ten Commandments, the Sermon on the Mount, the Lord's Prayer, these are not sectarian. The measureless and Eternal God, whose presence fills the universe which he has made,—he is no sectary. Neither is the blessed Saviour, who is "The brightness of his glory and the express image of his person," a sectarian. He was neither Pharisee, nor Sadducee, nor Essene. He may have worn the lineaments of a Jew, but he was neither Jew nor Greek, Barbarian or Scythian. In the words of another, "He stands above the limitations of age, school, sect, nation and race; and, without the suspicion of vanity, could stand up and call on all men to forsake all things and follow him." And the angels proclaimed his mission as it was and is to be; not peace to a party and good will to a sect, but "Peace on EARTH and good will to MEN."

No: The word sect means some-

thing cut from or divided. But if Christianity is a sect, where and what is the universal religion from which it is cut off? Shall we seek that universal religion in the jugglings of priests, the palterings of the circle, the lodge or the pagoda? or shall we kneel amid the herd of sceptics and seek rest to our soul amid the jargon of their negations, while each lifts up his voice on high and proclaims, not what he does believe, but what he does not? If the two all-embracing principles on which the whole Bible is built, viz., supreme love to God and equal love to man; if these be proved sectarian, then must we indeed lie down in death with Pilate's question murmuring on our lips: "Where and what is truth?" But blessed be the God and Father of our Lord Jesus Christ, He *is* the *truth*, wide as our whole race for which he died, and vast as Eternity to which he withdrew. And for wretched mortals whom he has made and redeemed to brand him as a sectary and his religion as sectarian; and on this false and wicked pretense, to cast out his Bible from our schools, and his ideas from our well-springs of character and thought, is like moles and bats sectarianizing the sun, by whose all-embracing, all-vivifying power their chickering indictment is made possible.

NOTES.

—Special attention is called to the announcement of Past Master Ronayne for the Peoria meeting. The proposition is an excellent one and should have the co-operation of the scores of seceders in this State. Brethren Hart, Chittenden, Middlekauff, Graham, Bartlett and others, you hear the call; do not fail to meet it.

—An interesting report of the work in Fulton county, O., from the General Agent is of necessity postponed till our next number. Bro. Stoddard proposes attending the State meetings in Indiana and Michigan this week and next, and the progress of the reform will be early reported.

—We reluctantly and for good reasons postpone till next week any considerable notice of the meeting of the American Board of Foreign Missions which held its anniversary in Farwell Hall last week, and also of the Illinois Grand Lodge meeting. The former meeting was attended by thousands from all parts of the country, and was full of interesting speeches and discussions. The Masons allowed their proceedings more publicity than usual and of course must expect some notice from their opponents.

—Hon. J. B. Walker lately adressed the students of Wheaton college on the subject of Books and Libraries. His extended acquaintance with authors and their works made the ground work of an entertaining and profitable lecture. Mr. Walker has arranged to give the use of a large portion of his valuable library to the students at Wheaton.

—The United Presbyterian synod of Illinois voted at its late meeting to send a delegate to the next anniversary of the National Christian Association, and to take up a collection for the aid of that society in its various churches and to recommend its organ, the *Christian Cynosure*, in its congregations.

—The report of the Grand Master of Masons of Illinois to his Grand Lodge does not concern an event so long ago as to be without considerable interest. The Masons at the time, it will be remembered, said nothing about their defeat and the fraud they finally practiced to get the entire ceremony into their hands, and appeared to be a body of men of too noble and dignified a character to be moved by the popular opposition their arrogance aroused; but this scolding report banishes all such notions of them. The points of this report can be better appreciated by referring to the history of the affair as it appeared in the daily press at the time. Rankin, the superintending architect, and "Blessed Charity" Cregier got up the affair from the beginning for a grand Masonic display, and both are well known Masons. They put Judge Blodgett forward to break the storm of popular feeling against them, and for no other reason, but in reality made him play a fool's part in the Masonic ceremony.

—The many speech of Pres. Grant published last week deserves only commendation except for the advice that common school education should be unmixed with any "sectarian, pagan, or atheistical bias," followed by the explanation, "leave the matter of religion to the family," etc., from which we understand that Pres. Grant regards the Bible as sectarian and approves such performances as the Chicago School Board carries on for political influence. A sufficient answer to this erroneous idea is found in the editorial on "Church and State," which maintains a theory elaborated with anxious thought and believed not only to be consonant with the great undercurrent of honest conscience throughout the country, but also with the Word and Spirit of Jesus Christ.

—Noticing the recent use of his name in connection with the Presidency by the press Mr. Charles Francis Adams has written the following to the Brooklyn *Times:*

I cannot but be deeply moved by the voluntary expressions of esteem which I occasionally find in newspapers in reference to myself. I trust they may not have the effect of turning my head or making me think of myself better than I ought to think. With regard to the suggestion made in the article to which you called my attention, I can say it would be very agreeable to me to undertake the work, but I have, I fear, already on my hands quite as much as I can hope to accomplish during my term of life—approaching so near the three-score and ten prescribed as the limit of usefulness as I do. I shall have to make haste or run great risk of leaving matters in confusion. It is for this reason that I have been perhaps too indifferent to the wishes of many who have desired to have me called again into public life. I see nothing there just now which promises happy results within a short time. I am steadily releasing myself from the responsibility, if not of writing history, at least of putting out of reach of accident the valuable materials for writing it which have been placed in my hands, or which I have myself gathered in my own career. I doubt whether I could be made more useful to the world in any other way. Excuse me for this egotism, and believe me, etc.

—H. W. Beecher has returned to Brooklyn, and announces his intentions through his misnamed "*Christian Union.*" This paper is to take a "new departure" with such contributors as Dr. Edward Beecher, Thomas K. Beecher, Mrs. H. W. Beecher, Harriet Beecher Stowe, etc., with Henry Ward Beecher as editor-in-chief, who proposes to make it "a parish, parallel with Plymouth church." The *Advance* has found some straws in the editorials of the first number under the new order which point thus:

The *Christian Union* in its reconstructed state will advocate the "truths held in common by all the great sects of Christendom," [Which are they?] will seek a sympathetic union of Christians not "the phantom of organic unity", "will recognize no doctrine as fundamental, unless it is indispensable to the formation of Christian character;" will interpret the Scripture, "*not alone by the laws of language*, but by the experience of the church and *by all the disclosures of* Providence *in human society*[!]"; will "include in Christianity," science, political economy, and politics; will avoid controversy as far as possible; and will endeavor to promote all good things. The editor's statement contains the following peculiar utterance: "A high ideal of human life and society, enforced by a cold and severe criticism which disdains all human weaknesses and infirmities, is less vulgar than ribald scoffing, but is none the less tyrannic and Satanic." The remark is at least noticeable and will warrant further examination, as will other points in the statement. Another leading editorial contains several statements of the following type: "Probably a more ignorant and unsound body of theologians than the twelve apostles never attempted to preach." "Compared with the worst theological relapses of honest men in our time the offenses of John (Baptist) and the apostles were of unspeakable magnitude." These and other statements, which we have not space to quote, indicate a freer, not to say looser doctrinal basis, than has hitherto been avowed by the paper or its editor.

News of the Week.

The City.

The epizootic is attacking the horses of the city in a mild form.——The Exposition closed last Saturday. It has been so uniformly successful for three years in every point of view that it is proposed to make it permanent.——Work has recommenced on the new Custom-House.——A consignment of tea of 150 car loads of tea is arriving here via the Pacific railroad.——The railroad war of last year is likely to be renewed by the action of Com. Vanderbilt in securing the control of the Mich. Central railroad and the running of fast passenger trains on the Pittsburgh and Penn'a line. The Erie road has arranged for a through short line with the Baltimore and Ohio and will reduce fare to get a business.

General.

The horse disease is quite general in New England and west to Ohio. It has not so severe a form as three years ago.——Boss Tweed has been served with another indictment with an additional million dollars bail.——Westervelt, who has been tried in Philadelphia for complicity in the Ross abduction case has been sentenced to seven years close confinement.——The new postal cards are being issued at the rate of more than 1,000,000 per day.——Moody and Sankey are to begin meetings during this month in Brooklyn. A good place to begin, for beside other well known occurences, a squad of officers who were making a whiskey siezure there the other day were mobbed by a crowd of roughs and driven off.

Foreign.

Accounts are received of recent terrible disaster and damage by floods in the south of France, the result of the heaviest and most protracted rainstorms ever known in that portion of Europe. Besides the loss of life, the estimate of the annihilation of property, reaches several million of dollars. A cable dispatch also tells of severe rains and overflows and destruction of property in England.——It is reported that the cholera has broken out again in Western Asia.——The Romish party having a majority of two or three in the Bavarian Parliament are making efforts to compel the ministry to resign.

Notices.

PAST MASTER E. R NAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Ex-Masons in Illinois, Attention.

The undersigned is anxious to meet all seceding Masons in Illinois at the annual meeting of the State Association, to be held in Peoria, November, 9 h, and 10 h. He is desirous of opening a lodge of Masons in the forenoon of the 9th, and posting up in the ritual and work of the first and third degrees especially with the view of publicly working these degrees at the Convention. Will all seceding Masons in the State and adjoining States please "take due notice hereof and govern themselves accordingly"

EDMOND RONAYNE,
Past Master Keystone Lodge, No. 639, Chicago, Ill

Illinois.

The Convention of the Illinois State Christian Association will be held in the Congregational church, Peoria, Ill., commencing on Tuesday, Nov. 9th, and ending on the night of the 10th. Arrangements are being made for a large and successful meeting, so far as able speakers, popular expositions of the lodge and the hospitality of citizens can further that end.

Michigan State Meeting.

The friends in Michigan will take notice that their State Executive committee have appointed the first anniversary of their association to be held in Ypsilanti, Washtenaw county, October 27–29. Ypsilanti is easily reached from all parts of the State, being located on the Michigan Central railroad thirty miles from Detroit. Arrangements are being made for a good representation of good speakers and for a setting into activity the organization already affected. Let every reformer in the State make it a business to attend if possible and roll on the ball.

Chautauqua County, N. Y.

The semi-annual meeting of the Chautauqua Co., N. Y. Association opposed to secret societies will be held at Fredonia, 19th and 20th of Oct., commencing at 1 o'clock P. M., 19th. All who are opposed to having the church of Christ and our government ruled by secret cliques and clans, are especially invited to attend, male and female. Our State agent, J. L. Barlow, has promised to be with us, God willing. Other able speakers will address the convention, and by the blessing of God it shall be a glorious success.

J. B. NESBEL, *Cor. Sec'y.*

Butler Co., Pa.

A county Christian Convention opposed to secret orders will be held at the Court-House, in Butler, Pa. the evenings of October 19th, and 20th, 1875, beginning at 7 o'clock each evening. Revs. J. E. Dodds, J. H. Timmons, S. Alexander, John Smith, S. Patterson, C. F. Hawley and Prof. Sloane are expected to speak, and an organization will be effected.

The State Association of Pennsylvania has appointed a convention in Mercer, Mercer county, on Dec. 7th, 1875.

The Home Circle.

Evening Song.

FROM THE GERMAN OF CLAUDIUS

The silent moon is risen,
The golden star-fires glisten
In heaven serene and bright;
The forest sleeps in shadow,
And slowly off the meadow
A mist is curling, silver-white.

The veil of night is closing
Around a world reposing
In calm and holy trust;
It seems like one still chamber
Where weary hearts remember
No more the sorrows of the dust.

Behold the full moon beaming!
So round and fair 'tis gleaming,
Yet half is hid from sight.
So, oft, on earth, deceive us
Things that now seem so grievous
Because the half is veiled in night.

We, poor, frail mortals groping,
Half fearing and half hoping,
In darkness seek our way,
Our airy cobwebs spinning,
With erring and with sinning,
Far from the mark we stray.

Thy saving health, O grant us,
Lord, that we ne'er may vaunt us
In vain and fleeting show;
But childlike and confiding,
Follow thy gentle guiding,
And in thy paths with gladness go.

When Death comes to release us
With kindly hand, and frees us
Ere life's a weary load;
Then, when earth's ties we sever,
Take us to thee forever,
Thou kind, thou true, thou gracious God!

The night's cool breath is creeping;
Brothers, in God's good keeping,
Your weary eyelids close.
His grace from ill defend us,
And peaceful slumber send us,
And soothe our poor, sick neighbor's woes!

The Worth of a Soul.

A soul? What is it? At what shall we value it? God has given us no data from which nor rule by which to estimate its value. But he has not left us altogether without a witness. From what he has done for it and will do we can see something of the price fixed on it.

When he created it he formed it in his own image. He made it not after the likeness of angels that excel in strength, nor of any of the thrones or dominions or powers of the world on high—none of these, in his repute, were fit to be the father of the human soul. But himself was the grand model after which he fashioned it. His own ineffable essence was the form after which he created it; his own marvelous attributes the form after which he fashioned its attributes. Now consider what it is for a being to be created, in essence and excellencies, after the image of the great God—of him who fills immensity and inhabits eternity, who stretches out the north over the empty place, and hangeth the earth upon nothing; whose glory no eye can see and live; from the insupportable splendor of whose Epiphany, when he shall come forth, the heavens and the earth shall dissipate into smoke, shall vanish into nothing, shall flee away and "no place be found for them." Consider, I say, what it is to be created in the image of this great God, and remember that great as God is, infinitely great, past finding out, still the human soul in its pristine lustre was the perfect picture, the daguerreotype likeness of its great Maker. His own uncreated excellencies were the mold in which he formed and fashioned the attributes of the human spirit, and the die he used to stamp it with.

But as if he had not yet given sufficient emphasis to the testimony which he bore to its value; as if he could never weary of working for his last and dearest of the works of his hand, see what a glorious world he has built to accommodate it, in this its first and and humblest state of being, for but a day—a great, green, goodly world, a world of hills and valleys, and plains, of mountains and rivers, and floods, of minerals and vegetables and animals; a world of singing birds and waving fields, and lowing herds, and nibbling flocks, and verdant vales and babbling brooks, and roaring, plunging waterfalls; a world of oil, of olive and honey, of figs, and dates, and pomegranates; a world whose stones are iron; and out of whose mountains one may dig brass, where one may eat bread without scarceness and not lack anything in it, and where the outgoings of ehe morning and the evening rejoict over us with an uninterrupted and a sempiternal joy; and all this just as the birth place and the cradle of the nascent soul, and just for a day; all this magnificence and splendor and beauty, piled up, heap upon heap, as with the gorgeous and prodigal hand of the Eternal, in order that man might be accommodated for an hour, a short hour, as befits him, who wears the high image of his God.

And then look, too, at the casket which he has formed to hold the jewel—these bodies of ours, fearfully and wonderfully made. Look at that knowledge of wise invention whereby he has formed and fitted together these vessels and viscera and vesicles, these sinews and limbs, and ligaments, these muscles and tissues, and tendons, these ganglions and glands and granulations, but there is no exhaustion to this argument; there can be no utterance given by human tongue, to the fulness of the testimony which God hath borne to the value of the soul. But why do we speak of value set upon the soul in its primeval and unfallen excellency? Look at the goodly price fixed on it now even in its ruin. It has fallen far and foully from the high glories of its Eden home. It is only the mere wreck of what it was, a splendid temple fallen into utter decay. But even in its fall it is a great price at which he estimates it. I cannot understand, and therefore I cannot declare the value he fixes on it even now. I am most entirely unable to comprehend the length and the breadth, and the height, and the depth, of his love for it; but I know that it is a love stronger than death, that it is a jealousy crueller than the grave, that the coals of it are coals of fire that hath a most vehement flame: I do not know what this love is, but I know that it is a fire of ardor, which many waters cannot quench, nor the floods drown; that it far transcends the love of a mother for the darling idol babe she dotes on; and transcends the uncalculating, the all-confiding, and the wonderful love of woman for the arm she leans on; that earth hath nothing equal or like it at all; that it is an infinite, eternal and unchangeable love.

I do not know, and I am sure I shall never be able to know, how much he loves; but this I know, that he grudges not the choicest treasure in the universe to save it. The Father so loves it as to give his own, his only, his well-beloved Son to humiliation and shame, and pain and death to deliver it; the Son so loves it that he is willing to breast and brave the whole brunt and burden of Almighty wrath that it might be spared; the Holy Spirit so loves it that he is willing to take up his abode in it, and put up with many a wrong, and many a sore indignity, that he may save it from sin and woe, and win it back again to holiness and God; and angels so love it that thrill after thrill of holy joy flashes like the electric pulses through all their shining ranks as the news is borne home to heaven that another and another soul is saved.

I cannot tell aright the worth of the soul. I am not able to grapple with this great idea, it is too high for me. But know its value to be such that all heaven, on the one hand, and all hell on the other, are stirred and excited, and that there is carrying on between them a keen and deadly contest for who shall have the prized possession. I know that the devil and all his legions have been watching and working and warring, by day and night, for these six thousand years that they may wrest it away everlastingly from its allegiance to its God. I know that God the Father, and Christ the Saviour, and the Holy Spirit, the Sanctifier—the Triune Jehovah Sabbaoth does from his high throne make bear his arm of salvation; that he musters his angels and marshals his cherubim, and yokes his chariots, and bids them forth to watch over the heirs of salvation, to defend them from the wiles of the devil, to lead them in the good and right way, to minister to their necessities, to console them in their sorrows, to help them on their journeys to their heavenly home.

Said I not well that it is a goodly value at which the soul is valued?—*Dr. Davidson.*

The Wife.

Only let a woman be sure she is precious to her husband—not useful, not valuable, not conveniently simple, but lovely and beloved; let her be the recipient of his polite and hearty attentions, let her feel that her cares and love are noticed, appreciated and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored and cherished, In fulfillment of the marriage vow, and she will be to her husband, her children and society, a well-spring of happiness. She will bear pain, and toil and anxiety, for her husband's love to her is a tower and a fortress. Shielded and sheltered therein, and adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and, by love I mean love expressed in words, and deeds, for I have not one spark of faith in love that never crops out—it is to a house as a person to a machine, one is life, the other mechanism—the unloved woman may have bread just as light, a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. She gleams over. It is airy, graceful and warm welcoming with her presence; she is full of devices and plots, and sweet surprises for husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem setting herself to all pure and gracious melodies. Humble house-hold ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means.

"Love is Heaven, and Heaven is love."—*Sel.*

The Druids of Ireland.

Among the mysteries which darkly loom out of the antiquity of ancient Ireland, the origin and office of the Druids are most mysterious. Yet the mention of pre-Christian Ireland at once suggests the mystic figure of the Druids veiled in the shadows of a thousand dim traditions, and surrounded by the lurid light of legends born of the awe and superstitious fancies of the past. Not only in Ireland, but in Celtic Britain and Gaul, was the Druid a prominent feature of society. Sixty years after the birth of our Saviour the Roman Pliny speaks of the Druids of Britain as famous among their brethren for their skill in the arts of magic and the darker sorts of scientific wisdom. He could not speak of the Druids of Ireland for the simple reason that neither Roman conquest nor, to any considerable degree, Roman knowledge extended to this country. The British Druids, we are told, had their principal seat in the island of Anglesea, and spent their time chiefly in the cultivation and exercise of their magical arts. Whence came the beginning of their knowledge no one knows. Some say it was founded on half-forgotten fragments of the doctrines of the Greek Pythagoras; others that it had an origin more ancient and arose with the wise men of the distant and fabulous East. Whatever may have been the origin of their doctrines and rites, when they first appear to us we find them famous for their learning and magic, and exercising an extremely powerful influence on people among whom they dwelt. With a reverence for nature, which has become one of their traditional characteristics, they considered it unlawful, in the celebration of their rites, to shut out from the view of the worshiper the works of the Deity whom he worshiped by the use of temples "made with hands." The oak was especially sacred in their eyes, and under its shadow they performed their mysteries and paid their gloomy tribute of adoration to the "unknown God." This tree they regarded in its beauty, in its strength, and its magnificent manifestation of the prolific power of nature, as a symbol of Deity. For the mistletoe they

had also a particular regard. One of their most solemn ceremonies was that of cutting it down from the oak around which it clung.

The oak was regarded as the favorite tree of the divinity Tutanes, who appears to have been the same as the Phoenician god Baal, or the sun, worshiped under so many different names by the various pagan nations of antiquity. When the period of winter solstice arrived, the ancients, accompanied by their priests, the Druids, sallied forth with great pomp and rejoicings to gather the mistletoe which grew upon its trunk and wide-spread branches, which, in addition to the glorious reverence with which it was regarded, was believed to possess great curative powers. When the oak was reached on which the mistletoe grew, two white bulls were bound to the tree, and the chief Druid, clothed in white (the emblem of purity), ascended, and, with a golden knife, cut the sacred plant, which was caught by another priest in the folds of his robe. The bulls were then sacrificed, and various festivities followed. The mistletoe thus gathered was divided into small portions and distributed among the people, who hung up the sprays over the entrances to their dwellings, as a propitiation and shelter to the sylvan deities during the season of frost and cold. These rites in connection with the mistletoe were retained throughout the Roman dominion in Britain and Ireland, and also for a long period under the sovereignty of the Jutes, Saxons, and Angles.

Among the Irish Druids the "sepulchral yew" was the most sacred of trees. They had a particular regard for the oak, but they reverenced the yew. Its somber and self-contained aspect seemed fittingly to mark it as the emblem of a deity who to them was a being of isolation and gloom. The mountain ash or roan-tree, was also esteemed sacred, and was used in many of their ceremonies. Among these was a trial by ordeal. In order to test the innocence of an accused woman (this particular kind of ordeal seems to have been confined to women), she was obliged to lick an adz of bronze which had been heated in a fire made of roan-tree or black-thorn. It is unnecessary to say that the superstition in favor of blackthorn still survives though it may not be so generally known that the roan-tree is still the object of a regard more reverential. In some parts of Ireland it is the custom for cautious housewives to encircle their churns with branches of the plant, as a protection against the malignancy of witch and fairy; and for the purpose of helping the quantity and quality of their butter.

"Of the religious belief of the Druids," says a recent writer, "we have no distinct knowledge. We know from the places selected by them for the celebration of their rites, and from their adoption as sacred emblems of certain trees and plants, that their regard for the manifestations of nature must have taken in some sort the form of worship, whether of nature itself or of something beyond it; and we know that this something they endeavored to propitiate by sacrifices, some say by the sacrifice of human beings. Of this, however, as far at least as regards the Irish Druids, there is no particle of evidence. That they did sacrifice, however, is certain. The Crommlechs or Druid's altars, so frequent through out the country, are evidence of this."

There was poetry as well as mystery in the doctrines of the Druids. They appreciated the bright as well as the dark side of things, and the very gloominess of their rites would seem to indicate their reverence for a deity, who to them was veiled in darkness.

Fire was an element which would seem to have been held especially sacred by the Druids. Of the reason of this we are not absolutely certain. It may have been because it was originally drawn from the sun, the husband, so to speak, of productive nature, and the most glorious representative of the Deity, who was the author of all things. It is stated, but it seems incorrectly, that the ancient Irish, like the Persians, were sun-worshipers.

Among their other qualifications, the Druids professed to have the gift of prophecy. A story is told of King Dathi, the last pagan monarch of Ireland, bearing a singular resemblance to one related by Shakespeare of Macbeth. Entering the royal chamber one morning, a Druid saluted Dathi as king of Alba (Scotland.) "I am not king of Alba," said the king, "why call me so?" "But you shall be," said the Druid; "you will invade the country and take possession of it, and not only will you be king of Alba, but of Britain and Gaul." Conquest being thus so confidently suggested, the king arose and consulted his counselors, telling them what the Druid had said. An expedition was at once set on foot for the invasion of the countries named, which, we are informed, he overran and conquered; but, in the height of his triumph, he was killed by lightning at the foot of the Alps. How like the story of Macbeth and the witches, who at first had hailed him as "king that shall be," but against whom afterwards he had such good reason to exclaim:

"Those juggling fiends—
That palter us in a double sense,
That keep the word of promise to our ear,
And break it to our hope."

The Druids did not immediately disappear with the introduction of Christianity. Mention of them is made as existing in isolated parts of the country long after St. Columbkill, who flourished in the latter part of the sixth century. To this day they have left, in a thousand popular practices and superstitions, traces of their power. Closely identified with the pre-Christian past of Ireland, they are yet so intangible to the eye of the historian that they appear little more than the outlines of grave and solemn figures—half veiled in mystery and gloom—and almost as awful to the vague conceptions of our imagination as the shadowy apparitions seen by the affrighted peasant on the German mountains.—*Forney's Press.*

Children's Corner.

Little Dog Tray.

BY A. S. FISK.

Ah! very polite was little dog Tray,
Yet somehow he managed to have his own way
In spite of his bows, and giving his paw,
The daintiest bits were conveyed to his maw.

Mrs. Pussy worked hard to provide for her kits,
So of course she was glad of some milk and small bits;
But Tray to the saucer would quietly slip
And lapping the milk, leave them scarcely a sip.

One chill day in autumn Sir Tray coming in
Found Puss and her kittens, all cosy and trim,
Curled up on the hearth rug in front of the fire,
To share in their comfort was now his desire.

Said little dog Tray to pussy cat Mew,
"How do you, madam; how do you do?"
Said pussy cat Mew to little dog Tray,
"I do the best, sir, when you keep away."

Result of a Little Seed.

Gertrude was reading an interesting book on missions that she had borrowed from the Sunday-school library, when her little sister Josie came and asked to look at the pictures. Gertrude very obligingly showed her several pictures, and told her a great deal that was interesting about missions and missionaries and how much good they did.

"Sister, could I do any thing for missions?"

"Yes, Josie, you can pray for their success, and you can give what little money you may have, to help support them," answered Gertrude.

"But would my money do any good?"

"Certainly, if God should bless it," was the reply. "Christ blessed a few loaves and fishes, and they sufficed to feed a great multitude; and, besides, there were twelve basketfuls left."

"But, then, sister," observed the thoughtful little girl, "I would give so *very* little."

"That would make no difference, should God choose to bless it. I was reading, just the other day, of a lady who was preparing and finding a box to send to a missionary in India, when a child brought her one cent. She took the cent, bought a tract for it, and put the tract in the box. That very tract was afterwards given to a chief in Burmah, and led him to Christ. Being converted, the chief told the story of his great happiness and his new God to all his friends. Many of them also believed and cast away their idols. A church was built there, and a missionary was sent there to preach. The consequence was that fifteen hundred persons were converted to Christianity; all through the influence of that little tract, which cost just one cent."

"Then I will give every cent I get to the mission cause," said little Josie. —*Kind Words.*

Jenny and her Master.

A gentleman who has never owned any other horses than those he raised himself, and who seems to appreciate their proud and tender natures, so swift to resent an injury, yet so responsive to kindness, tells some incidents about his little bay mare, Jenny, a "high-strung," nervous creature, who, under rough treatment, would probably have turned out vicious, if not unmanageable. She is very quick in her resentments, and will not bear a touch of the whip, even from him, fond as she is of him. She has never been struck but three or four times in her life, and then did something to revenge herself, and would even now, though very old, overturn or run away with the person who should inflict such an outrage upon her. The only smart blow she ever received was from a physician, who borrowed her to go a few miles, and, wishing to seem in desperate haste, while passing the house of a rival doctor, gave her a cut, whereupon she whirled quick as lightening, dumped him into the mud, and then stood and surveyed him. "It seemed to be no viciousness," said Jenny's master, "but she was simply indignant at a blow; she took it as an insult."

One curious thing he tells about her is, that she will never draw a hay-cart; neither will her colt. Nobby. On no account will either of them move; no coaxing or arguing will induce them, and, of course, blows are out of the question. The family are divided in opinion as to the reason, some insisting that something about the cart frightens the animals, while the others assert that, being used to a carriage, they feel above it; for why should not Jenny and Nobby have their false pride as well as human beings?

Once Jenny received a terrible injury in consequence of being frightened and running away, the shaft of the wagon penetrating her flesh to such a depth that force was required to draw it out. She suffered agonies from the fearful wound, and by the time that had been carefully treated, and was showing symptoms of healing, she seemed like one on the verge of brain fever. She could not sleep, and her great, piteous eyes were turned appealingly for help. Just at this crisis, when everybody said that she must be killed, to put her out of her misery and save her from a lingering death, her master quietly laid her head over his shoulder, and began to soothe her; and almost immediately the poor, worn-out creature dropped asleep, and when she awoke was visibly calmed and refreshed. Thenceforward that man went out daily, and sat there in the stall by her side, and supported her heavy head on his shoulder to let her sleep, and so continued to do so until the crisis was past and she began to recover.—*Our Dumb Animals.*

Postage Stamps.

In printing postage stamps steel plates are used on which 200 stamps are engraved. Two men cover them with the colored inks and pass them to a man and girl, who print them with large rolling hand-presses. After the sheets upon which the two hundred stamps are engraved have dried sufficiently they are sent into another room to be gummed. The gum used for this purpose is a peculiar composition, made of the powder of dried potatoes and other vegetables mixed with water, which is better than any other kind, for instance, gum arabic, which cracks the paper badly. The paper is also of a peculiar texture, somewhat similar to that used for bank notes. After having been again dried, on little racks, which are

fanned about an hour, they are put between sheets of paste-board and pressed in hydraulic presses, capable of applying a weight of 200 tons. If a single stamp is torn or mutilated, the whole sheet is burned. About 500,000 are burned every week from this cause. For the past twenty years not a single sheet has been lost, such care is taken in counting them. During the process of manufacturing the sheets are counted eleven times.

—The Freemasons of West Virginia have been distinguished by being selected by some of their ring in office to lay the corner-stone of the new Capitol at Wheeling.

—An Indiana friend sends us an instance of the power of secretism in courts where even the almost omnipotent rail-road had to yield. It occurred in this way as our correspondent says: "During the strike of the locomotive engineers in Ohio and Indiana a year or two ago, the striker freely resorted to the destruction of life and property. One of the strikeres at the Union depot, Indianapolis, discharged his pistol at a volunteer engineer, and wounded him. The assassin was immediately grabbed by a policeman who stood behind him in the crowd. Was he punished? Not much. The power of a wealthy rail-road corporation was unable to cope successfully with secretism. A packed jury, and a mock trial in our criminal court defeated the ends of justice. The Brotherhood of Locomotive Engineers is probably the most thoroughly secret society among the trades organizations.

The *Wesleyan* adds another to the long column of lodge deceptions under the mask of charity: "We are well acquainted with a family in this city, whose son joined the Masons, and after some years was taken sick, and was much expense to his parents. But he assured them that they would get the expenses of his sickness all back. They all thought the Anti-masonic statement that Masonry was not as charitable as a saving's bank, (because it pays back all paid in with interest,) was a hard saying. The young man died. The Masons asked to take charge of the funeral. They bought the coffin, ordered the carriages, and attended in a body. It made an impression on the neighborhood. So many carriages, and such a fine coffin! The charity was sublime! A few days later and the gentlemen of the craft sent in a bill of nearly two hundred dollars to the bereaved family, to pay for coffin and carriages. Other cases in this city and elsewhere, which have come to our knowledge, we defer for want of space. But that a Masonic lodge can show any great charity with lodge-funds, is an exploded absurdity, which Masons would do themselves credit to acknowledge."

—The Anti-masons of Guthrie county, Iowa, deserve mention as having been first in that State with an American ticket for county offices. The action of Cerro Gordo county was mentioned a week or two since, but the friends there were not the first, we find, with their ticket.

HAND BOOK OF FREEMASONRY.

Containing a thorough exposition of all the signs, grips, pass-words and hieroglyphics used by Freemasons. Also the proper manner of opening, closing and conducting the business of a lodge together with the correct method of conferring the three degrees of "Ancient Craft Masonry," Entered Apprentice, Fellow Craft and Master Mason; the whole embracing the "Standard Work" of Illinois.

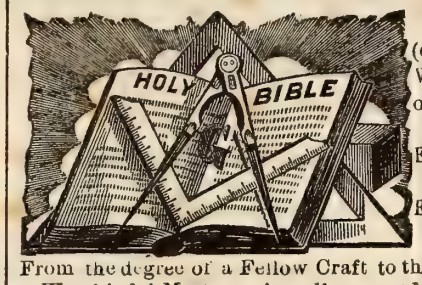
By EDMOND RONAYNE,

Late Past Master of Keystone Lodge No. 639, *Chicago, Ill.*

Entered according to Act of Congress in the year 1875.
BY EDMOND RONAYNE.
In the office of the Librarian of Congress at Washington, D. C.

THIRD OR MASTER MASON'S DEGREE.

OPENING CEREMONIES.



Worshipful Master:—(one rap) Brother Senior Warden, will you be off or from?

Senior Warden:—From.

Worshipful Master:—From what and to what?

Senior Warden:—From the degree of a Fellow Craft to that of a Master Mason.

Worshipful Master:—Are all present Master Masons?

Senior Warden:—All present are Master Masons, Worshipful. (Should there be any Fellow Crafts present they are politely requested to retire, which they do as in opening a lodge of Fellow Crafts.)

Worshipful Master:—Brother Senior Warden, as a further evidence you will cause the brothers Senior and Junior Deacons to approach the West, receive from them the *pass*, cause them to proceed upon your right and left, collect the *pass* from the brethren and convey it to the East.

The Deacons approach the Senior Warden's station, as in the second degree, whisper into his ear the pass of a Master Mason, which is *Tubal-Cain*; they then go through the same performance exactly as they did in collecting the pass of a Fellow Craft and the Master makes the same response as before.

Worshipful Master:—Brother Senior Warden, are you a Master Mason?

Senior Warden:—I am.

Worshipful Master:—What makes you a Master Mason?

Senior Warden:—My obligation.

Worshipful Master:—Where were you made a Master Mason?

Senior Warden:—In a regularly constituted lodge of Master Masons.

Worshipful Master:—What number constitutes a lodge of Master Masons?

Senior Warden:—Three or more.

Worshipful Master:—When of three only, of whom do they consist?

Senior Warden:—Of the Worshipful Master, Senior and Junior Wardens.

Worshipful Master:—The Junior Warden's station?

Senior Warden:—In the South, Worshipful.

Worshipful Master:—(two raps) Brother Junior Warden, the Senior Warden's station?

Junior Warden:—In the West, Worshipful.

Worshipful Master:—Brother Senior Warden, the Worshipful Master's station?

Senior Warden:—In the East, Worshipful.

Worshipful Master:—Why in the East?

Senior Warden:—As the sun rises in the East, etc., etc.

Here follows the exact language in every particular used in the second degree with the exception that of course the lodge is declared open in form on the third degree. The sign made at this part of the ceremony is the due-guard and sign of a Master Mason as represented by the figure.



Due-guard Master Mason.

The due-guard of a Master Mason is made by holding out both hands in front of the body and on a line with the lower button of the vest, with fingers extended and palms turned downward. This is in allusion to the manner of holding the hands while taking the Master Mason's obligation; "Both hands resting on the Holy Bible, square and compass," etc.

Now drop the left hand carelessly and draw the right across the body, fingers still extended and palm downward. See Fig. This is the penal sign and is in allusion to the penalty of the obligations of a Master Mason, "Having my body severed in twain, my bowels taken from thence," etc. See Master Mason's obligation, page . The Senior Deacon in arranging the altar lifts *both* points of the compass above the square.



Penal Sign, Master Mason.

The Worshipful Master gives three raps in this degree, the Senior Warden three, and the Junior Warden three, when the lodge is declared open and the members seated in the usual manner.

ADMISSION OF VISITING BRETHREN.

Should any strange brethren desire to visit the lodge now is the usual and indeed the proper time for them to do so. The stranger approaches the ante-room door and hands the tyler a card or slip of paper on which is written his name, the name and number of his lodge and the town or village where located; as for instance should I desire to visit a strange lodge I should hand the tyler a card inscribed as follows: Edmond Ronayne, Keystone lodge, No. 639, Chicago. The tyler gives this card to the Junior Deacon, and the latter having obtained permission to approach the East, hands it to the Worshipful Master who appoints a committee of two, usually a Past Master and some newly made Master Mason, to repair into the preparation or committee room where the brother is strictly and searchingly examined as to whether he is a Master Mason. The examination always takes place as follows: The committee procure a Bible, square and compass and they with the visiting brother, placing their right hands on the Bible repeat the following oath, called by Masons the

TEST OATH.

I, John Smith, I, H. Duval, I, E. Ronayne, of my own free-will and accord do hereby and hereon most solemnly and sincerely promise and swear that I have been regularly *initiated* as an Entered Apprentice, *passed* to the degree of Fellow Craft and *raised* to the sublime degree of Master Mason in a regularly constituted lodge of Ancient, Free and Accepted Masons and that I am not under the sentence of suspension or expulsion and know of no just reason why I should be, so help me God.

Having taken the "test oath" the committee and visitor resume their seats and the examination is proceeded with and is conducted as the senior member of the committee sees fit, but the usual method is for the visiting brother to be examined in the lecture of the 1st section of each degree as given on pages . Being satisfied that the brother is a Master Mason they return into the lodge, approach the altar, make the due-guard and sign of the degree and report:

Committee:—Worshipful Master, your committee have examined brother E. Ronayne of Keystone Lodge, No. 639, Chicago, and find him a Master Mason. They then take their seats.

Worshipful Master:—Brother Senior Deacon, you will retire and introduce brother E. Ronayne.

The Senior Deacon takes his rod retires into the ante-room and brother E. Ronayne having put on a white apron he is conducted into the lodge and before the altar by the Senior Deacon who says:

Senior Deacon:—Worshipful Master, I have the pleasure of introducing to you brother E. Ronayne of Keystone Lodge, No. 639, Chicago. The Worshipful Master rises to his feet, gives three raps to call up the entire lodge and says:

Worshipful Master:—Brother E. Ronayne, I have the pleasure of introducing to you the officers and members of—Lodge, No. —, together with our visiting brethren. Hope you will make yourself at home while with us and will visit us again whenever convenient.

The lodge is then seated and the visitor is conducted by the Senior Deacon to his seat. Should the visitor be a Past Master or Grand officer he is invited to take a seat in the East either to the right or left of the Worshipful Master.

The meeting of a lodge of Masons is called by the craft a "communication" and is of two kinds, "regular" and "special." A "regular communication" is that prescribed by the by-laws, as for instance the "regular communications" of Keystone Lodge No. 639, were held since Oct., 1871, on the 1st and 3rd Wednesdays of each and every month, while a "special communication" could be called at any time by order of the Worshipful Master. All the ordinary business of a lodge is transacted at a "regular," such as receiving petitions, balloting for candidates for degrees and membership etc., while *only* that particular business for which the lodge is specially called can be transacted at a "special." In order to render this exposure complete in every particular and be a reliable guide to the uninitiated, I shall give here the correct mode of keeping the Record or Minute book and of conducting the usual business of a lodge. It being a "regular communication," and of course the lodge being opened in the Master Mason's degree the Worshipful Master says:

Brother Secretary, this being a "regular communication," the first business in order will be reading the minutes of our last "regular communication." The Secretary then reads the minutes as follows:

Minutes.	Regular communication of Keystone Lodge, No. 639, Ancient, Free and Accepted Masons held in their Hall, No. 62 and 64, N. Clark St., Chicago, July 2nd, 1873, A. L. 5873.
Officers present.	E. Ronayne, Worshipful Master; Morris Pflaum, Senior Warden *pro tem*; Oscar Eckvall, Junior Warden; Fred Becker, Treasurer; Wm. Aiken, Secretary; S. M. Samuelson, Senior Deacon; H. S. Anderson, Junior Deacon; and James Anderson, tyler *pro tem*.
Members present.	Brothers Prince, Cronin, Loehr, Burkhard, Ross, Morbeck and W. Bro. Dixon.
Vistors present.	See Lodge Register (a book kept in the ante-room.)
	The lodge was opened *in form* in the first, second, and third degrees in Masonry.
	The minutes of the last "regular communication" of June 4th and of the "special" of June 11th, were read and declared approved.
Petitions.	A petition in form was read from Rev. Septimus Jones, for initiation. He comes recommended by brothers Ronayne, Dixon and Prince. The petition was received and referred to a committee consisting of brothers Anderson, Loehr, and Ross.
Committees.	The committee oppointed on the petition of Mr. Nicolaby for initiation reported favorable, whereupon the committee was discharged and ballot ordered.
	Also the committee on the application of Mr. Wood, reported unfavorable, the report was received, the committee discharged and ballot ordered.

Balloting. And the ballot being spread on the application of Mr. Nicolaby and being found *clear*, he was declared duly elected to receive the Entered Apprentice degree as conferred in this lodge. The ballot was also spread on the application of brother Schriber for advancement to the 2nd degree and being found clear, he was declared duly elected to receive the Fellow Craft degree to be conferred in this lodge.

The ballot was also spread on the application of Mr. Wood for the degrees and being found *not clear* he was declared rejected.

Communications. Communications were read from the various sister lodges announcing the receipt of petitions for degrees and membership, all of which were received and placed on file

New Business. A bill of thirty dollars for rent of hall during the month ending May 31st. was received from Germania Lodge. Also a bill of twenty dollars from Bro. D. Lally for services as tyler from March 1st to June 1st inclusive; both of which were referred to the Finance Committee.

Work. The lodge now dispensed with labor on the third degree and resumed on the first for work, and Mr. Andrew Nicolaby being in waiting and having satisfactorily answered the usual constitutional questions, he was duly prepared, presented and regularly initiated as an Entered Apprentice. He also received the *benefit* of the lecture and paid the usual fee of $15. Bro. Schriber, an Entered Apprentice of this lodge was then examined in the ritual of that degree and retired. See page—.

The lodge now dispensed with *labor* on the first degree and resumed on the second and Bro. Schriber being in waiting was duly prepared, presented and *passed* to the degree of Fellow Craft. He also received the benefit of a lecture and paid the usual fee of $15.

The lodge now dispensed with labor on the second degree and resumed on the third, and there being no farther business the lodge was closed in form on the third, second and first degrees of Masonry.

WILLIAM AIKEN, Sec'y.

Receipts,	Rev. S. Jones' petition,	$5.00
"	Bro. A. Nicolaby's initiation	$15.00
"	Bro. Schriber's second degree,	15.00
	Total	35.00

Approved, EMMOND RONAYNE, W. M., Aug., 6, 1873, A. L 5873.

Worshipful Master:—Brethren, you have heard the minutes of our "regular communication" of July 2nd. Are there any alterations or amendments? (He pauses for a few seconds.) If not they shall be declared approved as read. (Another short pause.) They are so declared, brother Secretary. (one rap.)

SECOND ORDER OF BUSINESS.

Worshipful Master:—(Reading and referring petitions.) Are there any petitions on your table, brother Secretary? The Secretary rising to his feet says, I have two petitions, Worshipful, [or one as the case may be] as follows:

FORM OF PETITION.

HALL OF KEYSTONE LODGE, NO. 639, A. F. & A. M.

To the Worshipful Master, Wardens and Brethren of Keystone Lodge, No. 639, *A. F. & A. M:*

The petition of the subscriber represents that having long entertained a favorable opinion of your ancient Institution, he is desirous, if found worthy, of being admitted a member thereof; and if admitted, he promises a cheerful compliance with all the ancient usages and customs of the Fraternity. He has not petitioned an other Lodge for the degrees in Masonry.

Recommended by Brothers
M. Pflaum.
Ben F. Prince.
O. Eckvall.

His place of Business is 168 Randolph st.
" Place of residence is 68 Fourth Ave.
" Age is 34 years.
" Occupation, Merchant.

MORRIS DAVID.

The other is the petition in form of Mr. J. C. Wickers who comes regularly recommended by Bro's Ronayne, Anderson and Becker; his place of business is corner of Fourth St. and Milwaukee Ave.; occupation that of a tailor; age, 27 years. The usual fee of five dollars accompanies each of these petitions.

Worshipful Master:—Brethren, you have heard the petitions of Mr. Morris David and Mr. Wickers; what is your pleasure with them?

Bro. Samuelson:—Worshipful Master, I move that the petitions be received and committees appointed.

Worshipful Master:—If there are no objections that will be taken as the sense of the lodge, and I will appoint on the petition of Mr. David, Bro's Cronin, Burkhard and Ross; and on that of Mr. Wickers, Bro's Becker, Loehr and Dixon.

THIRD ORDER OF BUSINESS.

Worshipful Master:—(Reports of committee on candidates. Brother Secretary, are there any reports on your desk?

Secretary:—The committee on the petition of Rev. Septimus Jones consisting of Bro's Loehr, Anderson and Ross, have all reported favorable, (the report must always be in writing); handing the petition to the Worshipful Master.

Worshipful Master:—Brethren you have heard the report of yonr committee on the application of Rev. Mr. Jones to be made a Mason; what is your pleasure with it?

Bro. Becker:—I move that the report be received, the committee discharged and ballot ordered.

Worshipful Master:—If there are no objections that shall be taken as the sense of the lodge.

FOURTH ORDER OE BUSINESS.

Worshipful Master:—Report of standing committee.

Secretary:—There are none, Worshipful.

FIFTH ORDER OF BUSINESS.

Worshipful Master:—(balloting.) Any balloting on your desk, brother Secretary?

Secretary:—The ballot is due on the petition of Mr. Jones for initiation, and on the application of Bro. Schriber for advancement to the third degree and of Bro. Nicolaby to the second degree.

Worshipful Master:—Brother Senior Deacon, prepare the ballot box. Brethren, you are now about to cast your ballot on the petition of the Rev. Septimus Jones for initiation. He comes recommended by Bro's Ronayne, Dixon and Prince. The committee, consisting of Bro's Anderson, Loehr and Ross, have all reported favorable. His age is forty years; his occupation is minister of the Gospel; his residence is No. 1001 —— street. The white ball elects and the black rejects, look well to your ballots and make no mistake.

The Senior Deacon having prepared the ballot box, which is a small box about eight inches long and five or six inches wide having two drawers in it, the front one having a slide in the end of it which he raises up exposing to view the black and white balls mixed and from which a small hopper leads into the other drawer through which the ball is passed. He opens the rear drawer (next the handle) which he presents to the Worshipful Master, showing him that it is quite empty and into which the Worshipful Master drops his ball through the hopper above described. The Senior Deacon then passes the box around the hall, presenting it to each member who puts his hand in through the slide, lifts his ball and drops it in through the little hopper, and having thus gone the entire round of the lodge the Worshipful Master asks, "Have all the brethren voted? if so I declare the ballot closed. Bro. Senior Deacon, you will display the ballot for inspection." The Senior Deacon now takes the ballot box first to the Junior Warden in the South and then to the Senior Warden in the West, each of whom examines the second compartment to see if any black balls are cast, and lastly he presents it to the Worshipful Master, who before he examines it, gives one rap with his gavel and enquires as follows:

Worshipful Master:—Bro. Junior Warden, how do you find the ballot inthe South?

Junior Warden:—(there being no black balls) *Clear* in the South, Worshipful.

Worshipful Master:—And how in the West, brother Senior Warden?

Senior Warden:—*Clear* in the West, Worshipful.

Worshipful Master:—(examining the ballot box) And *clear* in the East. I therefore declare the Rev. Mr. Jones duly elected to receive the Entered Apprentice degree as conferred in this lodge

One black ball is enough to cause the rejection of a candidate in any or all of the degrees or even for membership; and hence should a black ball appear in the box of course the response in each case would be "not clear," and the Master would declare the candidate rejected. Another mode of balloting is for the Senior Deacon, after presenting the box to the Worshipful Master to place it on the altar and each brother according to rank stepping in front of the altar and making the due-guard and sign of Master Mason deposits his ballot as above described and retires to his seat. It is a "landmark" that every member present must vote on the admission of a candidate whether for degrees or membership.

The same routine is gone through with in the case of Bro's Schriber and Nicolaby, and no black balls appearing the former is declared duly elected to receive the third degree and the latter the second.

SIXTH ORDER OF BUSINESS.

Worshipful Master:—(reading communications) Bro. Secretary are there any communications on your table?

The Secretary now reads all communications from sister lodges announcing the names of those who have been proposed in each lodge for initiation or membership since the last "regular" and the Worshipful Master enquires: Brethren, you have heard the communications from the various sister lodges; what is your pleasure with them? (pausing for a few seconds) If there are no objections they shall be received and placed on file and the rejections entered on the Black List.

Should there be any further communications, such as letters or circulars from the Grand Secretary, dispensations from the Grand Master etc., etc., they are now read and always ordered, received and placed on file.

SEVENTH ORDER OF BUSINESS.

Worshipful Master:—Unfinished business.

Secretary:—There is none, Worshipful.

EIGTH ORDER OF BUSINESS.

Worshipful Master:—New business.

Secretary:—There is none.

NINTH ORDER OF BUSINESS.

Worshipful Master:—Work is next in order.

CHAPTER III.

INITIATION FIRST OR ENTERED APPRENTICE DEGREE

It is a well established fact amounting to a "landmark" that "no man or body of men can make innovations in the body of Masonry," notwithstanding this, however, many important changes have been made in the ritual of all the degrees especially since the time of Capt. Wm. Morgan's celebrated *exposure* in 1826, the object being as stated by Masonic authors "to rid the institution of as much 'Morganry' as possible." The following pages therefore will contain the amended and correct work or as it is technically termed "*the standard work.*"

The lodge being opened in the third degree it must be *reduced down* to the first for initiation which is done as follows:

[Contenued next Week.]

Religious Intelligence.

—There are 520 vacant churches in the Southern Presbyterian church. There are 203 preachers, who are either superannuated, or are professors, teachers, or without charge. The whole number of churches is 1,797, and the whole number of preachers, including licentiates, is 1,084. Consequently 881 preachers do about all the pastorial work done for the church.

—It is said that $350,000 is expended in New York city alone by churches for music, one paying as high as $15,000. In the exigences of missionary boards, and the large and numerous fields for Christian benevolence, such expenditures seem not only extravagant but sinful. It seems to prove that these churches have not yet all learned the sweetest, noblest lessons of the Christian life, self-denial for the good of others.

—The Old Catholics purpose to make their separation from Ultramontanism complete by abolishing the rule requiring celebacy of the priests.

—Rev. Joseph, Travis for years a conference superintendent in the Free Methodist church in Illinois and Iowa, is soon to become pastor of the church of that denomination in Albion, N. Y.

—Mr. Garter, who labors among London thieves, burglars and pickpockets, has gathered a church of eighteen hundred members from these outcasts of society. His wife instructs sixteen hundred mothers, meeting four hundred at a time, who, without her labors would receive no instruction at all.

—Rev. Newman Hall, of London, many will regret to learn, has become so broken down in health that he has been compelled under medical advice to take up his residence in Switzerland. He was able, however, to lay, on Tuesday, the 28th ult., the crowning stone on the tower which has been erected by his new church, Surrey Chapel, in honor of the lamented Lincoln, and the emancipation of the slaves in the United States.

—Rev. Thomas Ryder, a Baptist pastor of Nottingham, England, traveling for his health in this country, was found dead in his bed on Thursday morning last at the residence of Mrs. Harriet Beecher Stowe, in Hartford, Conn., where he was visiting.

—The committee of eighty Chicago laymen appointed on the ways and means to secure a revival of religion here has decided to hold a daily union prayer-meeting in Farwell Hall in which all the churches and pastors are requested to participate, with a view to awaken the religious element of the city to activity and duty in the cause of Christ as a first step.

—A Christian native, one of the returned students from America, is now at the head of the educational department in Japan. This gives new strength to missionaries in that country.

—The Boston Ministerial Association, at a recent meeting, adopted the following resolution in relation to Sabbath observance during the Centennial Exposition: "That in our judgment the buildings of the Exhibition should be closed on the holy day of rest; that the most creditable exhibition which we can make to our foreign guests is the Christian Sabbath, to whose general observance we owe so much of our grandeur and prosperity; and that to open the buildings of the Exhibition on the sacred day, and thus to invite the multitudes from the neighboring towns and cities, would constitute an insolence and iniquity sadly discordant with gratitude to Almighty God which the season should inspire."

Home and Health Hints.

Death in the Dishcloth.

A lady says in the *Rural World* that during this month and next, when some of you are sure to be down with typhoid fever; when neighbors are neglecting their own work to nurse you; when doctors are hunting in cellars and old drains for the cause, let me whisper in your ear—look to your dishcloths. If they be black and stiff and smell like a "boneyard," it is enough—throw them in the fire, and henceforth and forever wash your dishes with cloths that are white, cloths that you can see through, and see if you ever have that disease again. There are sometimes other causes, but I have smelled a whole houseful of fever in one "dish-rag." I had some neighbors once—clever, good sort of folks; one fall four of them were sick at one time with typhoid fever. The doctors ordered the vinegar barrels whitewashed, and threw about forty cents worth of carbolic acid in the swill-pail and departed. I went into the kitchen to make gruel—I needed a dishcloth and looked about and looked about and found several, and such "rags!" I burned them all, and called the daughter of the house to get me a dishcloth. She looked round on the tables; "Why," said she, "there was about a dozen here this morning;" and she looked in the woodbox and on the mantelpiece, and felt in the dark corner of the cupboard. "Well," I said, "I saw some old, black, rotten rags lying round and I burned them, for there is death in such dishcloths as those, and you must never use such again." I "took turns" at nursing that family four weeks, and I believe those dirty dishcloths were the cause of all that hard work.

Rural Beauty.—If I have no coaches and horses I can at least hang a tracery of vine-leaves along my porch, so exquisite and delicate that no sculptor can match it; if I have no conservatory with its wonders, yet the sun and I together can build a tangled coppice of some blooming things in my door-yard, of which every tiny leaflet shall be a miracle. Nay, I can make my home, however small it may be, so complete in its simplicity, so fitted to its offices, so governed by neatness, so embowered by wealth of leaves and flowers, that no riches in the world can add to it without damaging its rural grace, and my gardeners—sunshine, frost and showers are their names—shall work for me with no crusty reluctance, but with an abandon and a zeal that ask only gratitude for it.—*Donald G. Mitchell.*

It is said that lining the walls, ceiling, and windows of a cellar with four or five thicknesses of old newspapers, pasted on with strong size, will prevent roots and other articles stored therein from freezing.

A section of wire-cloth, graded from No. 20 to No. 30, is the best material to strike matches upon.

Two cords of hard wood are about equal in heatgiving qualities to one ton of bituminous coal.

If the sink spout freezes, insert a piece of lead pipe, into which pour boiling water through a funnel. Keep the pipe constantly pressed against the ice.

When you buy a new lamp chimney, put it in a vessel of cold water, set it on a stove and let it boil. You can never break that chimney unless you throw a flat-iron at it; and won't even then if you miss it.

To Prevent Tin Rusting —Rub fresh lard over every part of the dish, and then put it in a hot oven and heat it thoroughly. Thus treated, any tinware may be used in water constantly and remain bright and free from rust indefinitely.

Farm and Garden.

How to Build a Hen House:—We will not try to name all the requisites for chickens as to food, but consider the not less important features of health. These are fresh air, a medium temperature, and cleanly habitation. To secure these we give our plan for a house as follows: Take sills 4x6 inches fourteen feet long for a house twelve feet in length, allowing the sills to project one foot beyond the walls of the building, and for end sills same size by ten feet in length. On this erect a frame six feet high; cover the walls with inch boards, and the north side of the roof with shingles or matched flooring, and for the south side of the roof, which may be made a little less than the north side by being made a little steeper, take strips one inch by three and groove them on each side near one edge with a groove sufficient to receive the edge of eight by ten glass, which can be bought cheap by the box, and one box (fifty feet) is enough for one house, which will only cost about $3.50 or $4. The strips one inch by three form the rafters, and the glass, which should lap one-quarter or half inch, on the roof. This gives at the same time light, heat, and dryness, three essential properties for a good hen-house. The roosts should be made on the north side. The remaining requisites, fresh air and cleanliness, are secured by arranging for raising or lowering the whole house by levers. In cold weather it should set on the ground, and when the weather is warmer raise it to secure a current of air under it, and thus dry the ground.—*Journal of Agriculture.*

The use of the roller in fall on winter wheat is almost injurious. It smooths the ground, leaving no ridges to protect the plant through winter, and by packing the surface the soil is more apt to freeze and thaw out the plant. The roller may do good by making the soil moister after sowing; but considering how much more frequently it is injurious, it is safe to say that the indiscriminate use of the roller makes that impliment quite as much a damage as a benefit to American farmers. It breaks lumps, but a farmer whose fields are well drained need never have lumpy soil It is sometimes used to press stones into the ground on newly-seeded meadows; but the better way is to pick the stones off. Almost all its other uses can be better served by the cultivate and smoothing harrow. If I were to use a roller on wheat land it should be before sowing, to pack the ground as much as possible, and then drill in the grain to make the surface loose and rough.

An inexpensiue, durable method fo painting old buildings is as follows: First give them a coat of crude petroleum, which is the oil as it comes from the wells, and which can be procured for $4 or $5 per barrel. Then mix one pound of "metallic paint," which is brown or red hematite iron and finely ground, to one quart of linseed oil, and apply this over the petroleum coat. The petroleum sinks into the wood, and makes a ground-work for the iron and oil paint. The color of the iron paint is a dark red-dish brown, and is not at all disagreeable; it is very durable, and is fire-proof.

It is said that charcoal will fatten fowls, and at the same time give the meat improved tenderness and flavor. Pulverize and mix with the food. A turkey requires about a gill a day.

Masonic Books,

FOR SALE AT THE CYNOSURE OFFICE.

Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

Allyn's Ritual of Massonry,

Illustrated by a large number of engravings, and ontaining a Key to the Phi Beta Kappa, Orange nd Odd-fellows' societies. Price, $5.00.

Mackey's Masonic Ritualist;

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Flour—Winter	5 75	8 00
Spring	3 75	6 00
Hay—Timothy	14 50	16 00
Prairie, "	9 00	12 00
Lard		13 1-5
Mess pork, per bbl		22 80
Butter	20	31
Cheese	8	12
Eggs	20	23
Seeds—Timothy	2 12½	2 25
Clover	6 00	6 50
Flax	1 20	1 30
Poultry—Chickens per doz	2 50	4 00
Turkeys per lb		12½
Broom corn	5	11½
HIDES green to dry salted	06	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	39	53
Unwashed	26	33
LIVE STOCK Cattle, extra		6 20
Good to choice	4 75	6 00
Medium	4 00	4 50
Common	2 50	3 75
Hogs	7 25	8 35
Sheep	3 25	4 75

New York Market.

Flour	$ 5 15	8 50
Wheat	1 04	1 55
Corn	69	73
Oats	42½	55
Rye		90
Lard		13¾
Mess pork		22 40
Butter	16	25
Cheese	6½	12½
Eggs	27½	28

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, OCTOBER 21, 1875.

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Topics of the Time.

Dr. Hartzel, a presiding elder from New Orleans, made a speech full of warning in the Rock River Conference of the Methodist Episcopal church on the relations of that denomination to the freedmen. The religious bodies at the North operate to evangelize the South under disadvantages proportioned to the importance of the field to be won for Christ. First is the sectional hatred yet glowing hot in many parts of the South. The work of evangelization is of course rendered difficult, sometimes impracticable, where the Stars and Stripes are not respected. Health-seekers, or those whose work has proved unsatisfactory at home crowd themselves into places where Christian zeal should be the sole motive. More than all perhaps the growing influence of Rome is to be dreaded. Long processions, regalia, pomp, mystery are meshes of Satan's net cast over the ignorant freedmen while his superstition holds him wondering. The work is great and demands the best efforts of our churches. If any but the highest motive should have place, the fact that the future of the country depends in a measure upon the evangelization and education of these million citizens, should arouse the nation to zeal and self-sacrifice in this broad field.

The lodge display over the new State Capitol at Wheeling, West Virginia, though doubtless keenly enjoyed by aproned participants will not altogether advance its glory and fame among outsiders. How, the *United Presbyterian* tells us: "The Masons—by what authority we cannot conjecture—had the occasion in charge, and there was a full display of fantastics such as they alone can exhibit. A ministerial Mason made the dedicatory prayer, and a "Worthy Grand Master" the address. This latter performance may be creditable to Masons, but would reflect severely on the intelligence of children in a Sabbath-school. To be told by a "Master" who is both "Worthy" and "Grand" that rees were felled in Lebanon and floated 'around by sea to *Joshua*, is rather startling; and to be informed that Masonry was patronized by the Johns of the New Testament, and has been a helpmate to the Christian church, is as striking as a revelation. The whole country is humiliated by such superstition and travesty."

The elections of last week have without doubt decided one question if no more: the brand of foolishness has been put upon inflation. Let its advocates turn as heartily to redeeming the character of the nation on an honest financial basis as they have labored to fill their own pockets with irredeemable promises to pay. A practical illustration of this paper money zeal was found lately in an Indiana city where a "friend of the people" worked with a will to get together a "greenback club," but found his labor tumbled to ruins by the simple announcement that a city bank proposed to reduce its circulation one hundred thousand dollars, to be rid of paying taxes on that amount lying idle in its vaults.

The Red Cloud Investigating Commission, appointed to try the charges brought by Prof. Marsh on the conduct of Indian affairs has completed its work and submitted its long report and eight hundred pages of evidence. The charges of Prof. Marsh are sustained in full only as regards the agent Saville, whose place can be filled with a better man. Swindling has been found in pork and flour contracts but not in beef; and though sweeping changes are recommended in the Indian management ex-Secretary Delano is let off easy, probably out of that conventional respect usually shown to the departad. The management of the Interior department has not left a sweet odor in the vacated office and the President finds for a wonder that the office must seek the man. Ex-Governor Dennison of Ohio has refused the honor, so has Ex-Senator Pratt, Commissioner of Internal Revenue, to whom it has been offered. Chandler of Michigan is to have the same privilege if reports are true. The low esteem in which worthy men hold the office was expressed by one gentleman in this way: The present administration will continue but a year longer, and to assume control of that very peculiar department might, in its present state, lose a man his reputation, while the time is so short that he could not hold it long enough to make one. To such contempt has a cabinet office been degraded before our nation has completed her first century!

Our Foreign Letter.

LONDON, SEPT. 23, 1875.

It takes at least a month to do (as tourists say) this city, and it is perhaps presumption for one who has been here less than a week to say anything about it. I will endeavor, therefore, to write about what it has been my privilege to see without attempting to describe fully any of the many interesting places here.

Citizens of Chicago are apt to think their city is hard to beat as a railroad center or a commercial city. No doubt it is, for London has the start by many years, but it will be many more years in the ordinary course of human events before Chicago catches up. The vastness of the railway communication that centers here may be inferred from the fact that there are over one hundred stations in the eight miles square including the city. It is a very common thing to have one track pass over another, and in one place just outside the city, there are three tracts passing within a hundred feet of the same place one above another. This is not as wonderful as it would be if the cars were as high as those in America. The streets are crowded with vehicles all day long, and, I almost believe, all night long, for the sounds of the wheels comes up to our fourth story window continually. The noise is very much like that of the Niagara at a distance.

In speaking of the places or things in London, one must make very free use of the superlative degree. There is the largest bank in the world, the largest museum in the world, the largest organ, the largest crystal palace (near London) and many other largest things. The bank covers a space of three square acres, and in walking around it it looks more like a stone wall than a building, for there is not a single window in sight. The museum is a vast collection of stuffed animals, shells, minerals, fossils, mummies, and other antiquities, books, pictures, historical documents, autographs of great men, etc., etc. Persons who are not specially interested in any branch of science cannot fail to enjoy the collection of shells, of precious stones, of ancient books and autographs. Among the precious-stones we found nearly if not all mentioned in the Bible, such as the agate, beryl, diamond, topaz, etc. Among the books ancient texts of the Bible in different languages held an important place. Among the autographs were letters of Luther, Erasmus, Calvin, Melancthon, Knox, Shakespeare, Johnson, Addison, Cromwell, kings and queens of England and other nations, Napoleon Bonaparte, Wellington, Nelson, and our own Washington and Franklin. Of course there were many others of equal importance which escaped my notice or memory.

Of all the important documents the one I was most anxious to see was Magna Charta, and I found it but did not have time to read it; in fact, to do justice to the museum, several days should be devoted to it. The organ which some claim to be the largest in the world is in the Royal Albert Hall near which is the memorial monument erected to the late Prince Consort. This monument is the most beautiful I have yet seen.

Crystal Palace is easily reached by railroads which take passengers to the very door. There is probably not another room in the world as large as this, and roof and walls are made entirely of glass and iron. The iron frame work is so slender that from a short distance it is hardly visible, and the palace seems more like the "baseless fabric of a vision" than a reality. The grounds around the building are laid out and kept with the greatest taste and care. Fountains, walks, and lawns with flower beds, and beds of foliage plants in all varieties of shape and color delight the eye. Inside the prospect is hardly less pleasing. There are several large basins with gold fish swimming in them and blue, crimson, pink and white water lilies with their large, bright green leaves floating on the surface. Then there are fountains, ferns, statues and pictures in endless variety. There are also numerous restaurants and shops of fancy ware, all displaying their goods so as to add to the general effect. One can spend a day most delightfully in this place, for when the eye grows weary the ear is entertained by the best of music.

Westminister Abbey and St. Paul's Cathedral are sure to be visited by travelers. In the first are the graves and monuments of kings, poets and statesmen whose names are familiar to all. Probably no grave attracts more attention than one over which is a stone slab which has as a part of the inscription the words, "Other sheep I have which are not of this fold." Under it sleeps David Livingstone, the first dissenter buried there. St. Paul's contains the remains of the Duke of Wellington, Admiral Nelson and a number distinguished artists. From the upper gallery, 300 feet above the floor, a fine view of the city may be had on a clear day, and through a hole in the floor the interior of the cathedral is seen with the people like pigmies walking about. In London tower there is a

small room in which a case containing the crown jewels and regalia valued at 4,000 pounds or over $20,000. Guides in fantastic dresses conduct visitors through the whole tower in parties of fifteen or twenty and constantly crowd on each other, so great is the number of visitors. My time forbids a description of the armories and prisons with their historic reminiscences.

Last Sabbath we heard the great Spurgeon. We Americans must confess that he is a great man, and after his excellent Scriptural sermon I could not but call him "good" in the sense that the word is used. The more the regret that his position on the tobacco question is what it is. His tabernacle seats 5,000 and is crowded every Sabbath. The floor and two galleries running around the whole building were completely filled and the singing from this vast crowd with just one man to lead is congregational singing indeed.

H. A. F.

Secret Societies.

A correspondent, alluding especially to the "Patrons of Husbandry," calls their association "the organized moral force of the country." This puts the question just where we wish to meet it; and we will take it for granted that the ends sought to be attained are both reasonable and desirable.

It may be necessary to state that the office of a Christian teacher is not, in our view, understood by those who would devote themselves to making moralists. The teaching of worldly wisdom, an essential of which is strict morality, is the province of another sort of person. The duty and the privilege of Christian teachers is to cry aloud and spare not, unceasingly, by word and example, communicating their faith to those around them in a sin-bearing, sin-consuming Saviour, whose demand is, "Come out from among them and be ye separate, and touch not the unclean thing!"

We have, therefore, nothing to say upon such a matter as this, except to those who have measurably accepted and shown a willingness to respond to this first entreaty. Only such can understand the true source of power for right acting; and the impotence of human organization which thus seeks to yoke them more closely with unbelievers to attain ends which separation only can insure.

They will reason with themselves, Why should we think to combat more successfully with any form of evil, by partially relying on the sanctity of our promise and the support of fallible men like ourselves, rather than by whole-hearted reliance upon our Redeemer! and what real strength will they impart to the cause of truth, who leave Him out of their calculations and plans who is the Truth itself?

We do not wish to treat this matter as one of those which Paul characterizes as lawful, but not expedient. It seems to us entirely unlawful for the Christian. God demands the whole heart.

It is our glorious privilege to give up all, that we may receive all. Wherever in the conduct of our lives a moral principle is involved, yea, even when we eat and drink, all is to be done to the glory of God, and with no other reliance than upon him who, if he be anything to us, must be the Life of our life every moment. Christianity is not engrafted upon morality, but it includes and supercedes it. We have no remedy for sin and uncleanness for ourselves or others, but the Fountain set open in the house of David. The beauty of Divine charity has eclipsed, in our view, all the prudential arrangements of men; and we long to represent the Christ life in his members, as bearing, believing, and hoping all things; seeking not its own, but the things of others, at the cost, if need be, of unlimited self-sacrifice and never-failing love.

"If ye love your brethren only, what thank have ye?"

We may resume this subject at another time, but now wish to reiterate our expression, that our remarks have no bearing on the propriety of those connecting themselves with secret societies who have not given their hearts to the Lord; yet these might be influenced profitably by a respect for the opinion of the society with which they stand connected.—*Chris. Worker* (*Friends*).

The Revival we Need.

BY THEODORE L. CUYLER, D. D.

The departure of the veteran Finney to his rest and the return of Messrs. Moody and Sankey to their native shores both call up to men's minds at once the word revival. The ascending Elijah of Oberlin, leaving his mantle to the returning Elisha, has entered upon his heavenly joys; and not the least of these joys must be his discovery of many souls in heaven whom his labors brought thither. That one successful "revivalist" has gone, and that another one, accompanied by his singing associate, has come to us, is very certain, but it is not absolutely certain that a general and powerful awakening is to come with him. To human eye it looks probable. Good men and women are looking, longing, and earnestly praying for a new pentecost. But what kind of revival is most needed? What graces and forces of the Christian church need most to be revived, what weak points need most to be strengthened, what broken walls require to be rebuilt? God knows best, and his ways are higher than our ways. But there are some things that we mortals can see, and, seeing them, can strive to secure them.

It is very certain that one thing which sensible men ought not to strive after is a mere outbreak of spasmodic excitement, kindled by artificial methods. All religious awakenings must be attended with some degree of excitement. Peter and John made no small stir in Jerusalem, as brother Moody has made no small stir in London. But the excitement was an incident, not an end. When the noise of the thunder and the rain had passed away, the blessings of the spiritual shower remain. Good men should neither seek after popular excitement nor be afraid of it if it comes. The spiritual result is what should be aimed at, whether God shall order it in silence or amid violent demonstrations of popular feeling.

There were some methods employed by the late President Finney in the days of his grandest success which were copied after the apostolic models and which can not be easily improved. He preached God's Word, clear through, and without flinching. Never muffling the sword of the Spirit, he made it cut to the very marrow. Sometimes he indulged in extravagant phrases, and often rung changes upon the word "hell" until the oft-reiteration somewhat cheapened its effect on the conscience. These were small blemishes upon a glorious work. Finney's great aim was to make every hearer feel that he was a sinner against a holy God; that sin was exceedingly heinous and justly damnable; that sin should be abandoned straightway, and the sinner should turn immediately unto God, who would abundantly pardon him, through Jesus Christ as a complete Saviour. It was no scrimped and shallow Gospel that our American Boanerge preached; but a thorough depravity to be fled from and a thorough holiness of heart and life to be striven for. He put his plow in deep, clear under men's secret motives, and it often made ripping work. The conviction of personal guilt produced by the Holy Spirit under Finney's powerful preaching was usually very acute and pungent. The conversions to a better life bore, usually, an impression as clean-cut as the stamp of a die on a new dollar from the mint. Men of intellect and culture were reached by his trenchant arguments. Skeptics were revolutionized. The standard of daily life which he held up was a high and pure and manly and noble one. It demanded stern self-denial, and proved its love of Jesus Christ by keeping his commandments.

As a subordinate agency to the preaching of the Word, Mr. Finney employed the "anxious seat," and the inquiry meeting, very much as Mr. Moody employed the inquiry meeting in Great Britain. The two-fold object was spiritual direction in order to immediate decision for Christ. Conversion was set forth not as an end, but only as the starting point of a true and righteous life, with heaven's perfection as its goal. It is not to be wondered at that such methods wrought glorious results. Many of the best men and women of the last quarter of a century, who have led in Christian effort and in moral reforms, were the shining products of Charles G. Finney's powerful ministry.

We have outlined some of the chief characteristics of the preaching and the methods employed in the great revivals from 1820 to 1840, because we believe that those same features deserve to be employed again. Substantially, they have their foundations in God's Word and in the necessities of human nature, which are always the same. We need now more thorough study of God's Word; and, what is far more important still, a thorough keeping of God's law. That law is no more obsolete than is the precious atoning blood of Calvary. The pulpit of our day needs to give greater emphasis to the guilt of sin and its inevitable retributions. A sinner needs to know just what he now is before he is likely to seek to become better. Of a certain sort of mushy sentimentalism we have had enough and too much. May God teach all his teachers how to teach dying souls the only way to Life.

The revival we need is not only a revival of sounder scriptural preaching, but a revival of true Christian living. We have had quite a surfeit of the religion which luxuriates in the devout favors of the prayer-meeting and the camp-ground, which sings sweet hymns and applauds sweet sermons, and then goes straight off to its money-grasping and its pleasure-seeking and its panderings to self and sin. God forbid that we speak lightly of true spiritual emotion! But the Christianity which Christ demands is something deeper than a song or a sermon or a sacrament. It is the holy and the humble imitation of himself.

The revival, then, which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts and which can be trusted in every stress of temptation. A revival which will sweeten our homes and chasten our press and purify our politics and cleanse our business and commerce from roguery and rottenness, would be a boon from heaven. A revival which will bring not only a Bible knowledge but a Bible conscience to all is what the land is dying for. The world's sorest want to-day is more Christ-like men and women. The preaching it needs is more sermons in shoes.

If our honored and beloved countrymen, Moody and Sankey, have come to us freighted with such messages and aims and holy purposes, then may God give them an abundant entrance everywhere and a mighty success. The field is ripe and ready for their sickles. The Divine Spirit will surely attend them. God's true people will welcome them with prayers and eager sympathy. Scoffers may sneer and devils may rage; but the word of Jehovah will grow mightily and prevail. To prepare for such a revival, let us be putting away sin from our hearts and be seeking an inflow of the Spirit of Jesus.—*Independent.*

Supposing all the great points of atheism were formed into a kind of creed, I would fain ask whether it would not require infinitely greater measure of faith than any set of articles which they so violently oppose.—*Addison.*

It is only in exalted moments that we remain faithful witnesses to the divine moods of nature. Only in certain conditions do we interpret her voices aright, or read and retain her lessons as we ought.

Secret Temperance Societies.

"A friend of ours once had a somewhat remarkable experience. Learning that a friend of his was in a fair way to be ruined by the extravagance of his wife, he concluded, as he was intimate with the family, that it was his duty to expostulate with her upon the follies into which he supposed she had thoughtlessly fallen. So he began by remarking that as the times were hard, business dull, and people were generally retrenching, it had appeared to him that the style in which she was—"Stop," screamed the lady in a rage, "if the style in which I live injures anybody, it is my own household, and if you don't like to see it, there is the door and you can leave."

An experience not wholly dissimilar has been ours. For a considerable time it has been apparent to us that some of our secret temperance societies were losing ground on account of the costliness of their machinery and the extravagance into which some of their lodges had fallen. Their membership was declining, the average connection being less than two years, and when those who had left them were asked why it was, the usual answer we found to be, "O, they cost too much money, and the money, when obtained, goes in suppers and music, in fancy lodge-rooms and bespangled regalia, and not in the work of saving men and fighting rum." Not only that, but it had come to our knowledge that our principal temperance order was threatened with organized resistance. We had been asked to co-operate with several proposed opposition combinations, some to work secretly and some openly, basing their hopes of success on antagonism to those features which were making our old societies burdensome and unpopular. We declined all participation, saying that, in our opinion, we already had too many temperance organizations, and that it would be better to try to reform and utilize those we had, than attempt the establishment of new ones. All the communications we had received were in confidence, and of course we could not give them publicity; but seeing the character of the movement they betoken, we deemed it right to say something to our secret societies by way of warning of their peril. Accordingly we prepared two or three articles advising them to get rid of their three thousand dollar lodge-rooms, of their masquerade balls, installation suppers and expensive entertainments, of all useless salaried officials, and other worthless organs, incumbrances by which their treasuries were being exhausted and their members burdened, and to confine their operations strictly and legitimately to the temperance work for which they were instituted. By the most of their members our advice appears to have been well received, and many of them took occasion to thank us for our candor and true friendliness. But by others, who were either unable to discriminate intelligently, or for some other reason were led to infer that our criticisms upon the abuses that had crept into their organizations, meant opposition to those organizations, it was not so received. From some we received sharp and complaining letters, and we are told that people in this city, and possibly there are others like them elsewhere, have been making themselves busy in going among our temperance organizations, and saying that "*The Living Issue* is opposed to secret temperance societies, is making war on them," etc.

Those things, however, did not greatly disturb us. We had done our duty, as we understood it, and there we were willing to let the matter rest, be the consequences what they might. —*The Living Issue, New York.*

Lutheranism vs. Lodge.

DEFENSE OF REV. A. S. BARTHOLOMEW OF LIMA, O., BEFORE HIS SYNOD.

"Woe to them that devise iniquity, and work evil upon their beds! when the morning is light they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. Therefore, thus saith the Lord, behold against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time is evil!" Micah ii. 1-3.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii. 1.

"Lo this, we have searched it, so it is; hear it, and know thou it for thy good!" Job. v. 27.

Touching my position over against secret societyism, consistent practice therewith, and testimonies unto truth growing out of the same, I am this day arraigned before the Evan. Lutheran Dist. Synod of Ohio (Council district) by the Rev. Messrs. G. W. Mechling, President of the same, and Daniel Worley, self-acting prosecuting attorney, on the grave charge of slander against the dead and against this synodical body; so very grave and pressing that it is judged intensely urgent to meet in hasty extra session at great expense to the church, at a time when men should forget petty, personal bickerings, when Evan. Lutheran pastors should be among their respective flocks . . . and when, as is patent, it could be presupposed that there would not be a general attendance, and that a few, specially interested, sufficient to form a quorum, could, in the absence of perhaps more sober-minded, as accusors, judges and executioners, be sole arbiters in the case, and thus have it in hand *ad libitum*, to thwart justice and carry their point to meet their own private ends. .

I do hereby solemnly protest; and such libelous charges of "slander" upon my good name and character *I do most positively and emphatically deny!* To wit:

THE CHARGES.

1. I charge Rev. A. S. Bartholomew with conduct unbecoming a Christian minister, in resisting by threats of civil authorities, made to the secretary of the Synod, the due course of discipline in the slanders of which he was evidently guilty before the whole ministerium against the memory of our diseased brother, Rev. J. L. Stierwalt, by demanding the suppression in the minutes of his retraction of the same, whereby he places himself in the relation he occupied before this retraction was made.

2. I charge Rev. A. S. Bartholomew with malicious slander against our Synod and his brethren in the ministerium, in the prepartory sermon preached at Lewisburg, Ohio, and in the publication of that sermon in the *Lutheran Standard* upon a conference with the editor of that paper, with comments designed to misrepresent the Synod and his brethren before the church; and

3. I charge Rev. A. S. Bartholomew with conduct which makes him unworthy of honorable membership in our Synod or any other ecclesiastical body, by his dishonorably joining his influence with the avowed enemies of our Synod and the pastors and congregations composing it, to destroy the Synod's good name and influence.

I have made these charges after mature and prayerful consideration and believe before God they are true and I believe I can establish them by indubitable proof before the ministerium at the proper time. DANIEL WORLEY.

I hereby notify you that these charges will be heard before the ministerium of the District Synod of Ohio, at a special meeting of said Synod, to be held in the English Lutheran church, in Columbus, Ohio, (Rev. Peters, pastor), commencing Dec. 23d, 1873, at 9 o'clock A. M. Your Bro. in Christ, G. W. MECHLING, *Pres. of Dist. Synod of O.*

I deny these charges of *slander* as a whole and in all their details. . . .

I. There was an underhanded movement in my Lima congregation, to undermine me in the affection of my people, and in the confidence of the brethren of Synod as fit pastor for the Lima charge. This, notwithstanding his friendly professions to my face and similar statements in his letters afterwards to Synod, to the contrary, was secretly countenanced and furthered by Mr. G. W. Overmyer. In the light of after developements we saw fit to term this underground move, together with the subsequent openly defiant revolt, led by the same man, on the same grounds, and for the same purpose, as the conspiracy entered into by Mr. Overmyer. He was in communication with the former Missionary President. To farther his purpose he sought behind my back to impress upon the latter the conviction that the weal of the charge demanded a change of ministers. Through him he sought to spread this impression among the members of the Synod. He succeeded; and said Missionary President assisted in spreading this impression among the members of the Synod. Thus it came that the two names were coupled together as coinciding in the conviction, that the welfare of the congregation demanded my removal. This was the object sought by the conspirators, *and the spreading of this impression* at their instigation was a furthering of the conspiracy! That the former Missionary President, at the instigation of Mr. Overmyer, did spread such report among the members of the Synod, not to mention many particulars, is herewith attested by the following affidavit:

At a meeting of the District Synod of Ohio in Goshen, Elkhart Co., Ind., Aug. 4th to 9th, A. D. 1870, a ministerial brother said to me in a conversation on missionary work, "Lima does not need any mission money." I asked for what reason. He said, "If Bro. Bartholomew leaves Lima and they get another man in his place, they will be able to support him themselves." I asked him, "Why will they be able to support another man any sooner than Bro. Bartholomew." He said, "If he leaves then the disaffected members who do nothing towards supporting him will come back and by their support make up the difference." I asked, "Who are those disaffected members?" He answered, "Theo Roush and H. Boose." I asked, "Who said so?" He answered, "Geo. Overmyer." I enquired, "Who told you?" To this question he gave no answer but asked me whether I did not think Rev. Bartholomew ought to leave Lima. My reply was, "No, I do not think so; but on the other hand think he is the very man we need in Lima, and I believe he has done for Lima what very few men would or could have done."

When the mission meeting of the Synod was held, the Missionary President said in substance the following: If Rev. Bartholomew would leave Lima and they would get the right man there, they would need no assistance from the Synod. Pastor Bartholomew at once arose to his feet, in his place, and demanded of him, "Who said so?" Pastor Stierwalt replied, "Your principal member." "What principal member?" He replied, "Bro. Overmyer." Pastor emphatically said, "George Overmyer is not the Lima congregation. He is but one man and has but one vote;" and sat down.

G. W. Umburgh.

State of Ohio, Anglaize Co. } S. S.

Personally came before me, Mayor of Criderville, Rev. G. W. Umburgh and acknowledged that he did sign and seal the above instrument of writing. In witness whereof I herewith set my hand and official seal this 20th day of December, A. D. 1873. *M. Swarts.*

I, Samuel Boose of Lima, Allen Co., Ohio, was duly elected by the Lima charge of the Lutheran church, as delegate to attend the meeting of the Synod in Goshen, Ind'a in August, 1870. On my way to my lodging after service one evening I came to the corner of a vacant lot. A few of us stopped there and I leaned against the fence. When there I heard a conversation between Bro. Stierwalt and some others. When I heard the words, pastor Barthelomew and, Lima charge, I paid close attention to all that was said. I heard Stierwalt say that if there was a change of pastors at Lima, Synod would not need any more mission money there. He was asked who said so and replied, that Geo. Overmyer told him so. He then said, "If Rev. Bartholomew would leave Lima then Theo. Roush and Jacob Boose would come back to church again and the pastor's salary could be raised without the help of the Synod. Just then Stiervalt looked around and saw me standing there. He at once turned right around and walked off in a hurry with another man. During the meeting of the Synod I slept one night with Bro. Brugel at the house of Mr. Keip. After we went to bed Bro. Brugel asked me how matters stood in Lima and how our congregation liked pastor Bartholomew. I told him that our pastor was liked very well, that he was a good preacher and faithful, and I had nothing against him. He then asked me if a change of pastors would not be good in Lima so there might be German preaching also? I told him that we had tried the German and English together, that pastor Niminacha had preached for us in both languages and that we could not get along together.

I told him that we were unwilling to try it again. He said I was told that a change of pastors in Lima would be good for the charge. I asked him, "Who told you so?" He said, "Bro. Stierwalt told me so." I inquired, "Who told Stierwalt so?" and in reply he said, "Mr. Overmyer was his authority and he is a member of the council." I told him that Bro. Bartholomew had done his duty and that we would stand by him. I also told him that there was good satisfaction in our congregation with pastor Bartholomew as far as I knew.

We had other talks but it was about Synod matters. When the matter came up in the Synod about giving mission aid to the Lima charge another year, Bro. Stierwalt said something about the people at Lima wanting a change of pastors. He was asked immediately by pastor Bartholomew who in the Lima congregation spoke about a change and Stierwalt replied, "Your principal man, Mr. Overmyer." Pastor B. said, "Overmyer is not the Lima congregation; he is but one man and has but one vote." *Samuel Boose.*

Sworn to before me and subscribed in my presence by Samuel Boose, this 13th day of December, A. D., 1873.

H. S. Prophet, Notary Public, Allen Co., O.

Because of his leading activity in this underhanded movement, the Elida congregation refused to confirm the election of Mr. Overmyer as delegate to the Synod. He demanded an official statement of the reasons for this refusal. This the congregation gave and afterwards had printed in the form of a circular for local purposes. The second specification in this document has been given. In this item the name of the former Missionary President is connected with that of Mr. Overmyer for reasons, and in the sense of the explanations herein before given. The Elida congregation, however, still expressed its willinguess to confirm the appointment of Mr. Overmyer as delegate, provided he would sign the following guarantee:

"*Resolved*, That the election of Bro. G. W. Overmyer be confirmed, provided he gives St. John's Evan. Lutheran congregation a written guarantee that he will represent us according to the *spirit* and *intent* of the doctrinal principles of our Synod, *in their application*, as set forth by our Synod and the General Council on the secret society question, and stand up for our pastor, in the pastoral relation, as he stands up for our pure faith, as confessed in the symbols of our church."

The self-evident object of this guarantee was to guard against the influence of the leader of the insubordination, at the Synod, to the detriment of the pastor and congregation in their position and understanding of the General Council utterances touching secret societies. But Mr. Overmyer felt outraged and refused to sign this pledge, and took an appeal from it to this body.

In the course of the investigation of this matter, the answer of the Elida congregation to Mr. Overmyer comes to the notice of your prosecuting attorney, Daniel Worley, and he seizes upon it to bring charges against me for "maliciously slandering the dead!"

I stated that this was not my private individual paper, but the official document of the Elida congregation, but this did not release me. I protested against any intention on our part to cast reflections on the departed, but this would not suffice. I must sign a retraction formulated by your prosecuting attorney. Overawed by this high-handed charge, and with good will for the departed and sensitive regard for the feelings of his survivors, I complied.

However, upon cool reflection, after my return home, and convinced that this retraction committed me before the public of *wilful slander*, I proceeded to lay an injunction upon the publication of the same in the present year's minutes; and would have served it, had not your secretary agreed to withhold it upon my pledge that I would answer to the charge at the next annual convention of this body at Germantown, Ohio.

[TO BE CONTINUED.]

Does your subscription expire in November? Please get as many names as possible to send with your renewal and forward early next month.

Notices.

PAST MASTER E. RONAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Ex-Masons in Illinois, Attention.

The undersigned is anxious to meet all seceding Masons in Illinois at the annual meeting of the State Association, to be held in Peoria, November, 9th, and 10th. He is desirous of opening a lodge of Masons in the forenoon of the 9th, and posting up in the ritual and work of the first and third degrees especially with the view of publicly working these degrees at the Convention. Will all seceding Masons in the State and adjoining States please "take due notice hereof and govern themselves accordingly."

EDMOND RONAYNE,
Past Master Keystone Lodge, No. 639, Chicago, Ill.

Illinois.

The Convention of the Illinois State Christian Association will be held in the Congregational church, Peoria, Ill., commencing on Tuesday, Nov. 9th, and ending on the night of the 10th. Arrangements are being made for a large and successful meeting, so far as able speakers, popular expositions of the lodge and the hospitality of citizens can further that end.

Michigan State Meeting.

The friends in Michigan will take notice that their State Executive committee have appointed the first anniversary of their association to be held in Ypsilanti, Washtenaw county, October 27–29. Ypsilanti is easily reached from all parts of the State, being located on the Michigan Central railroad thirty miles from Detroit. Arrangements are being made for a good representation of good speakers and for a setting into activity the organization already affected. Let every reformer in the State make it a business to attend if possible and roll on the ball.

Bradford Co., Pa.

The Bradford County Anti-Secret Society Association, will hold its next annual meeting at the Wesleyan Methodist church, in Vought Hollow on the 22nd and 23rd of October next, commencing at 10 A. M. on Friday. Revs. E. W. Wheeler, a seceding Mason, J. W. Raynor, State Agent, and H. Lounsbury are expected to be present and address the convention.

New Hampshire.

A convention is called to organize an association in New Hampshire to meet in Lake Village, Belknap county, near the center of the State and on the Boston, Concord and Montreal railroad, the seventh station north of Concord. The convention will be held in the Baptist church November 23d and 24th.

To Southern Pennsylvanians.

Christians and patriots of Southern Pennsylvania, we now call you to muster for organization. Rev. J. W. Raynor has requested us to appeal to you to organize an association to aid in pushing the greatest reform the world has yet beheld. He, as State Agent, is ready to assist you. The time has come for systematic work. The State of Pennsylvania has several strong and promising societies. There is no good reason why it should not have others. "In union there is strength." Organization, drill and system are as necessary for success in the moral world as in the physical. You must learn how to load, aim and fire powerful moral guns which can throw the heaviest steel-pointed arguments. We must demolish every fortress garrisoned by the devil's imps, if we would preserve our civil and religious liberty. We will have to organize some day; then why delay it?

It is not necessary for us to remind you of all the good that will come from organization. It will bring us money and men; it will enable us to act to the greatest advantage; it will show that we are in earnest and mean business; it will encourage others to start societies, and it will cheer the heart of every honest man "in the known world," who hears of it. Organization is the greatest need of our cause. No reform ever made great progress until it was thoroughly systematized. Every additional organization and every step towards perfect system are additional guarantees that we will advance to victory. Remember, too, thousands of dissatisfied tax payers are on the lookout for true and honorable friends to show them how to make life more tolerable.

Our York County Court-house and our halls, churches and school-houses are in the hands of the great Masonic ring. Will you please write immediately, using envelopes instead of postal cards, giving your ideas on the subject, and stating whether a suitable meeting place can be procured in your locality, and state also what advantages your place possesses for a series of meetings and a convention. Please write at once, and address your letters plainly to *E. J. Chalfant, York, Pa.*

E. J. CHALFANT.

Oct. 11, 1875.

Reform News.

From the General Agent.

A GOOD WORK IN NORTH-WESTERN OHIO.

WEST UNITY, Williams Co., O., Oct. 7th, 1875.

DEAR BRO. K.:—Cheering reports from this quarter may be of interest and serve to encourage others who are toiling for the better day. I reached Delta, Fulton Co., on Tuesday 4:55 P. M., Sept. 28th, where Bro. Whitaker was in waiting to convey me fourteen miles across the country to the town of Metamora. Reaching the place at about 7:30 P. M., we found a good audience in waiting and after being introduced to two or three of the brethren I proceeded to the work of the evening. Of the lecture I have nothing to say, as others would doubtless be more competent and impartial judges than myself, but of the audience I may say they seemed deeply interested and remained for two hours and then retired in good order. Expressions of deep interest in our cause and assurances of kindest regards for its workers were very cheering and encouraging to me.

The day following Bro. W. took me to Morey's Corners, where I made the acquaintance of Brn. Jones, Schooley and other friends, and spoke in the ball room of a hotel in the place, as no church or other more convenient room could be secured. The attendance was good and much interest apparent. At the close of my lecture Bro. Pratt of Baker's Corners, volunteered the statement that he had been connected with the lodge, and that what I had said was correct, and in proof of his confidence and sincerity he offered to give $50 in gold for the affidavit of any respectable Mason denying what I had said. Of course no one accepted the liberal offer.

From Morey's Corners Bro. Jones conveyed me to Spring Hill, where we found the U. B. chapel about half full despite the rain and mud which made it extremely difficult for people to assemble as this is a country appointment. A member of the craft here also voluntarily, but unintentionally in this instance, rendered good service to our cause, saying that I had misrepresented their craft by saying that Christ was excluded to make room for the Jews. He said the first thing he was taught in Masonry was that no Jew could ever be a Mason. This of course was too transparent to serve as a blind even, and he, seeing his blunder, fled from the house muttering as he went. There was a Jew present, who confirmed what I had said and manifested his appreciation of our work by dropping a quarter in the hat to help defray expenses.

Bro. Jones accompanied me to Wauseon, where on Friday evening I spoke, according to arrangement, in the M. E. church. There was a show in town and some one speaking on the street, but still we had a fair audience. Either fortunately or unfortunately, I was so unfortunate as not to render satisfaction to the craftsmen present, who succeeded in showing their disapprobation by having the house closed on Saturday evening. The house had been fairly engaged and bills posted throughout the county. Friends gathered from a distance, some, as I was told, having come fourteen miles, to find the door locked against free speech and contrary to a positive agreement with Bro. John Miller. You can easily understand what would be the effect of such an occurrence; more, probably, was accomplished for our cause than could have been done by a dozen

speeches under ordinary circumstances. The very best men in the M. E. church declared that it was an outrage and have set about hunting up the matter with a will.

On Sabbath it was my privilege to attend a quarterly-meeting of the United Brethren at Olive Branch and preach to a full house. It was a time of refreshing and many glad hearts were lifted to God in thanksgiving and praise.

These previous occurrences have prepared the way for Past Master Ronayne, whose arrival on Monday at 4:40 P. M. gave new and special interest to the movement. Of what followed you will be duly informed by others, but I will simply say that P. M. Ronayne threw the doors of the lodge wide open, and gave such a truthful and undeniable exposition of Freemasonry that the craft were perfectly confounded and silenced, while our friends were confirmed and their opposition intensified, and every decent man or woman who witnessed the exposure was led to loathe and abhor this "image of the beast" as never before. What the effect will be on the M. E. church of Wauseon remains to be seen; but I was told that one member said, "I will never submit to another Masonic preacher," and another, in his anxiety and bewilderment said, "What can we do? Our preacher is a Mason and so are nearly all the M. E. preachers?" So the work goes on under God to victory. J. P. Stoddard.

THE INDIANA STATE CONVENTION.

Marion, Ind., Oct. 14th, 1875.

Dear K. :—I reached here last evening just as the convention assembled for its evening's work. Everything, so far as I can learn, is moving off harmoniously and strong. Some thirty counties are represented and all appear strong in the Lord and in the hope of victory. White's Hall, 40x100, was well filled by a very intelligent appearing audience, in which the element of Friends was very conspicuous. Hon. Daniel Hill, editor of the *Christian Worker*, made the speech of the evening, in which he took high ground against the whole net-work of secret orders from Freemasonry down to grangerism and Good Templars. He read from the Friend's book of discipline and from Finney and others, fully sustaining his positions by arguments and riveting them in the memory of his audience by very appropriate and sometimes very witty anecdotes.

Bro. Kiggins is here with his "empty sleeve" on the one side; but with his arm on the other up to the elbow in the work. Dr. S. L. Cook has been driving the craft to the wall and his speech on Tuesday evening will not soon be forgotten, or its effect wiped out in this community. Others are here whose voices are ringing out in the conflict and who came bringing their sheaves with them; but for the names of the seventy delegates you must wait for the Secretary's report.

To-day is the business day of the meeting and I will forward report in due time. Best of all, God is with us.

J. P. Stoddard.

Election in Bremer County, Iowa.

Waverly, Iowa, Oct. 12, 1875.

To-day is "election day," and a more stirring one I never saw. By the efforts of Anti-masons, candidates for the most important offices were nominated at the primary election, excepting sheriff. But an Anti-mason was nominated by a people's convention, and to-day our representative will be elected with very little opposition; and others with opposition will contest very closely. Masonry is freely mentioned around the polls, and indications are that one year more will see the people thoroughly awake on the subject.

One of our English county papers and the German paper speak freely on Masonry, and have worked faithfully for success in the cause. All the result of a little over a year's work in Bremer, Co. I will send the result of the election as soon as I can. Yours,

P. Woodring.

LATER! VICTORY!!

Oct. 14th, 1875.

Dear Cynosure:—The election returns show that every candidate on the county ticket we have worked for and who are free from secrecy, is elected. There's a God in Israel yet. Yours,

P. Woodring.

Notes by the Way.—From the Illinois Agent.

Oak Hill, Ill., Oct., 1875.

Leaving Wheaton Sept. 23d, I reached Princeton, the home of Lovejoy and the scene of his long and successful labors as a minister before he entered political life. He was a true reformer and a decided Anti-mason; but alas! his church now contains many of the secret orders and does not permit discussion of this subject. In all that large village, I could not find one man who dared to express sympathy with us. The Noble Grand of the Odd-fellows, who is a Jew, fully agreed with me in what I said of the exclusion of Christ from the lodge. He said he gloried in it, and with profane oaths scoffed at the name of Jesus and all who believe in him. Such is one of the teachers of lodge morality in in Princeton. I here met a sister missionary (Mrs. Winship), whom I had not seen since we parted in Africa twelve years ago. It was indeed pleasant to talk over the trials and sorrows of former years in that land of darkness.

From thence I came to Wyanet, where the lodge rules by the aid of the ministers, and no place could be found to speak. Near here is Bureau, where I preached on the Sabbath in the Wesleyan church, and lectured twice; and one night in a neighboring school house. My last evening at Bureau was disturbed by a rowdy element, much to the chagrin of the faithful, warm-hearted friends of the cause. I here enjoyed the hospitality of Rev. W. Whitten and Bro. J. Bradley, who, with their excellent wives, are faithfully battling against all iniquity.

From thence I went to Elmwood, and after making arrangements to lecture, I went to Farmington, Fulton Co., and spoke twice in the basement of the Congregational church to small but attentive audiences. Dea. Birge, Bro. P. P. Chapman and others are worthy of all honor for their faithfulness amid abounding opposition.

At Elmwood, Oct. 4th, we had an excellent meeting in Smith's Hall with the attendance and sympathy of the pastors of the Congregational, Presbyterian and U. B. churches. Dr. Marsh is here doing a good work. I was told here by a leading member of the Congregational church that this agitation was doing very great harm and that they "wished to be let alone." I told him that his request was the same the devils made to Christ, and he remarked they "wished to be let alone, if they were with the devil." Poor man! poor people! "Woe unto them when I shall forsake them," saith the Lord. The pastor of the M. E. church is a prominent Mason, and it is said that through his influence his leading members have joined the lodge. "Woe unto them that call evil good and good evil, that put light for darkness and darkness for light!"

From thence I came to Brimfield, where I spoke last night. To-night I am appointed to speak at Oak Hill and next night at Brimfield and from thence as Providence shall direct.

Yours for the Lord,

H. H. Hinman.

Past Master Ronayne in Noble Co., Ind.—Great Enthusiasm of the People.

Editor Christian Cynosure:

Seldom has it been my privilege to record anything that created such a tempest of excitement as did the exposition of the first and third degrees o that gigantic fraud called Freemasonry, at this place on Monday and Tuesday evenings, Sept. 27th and 28th, by Mr. Edmond Ronayne of your city.

The first evening Mr. R. gave the origin and history of this so-called divine institution, and clearly exhibited its anti-Christian, anti-republican and anti-social character, and with a view to our enlightenment placed Masonry on exhibition by initiating a candidate into the Entered Apprentice degree, hoodwinked, cable-towed and attired in a costume that would cause the cheeks of the most devoted worshiper at the shrine of Freemasonry to tingle with shame at the bare thought of having the public see him in it; to say nothing of the degrading spectacle he would present to his wife and family were they permitted to see him thus attired and paraded before his brethren of the lodge.

When the candidate emerged from the ante-room Mr. Ronayne introduced him to the audience as Rev. Septimus Jones, and as he knelt for the first prayer, Mr. R. stepped to the front of the platform and pointing his finger at the candidate told the audience in tones of withering sarcasm to behold the sublime spectacle of a minister of Christ's Gospel seeking more light from Masonic luminaries. Never shall I forget the look of loathing contempt that overspread the countenances of men and women, mingled with audible denunciations of the minister who would thus degrade himself and disgrace his sacred calling by wallowing in the filth and slime of speculative Freemasonry.

During the first evening but few members of the dark kingdom were present as their lodge met that night to denude, cable-tow, hoodwink, and worse than rob some poor deluded creature of his money. But small as was their number it soon grew beautifully less, as one by one they left the hall, being unable to withstand the terrible excoriation their already doomed order was receiving at the hands of Mr. Ronayne.

On Tuesday evening Mr. Ronayne opened the lodge in the third degree before a densely packed audience, a goodly number of Masons and Odd-fellows being present. A candidate was duly initiated into that degree amidst frequent expressions of disgust from many in the audience, to think that men would degrade themselves so much as to go through such pagan ceremonies and then call the institution divine.

The killing of Hiram Abiff was successfully rendered, which elicited from the audience the oft-repeated exclamation of "shame, shame," upon the man, especially a minister of the Gospel, who would be a partaker in such heathenish and degrading ceremonies.

Mr. Ronayne is a host within himself and has given Freemasonry a blow in this county from the effects of which it will not soon recover. So mote it be.

On Wednesday he went to Kendallville, where he lectured on that and the following evenings. I am informed that reports will be furnished the *Cynosure* from Kendallville and Albion in a short time.

Mr. James McConnell of this place accompanied Mr. Ronayne in his rounds in this county, and rendered invaluable service in exposing this giant fraud. Mr. McConnell is an active, efficient and zealous worker in this great reform, and in a quiet way is dealing heavy blows to Freemasonry and kindred organizations. Yours truly,

P. Humphreys.

Jottings from the New York Field.

Dear K.—This time I must give you much in little, which is what I suppose you heartily wish I would do all the time. Well then, a thing or two about

MICHIGAN.

While yet in Chicago. I received a line from Cornelius Quick, Esq., President of the Michigan State Association, asking me to stop on my way East, and scatter a little Anti-masonic light. This I was forward to do, and accordingly reached his hospitable home near Weston station, Lenawee Co., on the 8th of September, Bro. Quick commanded me to say nothing about *him* in the *Cynosure*. Out of deference to to his wishes, therefore, I will only just say, what I would have said but for his interdiction, I strongly suspect that he is the "right man in the right place," and I devoutly wish we had a great many more like him. He put me at work the night following my arrival, in the Christian church six miles away, and kept me at it every night for one week. Friday and Saturday I spoke at Baker's Corners in the M. E. church. The last evening the lodge was well represented, and its members showed themselves gentlemen, or at least their lodge training, by carefully guarding their jewels. Bro. Quick overheard one of the craft speaking of my labors on this wise: "I respect this man more than any other one they have had here, because he did not go into things he knew nothing about"! Now, as I had uncapped the lodge, given their oaths, stripped a can-

didate, slain and raised Hiram Abiff, etc., this confession and commendation was a little funny, to say the least of it, and in view of the fact that the other lecturers were brethren Baird, Rathbun and Levington.

At the close of my last lecture at this place a member of the church gave me this statement: "My grandfather who died here made this statement to several gentlemen as well as to myself, before his death, 'I was a member of a Masonic lodge which had a brother who had offended the lodge by his indiscretions. He found it out and for a long time stayed away through fear. After a time the members began to speak to him, saying, Come, Bro., come to the lodge. That old affair of yours is all in the past and it will seem like old times to have you among us again. Come. At length he was prevailed on to enter the lodge-room again. No sooner was he inside the door than a cap was thrown over his head, and I was ordered to step forward and cut his throat; this I refused to do. Another was called upon, who immediately came forward and obeyed the barbarous command.'"

How many such deeds have been done the Great Day alone can reveal. That his dying grandparent did make this statement is known to many in that place. Whether true or not, God knows. My informant believed it.

On Sabbath, the 12th, in the evening I preached in the school-house at Weston from Gal. i. 8; which, by the by, is a capital Anti-masonic text. On Monday and Tuesday I lectured in the U. B. church in the town of Ogden, in the same county, and finished up my Michigan work on Wednesday evening in the Baptist church near Weston. As to

THAT MORENCI AFFAIR.

I learned enough by a visit to the place to fasten more firmly on my mind the conviction that a foul murder was committed, and that until "Whispering Charley" is positively brought forward alive, that conviction will remain in my mind as well as in that of others who are citizens of that place and vicinity. There can be no excuse for the refusal to submit the affair to a legal investigation. The whole affair is a lasting disgrace to the people who permitted the matter to pass off as it did. A terrorism rests on the minds of the people and few dare to speak their real convictions until they know with whom they are conversing. The mangled, butchered body I was told was identified as that of "Whispering Charley" by several persons. I hope to know more about this before long, when I may return to the subject again.

HOME WORK.

I reached Syracuse on the 21st, made the necessary arrangments for my family and on Saturday the 25th, started for Varick, Seneca Co., where the Baptist church was engaged for me to lecture; the five trustees having given their consent. But when I reached the place on Monday evening the sexton, a granger, refused to open the audience room and so I was compelled to retire to a low basement which before I closed was crowded to repletion, making it difficult to speak or even to breathe. Here the lodge power overawed and humbled the church. How long, oh Lord, how long shall that anti-Christ rule in thy courts! The lodge gained nothing however, by this move. Impressions were made on the works of the enemy which can never be repaired. I spoke here three nights and on Thursday evening spoke in a school-house to a large audience. Right in front of me sat a respectable looking, elderly gentleman, a Mason, who upon my closing asked me if I hadn't something to say about the grange. "Oh, yes sir," said I, "the grange is one of the late born pups of the old she-wolf. Its fathers were Masons and Odd-fellows who as I had reason to believe knew very little more, if as much, about agriculture as a young brindled bull I had a short time ago passed on the street. That like Masonry, it was a heathen religion, a humbug, an insult and a swindle on the farmers and those of their wives, and sisters and daughters who were made to represent Mesdames Flora, Ceres and Pomona, the most licentious and obscene of the heathen goddesses." The old gentleman looked somewhat amused, appeared perfectly satisfied with my answer, took his hat and disappeared amid the laughter and applause of that part of the audience which did not belong to the grange, which is very strong in this section.

During my lecture in the basement of the Romulus Baptist church, I was honored with a new name. A Major Sutton rose and took up the cudgel for the imperilled crafts. He said he did not know but he might be related to the speaker, as his mother was a Barlow, etc., then pointing to me he said, "We have heard that the

GREAT MOGUL

was coming and now we have seen him," with more to the same effect, touching no point I had made and winding up with a story the moral of which was, that Great Mogul though I was, and his cousin, I might yet be a thief. What defenders Masonry has, to be sure!

Allow me here to present my thanks to Harvey Baldridge, Esq., his excellent wife and family for such kindnessess as the worn lecturer knows so well how to prize. May God reward them.

J. L. Barlow.

Cobleskille, Schoharie Co., N. Y., Oct. 7, A. L. 5875.

Lecture at Bremer, Iowa.

Being urged to come to the above named place, I induced brother Adam Smith to accompany me to lecture on "Masonry in Politics."

After driving 24 miles in a drizzling rain, we arrived in the immediate neighborhood of the place of meeting and made inquiry as to the place, meeting, etc., but the people seemed to be at once turned to "know nothings" and could not give us any light on the subject. We at last found where the brother lived to whom we had been recommended, and after putting up our team and getting acquainted, we walked to the school-house—quite a good-sized one—where we found a good number gathered, but all in a confusion. But a word called them to order and soon they were ready to hear, when Bro. Smith with his never-ceasing good humor, soon had them laughing and cheering. He spoke about one hour and such a dressing that he put upon the "ancient and honorable" institution would have been a credit to an older head in the lecture business. He will go here and then there; from the furthest extreme of solemnity to the other of the ridiculous, and all the time spiced with the most comic comparisons and illustrations. I have yet to see the person who can go away displeased, or if displeased, their humor, produced by hearty laughing, over-balances their ill-feeling.

Your correspondent then spoke for about one and a half hours on the oaths of Masonry, and their interference with the execution of law and the corrupting, blighting influence of them in our courts and upon our officers. A most deep, earnest feeling pervaded the audience throughout, and a good impression was made. Bro. Smith then closed with another speech full of telling blows in his humorous way, and the audience dispersed with the best of feeling, wanting us to come again, which we may do at some future time.

Friday and Saturday next we initiate a candidate at Horton, Bremer Co., where I gave a couple of lectures a short time ago.

Yours,

P. Woodring.

Correspondence.

Another Opening in Eastern Pennsylvania.

Office Reformer and Agricultutist, Milford Square, Bucks Co., Pa.

Editor Christian Cynosure:

Anti-masonry is gaining ground around here. A wealthy man named David Gehman, in Hosensack, Lehigh Co, Pa., has a hall for public worship and he is willing to give it free for an anti-secret society lecture.

I am publisher of a German weekly paper with a circulation of over 1,300. I published your platform in last week's paper. I am a member of the Mennonite community, and our whole community is opposed to any kind of secret societies. Our rules forbid to join the grangers, or a secret temperance society.

Yours truly,

J. G. Stauffer.

Brother Faurot's Removal to the South.

Editor Christian Cynosure:

Dear Brother:—I write to say, I am on the eve of a removal to the State of Mississippi, whither my people send us to inaugurate a school among the Freedmen. So when my present subscription is out, please let it rest for the present, as we know not yet our address or ability to continue. Please also drop my name from the list of lecturers as my time will be wholly employed in our enterprize. We leave here in two weeks.

I have the satisfaction of learning that my feeble efforts here against secrecy have produced some effect. I am told the grange has not had an addition since I came. Their hall is a sad and lonesome looking thing. I gave a few lectures in the adjoining town of Greenbush, apparently, at least, to quite a lively effect. I rejoice to learn that Bro. Springstein is put in the field and hope he may be well sustained.

Yours with ardent hopes and good wishes for the cause. R. Faurot.

From the Far South-west.

Socorro, New Mexico, Sep. 21, '75.

My Dear Bro.:—My subscription to the *Cynosure* is ended, I know. I would gladly renew, but my funds don't allow at present. I wish I could spare the $2.00, but I have not got them, nor do I know when I will get them, as I am trying hard to get a parsonage built and have no outside help whatever. Moreover, I was cheated out of $50.00 by a drunken Romanist who has a saw-mill, and that made me poorer still.

I bid you God-speed in your work of reform. I trust you may live to see your desire accomplished, that secrecy may be abolished as was slavery; that the glorious Gospel of Jesus may be the only society. I give very little for a faith that must be supported by a society of some kind. If a Christian has not sufficient faith in Christ to trust his all in Him, he had better tell Christ so and resign his profession as a Christian and cling to his chosen society, whether Masonry, Odd-fellowship, or any other ship. Here we have Popery on one side and Masonry creeping in on the other, and withall a missionary has his hands full indeed. I often give thrusts at Masonry from the pulpit, trying to keep the young out of its snares. There are so few English-speaking people in this county that it is hard to get subscribers for any paper, and you know how far prejudice goes on such an outspoken paper as the *Cynosure*. But we might have hope in the future. The Lord alone shall reign. Let darkness forever flee from the great Gospel light.

Accept, dear brother, of my well wishes. It is all I can offer just now. It behooves us to be watchful, and pray, and labor, and then our work shall not be in vain in the Lord.

Your humble brother,

M. Matthieson,

M. E. Missionary.

P. S.—I am 100 miles from home, with some of our Mexican Protestant members, at a place called Las Animas.

OUR MAIL.

Moses Varney, Osage Agency, Iowa, writes:

"I felt very sorry to see in the last number of the Cynosure that I received, that Bro. Hankins had been compelled to resigd for want of support in Iowa. I have felt very much encouraged during the past year with the prospect that when I should leave this wilderness of savages (Indian Ter.) and go back to Iowa I should find the Lord's work against the works of darkness more prosperous than when I left, but it appears that money is their most attractive god, and I am sorry it is so. My health is failing here so I must leave, but hope to be able to stir up some of the brethren to more earnest work."

Benj. M. Spaulding, South Albany, Vt., writes:

"My paper is read by many, and I think it has a good influence. There some active Anti-masons here in Northern Vermont, but people are generally at ease on the subject."

John Pike, Fryeburgh, Me., writes:

"I like the *Cynosure* very much. I like it for its likeness to the star near the North Pole, by which sailors steer, deriving its light from the great light, the sun, as I think your moral *Cynosure* derives its light on all moral questions from the Sun of Righteousness that it may go forth until all the dark cells of secret societies are lighted up and the curse removed from the church and state. We are in the midst of secretism. If I were a young man I would buckle on the armor of God and go into the field and fight with God as I did in the anti-slavery and temperance campaigns; but I am in my eighty-third year and must soon throw off my harness."

Sam'l Fletcher, Geneva, Ill., writes:

"I think very much of your paper and do not know that I could do without it. Geneva is a hot-bed of Masonry."

Benj. Rohrer, Canton, Ill., writes:

"I saw a few weeks ago in the *Cynosure* that there was a prospect of there being a lecture against Freemasonry in Farmington, Yates City and Peoria. Could you let be known through the paper or some other way, when they will be? I would try and attend, and at Farmington I could take a load up as it is only seven miles from my place. I will try and do something for the Publishing House and get you a few subscribers some time this fall."

For a meeting in Peoria, see notices. We shall endeavor to let Bro. R. know in regard to other places.

The Sabbath School.

Lesson for Oct. 31.—Friends and Foes of Jesus.

SCRIPTURE.—John xv. 11-19; Commit 11-19. Primary Verse, 12.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this that a man lay down his life for his friends.

14 Ye are my friends if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

GOLDEN TEXT.—"Whosoever therefore will be a friend of the world is the enemy of God."—Jas. iv. 4.

TOPIC.—The Love of Christ.

HOME READINGS.

M. Rom. 5: 1-21. Loved us while Sinners.
T. 1 John 4: 7-21. Loved us before we Loved Him.
W. Luke 19: 1-10. Loved and came to save the Lost.
Th. John 10: 1-18. Gave his Life for his Sheep.
F. 1 John 1: 1-10. In his Love—in the Light.
S. 1 John 5: 1-18. He that loveth Him overcometh.
S. Rom. 8: 28-39. From his Love nothing can Separate.

1.—What sort of joy is that which is set before the Christian? The highest human felicity cannot express it. It is not the joy of earth, but the joy of Christ himself—"that *my* joy might remain in you." Luke i. 78, 79; John xiv. 27; Rom. viii. 6; xiv. 17; Phil. iv. 7; Col. iii. 15.

2.—It is a remarkable fact that in this last interview of Christ with his disciples, his command to them was not; "Continue to love me and love me more," but: "Love ye one another as I have loved you." And this is the test of our love to God. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" xiii. 34. 35; Eph. v. 2; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 14-17, 23; iv. 7, 10, 20, 21; v. i.

3.—See what a progression there is for those that love God—"servants" "friends," "sons," "HEIRS." "And it doth not yet appear what we shall be, but we know that when he doth appear we shall be like him, for we shall see him as he is." John i. 12; Rom. viii. 15, 18; 2 Cor. iv. 17; Gal. iii. 26; Eph. i. 3-6; 1 John iii. 1, 2; Rev. xxi. 7.

4.—"Ye have not chosen me, but I have chosen you." The wonder of God's love is—that it was manifested towards his enemies. "Herein," indeed, "is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." Deut. vii. 6-8; Rom. v. 7, 8, 10; 1 Pet. iii. 18; 1 John iii. 16; iv; 9, 10.

5.—Christ left to his disciples from the world a legacy of hate. Has his religion and the world become so near alike that all antagonism has ceased between them? We trow not. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and they will never cease their warfare. In some way or other a Christian, if he be faithful, will be apt to find out what is meant by the "world's hate." Luke xiv. 27; John xv. 19-21; xvi. 33; xvii. 14; Eph. vi. 11-13; 1 Thess. iii. 3, 4; 2 Tim. iii. 12; Rev. vii. 14.—*Nat'l S. S. Teacher.*

The Friendship of God and the World's Enmity.

The spirit of the world is forever altering, impalpable; forever eluding, in fresh forms, your attempts to seize it. In the days of Noah, the spirit of the world was violence. In Elijah's day it was idolatry. In the day of Christ it was power, concentrated and condensed in the government of Rome. In ours, perhaps, it is the love of money. It enters in different proportions into different bosoms; it is found in a different form in contiguous towns, in the fashionable watering-places, and in the commercial city; it is this thing at Athens and another in Corinth. This is the spirit of the world, a thing in my heart and yours to be struggled against, not so much in the case of others as in the silent battle done within our own souls.—*Robertson.*

There is no greater mistake, as regards the true manner of impression on the world, than that we impress it as being homogeneous with it. If in our dress we show the same extravagance, if our amusements are theirs without a distinction, if we follow after their shows, copy their manners, bury ourselves in their worldly objects, emulate their fashions, what are we different from them? It seems quite plausible to fancy the great honor we shall put on religion when we are able to set it on a footing with all most worldly things, and show that we can be Christians in that plausible way. This we call a liberal piety. No, it is not conformity that we want, it is not being able to beat the world in its own way; but it is to stand apart from it, and produce the impression of a separated life; this it is and this only that yields any proper sense of the true Christian power. It is not the being popular that makes one a help to religion; no holy man was ever a truly popular character. Even Christ himself, bringing the Divine beauty into the world, profoundly disturbed the quiet of men by his very perfections. All really bad men, adhering to their sin, hated him. and their animosity was finally raised to such a pitch that they crucified him. And what does he say, turning to his disciples, but this very thing, "The servant is not greater than his Lord: if they have persecuted me, they will persecute you. I have chosen you out of the world, therefore the world hateth you." There is no just mode of life, no true holiness or fruit of holy living, if we do not carry the conviction, by our self-denial, our sobriety in the matter of show, and our withholding from all that indicates being under the world, that we are in a life separated to God.—*Bushnell.*

N. C. A.—Receipts for September, 1875.

GEN'L FUND:	
Jno. Fait, Brimfield, Ill.,	$ .25
Philo Carpenter,	100.00
PUBLISHING HOUSE FUND:	
James Steele, Chillicothe, O.,	25.00
Mrs. S. B. Allen, Morrison, Ill., per Mrs. M. A. Blanchard,	1.00
Peter Howe, Wenona, Ill.,	50.00
Mrs, R. Paley, Morrison, Ill., per Mrs. S. B. Allen,	1.00
By Cor. Secretary:	14.75
Rev. S. Alexander, New Galilee, Pa., and Jacob Koos, Delta, O., $5.00 each; Rev. A. Crow, New Castle, Pa., $2.00; John Love, Rose Point, Pa., $2.75.	
By Gen'l Agent:	15.00
Thos. Reed, Olmstead, O., Jos. Lee, Albion, O., and G. W. Campbell, Cedarville, O., $5.00 each.	
ILLINOIS FUND:	
James Andrus, Amboy,	1.50
Mrs. M. A. Blanchard, Wheaton,	3.00
Peter Howe, Wenona,	50 00
S. French, Chapin,	20.00
Total	$285.50

Agents' reports not received.

H. L. KELLOGG, Treas.

Address of Anti-masonic Lecturers.

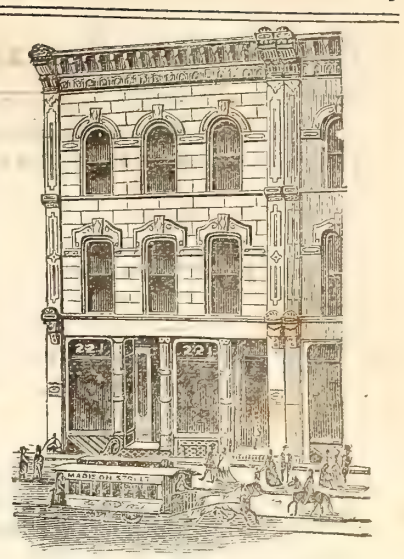
General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

VICE-PRESIDENT.—J. Blanchard.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITORS.—C. R. Hagerty and Edward Hildreth.

PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

The Christian Cynosure.

CHICAGO, THURSDAY OCT. 21, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE PEORIA MEETING, NOVEMBER 9th AND 10th.

Beloved Friends:—This august convention draws nigh. It is to set the ark, the captive ark of God, square before Dagon in one of his own cities and see "who is the Lord," and which the impious idol. "The God that answereth by fire, let him be God; and all the people answered, It is well spoken."

Hon. J. B. Walker, if alive and able as he now is, will be present and preside. And those who have read his "Philosophy of the Plan of Salvation," will have an opportunity of hearing clear, distinct utterances from a mind which is teaching nations. Dr. Jonathan Edwards and Mr. William Reynolds have promised to attend, and Dr. Edwards has been requested to open the deliberations with prayer and utter to us words of welcome. Let Farmington, whose woods still remember the echoes of songs and abolition speeches, be represented in force. Where is old father Wilson, whose son was knocked down by ruffians when we were egged in Peoria court-house, for uttering the truths which taught Lincoln to say, "If slavery isn't wrong, then nothing's wrong!" Where are Birge and Thomas who stood shoulder to shoulder by the ark which has saved us as a nation. Elmwood and Yates City then were not, but they now are, and have men who have memories and hopes, Dr. Marsh and his calm, good pastor, and the badgered and hounded Robinson of Yates City. Come in God's name and the country's; and if father Chapman, like good old Simeon, can totter into the temple which Mr. Stevens and his trustees have hospitably opened to us, let us show him the Peoria Dagon with but his stumps left. Let us see whether the lodge, the Dagon of this fair land, shall put Jesus Christ aside, his Bible from our schools, his oath from our courts, his Sabbath from our railroads; and continue to make aliens of our citizens by a foreign allegiance and put a padlock on the lips of every husband and father in his own home and toward his own wife and children! Come! praying as you come and believing as you pray, that the angels of light who are with us, are more than the angels of darkness which be with them! Come to the Peoria meeting!

JOSEPH DUGDALE AND THE FRIEND QUAKERS.

This gentleman with his beloved Ruth, has, after the manner of Friends, completed his tour as a traveling minister through Illinois, and gone home to Mt. Pleasant, Iowa. In his circuit he aided in the formation of a "Friend's Yearly Meeting" at Hennepin, and visited and preached among the Friends in this city, who were hospitably received by the Methodists, who gave up to them their fine audience-room in the old Clark street block. From Chicago, Mr. Dugdale visited Wheaton and addressed a chapel full of people at the College in place of the regular Thursday night church prayer-meeting, which was given up to Mr. Dugdale by the pastor, Rev. Mr. Taylor. He was followed in a few earnest words of endorsement by the Hon. and Rev. J. B. Walker, who is teaching in the College.

This friend Dugdale deserves more than a passing notice. He belongs to that rare and wonderful class of minds which may be considered as the blossoming and fruit of the system of Geo. Fox; Quietists, but not Mystics; led by the Spirit, yet adhering to the Word; passive in their testimony, yet active in carrying out their principles; they were and are at once the most dreamy and the most practical of men. Joseph Sturge, John Bright, the two Gurneys, Samuel and John, with their sister, the celebrated Elizabeth Fry, the good angel of prisons and the peer of Lucretia Mott and the Grimke girls,—these belong to a casket of humanity sanctified, in which Joseph Dugdale counts one, and of whom the Lord has said, "They shall be mine in the day when I make up my jewels."

We knew Mr. Dugdale some forty years ago. He was then a young Hicksite Quaker preacher who had a small store and farm at Green Plains near Xenia, Ohio. Garrison, who was a sort of bugle of God, had sounded the divine summons for the slaves, "Let my people go;" and without endorsing his errors, thousands of us echoed his call, Dugdale among the number. A Hicksite by birth and connexion, yet believing and trusting in Christ as his divine Saviour, he stood square up by his representative "least" brother, the slave. He preached; he testified; he ran off fugitives; he forewent slave products; he engineered an under-ground railroad for slaves toward Canada, and never lost a passenger; and when his sect, which like the others was at that time largely made up of religious worldings, came down on him to crush him, he would not be crushed but with his "meeting," held on to their church property and plied their anti-slavery work.

Glory to God, there are no slaves now in America for friend Dugdale to un off. Salmon P. Chase, late Chief Justice of the United States; Hon. Samuel Lewis, then superintendent of schools, and the gentlemanly Judge King, and rough, old Tom Morris then United State's Senator, and the last of the true Democrats, who all slept with us on Joseph Dugdale's threshing floor at Green Plains, where we had only houses enough to hold the women abolitionists,—these are all gone over the silent river; but this Joseph Dugdale who called that convention, blithe as the autumn singing bird, is still flitting over the country, filling it with the music of his conversation, and teaching truth by precept and example. His whole Quaker creed condensed is: "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This is his doctrine of the Spirit. His heart is happy, his lip eloquent, and his home delightful; and children and grandchildren rise up and call him blessed.

An agent recently told us, If one only gets a good start it is easy enough to obtain a club. Again we ask, Are you doing *all* you can, all you ought to do, towards the support of the *Cynosure?*

SHORT HORN CATTLE.—A. J. DUNLAP, ESQ.

Mice can never be fed into mammoths, to borrow a thought from the eccentric Virginian Weems, though feasted on the manna of heaven. Nor can Pharaoh's "lean kine," in their scrub descendants, be turned into "Durhams," a sub-species of cattle, named, like the Jerseys, from the place of their origin in England. Allen in his "*American Cattle*" asserts, (not proves) that these cattle are a natural, not artificial breed. We do not think so. Every deer, elk, buffalo or antelope is a reproduction of every other, varying only in sex, size, etc. Not so with the short-horns. Their color is like that of Jacob's cattle and that certainly was produced by artificial means. They are white, roan, grizzled and red; and some of the proudest short-horn aristocrats of Kentucky, are not ashamed of their pedigree springing from Henry Clay's "wonderful old yellow cow." And, like men, they are so changed and altered by their breeding, that they vary like the fashions of dress. Yet, though there have been such things as pure-bred Durhams with black muzzles, they have been red or white, or red and white from the twilight which precedes their history. Dun, brindle, yellow and brown are never short-horns, but correspond in the bovine to Goldsmith's "ours of low degree" in the canine race.

Still the Durhams are a composite or made-up race variegated by breeding as tame geese and barn pigeons drop their wild, unvarying uniform when they come into the keeping of men, so that each may know his own; which would be impossible if, as in wood-pigeons or the orchard turtle-doves, one picture would answer for each individual of the whole flock. Yet it may be that the Short-horns, like the Devons, which are as like each other as buffalo or wild geese, had once their original type. But whether they did or did not once form a species as distinct from other cattle, as owls or swallows among birds; if they were not originally the "royal family" of cattle, they have been made so, as bees make queens. Their calm, dignified port, afar from friskiness; their large, honest eyes; their gentle dispositions; their backs, straight as a carpenter's level; their beautiful, rounded proportions; but, above all, that hidden law of their natures which will make much more flesh than other cattle from the same food, or milk either, if they are milkers; that law is the law of the Short-horn's nature, however it has originated. Food digested in the stomach of a steer will not produce milk; nor will a wild wolf fatten, however full fed. His nose will still be peaked and his form lank.

But whether these cattle are, or are not, a distinct sub-race of cattle, the law that like produces its like, has put them at the head of horned and hoofed animals; and though other breeds have had their hour of eclat, they seem likely never to be superceded or eclipsed. And if so, careful, upright breeders of these cattle are public benefactors. And though, like gold, they sometimes bring extravagant premiums, and so fluctuate in their price; still they are at the head of their kind as gold is of metals. Nor are the high prices which they bring, gambling prices. If the milk consumed by a well kept Short-horn calf at six months, were measured and sold, the amount is astonishing. The risk, too, of losses is vast. Diseases hate the fat, as the gods were said to envy the happy. And the farmer who begins life with a small or no capital; who tightens his barn to keep out the cold and crams his mows to bar out hunger; who improves his taste and critical judgment by study and practice, till the farm-yards of counties and States reflect the images of his herd, is filling the land with beautiful pictures whose shape is given and their colors laid on by nature; and if, as Byron has it,

"A thing of beauty is a joy forever,"

then the breeder of Short horn cattle is the professor of a fine art, whose productions are not hung up on damp walls and in cloistered galleries, but which live and move among men, giving "milk for babes" and "strong

meat" for men; which lighten the hard work of agriculture, by imparting a pleasure above the market value of the animals, and thus benefits and blesses the art which feeds the human race.

The man who has been setting for this picture is Mr. A. J. Dunlap of Galesburgh, Ill. He has, of course, hundreds of peers in short-horn breeding; but I select him because I know his history, and often call to view his herd. His father, who bred crosses from the early Kentucky importations, gave his son an enthusiasm for fine cattle; and he is one of those children who climb on their father's shoulders and look over their heads. He has made pure-bred Short-horns his specialty for fifteen or twenty years. Beginning as a common farmer on a piece of prairie land, he has earned the success he has won. He has bought and brought into his herd ten animals for which he paid the following prices: $2000, $2000, $1750, $1050, $1000, $800, $700, $700 and $600. The aggregate cost of these ten cattle is eleven thousand three hundred dollars; and they have paid their purchase money and given their owner a satisfactory margin and a beautiful herd of cattle. Whoever calls at his farm near Galesburgh, to view his stock, will meet an agreeable reception, and pass through a gallery of living paintings where nature is the artist and good taste the guide.

Does your subscription expire this month? Please let us hear from you if you have not already written.

THE ILLINOIS GRAND LODGE.

This body met in McCormick Hall, Chicago, from the 5th to the 7th inst. Its meetings are secret and have been in previous years almost unnoticed by the press, which showed a justifiable degree of self-respect in the matter. The lodge has, it seems, found its supercilliousness unprofitable, because unpopular, and has allowed a statement of the proceedings under Masonic supervision to go to the printer. Among the items thus presented, several that appear of interest in showing the numerical force or influence of the lodge and its recognition of opposing movements are worth reviewing.

The total membership of the order in this State is reported at 39,956, of which 2,508 were raised to the third degree in the past year, 1,413 took demits, 1,064 were suspended and expelled, 969 applicants were rejected and the whole increase from the reports is 768; but in the Grand Lodge report of 1874 the total membership is given as 39,632, making the increase only 324. A further comparison with the report of 1874 shows a decrease of 232 in the number of Master Masons made, 333 less initiations, 105 fewer demitted and 106 more expelled or suspended.

An effort was made to repeal article xxi. of the by-laws as a conciliatory measure toward non-affiliating members, but was overwhelmingly voted down.

Joseph Robbins, Deputy Grand Master, brought up the proposition to assist in building the Washington monument and secured an appropriation of $1,000 to thus perpetuate the glory of Masonry and bind the order more firmly to the good name of Washington, if a falsehood and pretense can be supposed to accomplish such an end. On the next day the lodge listened to an eloquent appeal from its Grand Chaplain, W. H. Scott, for the establishment of a permanent charity under the supervision of the lodge, to wit, an orphan asylum. The project was opposed by Deputy and District Grand Masters and would probably have been tabled but for the cleverness of "Blessed Charity" Cregier who had it put over till next year.

Of course but a small portion of the proceedings appear in the daily press, but enough to show that the lodge has not yet reached the end of its "rough road." May its members become aware of the fearful end of that way, and seek another, even of truth and holiness, whose end is peace forever.

DEAR FRIENDS, Are you at work to increase the circulation of the *Cynosure?* Or are you postponing the work for a more favorable time? Is the weather rainy? If your health is good and you are well protected against the dampness, even rainy weather is very good for canvassing purposes. People are usually home on such days with time to attend to you. The *Cynosure* is issued each week promptly and we hope our readers will be as prompt and constant in soliciting subscriptions. Do not sit at home at a time when you should be out soliciting subscriptions. Our first club of ten has not yet arrived but we hope that half a dozen will be here very soon. Friends in Batavia New York think they can secure one hundred subscriptions in that vicinity with faithful canvassing. We do not doubt it. There are many other places where large lists of subscribers ought to take the place of the one, two or three names which we now have. Have you worked faithfully? We thank you and say PERSEVERE. If you cannot do more, can you find some one who will?

NOTES.

—On Thursday last Bro. Stoddard telegraphed for Mr. Ronayne of this city to attend the Indiana State meeting. His expositions are becoming not only exceedingly popular, but seem to make thorough work with the lodge, which finds its covering snatched away and its hideous deformities exposed.

—The pamphlet discussing the relation of the lodge to religion and government by brethren Martin and Inman of the Michigan Wesleyan conference, noticed a short time since, may be had by addressing Rev. H. D. Inman, Coldwater, Mich., for 15c. per copy; $1.50 per doz.

—The late arrival of an eastern train last Saturday morning, while it delayed our brother Stratton of the *Wesleyan* on his journey to General Conference, gave us the unalloyed pleasure of a day's visit with him while sharing our editorial labors. If the *Cynosure* is brighter than usual this week it must be due, in part, at least, to his cheerful presence. Bro. Stration is Secretary of the General Conference of the Wesleyan church which commenced its quadriennial session yesterday at Sycamore, Ill.

—On the same day also we received a call from Bro. Lemley of the *Golden Censer*, Rockford, Ill., in this city on business connected with his paper. The *Censer* has been enlarged and improved within a few months, and a list of over eleven thousand tells eloquently of its popularity as a religious journal. Bro. L. is trying to secure a visit and lecture against the lodge intrenched at Rockford from Bro. Stratton. The Lord bless the effort.

—The North Ohio Conference, the United Brethren in Christ, met recently in Waterloo, Ind., Bishop Weaver presiding. The following excellent resolution on one of the distinctive features of the denomination was passed:

"WHEREAS, we, as a church, believe that secretism is evil in its nature and tendency; therefore,

Resolved, 1. That we will continue to enforce our disciplinary measures prohibiting its existence in our church.

2. That we will lend a helping hand to the National Christian Association Opposed to Secret Societies in its opposition to this prolific source of evil."

Our club rates are favorable for such Bible classes who desire a good weekly paper containing the Sabbath School lesson.

—Bro. Hampe wishes to correct an error which crept into the open letter to the General Conference of the Evangelical Association in the *Cynosure* of Sept. 30th, page 4, second column, in the line which says "it teaches man to worship" read *man-worship*.

—Friend Hiram Preston of Lincklaen, N. Y., writes for information regarding the candidates on the tickets in that State, if they are unconnected with the lodge. Mr. Seward, candidate for Secretary of State on the Republican ticket, is not connected with the lodge in any way. Of the other nominees we have no definite knowledge.

—The sermon of Rev. James Williams lately published in the *Cynosure* is receiving deserved commendation from our readers. Bro. Williams left the lodge while living in Clear Lake, Cerro Gordo county. It is a remarkable feature of his case and a matter of sincere rejoicing that all the ministers of his district in Dakota sympathize with him in his outspoken position. His sermon is now in pamphlet form and ready for wide circulation; price 10 cts. post paid, or $4.00 per hundred.

—Bro. Hankins writes that the Anti-masonic ticket in Cerro Gordo county, Iowa, was defeated in the county, though it had a majority in several townships and received several hundred votes. Though not achieving the success of their neighbors of Bremer county, the friends of Clear Lake and Mason City should be greatly encouraged by the evident power of the reform in the arena of politics.

See our club rates on sixteenth page.
Clubsof ten $15.00 or $1.50 each; clubs of five $8.75 or $1.75 each.

The Peoria Meeting.

To the Friends of Reform in Illinois:

Two things are needed on our part to make our Peoria Convention a success, viz: A large attendance of our friends, and subscriptions sufficient to employ a State lecturer for another year. In order to accomplish these desired results, please so far as possible, do two things:

FIRST.

Please have the notice of the meeting read in the churches of your town; printed in the County papers, and endeavor to attend yourself or have some one from your locality do so.

SECOND.

Please send as soon as possible to *H. L. Kellogg, Treasurer of the State Association, 13 Wabash Ave., Chicago, Ill.*, a subscription for the coming year, and be careful to state in your subscription the time when you wish to pay it. These subscriptions will be used to pay a State lecturer and to pay the expenses of our Convention. If we do our duty God will prosper our cause for it is his.

J. B. WALKER, *Pres't.*
I. R. B. Arnold, *Sec'y.*

What is the prospect for a club of ten from your locality?

News of the Week.

The Country.

The elections of Tuesday last were all Republican majorities and against inflation. Ohio elected Hayes by some 4000 majority and both branches of the legislature are Republican. Iowa returns a large Republican majority, put by some at 30,000 Nebraska stands on the same side with 10,000 majority. Local elections in New Jersey are strongly Republican.——Reports received by the New Orleans Cotton Exchange, regarding the cotton crop, are upon the whole encouraging. Although there was an over-abundance of rain in Louisiana, the returns will fully equal those of last year. Mississippi cotton will be a little short of the product of the preceding year, but the yield in Lower Arkansas will be large. In South Carolina and Georgia the crop is estimated at four fifths of an average one; but Tennessee and Alabama will have an unusually heavy crop. Rot and rain have damaged the crop in parts of Alabama. In Mississippi alone is there any trouble in obtaining hands to pick cotton, and this is owing to the oppressive and murderous attitude of the whites.——A colored woman was lynched in Mississippi last week and her brother-in-law shot by the mob for the supposed poisoning of a white doctor who was afterward reported alive and well.——A large portion of the Agricultural building on the Centennial grounds fell last week and seriously injured ten workmen.

Foreign.

The *Epoca* of Madrid, in an article explaining the action of the Government in refusing to entertain the proposition of the Papal Nuncio for an enforcement of the Concordat of 1851, states that the articles of that document must be modified because they cannot be executed. In other words, the people have become too enlightened to submit to the former hierarchical tyranny.——A war has arisen in Africa between the wild natives and the little republic of Liberia. Five engagements have taken place at Cape Palmas between large forces of natives and Liberian troops, in all of which the Liberians were victorious, inflicting great slaughter on their enemies.——A special telegram from Berlin says that, under the pressure of the great powers, Turkey is diminishing her troops on the Servian frontier, and Servia is demobilizing her forces.

The Home Circle.

Chastening.

O, thou, whose sacred feet have trod
The thorny path of woe,
Forbid that I should slight the rod
Or faint beneath the blow.

My spirit to its chastening stroke
I meekly would resign,
Nor murmur at the heaviest yoke
That tells me I am thine.

Give me the spirit of thy trust,
To suffer as a son,—
To say, though lying in the dust
My Father's will be done!

I know that trial works for ends
Too high for sense to trace,—
That oft in dark attire he sends
Some embassy of grace.

May none depart till I have gained
The blessing which it bears,
And learned, though late, I entertained
An angel unawares.

So shall I bless the hour that sent
The mercy of the rod,
And build an altar by the tent
Where I have met with God.

—*N. Y. Observer.*

Dumb Bells.

"When I was managing a cotton mill," said Mr. J——, "the girls in the weaving-room used to complain that they could not make the bobbin-boys hear them call for more bobbins. I finally bought several bells, and for a time they worked well. No matter if the boy was at the other end of the room, the bell made itself heard above the clatter of the looms, and the girl was supplied with full bobbins.

But by-and-by the girls began to complain that the boys were getting careless about the bells, that they did not pay attention, and they were hindered worse than before. The boys answered they did not hear the bells, the girls did not half ring them any more. I charged them both to be careful; but things kept growing worse, till finally the overseer came one day and said there would soon be a pitched battle between the weavers and bobbin-boys if something was not done.

"So I went up to the room and took position by one of the looms. When the bobbin-boy was not very far away I rang the bell, but he paid no attention. I studied over the cause a little, nd it flashed upon me. A great deal of oil is used about the machinery, the girls' hands were greasy, the bell-metal porous, and often snatching up the bells by the metal instead of the handle, they had become filled with grease, and would give scarcely more sound than a wooden bell.

"I made a strong solution of sulphurate acid, stood the bell in it awhile, and after they were cleansed and returned to the weaving-room there was peace again between the boys and girls."

But those dumb bells furnished a text for many reflections to me. I thought, to how many people has the once clear, decisive voice of conscience become a dull sound. When Mrs. A. asked me to take a dollar chance in an easy chair that somebody had given to a church, and I asked her wherein lay the difference between venturing a dollar there and in any gambling saloon, she told me that she was once just so prudish; but she had thought and prayed over the subject a great deal, and had received light. "The good end justified the wrong means!"

When I asked Mr. B.——, the liquor-seller, how he dared to deal in the accursed stuff that made widows and orphans, and filled hell with victims, he coolly answered, "Well, to be frank with you, I did have a great many qualms of conscience at first, but I reasoned on the subject, and did not allow myself to be guided by any morbid sentimentality, and as I never sell but to men of means and good pay, who could and would get it somewhere else, I concluded I might as well sell it and get the profit as well as any one else, and my conscience never disturbs me now at all on the subject." His dumb bell was saturated with whiskey —perhaps I ought rather to say—muffled with greenbacks.

Miss C——reminded me again of the dumb bells when she told me a few days ago, "When I first joined the church I didn't care to dance any more; I really was so squeamish as to think dancing and card-playing were inconsistent with a profession of Christ. But after a little I fell in with many other church members who enjoyed these amusements, and theater and circus-going, just as much as ever, and I concluded I had been overnice and self-conceited in my ability to judge as to the propriety of the matter. I concluded if I set myself up as too good to do what other Christians did, I might be a stumbling-block, and in that way fail to be, as Paul says, 'all things to all men, that I might win some,' or something to that effect. And the more I do as the rest do, the more I am convinced that my later conclusion was the better one."

"My poor young lady," thought I, "what a very dumb bell yours is—soaked in pleasure and self seeking!"

—*N. H. W. J., in American Messenger.*

Origin of Foreign Missions.

Though foreign missionary organizations have been in existence for over two centuries and a half, and though missionary operations have been actively carried on ever since the days when the little church at Antioch, in Syria, sent Paul and Barnabas on the first mission to the heathen, Protestant missions, in their present form have only existed from about the beginning of the present century. The Moravians were forerunners and pioneers in this work. In 1733 two of their number went to Greenland; in 1771 a mission was established in Labrador, which is sustained to the present day; and even prior to that time, in 1701, the society for the propagation of the Gospel was founded in the church of England, under the fostering care of the English bishops. But its energies were mainly, if not exclusively, confined to labors among the English colonists. And it was not until 1793 that missions, on any extended scale, to the heathen were undertaken. Then it was, despite much open opposition, and more lukewarmness, indifference, and moral inertia, that William Carey succeeded in awakening an interest in foreign missions, which resulted in the organization of the Baptist Missionary Society. Two years later (1795) the London Missionary Society was organized by Rowland Hill and others, and in the following year sent a company of twenty-nine missionaries to the South Sea Islands. Five years later (1800) the Church Missionary Society (Church of England) and the Wesleyan Society (Methodist) were organized. For this, as for many other humane, philanthropic, and religious enterprises, this country is indebted to the motherland. Not until 1810 was the first missionary organization in the United States founded—the American Board of Commissioners for Foreign Missions. Thus we are justified in saying that modern Protestant missions are all the growth of the past seventy five or eighty years.—*Harper's Magazine.*

Rich and Poor.

How incredibly men exaggerate the distinctions of outward condition! The prosperous are prone to feel as if they are of a different race from the destitute. But to the possessor of heaven and earth, to whom the treasure of all worlds belong, how petty must be the highest magnificence and affluence! Does the Infinite Spirit select as his special abode the palace with its splendid saloons, rich tapestries, loaded tables, and blazing lamps? Does he fly from the hut, with its ragged walls and earthen floor, its cry of half-famished childhood, its wearing cares and ill-requited toil? On the contrary, if God has chosen a spot on earth, is it not the humble dwelling of patient, unrepining, trustful, virtuous poverty? From the dwellings of the downcast, from the stern discipline of narrow circumstances, how many of earth's noblest spirits have grown up! Voices which have shaken nations have in infancy not seldom asked alms. Men of genius, whose works have filled the earth with light, have owed their training to the kindness of strangers, and their early life has been a forlorn struggle for bare existence. But why enlarge upon what countless biographies of the greatest saints, scholars, poets, statesmen, philanthropists, attest? Bring it to a supreme proof. When God sent his Beloved Son into the world, did he summon architects and artists to rear for him a splendid palace? May we not still learn a lesson of divine wisdom from the manger at Bethlehem? We celebrate this incident of the birth of Jesus in our churches Poets sing of it. Painters illustrate it. But do we recall it when we meet the beggar in the streets, or pass the hovel with its patched windows, leaking roof and smoky walls?—*Channing's Perfect Life.*

Fashions Starve Missions.

Rev. O. Wilbur of Vineland, N. J., sends to the *Baptist Weekly* some sensible though tson the cost of extravagance in dress and living to missionary, societies on the reasonable ground that a simpler, holier, more self-denying life wouldturn to better uses the money so often wasted on pride:

We have ample pecuniary resources for supplying every one of our missionary stations in the wide world, with the money, necessary for their greatest efficiency, in promoting the kingdom of Christ in this apostate world.

Ten, if not a hundred fold, more money is expended by the members of our churches to support "Fashionable Life," (the tendency of which is, to grieve the Holy Spirit and tone down the piety of our membership), than all that is contributed by us, to send abroad the glorious Gospel of the blessed God, to the perishing millions of our fellow men.

Take an item or two, as an illustration: The custom house entries, in our ports, show that the artificial flowers. ported annually for the adornment of the heads of the ladies in our land, amount to some seven or eight millions of dollars. The cost to the consumers is, at least, double that sum.

Now, with the most moderate estimate, the sisters in our Baptist churches pay more than half a million of dollars for this adornment of the head, to say nothing of the "costly attire," worn in violation of the plain injunction of the Scriptures. (See 1 Tim. ii. 9–10 and 1 Peter ii. 3, 4.) Now, with all the revivals and large additions to the churches, our piety, I think, must be very deficient, or at a very low ebb, if we cannot raise for our foreign missions, so much money as is expended by the ladies in our churches for this personal adornment.

Fred. Douglass' Escape.

In his lecture on "Reminiscences of Slavery and Anti-slavery," Mr. Douglass gives the following rehersal of his own escape: "While slavery existed, I had good reasons for not telling the story of my escape from bondage, and now that the great trial is over, I do not know any good reason why I should not tell it. People generally imagined that it was a marvelous recital, but it is one of the most simple and commonplace stories that could be given. I was owned in Talbot county, on the eastern shore of Maryland, in 1835, and a few years after that time made my escape. I had been sent up to Baltimore by my master to a brother of his for safe keeping, but it was a strange movement to send me sixty miles nearer my liberty. When I determined on escaping, I looked about for a proper means to accomplish my purpose. At that time great vigilance was exercised by the authorities. Everybody was strictly watched, and if a slave were found outside the limits of his master's plantation, he would be liable to show by what right he was out of place. I was put to work in a ship-yard, and commenced to learn the business of ship-carpentering and caulking. Here I had frequent intercourse with sailors, and in them I thought I discovered a feeling of sympathy and kindness. Although the difficulties and obstacles against escape were apparently insurmountable, I conceived an idea that I could secure my release by dressing in sailor's clothing and making a surreptitious retreat. But I had no papers by which I could pass from place to place. Fortunately, I met

with a man named Stanley, who lived in Baltimore, and who was free. He resembled me in stature, and from him I obtained a suit of sailor's clothes, and his protection papers, and in this apparel, provided with the necessary articles, I, in September, 1838, secured my liberty. I got Isaac Rhodes to take my bundle, and, by arrangement, after the train started he threw it in, and I ran after and jumped on the car. If compelled to buy a ticket, it would have been necessary to undergo the most rigid examination, and all description in the papers must correspond exactly with the marks on my person. Accordingly, the scheme was carried on, and I soon arrived at Wilmington.

Here I met Frederick Skein, for whom I had worked, but I was so perfectly disguised that he did not know me. In a few moments the train from Philadelphia, bound south, arrived, and on this was Capt. McGowan, of the Revenue Cutter, of Baltimore, whom I had known intimately, and who also had been acquainted with me, but he too, had failed to recognize me. When the conductor came through the train he rudely called on all the passengers for tickets, but when he came to me, instead of speaking in an arrogant manner, told me kindly that he supposed I had my free papers. I responded in the negative, but his surprise was great, and his indignation not apparent, when I told him that my only pass was an American Eagle. Looking upon it, he stated that I was all right, and with this assurance I came through to Philadelphia, and proceeded to New York. I got there at two o'clock, and strayed about and slept in the streets until morning. I did not know that I had a friend there, but on the next morning I met Isaac Dixon, at whose house I had lived in Baltimore, and he referred me to David Ruggles, a philanthropist and generous-minded citizen. While in the city, where I remained several days, I visited the Tombs, and there I saw Isaac Hopper, who, for the great offense of assisting 'Tom,' a well-known character, in making his escape, was undergoing trial."

Mr. Douglass kept this story secret a long time, because the conductor who allowed him to pass from Baltimore to Philadelphia would have been responsible to his master for the pecuniary extent of the loss sustained, and because he did not want to expose his friend Stanley, and because he did not want slave-holders to know that slaves had any methods of escape. His freedom, he said, was honorably purchased by British gold, $750 having been paid for him by a friend of his in England, and the negotiations having been conducted by the Hon. Wm. Meredith, of Philadelphia.

Why Some People are Poor.

Silver spoons are used to scrape kettles.

Coffee, tea, pepper, and spices are left to stand open and lose their strength.

Potatoes in the cellar grow, and the sprouts are not removed until the potatoes become worthless.

Brooms are never hung up and are soon spoiled.

Nice handled knives are thrown into the water.

The flour is sifted in a wasteful manner, and the bread-pan is left with the dough sticking to it.

Clothes are left on the line to whip to pieces in the wind.

Tubs and barrels are left in the sun to dry and fall apart.

Dried fruits are not taken care of in season and become wormy.

Rags, string, and paper are thrown into the fire.

Pork spoils for want of salt, and beef because the brine wants scalding.

Bits of meat, vegetables, bread, and cold puddings are thrown away, when they might be warmed, steamed, and served as good as new.—*Cottage Hearth.*

Children's Corner.

Merry Workers.

Tell me what the mill doth say,
Clatter, clatter, night and day,
When we sleep and when we wake,
Clatter, clatter it doth make,
Never idle, never still,
What a worker is the mill.

Hearken what the rill doth say,
As it journeys every day:
Sweet as skylark on the wing,
Ripple, ripple, it doth sing,
Never idle, never still,
What a worker is the rill.

Listen to the honey bee,
As it dances merrily
To the little fairies' drum,
Humming, drumming, drumming, drum,
Never idle, never still,
Humming, drumming, drum it will.

Like the mill, the rill and bee.
I would never idle be,
What says cock-a-doodle-doo?
Up, there's work enough for you.
If I work, then, with a will,
It will be but playing still;
Ever merry, never weary,
It will be but playing still.

—*Moore's Rural New Yorker.*

What the Animals Thought.

Little Bessie is a bright-eyed little girl about six years old. She lives in one of our largest cities in the Winter, but in the summer-time she goes to the country, where she runs wild over the fields, plucking the daisies and the buttercups, and making garlands of the clover, and the wild flowers. In the Winter-time she likes to walk out with her papa in the beautiful streets of the great city, and see the shop-windows filled with the pretty Paris dolls, and wonderful toys. Altogether, she is a very happy little girl.

Bessie has a little friend named Stella, a few years older than herself, with whom she spends many a happy hour. One day she invited Stella to spend a week with her in her country home. What a pleasant time they had at the old farm, watching the men make the hay, the women in the dairy making butter and cheese; and visiting the different animals in the pasture and barnyard. There were all kinds of animals on the farm, as you will presently hear.

One bright afternoon in the Autumn these two little girls started off together all alone, to visit another little friend, Julie, at a neighbor's house. They were neatly dressed, and hand in hand went off as happy as two kittens.

They had got a part of the way down the road, when it was so dusty that they thought it would be better to go over the green fields by a shorter cut. So they climbed through the bars of a fence very carefully, and were delighted to find themselves in the green field.

After they had walked for a little while in the meadows, they saw a funny sight. All the animals of the farm were running toward them, and soon overtook them. The little girls were quite frightened at this, and started to run as fast as they could; but it was no use, for the animals ran a great deal faster than they could.

So, tired with running, they sat down on the grass, to see what would happen.

"Don't let's be afraid," said Bessie; "I don't believe they mean to hurt us, for they are good animals."

Such a noise as they all made, talking in their funny way. "Quack! Quack!" said the duck, "Mo-ow," said the cow, 'Ba-ah," said the sheep, "Cock-a doo-dle-doo," said the rooster, all talking at once.

"Oh, dear, Stella, what do they all mean, I wonder!"

"I don't know," said Bessie; "I never heard such a noise before."

Presently a white dove flew over from the barn. "Coo-oo," said he; and then a peacock strutted along, and gave a loud screech.

"Oh," said Stella, "how funny! Why, I heard some one talking, and such a funny voice, too; listen Bessie!" and the two little girls were very still, and then they understood what the animals said.

'Ba-ah," said the old sheep; "mighty fine indeed those girls are, dressed up in a sacque made from my wools, and stockings on, and flannels, all from my warm coat which was cut off last year."

"Mo-ow," answered the cow, "and those shoes were made out of my calf that was killed last year."

"Bow-wow," said the dog, "those shoestrings were made out of my brother's hide."

"Pis-h-sh," said the peacock, "Stella's got one of my feathers in her hat."

"Hiss-i-ss," replied the old white goose, "that sacque is trimmed with my feathers."

"Neigh-gh," cried the horse, switching his tail around, "what would they do, if they hadn't an old horse's bones to make those fine buttons from."

"Coo-oo-o," chimed in the dove, "that little girl has got the white wing of my poor sister in her hat."

Both the children burst out laughing when they heard that, for by this time they saw that the animals did not intend to harm them, and they enjoyed the joke very much.

"Ho! ho!" said a little grey squirrel, "the little monkeys laugh at us, do they," and he curled his bushy tail over his back, "what would they do, indeed, if they had not a squirrel's fur to line their cloaks with."

"Go back to your hole," said an old goat very indignantly, "they haven't got on any fur cloaks in Summer-time; but if they hadn't killed my poor kid they would have no nice gloves to wear?"

"They are all robbers," said the rooster, as he strutted about, "if they had anything on them belonging to my family, I would take it away from them!"

"They are robbers," said an old hen, with a cluck! cluck! "Each one of you take what belongs to you, my friends."

"You're right," said the sheep, and all the animals chimed in "Yes, you're right!"

"Bow-wow! Cluck-cluck! Ba-ah! Mo-ow! Pish-sh! Cock-a-doodle-doo-do!" and amidst all the noise the animals surrounded the girls.

The dove plucked out the white feather from Bessie's hat, the peacock took back her feather, the sheep bit off the stockings and woolen sacques, the dog untied the shoe-strings, the cow took the shoes in her mouth, the horse pulled off all the bone buttons. Such a plight as they were in!

"Well!" said Stella, "I have got my straw hat on; that didn't come from any animals."

"Yes," said Bessie, "I have my gold ring on, too."

Then the animals all laughed in their funny way, and the old sheep said "Ba-ah! little girls, now run home and tell your mothers that they can't dress you up fine without the aid of all the poor animals; and whenever you meet any of us, always be polite, and say, Good friend, I am indebted to you for something, and I will never let any one harm you."

With that the animals all laid down the things they had taken off, and ran away together. The little girls laughed at the fun, and soon dressed themselves and ran off to pay the visit they had started to make.—*Baptist Weekly.*

The Company Plan.

Did you ever notice what an amiable, pleasant feeling steals over you when you are visiting on your "good behaviour?"—how willing you are to overlook anything that interferes with your comfort?—how anxious to please, and how ready to take an interest in anything that is going on? At these times your face lights up, your voice grows sweet and cheerful, your very movements become graceful. "What pleasant persons these friends are!" you say to yourself; and they very naturally consider you quite winning and delightful. So far, so good. It is just as it should be.

Of course, when you go home you will take all your pleasant ways with you. If these friends who have known you but a little while, and who care for you merely as friends, have power to brighten and sweeten you, certainly when you return to your own relatives, who love you so much more, you'll be sweeter and brighter than ever.

Is it so? Perhaps it is. But if, by chance, it should be—if, for instance, you chose to let yourself be sour or indifferent at home, thinking any tone of voice, any glum look, any careless word good enough for "the folks"—I'm sorry for you, that's all. You lose a great deal of comfort, and you miss a great opportunity to make others happy. But it is never to late too improve. Suppose you try the company plan. Be polite, sunny and charming at home. Commence to-morrow—no, to-day. The home life is only a visit, after all, for no family can remain together always.—*Ex.*

A good conscience is better than two witnesses. It melts thy sorrows as the sun does the ice. It is a spring when thou art thirsty, a staff when thou art faint, a shelter when the sun strikes thee, a pillow in death.

Religious Intelligence.

—Growing religious interest is reported in several towns in Maine, and in one or two places conversions have occurred Revival meetings have been held at Durham, West Gardiner and Vassalboro' by the Society of Friends.

—An exchange says, "It appears that almost any sect can secure a representation in short order by a little effort among the colored Southerners. Witness the Reformed Episcopalians: The first convocation of their colored churches in South Carolina showed seven congregations and 688 members." How important that this advantage should be used by Evangelical Christians before the errors of Rome take root!

—The *Telescope* notices powerful religious awakenings in Southern Indiana attending meetings held by the Young Men's Christian Association. In New Albany and Seymour there have been some 200 or 300 conversions. At Franklin and Aurora there were about the same numbers. At Brownetown there were about 300 conversions in two weeks. At Cochrans Schoolhouse and Pleasant Grove there were some fifty or sixty conversions. They are conducted with the reading of Scripture and with prayer. The seekers of religion are called forward to be prayed for, and are talked with on the subject of their souls' salvation. Loud cries of "amen" are quite common, and even from Presbyterians. The churches of at least some parts of that region have been in a very formal, backslidden condition. Freemasonry has been doing its utmost to dry up the life-blood of Christianity in that region of country.

—The Women's International Christian Association met in Pittsburgh last week. Mr. Lamson of Boston, was elected President, and Mrs. John H. Winters of Dayton, Ohio, Vice-president. An address of welcome was delivered by Mrs. Felix R Brunot, the retiring president. Mr. A. G. Byers of Columbus, Ohio, delivered the opening address. There was a very full representation from the United States and foreign countries.

—Rev. R. T. Cross of Hamilton, N. Y., has issued the first number of *The Christian Fellowship*, as the organ of local church news of the Congregational churches, of central southern New York. Bro. C's church in Hamilton is looking for a revival of Christian love and labor.

—The first biennial conference of the United States Evangelical Alliance is to be held in Pittsburgh from the 26th to 29th of the present month. The programme for the meeting is a varied and large one in its range of topics and speakers.

—It having been discovered at the meeting of the Illinois conference of the Wesleyan Methodist church lately in session that there might be misapprehension in the terms of section 22 of the discipline of the church relating to secret societies, the General Conference was petitioned to so change the wording as to forever prevent any misunderstanding of the position of the church as forbidding any connection with the lodge.

—Some confusion has resulted in the arrangements with Mr. Moody whether he shall speak first in Philadelphia or Brooklyn. Committees from both these cities met last week and agreed finally that the meetings should begin in Brooklyn on the 24th and to continue one month. Moody is holding meetings in his native town Northfield, Connecticut this week.

HAND BOOK OF FREEMASONRY.

By EDMOND RONAYNE,

ENTERED APPRENTICE DEGREE Continued.

Worshipful Master:—Brother Senior Warden, it is my order that we now dispense with labor on the third degree and resume on the first for work; this you will communicate to the Junior Warden in the South and he to the brethren, that all having due notice thereof may govern themselves accordingly.

Senior Warden:—(one rap) Brother Junior Warden it is the order of the Worshipful Master that we now dispense with labor on the third degree and resume on the first for work. This you will communicate to the brethren, etc.

Junior Warden:—(three raps) Brethren it is the order of the Worshipful Master communicated to me by way of the West that we now dispense with labor, etc., etc.

All make the due-guard and sign of an Entered Apprentice; the Senior Deacon arranges the altar, the lodge is declared open on that degree and the brethren are then all seated.

Worshipful Master:—Brother Senior Deacon, you will retire and ascertain what work there is in waiting.

The Senior Deacon taking his rod and having made the usual sign at the altar retires to the ante-room where he finds the "Rev. Septimus Jones" waiting to receive his first degree. He re-enters the lodge to the altar, makes the sign and announces, "Worshipful Master, I find in waiting the Rev. Septimus Jones to receive the Entered Apprentice degree."

Worshipful Master:—(rising) Brethren, the "Rev. Septimus Jones" is in waiting to receive the first degree in Freemasonry; he has been balloted for and duly elected, and if there are no objections we shall proceed to confer the degree upon him. (waiting a second or two to see if any objects) There being none it is so ordered. Brother Secretary, you will retire and propound the usual questions and collect the usual fee. Brother Junior Deacon, you will take with you the Stewards, retire, prepare and present "Rev. Septimus Jones" for the first degree in Masonry.

(The Secretary, two stewards and Junior Deacon, approach the altar, make the sign together and retire to the "preparation room.") Brother Senior Deacon, you will cross the hall, take charge of the door and attend to all alarms.

The "Rev. Septimus Jones" is ushered into the "preparation room" where he finds the officers above named, when the Secretary propounds to him the following questions:

Mr. Jones, do you seriously declare upon your honor before these gentlemen, that unbiassed by friends and uninfluenced by mercenary motives you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?—I do.

Do you seriously declare upon your honor before these gentlemen that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge and a sincere wish of being serviceable to your fellow creatures?—I do.

Do you seriously declare upon your honor before these gentlemen that you will cheerfully conform to all the ancient established usages and customs of the fraternity?—I do.

Do you believe in a Supreme Being, the Creator and Governor of the universe?—I do.

Have you at any time applied to any lodge of Free and Accepted Masons for initiation?—I have not.

The foregoing questions being proposed and answered the Secretary retires into the lodge, approaches the altar as usual, makes the sign and reports:—

Worshipful Master, the usual questions have been satisfactorily answered; the first four being answered in the affirmative and the fifth in the negative, and the usual fee has been collected.

The Junior Deacon then proceeds with the assistance of the stewards to "prepare" the candidate for initiation, which is done in the following manner: He takes off his coat, vest, pants, boots, stockings, drawers, neck tie, collar, in fact everything except his shirt. He is then handed a pair of drawers (always furnished by the lodge) which he puts on. All the studs, sleeve-buttons, etc., are taken off his shirt and any iron buttons in his inside shirt are cut out, in fact everything of a metallic kind is taken away; the left leg of the drawers is rolled above the knee so as to make the left knee bare; the left sleeve of his shirt is raised above the elbow so as to make the left arm bare, and the left breast of the shirt is tucked back so as to make his left breast bare. A slipper is put on his right foot, a hoodwink is tightly fastened over his eyes and a blue rope called a cable-tow is put once round his neck and he is then *duly* and *truly* prepared to be made a Mason.



The Junior Deacon now leads him to the door communicating with the lodge-room and telling him to close his fist, takes him by the hand and with his (candidate's) knuckles gives three distinct knocks upon the door.

Senior Deacon:—(rising) Worshipful Master, there is an alarm at the door of the preparation-room.

Worshipful Master:—Brother Senior Deacon, you will attend the alarm and report the cause.

The Senior Deacon with his rod approaches the door gives three loud and distinct knocks like those given outside, opens the door and enquires:

Senior Deacon:—Who comes here?

Junior Deacon:—"Rev. Septimus Jones," who has long been in darkness and now seeks to be brought to light and to receive a part in the rights and benefits of this worshipful lodge erected to God and dedicated to the Saints John, as all brothers and fellows have done before.

Senior Deacon:—Mr. Jones, is this of your own free-will and accord?

Mr. Jones:—It is.

Senior Deacon:—Brother Junior Deacon, is the candidate worthy and well qualified.

Junior Deacon:—He is.

Senior Deacon:—Is he duly and truly prepared?

Junior Deacon:—He is.

Senior Deacon:—Is he of lawful age and properly vouched for?

Junior Deacon:—He is.

Senior Deacon:—Who vouches for this?

Junior Deacon:—A brother.

Senior Deacon:—By what further rights and benefits does he expect to gain admission?

Junior Deacon:—By that of being a man, free-born, of good report and coming well recommended.

Senior Deacon:—It is well. Mr. Jones you will wait with patience until the Worshipful Master is informed of your request and his answer returned.

The door is then closed, the Senior Deacon returns to the altar gives one rap on the floor with his rod and reports:

Senior Deacon:—Worshipful Master, the alarm is caused by Rev. Septimus Jones, who has long been in darkness and now seeks to be brought to light and to receive a part in the rights, and benefits of this worshipful lodge, erected to God and dedicated to the Saints John as all brothers and fellows have done before.

Worshipful Master:—Brother Senior Deacon, is this of his own free-will and accord?

Senior Deacon:—It is.

Worshipful Master:—Is the candidate worthy and well qualified, duly and truly prepared?

Senior Deacon:—He is.

Worshipful Master;—Is he of lawful age and properly vouched for?

Senior Deacon:—He is.

Worshipful Master:—Who vouches for this?

Senior Deacon:—A brother.

Worshipful Master;—By what further rights and benefits does he expect to gain admission?

Senior Deacon:—By that of being a man, free-born, of good report, and coming well recommended.

Worshipful Master:—It is well. And since the candidate comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the name of the Lord and be received in due form.

The Senior Deacon returns to the door which he immediately opens and says, "Mr. Jones, it is the order of the Worshipful Master that you enter this lodge in the name of the Lord and be received in due form." The candidate is then conducted into the lodge-room and halted about six or eight feet from the door where he is addressed and received as follows by the

Senior Deacon:—Mr. Jones, on your first admission into a lodge of Masons, it becomes my duty to receive you upon the point of a sharp instrument pressing your naked left breast [here he presses the point of the compass against the left breast of the candidate] the moral of which is to teach you that as this is an instrument of torture in the flesh so should the recollection thereof be to your mind and conscience, should you ever presume to reveal any of the secrets of Freemasonry unlawfully.

The Senior Deacon then passes the compass to the Steward and taking the candidate by the right arm conducts him a little further inward and towards the center of the lodge where he is halted, the Junior Deacon in the meantime retiring to his proper place and the stewards marching behind the candidate. The Senior Deacon then addresses the latter as follows: "Mr. Jones, as no man should ever enter upon any great or important undertaking without first imploring the blessing of Deity, you will therefore kneel where you now stand and attend prayer."

The Master then raps up the lodge, removes his hat, and repeats the following

PRAYER.

Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to thy service that he may become a true and faithful brother among us. Endue him with a competency of thy divine wisdom that by the aid of the pure principles of our order he may be better enabled to display the beauties of holiness to the honor of thy holy name. Amen.

Brethren answer, So mote it be.

The Master resuming his hat, approaches the candidate, still kneeling, and placing his right hand on his head, asks:

Worshipful Master:—In all cases of danger and difficulty in whom do you put your trust?

Candidate:—In God.

Worshipful Master:—Give me your right hand, your trust being in God your faith is well founded; arise, follow your conductor and fear no danger. [The candidate rises to his feet.] The Master then retires to his seat in the East and the lodge is seated.

The Senior Deacon again taking the candidate by the right arm conducts him slowly once around the lodge-room, and as he passes the stations of the Master and Wardens each of these officers gives one loud rap with his gavel, the Junior Warden giving the first one, and as the candidate is blindfolded these raps very often startle him considerably. He is then halted in front of the Junior Warden's station, the Deacon giving one rap with his rod on the floor and the same dialogue occurs as at the door; the Junior Warden finishing by saying, "You will conduct the candidate to the Senior Warden in the West for his examination." Being led in front of that officer the Deacon again gives one rap and the "same questions are asked and like answers returned as at the door." The Senior Warden directs him

to be conducted to the Worshipful Master in the East for his examination, and the following dialogue takes place, similar in every respect to that which took place before the Wardens:

Worshipful Master:—Who comes here?

Senior Deacon:—"Rev. Septimus Jones," who has long been in darkness and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the Saints John as all brothers and fellows have done before.

Worshipful Master:—Mr. Jones, is this of your own free-will and accord?

Candidate:—It is.

Worshipful Master:—Brother Senior Deacon, is the candidate worthy and well qualified, duly and truly prepared?

Senior Deacon:—He is.

Worshipful Master:—Is he of lawful age and properly vouched for?

Senior Deacon:—He is.

Worshipful Master:—Who vouches for this?

Senior Deacon:—A brother.

Worshipful Master:—By what further rights and benefits does he expect to *obtain this favor?* [At the door it was "*gain admission.*"]

Senior Deacon:—By that of being a man, free-born, of good report and coming well recommended.

Worshipful Master:—It is well, and since the candidate comes endowed with all these necessary qualifications, it is my order that you re-conduct him to the Senior Warden in the West, who will teach him how to approach the East by *one* upright, regular step, his feet forming the angle of an oblong square, his body facing the Worshipful Master in the East.

The candidate is re-conducted back to the Senior Warden as directed and halted about five feet from that officers's station where the following ceremony occurs:

Senior Deacon:—Brother Senior Warden, it is the order of the Worshipful Master that you teach this candidate how to approach the East by one upright, regular step, his feet forming the angle of an oblong square, his body erect, facing the Worshipful Master in the East.

Senior Warden:—Brother Senior Deacon, you will face the candidate to the East. (the candidate is faced about.) "Mr. Jones" you will now take one advance step with your left foot (the naked one) and bring the heel of your right foot to the hollow of the left. Stand erect. In order, Worshipful.

Worshipful Master:—Mr. Jones, you are now standing before the *altar* of Freemasonry for the first time, but before proceeding any further in these solemn ceremonies, it becomes my duty as Worshipful Master of this lodge to inform you that it is necessary for you to take upon yourself a solemn oath or obligation pertaining to this degree. It is one such as we have all taken, and I assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family, or yourself. In your advancement thus far you have repeatedly assured us it was of your own free-will and accord: if you are still of the same mind and satisfied with the assurance I have just given you, you will advance to the altar (he is led to the altar by his guide, the Senior Deacon, and kneel upon your naked left knee, your right (knee) forming a square, your left hand supporting the Holy Bible, square and compass, your right resting thereon (the Senior Deacon places him in these different positions) in which due form you will say "*I*" with your name in full and repeat after me.

At the word "thereon" the Master gives three raps, calling all the brethren to their feet, who arrange themselves in two ranks on either side of the altar from East to West, approaches the candidate and the rest of the words are repeated.



OBLIGATION.

I "Septimus Jones," of my own free-will and accord in the presence of Almighty God and this worshipful lodge erected to him and dedicated to the Holy Saints John, do hereby and hereon (here the Master places his right hand on that of the candidate) most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason or within a regularly constituted lodge of Masons, and neither unto him or unto them until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself. I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done upon anything moveable or immoveable, capable of receiving the least impression of a word, syllable, letter, or character whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness. To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same.

Bro. Jones, in token of your sincerity and to make this obligation more binding you will disengage your hands and kiss the Holy Bible, which is now open before you. [The Deacon removes the candidate's hands and he kisses the Bible.]

Worshipful Master:—Brother Senior Deacon, you will now release the brother from the cable-tow as he is bound to us by an obligation, a tie stronger than human hands can impose.

The Senior Deacon removes the rope from around the candidate's neck and throws it aside. The Master resumes his hat, steps back a few paces and asks the candidate:

Worshipful Master:—"Bro. Jones," in your present condition what do you most desire?

Candidate:—(prompted by Senior Deacon) Light in Masonry.

Worshipful Master:—Brother Senior Deacon and brethren, stretch forth your hands and assist me in bringing this brother from darkness to light in Masonry.

Here all the brethren assemble around the altar, placing themselves in two rows extending from the altar towards the East, the stewards with their rods standing one at the end of each row, having their rods crossed over the Master's head. All being arranged the Master says:

Worshipful Master:—"In the beginning God created the heavens and the earth; and the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light!" And now in humble commemoration of which ancient event, I Masonically say, Let there be light, (here the hoodwink is quickly removed by the Senior Deacon, who is standing behind the candidate, and the Master and all the brethren make the due-guard. See fig.) and there is light.

Worshipful Master:—(approaching the altar, proceeds) My brother, on being brought to light in Masonry you behold before you the THREE GREAT LIGHTS in Masonry by the aid of the three lesser lights. The three great lights in Masonry are the HOLY BIBLE, SQUARE and COMPASS. The Holy Bible is given to us as the rule and guide of our faith; the square, to square our actions, and the compass to circumscribe our desires and keep our passions within due bounds towards all mankind and more especially toward our brethren in Freemasonry. The three lesser lights are three burning tapers placed in a triangular form near the altar, representing the sun, moon and Master of the lodge, and are thus explained: As the sun rules the day and the moon governs the night, so should the Worshipful Master endeavor to rule and govern his lodge with equal regularity.

The Master then steps back a few paces and facing the altar makes the *step*, *due-guard* and sign of an Entered Apprentice; (See fig.) the Senior Deacon at the same time addressing the candidate, says, "Bro. Jones, you now behold the Worshipful Master approaching you from the East on the step, under the due-guard and sign of an Entered Apprentice."

Worshipful Master:—"Bro. Jones" an Entered Apprentice steps off one step with the left foot (again makes the step) bringing the heel of the right to the hollow of the left, and is called the first step in Freemasonry. This is the dueguard (makes the due-guard. See page) and alludes to the position in which your hands were placed while taking your obligation; this is the sign (makes the sign. See page) and alludes to the penalty of your obligation wherein you have sworn that sooner than violate any portion thereof you would suffer your throat to be cut across, your tongue torn out by the roots, etc. These signs are given together and are used as a salute to the Worshipful Master upon entering or retiring from a lodge of Entered Apprentices. The Master then approaches the altar and continues:

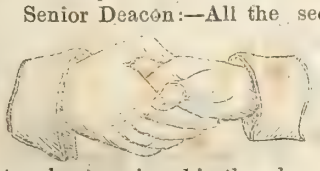
Worshipful Master:—And now in token of friendship and brotherly love I have the pleasure of presenting you with my right hand, and with it the *grip* and *word* of an Entered Apprentice Mason, but as you are yet uninstructed the brother Senior Deacon will answer for you.

Worshipful Master:—(taking the candidate by right hand) I hail.

Senior Deacon:—I conceal.

Worshipful Master:—What do you conceal?

Senior Deacon:—All the secrets of Masons in Masonry to which this token alludes (here the Senior Deacon presses the top of the candidate's thumb against the first knuckle-joint of the Master's first finger, the Master also pressing his thumb against the candidate's knuckle See page)



[Continued next Week.]

Farm and Garden.

SAVING POTATOES FROM FROST.—It will do no harm to try the following plan of saving late potatoes:

If it should turn cold and your sweet or Irish potatoes are in danger of injury from frost, have the vines cut off reasonably close, and spread a light cover of straw over the rows. If desirable, the straw may removed and left between the rows for use again. In this way potatoes and many other things can be protected from frost, and be kept growing almost until the beginning of Winter, at very little either of trouble or expense. As many crops are very late this season, farmers should take advantage of such means as the above, and put their wits to work to guard against damage by frost in every way they can think of.

SELLING CORN.—Sell no corn in the ear; have all you sell shelled. A hand-shelling machine will answer if your crop is a small one; if large, get one to be worked by a horse-power. Neither will cost a great deal, and we are very certain, that the cob, if crushed, steamed and fed to your cattle will be worth more to you in a single Winter than the price of a corn-sheller, whether you get a small or large one. We believe there is one-third as much nutriment in a bushel of cobs as there is in a bushel of grain, and we do know that cows or oxen fed upon three pecks of the steamed or crushed cobs, in addition to the usual quantity of hay or tops of fodder, will keep fat. Then why haul your cobs to market to be given away? It costs as much to carry a bushel of cobs to market as it does a bushel of corn. Shell your corn, leave your cobs at home to nourish your cattle, and through them your land; and where you now send one bushel of corn, you will be able to transport two for the same money.

All draining and the making of walks should be done in the Fall, if possible. If lawns are prepared and the seeds sown before the middle of September, by the first of June the following Spring, the grass will need mowing, and by the middle of June the lawn will be perfect. If the lawn is prepared in the Spring the work should be done very early, for it is of the utmost importance to give grass seed the benefit of autumn and spring rains. Many persons neglect making lawns until late in the Spring, and then resort to sodding, while if they had sown seed in the Spring, they would have secured a better lawn, almost or quite as early, and at less than quarter the expense. As a lawn will last a life-time, if properly made, let the work be done thoroughly. The ground must be well pulverized to a good depth, and care must be had in leveling, so that the surface will be entirely even and remain so. Sometimes when the surface is raised by using heavy material in one place and light in another, in a year or two it is much disfigured by unequal settling. Never strew manure over the lawn for a dressing. It is alike foolish and disagreeable.

Our fences are valued at one thousand eight hundred millions of dollars, and it costs ninety-eight million of dollars to keep them in repairs. Illinois has two million dollars invested in fences, sixty per cent. of which are boards, post and rail, and forty per cent. wire and hedges. These fences cost one hundred and seventy-five thousand dollars annually for repairs.

See our club rates on sixteenth page.

Home and Health Hints.

Small Waists and Consumption.

The mania for small waists has been the premature death of thousands upon thousands of the fairest and most promising young ladies, before they had time to learn the dangers they were inviting by following the examples of those who teach by their practice that they prefer conformity to the requirements of perverted taste to the exemption from the penalties of being out of shape, in the sense of those who exercise no judgment in regard to this important matter. Favored, as many robust women are, with a fine organization in other respects, they can live out a long life in comparative health and comfort; but they are few compared to the vast number who fall short and die before they have attained all they might have had on earth. The first or topmost rib on either side, just under the collar bone, is short, thin and sharp on its inner curvature. It has no motion, being a brace between the dorsal column and the breast-bone. It is immovable for the purpose of protecting large arteries and veins belonging to the arms on either side of the neck. In cases where the chest has been manipulated till the lungs cannot expand downwards they are forced up above that rib. Rising and falling above and below that rib level, the lobe chafes and frets against the resisting curvature. It is inflamed at last, and the organ becomes diseased.

If that chafing is not relieved, but in each respiration the serous covering of the lung is irritated continually, the inflamation is apt to extend quite into the body of the organ, increased and intensified by exciting emotions, laborious pursuits, or unfavorable exposures. Finally, the mucous lining of the air-cells within the lung sympathizes, and becomes inflamed also. In this condition we may trace the commencement of pulmonary consumption. It would be denominated sporadic, and widely different from pulmonary diseases by inheritance. Consumption is not only developed by tight lacing, but caused in many cases, where the original conformation of the individual was favorable for a comparative long life, is beyond question. Medications cannot stay the onward march of disorganization when ulcerations eat the tissues. Once destroyed they can never be reproduced. Therefore, if prevention is better than cure, less expensive, and always more agreeable, why not profit by these suggestions? No compression of the base of the chests of men being induced by tight dressing, a chafing of the upper surface of the lung rarely occurs with them. Great men, giants in any department of busy life—those who make the world conscious of their influence—those who quicken thought, revolutionize public sentiment, and leave the impression of their genius in the history of the age in which they flourish, were not the sons of gaunt mothers whose waists resemble the middle of an hour glass.—*J. V. C. Smith's "Ways of Women."*

Coal Oil Lamp Explosions.

All explosions of coal oil lamps are caused by the vapor or gas that collects in the space above the oil. When full of oil, of course a lamp contains no gas, but immediately on lighting the lamp consumption of oil begins, soon leaving a space for gas, which commences to form as soon as the lamp warms up, and after burning a short time sufficient gas will accumulate to produce an explosion. The gas in a lamp will explode only when ignited. In this respect it is like gunpowder. Cheap or inferior oil is always the most dangerous. The flame is communicated to the gas in the following manner: The wick tube in all lamp burners is made larger than the wick which is to pass through it. It would not do to have the wick work tightly in the burner; on the contrary it is essential that it move up and down with perfect ease. In this way it is unavoidable that space in the tube is left along the sides of the wick sufficient for flame from the burner to pass down into the lamp and explode the gas.

Many things may occur to cause the flame to pass down the wick and explode the lamp:

First—A lamp may be standing on a table or mantle, and a slight puff of air from the open window, or the sudden opening of a door, causes an explosion.

Second—A lamp may be taken up quickly from a table or mantle and instantly explode.

Third—A lamp is taken in an entry where there is a draft, or out of doors, and an explosion ensues.

Fourth—A lighted lamp is taken up a flight of stairs, or is raised quickly to place it on the mantle, resulting in an explosion. In all these cases the mischief is done by the air movement—either by suddenly checking the draft or forcing air down the chimney against the flame.

Fifth—Blowing down the chimney to extinguish the light is a frequent cause of explosion.

Sixth—Lamp explosions have been caused by using a chimney broken off at the top, or one that has a piece broken out, whereby the draft is rendered variable and the flame unsteady.

Seventh—Sometimes a thoughtless person puts a small sized wick in a large burner, thus leaving considerable spaces in the tube along the edges of the wick.

Eighth—An old burner with its air drafts clogged up, which rightfully should be thrown away, is sometimes continued in use, and the final result is an explosion.

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Grain Wheat—Spring, No. 1	$	1 06¾
" No. 2	1 12	1 13¼
" No. 3		1 00
" Rejected		90
Corn—No. 2	54½	55½
Rejected	53¾	54
Oats—No. 2	32½	35
Rejected	27	28¼
Rye—No. 2		72½
Flour—Winter	5 75	8 00
Spring	3 75	6 00
Hay—Timothy	14 50	16 00
Prairie, "	9 00	12 00
Lard		13½
Mess pork, per bbl		21 55
Butter	20	34
Cheese	8	12½
Eggs	20	22
Seeds—Timothy	1 90	2 25
Clover	6 00	6 40
Flax	1 20	1 30
Poultry—Chickens per doz	1 50	2 75
Turkeys per lb		10
Broom corn	5	11½
HIDES green to dry salted	06	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	39	53
Unwashed	26	33
LIVE STOCK Cattle, extra		6 20
Good to choice	4 80	6 00
Medium	4 20	4 65
Common	3 15	3 75
Hogs	6 60	8 50
Sheep	3 00	4 75

New York Market.

Flour	$ 5 15	9 00
Wheat	1 07	1 55
Corn	69	73
Oats	47	52
Rye		92
Lard		14
Mess pork		22 35
Butter	16	25
Cheese	6½	13
Eggs	27½	28

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, OCTOBER 28, 1875.

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Topics of the Time.

As an important result of President Grant's visit to Utah, it is reported that he has received such an insight into the political workings of Mormonism as to convince him that no person holding to that abominable system is fit for any office of profit or trust under the government. All Mormons therefore, whether polygamists or not, are to be removed from all offices held under the present administration; and in this respect the decent people of the country will give Gen. Grant any number of terms. On the execution of this decision we may expect a general howl from the religionists of various names who are liable to be classed in their political capacity with the Mormon church; and so-called liberals will lament a retrograde to those days of England when papists and Jews were shut out of government positions. The President's decision rests, it seems, not on the fact of the violation of the law against polygamy, but on the Mormon system itself, which, like popery and the lodge, intrudes its own obligations upon the allegiance of the citizen with an imaginary stronger bond. The courts of Utah have weakened before the power of the Endowment House, just as on every side they are bent to the will of the lodge; and Brigham Young and the butcher of Mountain Meadows are as secure under the shelter of their system as Jeff. Davis or Vanderpool were under Freemasonry. Germany and Gladstone are teaching us that the same danger lurks in the Romish system. The decision of the President shows a quickening of a like loyality with theirs. And whoever is called to lead the nation through its next quadrennial, God grant it may be a man who shall not swerve from a straightforward course against disloyalty though under the garb of benevolence or religion.

Notwithstanding the firm protest of the defendant, the conceited prosecuting attorney of Brooklyn has erased the criminal suit of H. W. Beecher *vs.* F. D. Moulton for perjury. More than a year ago Mr. Beecher went before a justice and solemnly swore by that Almighty God whom he professes to serve, and whose anger he dreads, that Theodore Tilton had committed perjury in his sworn statement, and soon after followed with a charge against Moulton. These men were put under bonds to appear and defend themselves or be blasted in character. Both have personally and by their attorneys tried to bring this trial to an issue, but failed, first with Winslow, and then with Britton, and the latter has with Beecher's consent, which he was forward to give, dropped one at least from the docket. This, in theory puts Moulton in the place of a criminal under charge with no way of clearing himself if innocent; practically it is Beecher saying, I perjured myself in entering the suit, for succeeding events prove the charge groundless, not worth a trial. The result of the great scandal court, on which he claims his innocence, proved nothing of the sort, and the charge against Moulton remains uneffected by it. What other conclusion is left but that Beecher backs down from his oath, of which he seems to have no more regard than a Freemason?

The Chicago press is spreading local politics over a page or two of each daily until it is thin and tasteless. The fight is over the county offices, but has tapered off to the office of treasurer, for which the Republicans are running a German brewer, and the Democrats, bummers, gamblers and thieves, under the broad title of Opposition, have made forced acceptance of Mr. Hesing, the German "boss," the Bill Tweed of Chicago; and an independent candidate is dividing the chances with the latter. The election music is pitched on this key: Hesing owns the infidel German daily, the *Staats Zeitung*, and is losing money. He is in debt and wants the county treasury to get himself out with. The new court house is to be built at a cost of millions, and somebody must handle the money. Hesing would like the privilege because he is in need of money and with the aid of party rings can get fifty or sixty thousand dollars out of it in commissions, interest and various perquisites. Rome of old and New York may furnish a parallel to such brazen knavery. The boldness of the plan is its virtue with the crowd that supports it. They live by such wit and have their thief-heroes. But the contemplation of such degradation stalking in open day and reaching its hands into every taxpayers' pocket is enough to shock listless churches into humiliation and prayer. This deluge of sin and lust may tear through a channel where the healing waters of salvation may flow.

A Devout Papist's Dream.

BY S. H. RANDALL.

I dreamed of Pius number nine,
Our conscience in the Vatican,
Our Lord, infallible, divine,
Who deals damnation unto man.

I saw "God's Partner" clap his hands
And bless his rising Western throne;
Upreared on Freedom's careless land,
Now thick with Papal fealty sown.

A goodly vision meets his gaze,
Adoring millions call him "Lord";
Unhindered, loud, they chant his praise;
And civil laws our strength record.

There tops our cross a costly spire,
Hard by a lusty father feasts;
And here, preserved from lay desire,
Are holy nuns for holy priests.

There goes a maiden to confess (?)
And here is an indulgence sold,
While, where yon priest-led columns press,
Rome's solid patronage is told.

Now takes the priest the party's gage
That would his phalanxes enlist;
And now aglow with holy rage,
O'er cowering caucus shakes his fist.

There politicians kneel and cross;
Then take their platform, priest-revised,
And pocket to damn'd freedom's loss,
A bill that's holy, been baptized.

There wields a priest our good old blade
Of excommunication, woe
Against the Romish renegade,
Who fights not common schools, our foe.

But see! by sprinkling fortified
Against th' approach of intellect,
A school that's taught by Papist's tried,
Who for their pupils facts correct!

They feed our lambs a pious sauce
Of learning, antidoted well
By paternoster, psalm and cross,
And beads, and charms, and saints, and hell.

For this, audacious faith demands
Support from state, our foe avowed;
And 'gainst yon schools that taint these lands
Her falt'ring friends doth lash aloud.

Now quick the sacred toe to smell
They come, the knights of "Forty Rod;"
They smell, they kiss, and plight they well
Obedience to terrestrial god.

Here fled my dream; but first gave birth,
To thought 'twas mercy true and great,
By burning rebels here on earth,
Their souls to hell to acclimate.

Cincinnati.

He cannot be in earnest who professes to preach the Gospel but has no word of condemnation for that which conflicts with it. The theory has, indeed, some plausibility to easy-going people, that if only the truth is positively proclaimed, it will take root and render error harmless, so that pointing out the latter and warning against it will be unnecessary. But the theory is false. Corn will grow, indeed, even if there are some weeds in the field. But no thoughtful person would say that the farmer should only plant his corn and let the weeds alone. Error is always dangerous. It may choke the truth in the soul, so that the saving power of the Gospel is not experienced, while the power of error is exerted unto destruction. Those who earnestly seek to save souls by preaching the Gospel cannot be indifferent when its enemies strive to render it powerless by pre-occupying the ground with error. They will "reprove, rebuke, exhort, with all long-suffering and doctrine," trouble or no trouble.—*Lutheran Standard.*

President Finney's Conversion.

BY REV. GEO. CLARK.

A great life was "finished" when Pres. Finney died. Not great as the world reckons, but as God measures men. Knowledge, talent, wealth and power are great, but their true use—a true life is greater than all. It was no accident that fitted him for his work and called him to it, "but by the grace of God he was what he was." Like the Baptist, reared in the Judean wilds, he passed his early life away from the conventionalisms of old and crystalized society, having in childhood removed with his parents from Connecticut to the opening wilderness of north-western New York. And when at eighteen, thirsting for knowledge, he returned to his native State to fit for its renowned College, he carried with him that freedom of thought which is the inheritance of the self-reliant hunter and pioneer. That this mental habit of doing his own thinking, helped in after years to sift scholastic methods, dogmas and philosophies, installed in the high place of Gospel truth, can hardly be doubted. But with his remarkable penetration, generalizing and analytical power, with a memory that held as with "hooks of steel" whatever problems were appointed him, induced his teacher to tell him that he could easily master in two years the entire four year's course of Yale, and thus save two of time and expense. Whether this was wise advice or not, dependent on his own earnings, he changed his plan but pursued his studies, sustaining himself meanwhile by teaching.

Returning at length to the new settlements, he entered a law office in Adams, Jefferson county and applied himself to master the fundamental principles of all law; whence it derived its authority and sanctions. Obliged to go behind all human compacts, back to the source of all authority, government and law, to the "Creator and Lord of all," he purchased a Bible, which till then he had never studied, never owned, and placed it beside Blackstone and other law books on his table, and studied it without a thought of the shame that afterwards, under a deep sense of personal responsibility to its Author, led him to hide it. Such was the rapidity with which he mastered the science of law and its interpretation in judicial decisions, that his teachers soon set him to prepare their cases for court; and when he appeared at "the bar," though timid, exceeding sensitive and agitated, so that he could not read a law precedent—the letters all appearing blurred—he was soon able to

contend successfully with old and eminent lawyers.

The fitness and necessity of authority, government and law, under the teaching of the Holy Spirit, began to develop more fully his personal responsibility to God. Conscience was aroused, guilt great beyond comprehension, with a "fearful looking for of judgment and fiery indignation," filled his soul with agony inexpressible. Yet "the fear of men" like a demon possessed him. He read his Bible, but with office door locked, hiding it in his drawer at the sound of approaching steps. He knelt to pray, but rose to stop the key-hole lest some human eye should detect evidence of the guilt and remorse he acknowledged to himself and to God. Justice required open confession for the open wrong of a whole life. Refusal and concealment were new and double wrong, worse and worse.

This secret became his tormentor. It shut him out from sympathy with God and man and surrounded him with "consuming fire." It haunted his dreams and thundered with the voice of eternal law, "The wages of sin is death." It barred out hope and summoned despair to its aid. He must submit to the righteousness of a personal God. A client sought to retain him for an important suit. "I can't attend to your case; I have a more important one to attend to," was his answer. "What case more important?" inquired his client. "The case between God and my own soul," was the sad reply. He dared delay the settlement of that case no longer. In the early morning, he took his way to the depths of the forest, there to settle it or to die and sink to the doom he felt he deserved. He needed, he longed for forgiveness; but hardly dared ask or hope for it, though he knew Christ had died to give it. He knelt by a fallen tree, then looked around and listened. Alarmed at the rustling of leaves he sprang to his feet. It was only one of the little denizens of the wood seeking his morning meal. But God was there. Ashamed, he cast himself on the ground and confessed all, and consecrated soul and body and all he possessed to God; accepting his entire will and Christ as his "Sacrifice," "Lord and Master," "Advocate" and "all in all;" begging for his sake to be saved, especially from "the fear of men;" assured that hell was his doom unless this request was granted. He was heard, and rose from the earth a new man; new, in a "willing mind;" new, in self loathing and real grief for the entire alienation of his heart and life from God and his government; new, in the heart-trust and loving acquaintance with a personal Saviour. He was thoroughly "converted," "born again to the Spirit." He who had fitted and called a "Saul of Tarsus" fitted and called him to this work. Always a leader among the young people he closed his office and went from house to house to win them to Christ.

A "Master Mason" and a "bright Mason," he had committed to memory every unwritten word of the first three degrees. He says, "I was completely converted *from* Masonry *to* Christ and could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me to be monstrously profane and barbarous." He went to the lodge and requested a discharge. They used every device to retain him, appointing him orator for their next grand public celebration, but in vain. The scales had fallen from his eyes, and he saw it as a "cage of unclean birds." Christ was expelled from its *ritual* and *worship*; and he would not stay, and thus publicly profess to fellowship what his soul abhorred. They gave him his discharge.

From that day to his death he regarded the "system" of Freemasonry as "anti-Christian," "an imposition on the ignorant;" "its claims to antiquity a falsehood," "its boasts of benevolence a sham;" "its lodge-money a fraud on candidates;" "the profanity of its oaths awful;" "its religion deism;" "its use of the Word and names of God sacrilege;" "its spirit toward those who leave and expose it vindicative;" and as "dangerous to the State and every way injurious to the church of Christ." And in the book he wrote and gave to the "Western Book and Tract Society," under the pledge "always to sell at cost," "he being dead yet speaketh."

Oberlin, Oct. 18.

A Home Duty Suggested.

BY PRES. I. L. KEPHART, WESTERN COLLEGE, IOWA.

An honest difference of opinion may exist as to the propriety of excluding persons from church-membership because they belong to secret societies; but I take it that all who intelligently comprehend the subject must and can but admit that the great tendency of secret organizations is evil—anti-republican and anti-Christian. Of course, the more far-seeing members of secret organizations, true to their secret vows, denounce the church that excludes secrecy members from her communion. This they do because the interests of their society demand it. Other members of these organizations, because they in the most limited degree comprehend the workings of secrecy and see no harm in it, cling to the lodge and oppose all who oppose it. Still others, not members of any secret order, having no correct conception of the extent to which secret orders may be and are brought to aid dishonesty and thwart the ends of justice, see no harm in it, and consequently favor rather than oppose such organizations.

Now, there is no propriety in attempting to show those who intelligently comprehend the workings of secrecy the evil of such organizations. This they already understand; and they are active members of these organizations because they know their power and wish to avail themselves of it for the advancement of their selfish purposes. For such there is no hope, and it is idle to waste words on them. The work of the opponents of secretism lies with the other classes—with those who, as yet, fail to comprehend the evil of these organizations, most especially with the boys and young men of the land. And in laboring with these the object should be to impart instruction on this great subject—to present the truth rather than awaken prejudice. The man who is made an opponent merely through its prejudices will cease to be such as soon as his prejudices subside. But he who by the clear presentation of the truth is convinced that there is a great moral principle involved, a principle whose roots strike deeper down into the very foundation of society, will remain an opposer of that system just as long as his love of liberty, country, God, and right continues. And in the presentation of the truth on this subject care should be taken. It is one thing to present the truth, and another thing to present it so it will convince. Many of the ardent advocates of the anti-secrecy cause are doing more harm than good, simply because instead of presenting the truth on this subject in a clear, convincing manner they only deal in harsh epithets, and spend their time in heaping abuse upon these orders. They should remember that persecution often makes a cause strong, and that the same Bible which says, "Cry aloud and spare not," also says, "Be ye wise as serpents and harmless as doves." We must appeal to the better judgment of those whom we reprove on this subject, if we would win and convince them and have them remain convinced.

Again: Some allow their zeal on this subject to get so far the better of their judgment that they spend much time abroad, attending conventions and lecturing, to the great neglect of the home territory. Their own vineyard is not kept, and their sons, instead of clinging to the anti-secrecy church of their fathers, seek and obtain membership in a church three-fourths or more of whose ministers are Masons. If my influence on this subject is not sufficient to establish my own children in the anti-secrecy faith, how can I hope to convince strangers? The evil should be met on all sides by earnest, persistent opposition intelligently directed—such opposition as is the result of an intelligent comprehension of the giant wrong in all its bearings. Then will its advocates tremble, and the honest of all classes hear and be convinced.

Already the better class of persons are becoming awake to the evil tendencies of secret organizations. The workings of the Knights of the Golden Circle, Ku-Kluxism, and White Leagueism have all told terribly in this country within the last few years; and their story is one long train of rebellion, anarchy and human blood. Jesuitism has smitten the Old World with the rod of religious intolerance; and the stake and guillotine have heaped up their dead as mementoes of the power and wickedness of secrecy.

But the advocates of Masonry say it is a humane and charitable institution, free from all these abuses. Let us see. I will not go back to the abduction of Morgan and the mysterious disappearance of Masonic offenders. I will only give a little of my own experience. In the year 1866, in an eastern town, a brother minister, a Master Mason, approached me on the subject of Masonry, and commenced to urge me to join. Among the many advantages of being a Mason, mentioned by him, was the following: He said: "In the town where I once lived a high-standing Mason was guilty of seduction. The affair created great excitement; and the question came up in the lodge, 'What shall we do to save the reputation of our brother?' It was arranged that the leading men of the lodge should make it convenient to be around the leading business houses and places of frequent resort in the town, for a day or two, and whenever the conversation turned on the seduction case, as it was sure to do, the members of the lodge should take occasion to remark that they were certain the girl had perjured herself, and that Mr. A. was innocent. We all did so, and in a few days nobody believed Mr. A. was guilty, and he stood as high as ever. But we knew he was guilty."

Another minister of a sister denomination, while I was holding a temporary membership in that church, approached me in this way: "If you will join our conference and take certain steps, you will be all right. We have an inner ring in our conference, and when a man is in that ring once he is all right. You can easily get into that ring. In our lodge the usual fee for becoming a Master Mason is twenty-five dollars, but itinerants are admitted free; so it will cost you nothing." A certain man approached a presiding elder in this way: "My brother is an itinerant in a New York conference, an efficient preacher in good standing; but he wishes to come West. What can you do for him if he comes to your conference?" "Is he a Mason?" was the significant inquiry. "If he is, chances are good; but if not, I can give him no encouragement." And this presiding elder was a Mason. A young minister whose father is radically and conscientiously opposed to secrecy, joined the Masons. His father heard of it and wrote to him, inquiring if what he had heard was so. The son replied, positively denying that he had joined. The father said, "Now I know that my son has been slandered, for I am sure Charley would not write a lie to his father." But the fact is, he had joined the Masons, his denial to the contrary notwithstanding.

Now, I ask, Is not an institution which constrains ministers of the Gospel to act so, or develops in ministers of the Lord Jesus Christ such a spirit of deception, prevarication and partiality, a dangerous and wicked institution? "If they do such things in the green tree what will they do in the dry?" In this western country the power of Masonry is so great and so brazen in asserting its power that it has almost passed into a proverb, that even the man who has right on his side need not hope for justice in our courts unless he is a Mason; while on the other hand the criminal, if he is a Mason, need fear no prosecution. The jury will either acquit or fail to agree. Masonry's controlling influence in political conventions and in legislatures is such

that an opponent of Masonry cannot receive a position of trust, unless it be by the Masons of one section becoming pitted against the Masons of an adjoining section in local quarrel. That its power is exerted in the direction of the best interests of Masons, and to the neglect or injury of those who are not Masons, is becoming every day more apparent to all. Such is the spirit of secretism; and it only requires a little discernment to enable any one to see that its prominent features are selfish, dangerous and wicked.—*Religious Telescope.*

The Pope and the Jesuits.

During the reign of Pius IX. the governing power of the Curia Romana has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations of ministerial departments for submitting their views to and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuit. This action shapes itself diversely in different countries; for example in Spain it openly espouses the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movements of that time, that they and they alone were his friends. Their claim that none but themselves appreciated his genius and piety, had its natural effect. Their first important step was to fill the *nunciatures*, or legations, and the bishoprics everywhere, with persons subject to Jesuit influence. The consequenceof this was the dismissal of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long period and moulded his mind to their ends, were Father Bresciani and Father Piccirillo. Their influence led to the proclamation of the Immaculate Conception and the Syllabus, to the Vatican Council and its declaration of the Pope's infallibility. To strengthen their hold these men brought to Rome and published just below the Vatican, their organ, the *Civilta Cattolica.*

By degrees all the surroundings of the Pope became more and more Jesuitical, each episcopal vacancy as it occurred being filled by a prelate with Jesuit tendencies. These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome, on purpose that he might have the daily opportunity of seeing the Pope and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andres went to Naples and there published a protest which greatly irritated the Pope. He was allured back to Rome by the promise that if he would remain quiet nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed and shortly died, it was said, from the effects of his contumacy! Cardinal Barrili, warned by this event, said, "I will keep my opinions to myself."

The Council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit agent was fastened. Jesuit influence has equally affected all the recent sittings of the consistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate, and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus *de facto* the Catholic church, since the white Pope, Pius IX., is but the instrument of the black Pope, Father Beckx. Whenever the Jesuits are attacked, precisely the same results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign. These considerations are important for the statesmen in those countries in which the inevitable contest has begun or is about to begin. It is doubtful whether, if the Pope died to-moroow, an Ultramontaine or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendencies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of Cardinals be created, the Jesuit influence will then so decidedly predominate that the election of a Jesuit Pope will be inevitable and that will be the beginning of the end. Should any other than an Italian be elected, an open schism of the non-Jesuit Italian Cardinals is not an improbable event. In that case a fierce domestic war in every household professedly Catholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions also look to England. hoping to find her, as heretofore, the champion of intellectual, moral, and religious life and light.—*The London Hour.*

Lutheranism vs. Lodge.

DEFENSE OF REV. A. S. BARTHOLOMEW OF LIMA, O., BEFORE HIS SYNOD.

In accordance with this pledge I am here; and in refutation of the charge and justification of my only available means for staying a retraction that was well meant, but would bring odium upon myself and the lie to facts, I am charged with staying the proper course of discipline, etc.

I do therefore deny that there is any *untruth, or malicious reflection* on the memory of the dead in the aforementioned document of the Elida congregation, or that I did aught in the matter that merits even a rebuke, save the signing of the retraction connected therewith; and do therefore protest against this charge, as a whole and in all its parts, as uncalled for and unwarranted. And I do protest against the calling of the Synod in extra session on such grounds, and for the consideration of such charges, as without sense and extravagant.

It grieves me that this matter has been thus brought up in connection with the name of the departed. No reflection against his memory was intended at the time. The charge was against *Mr. Overmyer.* The document does not read: The conspiracy of Mr. Overmyer and Rev. Stierwalt or between Overmyer and Stierwalt; but *his* (Overmyer's) conspiracy to drive me from my pastoral charge, entered into with Bro. Stierwalt. The document does not aver that Rev. Stierwalt entered into this conspiracy, of, or with Mr. Overmyer, but that Mr. Overmyer entered into it.

That Rev. G. L. Stierwalt endorsed this conspiracy, as such, is not there stated, and I herewith reiterate my disclaimer of any intention on our part to make any such assertion in that document. In this sense we meant no reflection against the dead. But since we are made to cast reflection in spite of our disclaimer, I would simply confess that we do not justify the departed in whatever part he took in the matter; and if there be a reflection upon his memory because of the association of his name with that of Mr. Overmyer, we do not wish to be misunderstood as a malicious reflection. Our desire is, that the dead may rest in peace. Our controversy is not with the dead, but with the living.

3. The occasion of the conspiracy in my charge as it broke out in open revolt and come to the notice of this body was my public renunciation on Sunday before Good Friday, A. D. 1872, of Odd-fellowship, and confession as to the anti-Christianity of this and all kindred orders, and solemn declsration from henceforth to oppose sin in this as well as all other forms.

This was brought to the notice of the Synod by Mr. Overmyer himself in his letter to the President, and was by the latter submitted in this Synodical document to the fourth committee, at the session of Synod at Janesville, Aug., A. D. 1872.

The obstinate persistence in and tenacious strength of this conspiracy against God's word and office in the congregation, lay in the firm conviction of the opposition that they were standing by the confessional position of this Synod with regard to secret societyism, and in their consequent fond assurance of obtaining aid and comfort on this account in this their godless course, from this body.

This was likewise expressed in the aforementioned letter of Mr. Overmyer to the President, and submitted to the committee, to wit:

"When we left the joint Synod I knew it would not meet with the approbation of father; yet I took an active part in this section of the country to get all of the original Lima Charge into the Gen'l Council. I am now in full sympathy with the General Council because I think she is strongly Lutheran, and because her views on the four points met my full approbation. We have seven or eight secret society men in our congregation. Bro. Bartholomew was an active Odd-fellow. Not one member of the congregation that I ever heard of made any objections to secret societies. I supposed we had, after bidding adieu to our life-long brethren in the joint Synod, made a sacrifice commensurate with the great good we expected to bring about, *i.e.*, the elevation of our churchly standard, infusing new life into the church. We felt so. Some few of our people objected to the responsive service; yet to-day I think none object to the service, while some still object to the advantage taken over them in its introduction.

I know of but one family that would prefer the joint Synod. We thought the four points were a myth so far as our congregation was concerned. We felt secure in the General Council against any further quarrels in Synod after the separation that took place in Lima. But not so. On Sunday preceding Good Friday, Bro. Bartholomew preached a sermon upon a free text: them, *The Cross.* The sermon was excellent. After he finished his manuscript he paused and said that he had been an Odd-fellow; but had now renounced them; that all secret societies were sinful and wicked and opposed to Christ; that hereafter he would with all his power and on all occasions oppose everything opposed to Christ.

This at once presented to me the secret society question. I said but little about it for a few days. On Easter Sunday the Lord's Supper was to be celebrated. The more I looked upon the unfortunate introduction of this vexed question and heard the bitter denunciation of it, the more the old joint Synod feelings caused by reading Prof. Loy's *kind* thrusts in the *Standard* was aroused. After talking the matter over with some who were secret society men, and some who were not. I at once determined to meet the issue then and not drag it along as the Synod did sixteen years."

I had before this, in various sermons alluded to secret societyism and preached against it in a general way. However, now I came, with Nathan to David, and said: *Thou art the man!*

On the night of Good Friday, March 29th, 1872, Mr, Overmyer desired me to cease all such preaching. However, when I objected: "Why, Bro. Overmyer, you surely cannot desire me to keep silent to the heathenish abominations of such horrors as the Hari Kari, Red Men, Druids, &c." He said to public testimony against such orders he had no objection; but I should keep still in public as to Masons and Odd-fellows. And upon my refusal to sign a pledge to bind myself with regard to these two orders, he defiantly declared: "I'll lead out a party against you and divide this congregation!" On this same night he held out the offer to me of a fine charge and $1,200 salary, to ascertain whether I would not be inclined to accept. I understood it as an attempt thus to get me away, and replied that my call was here, and that $10,000 would not at present tempt me away from my charge. He afterwards when I put this at him in the joint vestry, appealed to high heaven that this was not so; but when pressed, acknowledged its truth, and named the charge.

The appeal for change of pastors as occasioned by the offense, taken at my testimony against secret societies, and as based upon the supposition that Synod favored their views on this subject was the gist of the aforesaid letter to the President in the hands of the fourth committee. Mr. Overmyer says, "If Synod will now assist us in getting a minister, all right; but if not, then some other Synod will be applied to. I trust this will not be permitted."

Concerning all of which there is not a single word either in the report of the President, or of the fourth Com-

mittee, or in the minutes of Synod! The life question involved, upon which the controversy hangs and about which all revolved is totally ignored, and the subject of secret societies as the bone of contention, not even so much as hinted at! And all this is most carefully and designedly suppressed from publication in the printed synodical documents! Thus, then, was the point at issue evaded, viz.: the dispute as to the position of Synod in regard to secret societyism, as maintained by this body, in accordance with the utterances of the General Council on the subject at Pittsburgh.

In accordance with *my* understanding of Synod's position as defined by their utterances, I testified against the Masonic and Odd-fellow's orders sa being antagonistic to God's word, and the symbols of our church. In accordance, however, with Mr. Overmyer's understanding of Synod's position on the subject, as set forth in the self-same utterances; as coinciding with the motives that prompted him in his opposition to joint Synod and predilection for the council, and in argument with the universal conviction that toleration and defence of secret societyism was the source of trouble in the English District which resulted in rupture at Lima; the secret society faction in the Lima congregation maintained that this Synod favored and protected secret orders, such as Masons and Odd-fellows. Thus then, there were two diametrically opposed constructions put upon these Council utterances concerning secret strife.

This was brought to the notice of the President in the letter of G. W. Overmyer, and by him submitted to Synod at Zanesville, in August, 1672, and this body sinfully refrained from undeceiving or correcting either party in their conflicting constructions of said utterances, and lamentable variances fomented by prolonged clashing convictions, as to the position of Synod.

Disappointed in my confident expectation of comfort from this body, and left standing alone with my positive declaration, made in the strength of good faith in Synod's confession to these council utterances, that Synod would bear me out in my testimony against secret orders, and harassed by prolonged and activity of the opposition at home, I proceeded to Akron, in November, 1872, to lay my cause, with documentary evidence, before the President of the General Council (and also to satisfy the conscience of one of my members) to ascertain the true construction to be put upon these utterances, and to obtain comfort and advice in the case.

Your prosecuting attorney, however, to whom I there made known my intention dissuaded me from my purpose, and advised me to go home and admonish the opposition further, and if they would not hear, after proper discipline, to excommunicate the entire faction. He said, "Our records are all right." I replied, "There are among them many who are misled and I thought of only disciplining the leaders." To this he rejoined, "Put them under discipline. Make them feel it."

At another time I asked your prosecuting attorney whether Synod would stand by me in my Lima troubles. He replied, "Synod is for the protection of her pastors." I returned home somewhat comforted. But to Mr. Overmyer's expostulations against my position and course, your prosecuting attorney advised an appeal to Synod, and said: "Take an appeal. Demand the entry of the appeal upon the minutes, give notice of the appeal to the President of Synod, and ask for an investigation." "Alas," he said, "how Zion is wounded at the hands of her own professed friends! May the good Lord soon again send peace and prosperity." Thus giving covert aid to his *friend* and *brother* against the congregation.

[TO BE CONTINUED.]

The Board of Bishops of the United Brethren in Christ gave a while since the following statement of the efficacy of their church rule against the lodge:

"Our disciplinary rule is not only a standing testimony against organized secretism, but has, we believe, saved many of our members, and perhaps others, from being drawn away by their corrupting influences. We ask our people to be true to themselves, their church, and their God, and have no fellowship with Belial."

THE SANITARIAN for November discusses Preventable Sickness, Ventilation for Health, Infant Diet, Homes for the People, Value of Health to a City and Vital Statistics. McDivitt, Campbell & Co., Publishers, New York.

THE NATIONAL SUNDAY-SCHOOL TEACHER.—The lessons of November are accompanied by articles on the Holy Spirit and Christ as King illustrating and developing them. A new and excellent feature has been introduced by the editor which we copy in an abbreviated form in our S. S. department. This is the Lesson Outline on the Coming and Office of the Comforter arranged from Scripture. The *Cynosure* has copied largely from the *Teacher*. The preparation of its lessons seem to be more useful in stimulating Bible study than any other publication in our knowledge. Adams, Blackmer & Lyon Pub. Co., Chicago.

Notices.

PAST MASTER E. RONAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Ex-Masons in Illinois, Attention.

The undersigned is anxious to meet all seceding Masons in Illinois at the annual meeting of the State Association, to be held in Peoria, November, 9th, and 10th. He is desirous of opening a lodge of Masons in the forenoon of the 9th, and posting up in the ritual and work of the first and third degrees especially with the view of publicly working these degrees at the Convention. Will all seceding Masons in the State and adjoining States please "take due notice hereof and govern themselves accordingly."

EDMOND RONAYNE,
Past Master Keystone Lodge, No. 639, Chicago, Ill.

Illinois.

The Convention of the Illinois State Christian Association will be held in the Congregational church, Peoria, Ill., commencing on Tuesday, Nov. 9th, and ending on the night of the 10th. Arrangements are being made for a large and successful meeting, so far as able speakers, popular expositions of the lodge and the hospitality of citizens can further that end.

New Hampshire.

A convention is called to organize an association in New Hampshire to meet in Lake Village, Belknap county, nea, the center of the State and on the Boston, Concord and Montreal railroad, the seventh station north of Concord. The convention will be held in the Baptist church November 23d and 24th.

Reform News.

The Indiana Meeting.—A Cheering Report.

Oct. 20th, 1875.

DEAR CYNOSURE:—The friends, no doubt, in Indiana and elsewhere are waiting anxiously to hear from our State convention regarding those annual gatherings as indices of the growth of the work, and yet they do not represent one-tenth part of the real numerical strength of sentiment against secretism. Owing to the scoundrelism of the lodge power in controlling the press, but a small part of the people know anything of our meetings. On my way home many active, zealous friends of our reform were surprised to find that I was returning from a State Convention. Not a single paper in the State, as far as known, except the *State Journal* (and that in the briefest manner), made any mention of the meeting; and yet our third annual meeting has taken place, whose light and influence will radiate, and in spite of the efforts to keep it in the dark, thousands will receive the moral light of that meeting.

The convention met on the evening of the 12th inst. at White's Hall, Marion, Grant Co., Ind., and continued in session till the evening of the 14th. The meeting was called to order by Dr. S. L. Cook, Vice-president for the N. C. A. for Indiana. Prof. C. A. Blanchard and Rev. Milton Wright not being present, addresses were made by Rev. J. T. Kiggins and Dr. Cook. Lodge men did a good deal of squirming as they usually do when J. T. Kiggins comes down with his thundering arguments and Cook gets to telling them why people are afraid of them.

The following day much business was transacted, in a prompt and harmonious manner, to which an agreeable variety was given by short speeches from various persons and beautiful songs by Rev. Mr. Fields.

In the evening the hall, seating five hundred, was filled and the arrival of Rev. Daniel Hill of the *Christian Worker* was greeted with much gladness. His address came down on that field of intense listeners like the soft, love-making rays of the moon. Not one who heard it went away without being better. The arrival of J. P. Stoddard, although somewhat delayed, was greeted by every one who knows his industry and power. "I am here for work" was all the preparation he needed. The harness which fits him so well and in which he expects to die was immediately adjusted and for an hour he poured forth his arguments in a torrent of eloquence.

The whole meeting was characterized by Christian fellowship and adherence to the cause of truth. No meeting has ever been held which so deeply impressed the community in that part of the State or which will reach so many other communities. One hundred and two regular delegates, besides many volunteers, were in attendance, each of whom will carry home some memento of the State Convention, some new truth to use in the cause of truth. And here let me renew my suggestion to the delegates and friends to write a brief statement for their county papers thus reaching public eye and widening the influence of a good cause.

This synopsis of the meeting would be incomplete without mention of another important event. In answer to a telegram Edmond Ronayne came and worked the first three degrees of Masonry as it is worked in the lodges, in the presence of seven hundred persons. The death-like stillness of the audience attested the interest with which they regarded the scene. Mr. Ronayne is master of his work; he is simply sublime. His record for integrity and strict uprightness gives, and will give, a moral power to his work wherever he goes. The friends of the cause should secure his services wherever practicable, for to let the world see the deformity of the institution is to give it its death-blow. With the hope that every friend of reform will devote more and more efforts to its success, I must close this brief notice of one of the best meetings yet held in this State.

S. L. COOK.

THE GENERAL AGENT'S LETTER.

LIBER, Ind., Oct. 16, 1875.

The Indiana State Anti-secrecy Anniversary for 1875 is numbered with the past, and all things considered it was the grandest success of any convention yet held in the State. Perfect unanimity prevailed in all the councils and deliberations of the body, the seeming ambition of each member being to do all he could himself and to help every other worker in our common cause. Bro. Kiggins was continued in the State lecture work, and three assistants endorsed as co-workers, viz., Samuel Miller, S. L. Cook, and Rev. C. F. Wiggins. The convention adjourned on Thursday evening, but as arrangements had been made and an announcement given that P. M. Ronayne would initiate a candidate in the third degree of Masonry on Friday evening many of the friends from abroad remained to witness this occular demonstration by a master workman of what they had only seen by the revelations of others.

The Cary Hall was filled at an early hour by a very intelligent audience, whose anticipation were on "tip-toe," and who remained for three and a half

hours, preserving, with a few exceptions, good order until the last. The craft is reported to have been largely represented, and I am informed that the owner said his hall was never before so full. To say the Masons were *disturbed* and the friends delighted would be useless. It is sufficient to say that Past Master Ronayne dealt faithfully and truly with the "widow's son," as he always does.

J. P. STODDARD.

Northern Illinois.—The McHenry Co. Meeting and Nominations.

The McHenry County Christian Association convened at the Court-House, Woodstock, on Thursday, Oct. 14th, at 10 A. M. On account of the rain, and because of other important meetings appointed at the same time, the attendance was small, but embraced the faithful friends of the cause from the different parts of the county. It was called to order by the President and opened with prayer by Rev. I. A. Hart. Mr. P. C. Teeple of Marengo was chosen President for the ensuing year, and Rev. W. O. Hart of Woodstock, Secretary. Vice-presidents were chosen for each of the several townships. The committee on resolutions reported through Rev. I. A. Hart a very able series, which, after discussion, were adopted. The committee on the nomination of county officers reported in favor of nominations, which was adopted. Marengo was chosen as the next place of meeting to be held at the call of the Executive committee. Linus Chittendon Esq., was chosen delegate to the State Convention at Peoria, and Rev. I. A. Hart alternate. The convention was on the whole a success, and though not large it was like Gideon's army, every man expected to conquer.

Yours for the right,

H. H. HINMAN.

THE SECRETARY'S REPORT.

The Annual meeting of the McHenry Co. Association opposed to secret societies was convened in the Court-House at Woodstock, Oct. 14th, 1875, at 10 A. M. P. C. Teeple of Marengo was elected President, W. O. Hart, Secretary, and L. Chittenden, Treasurer. Twelve Vice-presidents from as many towns were chosen. Geo. H. Garrison of Greenwood, was nominated for County Treasurer, and John Brink of Algonquin for Surveyor.

Resolutions expressing the sentiment of the convention were adopted as follows:

WHEREAS, we believe it to be a certainty, beyond any reasonable doubt, that societies or orders imposing obligations of perpetual secrecy respecting matters whose extent and character are unknown to the candidate at the time of taking the obligation, are of an enslaving, vicious, and dangerous tendency, producing guile, dissimulation and lies; and

WHEREAS, such societies abound at the present time in our country beyond all former examples; and

WHEREAS, defrauding rings and defalcations, and the impunity of great criminals, and the dependence of justice upon lynch law, and official and general corruption keep equal pace in their increase with these dark orders; therefore

Resolved; That we regard this vast increase of secretism as the very fountain and occasion of the increasing and alarming corruption.

Resolved; That such societies are destructive of social and civil equality on which republican liberty essentially depends.

Resolved; That these societies inculcate partiality toward the members of their fraternities to such an extent as to constitute a disqualification for civil office.

Resolved; That it is the duty of all friends of liberty and justice to inform themselves of the internal character of these secret orders, especially their obligations—since their secrets are fully and faithfully revealed—and to watch them with the eternal vigilance which is ever the price of safety to liberty.

Resolved; That it is the duty of all good citizens to disapprove of secret orders in a free republic, which is based upon the doctrine that all men are created equal, and to wield both the truth and the ballot against them.

Resolved; That it is the duty of the State to withdraw all charters from societies that are not so open as to be amenable to public sentiment.

Resolved; That membership in a secret order should be allowed as cause for peremptory challenge of jurors by parties who are not members of such orders.

Resolved; That while our Government continues, as now under the control of the invisible empire of Freemasonry and its progeny, it is idle to talk of justice or civil service reform. While this incubus remains a pure administration is impossible, right and justice can never control our courts, merit can never be the rule of preferment. Until the ax is laid at the root of this Upas all talk of political parties about reform, if not hypocritical, is mere empty verbiage.

Much of the success of the convention is due to the indefatigable labors of Mr. Chittenden, who, despite the infirmities of age, traveled in all kinds of weather stirring up the people of the county, and making arrangements for the meeting.

Rev. I. A. Hart, Rev. H. H. Hinman, and Rev. P. Elzea were present and assisted. W. O. HART, *Secy.*

Temperance.

The American Evangelists.

Editor Christian Cynosure:

DEAR SIR:—We read with interest all your notices of that wonderful work of reviving in Great Britain and Ireland effected by the instrumentality of Messrs. Moody and Sankey.

Can you tell us if there is any truth in the statement made by a journalist, writing to one of the papers on this continent, a few months ago, to the effect that these co-workers could find no success in their efforts at evangelistic labors in Europe, until they held a meeting in a "Masonic lodge?" He avers, that ever after this meeting in the temple of the "Prince of the power of the air," they were the most popular laborers in the vineyard. Have *they* any connection with that fraternity, against whose existence you have raised your protest?

It caused us all joy to hear their curt advice to the clergymen as to the way they were most likely to banish drunkenness from the land: "Banish the vile stuff from *your* own tables." Would they be likely to give the same advice to the churches in America, in regard to those soul-destroying snares of hell, secret lodges? "Banish all their spawn from your churches."

We were glad to see Mr. Varley, the great revivalist from London, England, taken severely to task by his confreres of a secret temperance organization to which he then belonged, because he had affirmed in truth that "He did object to their lodge excluding Christ, that they might include in one brotherhood the whole human family, for the purpose of destroying the use of strong drink." It seemed to me that the severe strictures then passed on him, in his absence, at that meeting, were the greatest honor done him in connection with his labors on this side the Atlantic.

It is the most painful thing about the Moody-Sankey revival, that all men have united in praising the men and their work, and that there has hardly been a ripple on *their* sea since they emerged from that Masonic hall in England to give us the faintest hope that they had escaped that awful warning of the Master, "Woe unto you when all men shall speak well of you."

Let us hope that there is some satisfactory way of explaining the apparent anamoly. Are we on the borders of that blessed time "when there shall be nothing to hurt or destroy" in all God's holy mountain? Or have these men been fearfully wanting in their duty in reproving sin in one of its vilest aspects in high places? If so, it is not too late to repent. Let them come out fully on this point and let us know their sentiments on Satan's masterpiece in these last days. If they cannot do so, and in the most faithful and God-fearing manner, we shall be sorry to see any notice whatever, either of the men or their labors, in the columns of the *Christian Cynosure.*

I am sure it shall afford all your readers the utmost joy to know that they are in no way implicated in the folly of secretism, though this public disclosure should render them less popular with the craft who have never yet heard them say "lodge." I am yours truly,

A CONSTANT READER.

NOTE.—Mr. Moody is opposed to all secret societies; we do not know that he ever belonged to any. Of Mr. Sankey we cannot speak positively, but if our own interpretation of his character from personal appearance and manners is correct he is far enough from any connection with them also. We do not regard the report spoken of as reliable. There is a public hall in London we believe known as Freemason's Hall, and there may be others of the same name in other cities of England. They are for public use, and what connection with the order they have other than in name we are not informed. It is held to be a conquest for Christ when a saloon or dance hall is turned into a room for prayer and true spiritual worship. It will be a day of thanksgiving when the lodges are changed from temples of Baal to meeting places for the children of the only true and living God.—ED.

—No better opportunity was ever offered for getting subscribers to the *Cynosnre.* See club rates on 16th page.

Let Christians Read and Ponder.

In making a computation of the money expended by the members of the M. E. church for Freemasonry and Odd-fellowship, I was startled at its magnitude. Our M. E. church in the United States numbers 2,100,000 members. Taking the average from the number of Masons and Odd-fellows belonging to the six churches here in Rochester, N. Y., there are say thirty secret society men for 1,200 members; this counts up in the whole church 52,500 secret society men, Odd-fellows and Freemasons, to say nothing of the grangers, etc. The cost of degrees on an average would count up more than $20 each, or the enormous sum of $1,050,000 paid out the first year of initiation for degrees only. Other expenses necessarily occur, such as for regalia, jewelry, etc. Can we be guiltless for this outlay of the Lord's money? Are the ministry, multitudes of whom are secret society men, whose influence preponderates in favor of secrecy, not greatly responsible? They receive the bribe of a free pass into the Christless craft and take its blasphemous oaths, and say, "We are free from the blood of all men." If we add an average of four dollars per Mason for the regalia, etc., we have the first year $208,000, added to $1,050,000, equals $1,258,000 the first year. Even if no more money was paid in afterwards, there would be the annual interest on the above sum lost every year; this would amount to $88,060. But there are besides the yearly dues, averaging at least $4 more, making another $88,060 annual cost of these societies, or $166,120 added to $1,258,000, equal in all $1,424,120 after the first year. Can Methodists consent to this and be blameless? WOODRUFF POST.

—Beside the extremely low rates for clubs now offered for the *Cynosure,* the prosperous season and frequent conventions give every one an opportunity to get subscribers.

OUR MAIL.

Thos. Butler, Shoalsboro, Ind., writes: "I cannot do anything in getting subscribers here for the want of a lecturer to open the eyes of the people."

We hope friends in localities where lectures are delivered will improve the opportunity and try to secure a large list of subscribers at a time when the subject is fresh in the minds of the people. But in this work as in all work for Christ and his cause, it is well to be *instant in season and out of season.*

Jason B. Wells, DeRuyter, N. Y., writes:

"I am hard up for money but I feel that the cause advocated by the *Cynosure* is the cause of God and truth, therefore I want to help sustain it."

A friend from Norwalk orders the *Cynosure* to be sent to his son "as he is inclined to secret societies."

Are there not some more sons, young men inclined to secret societies to whom others can profitably send the *Cynosure?*

A friend in Warren, Ill., writes that the *Cynosure* "is a welcome visitor. I cannot do without it. I am standing in front of the battle in this place; the only woman that dares to say a word against the secret workings of iniquity. They roped my husband in and then my only two sons, and I feel it deeply. Thanks be to God, my husband has left them, and now I am laboring to save my two sons."

Philemon Cromwell, Ithaca, O., writes:

"I have been reading your paper ever since it has been published, and I am not tired of it yet. I want to be a reader of it as long as I live. I am in my seventy-third year."

Asa Haskins, Thompson, Iowa, writes to the *Cynosure:*

"I became acquainted with you when you were not more than six weeks old, when you were but a little bit of a fellow, and have stood by you in youth up to mature years. I don't want you to forsake me in my old age."

The *Cynosure* will do all it can to keep its old friends and supporters.

S. Walker, Bellefountain, Wis., writes:

"I have kept your paper going all the time. I will do all I can for you in the reform."

Carey Walker, Greene, Ind., writes:

"I will try and get up a club between this and the holidays."

Rev. C. W. Witt, writes us that two of our last year's subscribers are dead. Death should always admonish us to work, for the night is coming.

Henry Fry, Grant City, Mo., writes:

"I expect to take your paper as long as I live."

Life subscribers are very desirable.

G. H. Mabbott, Rutland, Wis., writes:

"I want to say that when I saw the first convention advertised for Aurora, Ill., (in 1867) I felt thankful that the Lord was putting it in the hearts of people to oppose the works of darkness, and I have been trying to aid you in your efforts. I took the first issue of your paper and have read it ever since, and while I live I intend to be one in your ranks to overthrow these abominations."

C. Conkling, Norwalk, Ohio, writes:

"Allow me to suggest that in printing another edition of Exposition of the Grange, it should bear the impress of the National Christian Association. The better sort of people ask on what authority is this? Is it not a catch-penny affair? What is the source of the information? Who revealed the secret grange? Again, the evidence of the murder of Morgan should be tabulated, brought in a narrow and compact form, so that upon it those who now become Masons can be charged with complicity in the murder. Masonry is very strong in this county and there is warm work to be done."

When the N. C. A. secure their publishing house their impress will be upon their publications. We have the endorsements of the Grange Exposition by two grangers, one a reliable Master of a grange, but have been requested to withhold them for the present. Will such of our readers as know this exposition of the grange to be correct be so kind as to write out their endorsement for publication and forward it to us? We like your idea about tabulating the evidence in the Morgan case. Can you do this? We will be glad to publish it.

Wm. Sherman, Deer River, N. Y., writes:

"I should like to see secretism go down."

Home and Health Hints.

MOTHERS.—Many a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she arose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? Oh, weary and faithful mother, you little know your power when you say, "I have done nothing." You have a fairer record than this written over against your name in the minds of others. Do not then despond. —*Sel.*

WARMING WITHOUT FIRE.—If people had no common sense about what they should wear to keep them warm during cold weather, we might stop to tell them; so the trouble is, they never think for a moment, but, like a wild beast use the same hide summer and winter. People go about the streets and about their business half doubled over, looking like anything but a man; go for hours together huddling up and shivering, quarreling at the weather; quarreling at the fires, which are not sufficient to warm them, when the fact is the fault lay in themselves. There is fire enough in every one to keep them comfortable, if he puts clothing on. Lay it on until you have enough to feel warm. Never go about half frozen, or remain chilled for half-an-hour at a time. But if one feels cold, even for a short while, he may get a comfortable heat, not reached of a fire, by immersing his hands in hot water. Let every reader try this, and very poor people may find it a great economy. Still, dress warm; it is better than fire.—*Hall's Journal.*

MANTLEPIECE ORNAMENTS.—Suspend an acorn within half an inch of the surface of some water contained in a vace, tumbler or saucer, allow it to remain undisturbed for several weeks. It will burst open, and small roots will seek the water, a straight and tapering stem, with beautiful glossy green leaves will shoot upward and present a very pleasing appearance. The water should be changed once a month, taking care to supply water of the same warmth; bits of charcoal added to it will prevent the water from souring. If the leaves turn yellow, add one drop of ammonia to the water, and they will renew their luxuriance.

Farm and Garden.

MODES OF FEEDING.—The most wasteful way of feeding corn is on the ear, for very much is wasted and thrown out with the manure, while much that is eaten passes through the pig undigested, and thus keeps company with that already wasted. A better plan is to shell it and feed it in troughs, though not, by any means, the most economical. Oats is a better feed than corn for the production of milk, as more nitrogen is furnished to make the casein or cheese of the milk. Pea meal also is a great milk yielder, because possessing a large proportion of the nitrogenous element. If corn meal is used, a pound of oil-meal to each cow per day should be added; and all fed with cut hay, moistened so as to cause the meal to adhere to the hay. Sometimes the cost of oats is more than oil meal or pea meal per pound, when it is much cheaper and as well to use the latter.—*Live Stock Journal.*

AN EXCELLENT VARNISH FOR HARNESS.—Procure a half pound or a pound of gumshellac, according to the quantity desired; break the scales fine, and put them in a jug or bottle; add good alcohol sufficient to cover the gum; cork tightly and place where it will be kept warm. In about two days, if shaken frequently, the gum will be dissolved and ready for use. If the liquid appears as thick as thin molasses, add more alcohol. To one quart of varnish add one ounce of good lampblack and an ounce of gum camphor. Such varnish will not render leather hard, but will keep the harness from becoming soaked with water, and the surface clean and neat for a long time. A coat of it will effectually prevent the oil in the leather from soiling one's hands. Nothing is better to render a farmer's boots water-proof than an occasional coat of this leather varnish.—*Home Journal.*

KEEPING APPLES.—Apples keep well in good, new, clean flour barrels, headed up and placed in a cool, dry cellar, or better still, in some upper room, if not allowed to freeze. Barrel as above, and lay down in an outhouse or shed about three inches apart, on sawdust some three or four inches thick, and then cover barrels and all with sawdust deep enough to prevent freezing, being careful not to put on or between the barrels enough to heat. They can easily be taken out as wanted, a barrel at a time, and even Fall apples keep crisp and nice till March or April.

WHAT TO DO WITH OLD BOOT LEGS.—"Farmer" writes to the *Agriculturist:* "Old boot legs are worth very little as mending material. The best use that I have found for them is, to cut the legs of them off low down, draw the legs on, put on your shoes, letting the legs come low down over the shoes. If plowing or walking through mud, wet grass, etc., put your pants inside, and the leggings will answer about as well as a pair of boots entire, and cost about half as much."

EDUCATIONAL.

—A daily noon prayer-meeting has for some time been maintained with encouraging results at Wheaton College. This is in addition to the students' weekly prayer-meeting. A weekly inquiry meeting is also held in the study of the pastor of the College church, Rev. L. Taylor.

—Prof. Boise of the Chicago University writes to the *Standard* that probably one-third of his students have some employment to sustain themselves while in college. Some distribute morning papers, some are reporters for the press, some are sextons, others light street lamps, and others are street car conductors.

—The *Western Light* is a new college journal devoted to the interests of Western College at Western, Iowa. It will maintain the religious and reformatory views of the United Brethren in Christ and be another educator in this excellent way alongside the college.

—The Knoxville *Chronicle* says that a building is soon to be erected in that city for a Normal School for the colored people by the United Presbyterians. It is proposed to erect a three-story building, 82x64 feet, with kitchen, dining-room, laundry, etc. They propose to complete the building and have the school in operation within a year.

—Saxony is generally held to come next to Prussia in their high estimate of national education. The entire kingdom, with a population of 2,500,000, possesses 2,143 public schools, with 430,000 thousand scholars and 5,000 teachers. Besides these public schools are 124 private ones, with 8,200 pupils and 711 masters. There are also ninety-one infant schools on the Froebel system.

—Germany is doing much to advance art education among her people. An annual sum of forty thousand thalers has been granted by the Government for the carrying out of the proposed project of having plaster casts taken of all the most important monuments of architecture and sculpture in Italy. The Berlin Gallery alone has been enriched during three years by the addition of 220 pictures, 73 works of sculpture, 12,368 engravings and drawings, 20,800 coins and medals, 50 Egyptian antiquities, and other additions in various departments making in the whole a total of 44,337 works in three years.

Temperance.

The National Christian Temperance Alliance.

[From the third circular of this body we extract the following. Full information regarding its interesting work may be had of Thos. H. Rabe, Pittsburgh, Pa.—ED. CYN.]

We have enlisted in this work, wholly from a sense of duty, being convinced that a united Christian effort would lead, by divine guidance and aid, to practical results, and speedily end the sinful and murderous traffic in intoxicating drinks. As our population increases, this evil takes deeper root, and each succeeding generation will have greater difficulty in uprooting it.

Consider, briefly, the necessity and aim of the work:

It is to save our laboring classes $1,000,000,000, annually, to provide family comforts. To open prison doors, and release 300,000 of our fellow-men now held in confinement to accommodate this trade. To transform double the above number of drunken idlers into sober producers, and save a thousand of our citizens weekly from a premature death, and a drunkard's eternity, shut out from heaven.

But again. Politically, our country is in a fearful condition; the whiskey ring now dictates who shall rule the land; their corrupt influence is everywhere felt, and, as towns become cities, and cities increase in population, the case steadily grows worse.

But where does this whiskey ring obtain its wonderful strength, and become a ruler over us? This question must be answered before we need attempt to deprive it of its power.

We answer without fear of contradiction, that their strength lies in what is known, politically speaking, as the primary meetings, and it is in the mode of conducting these meetings that the ring find an opportunity to practice fraud and corruption, which they are enabled to do by their seared consciences, and enormous profits, and thus secure their delegate to the nominating convention, where they nominate only those who are pledged to do the bidding of the ring. The intelligent reader knows this to be true; and, without further delay, we turn to the remedy! And

this must be suited to the case to effect a cure. Whatever is necessary to insure success should certainly be undertaken, or the attempt abandoned.

1st. Then we place *prayer* as a necessary means to this end. God must be in the movement, or we fail; and by his Holy Spirit the consciences of the good people of the land must be aroused, that they may become sensible of this monster demon that is encompassing our destruction, and be induced to rise as a unit for its banishment

2d. *A unit we must be.*

Unless God will unite us in this work, and give us a general plan for its accomplishment, the end of this struggle will be greatly delayed. By advancing all along the line, shoulder to shoulder, we can enjoy each other's company, come to each other's help, and as children of God, see at last how wisely our Father has led us.

3d, *Agitation by pulpit, press, rostrum, and personal appeal is necessary.*

The old plan, say you. Yes, powerful speakers have put forth herculean efforts to reform the masses; liquor dealers have been conscience-stricken, and abandoned the traffic; drunkards have quit their cups; but when the laborers became exhausted, and overtaxed bodies demanded rest, the dram-shops were again opened, and the drunkards returned to their cups. The end was not accomplished and why? Because the roots of the traffic were still left to spring up again.

4th, and lastly. We have already said the primary meeting was the vital point to be reached and remedied.

We must then have a change just here, and in the mode of holding these meetings; and here the ballot comes in as essential to the success of our cause, and without its use, we need not attempt to succeed in our mission.

The first thing to be done is to organize your State Alliance, auxiliary to the National; then your county Alliance, auxiliary to the State; then appoint committees in every voting precinct in the county, of those who will pray and work. And, when the season arrives for holding primary meetings, the County Executive Committee shall call for public primary meetings, to be held in every voting precinct, each meeting in a separate room in the public school building, hall or church, and be composed only of those who are in favor of abolishing the sale of intoxicating liquors as a beverage.

These primaries should be evening meetings, and special prayer be offered, that the friends of the cause, residing in the precinct do attend, as indifference here will prove fatal to us.

This plan of electing delegates will secure nominating conventions composed of persons who will respect the views of those whom they represent, and ere long we shall be enabled to place in positions of public trust, Christian statesmen, who will enact righteous laws, and fearlessly have them enforced. Men who will look to God and his law for wisdom and direction, and not to the brothel for counsel and bribes. Men who will have the intelligence to know what our country requires to restore prosperity; who will discern that depreciated currency, and speculative prices, while they burden the poor, do not add to the wealth of a nation, but the land that, by God's blessing will produce abundance, and be the supplier of the world, will be the land of gold, and solid prosperity. That it is not those who are ignorant of God's law that are the educated ones, nor those who desecrate the Sabbath that are the happy people.

The Sabbath School.

Lesson for Nov. 7th.—The Work of the Spirit.

SCRIPTURE.—John xvi. 7-14; Commit 7-14; Primary Verse, 8.

7 Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.

8 And when he is come, he will reprove the world of sin and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

GOLDEN TEXT.—"He shall teach you all things."—John xiv. 26.

TOPIC.—Power of the Holy Ghost.

HOME READINGS.

M. 2 Pet. 1: 1-21. All Scripture Inspired by the Spirit.
T. 1 Cor. 2: 1-16. Reveals the Deep Things of God.
W. John 3: 1- 8. Must be Born of the Spirit.
Th. Eph. 2: 1-18. Through Him is Access to God.
F. 2 Cor. 3: 1-18. Changed by Him into God's Image.
S. Rom. 15: 13-19. The Secret of Paul's Preaching.
S. 1 Cor. 12: 1-13. All Gifts come of the Spirit.

LESSON OUTLINE.

THE COMFORTER.

HIS COMING WAS EXPEDIENT.

(1)—For the world. vr. 8; John vii. 39: Acts ii. 33-41.

(2)—For the Apostles. John xiv. 16; vr. 13.

(3)—For himself. John xv. 26; vr. 14.

HIS OFFICE.

(1)—To convince the world

a. Of Sin. v. 9: John xv. 22-24.

b. Of Righteousness. v. 10.

c. Of Judgment. v. 11.

(2)—To teach.

a. By quickening the understanding. John xiv. 26; Eph. i. 17, 18; I John ii. 20, 27.

b. By quickening the memory. John xiv. 26; xii. 16.

c. By illuminating the Word. 1 Cor. ii. 9-14; v. 13.

(3)—To testify of Christ.

a. As to himself. John xv. 26; xvi. 14.

b. As to his words. xiv. 26; xvi. 13, 15.

c. Through his disciples. Acts i. 8; Heb. ii. 4; 1 Pet. i. 12.

d. Against his murderers. Acts ii. 37; v. 30-32.

1.—How little we know when to sorrow and when to rejoice! The disciples were mourning because Jesus was going away from them. But his going was necessary to redemption. What a blessing would they have withheld if their affectionate sorrow had detained him with them. Had they kept him, they had not had the gift of the Holy Spirit, and so would not have seen three thousand converted in one day. Let us, when seeming afflictions come, remember that they are but for a moment "and that they work for us a far more exceeding and eternal weight of glory." Matt. v. 11, 12; 2 Cor. iv. 17, 18; Heb. xii. 10; 1 Pet. iv. 13, 14.

2.—The sin of unbelief is something more than a rejection of Christ as the Son of God. It is a declaration that God would not send his Son; that all the divine attestations of his divinity by signs, by miracles, by prophecy, are untrue, and so God is made a liar. When our government gives to its representative abroad the seal and attestation of his ministry, if he then is rejected and insulted by the people of the country to which he is accredited, it is a rejection and insult of this government as well as its servant. iii. 36; v. 23; viii. 23; x. 30; xv. 23, 24; xii. 48; 1 John ii. 23; iv. 15; 2 John ix.

3.—The heart once convicted of sin does not stop to compare itself with other hearts, but with the righteousness of Christ. It does not say: "I guess I am as good as my neighbors," but "Woe is me, for I am the chief of sinners!" It knows that "the heart is deceitful above all things, and desperately wicked."— Eccl. vii. 20; Jer, xvii. 9; Matt. xii. 35; Mark vii. 21-23; 1 Cor. xv. 9; 1 Tim. i. 15; Jas. ii. 10, 11.

4.—Even the Holy Ghost came with no new revelation. He came with the same "old, old story" that the world needs so much, and that some of us have learned to love so well. He came not even to speak of himself, but just to tell anew that story. And whenever men are converted we may be sure that it is not because they have heard something new, but that same story of love and redemption. iii. 14; viii. 23; xii. 32, 33; xiv. 6; xvii. 3; Heb. ii. 9; 1 John ii. 7.

5.—O, the power of the Holy Ghost—its convicting, converting, instructing power! And yet there are many who do not seem to have even "so much as heard whether there be any Holy Ghost." If men were only thoroughly filled with his Spirit, one man might convert a nation, and soon every knee would bow. Pray, *pray*, PRAY more for the gifts and power of the Holy Ghost! Zech. iv. 6; Micah iii. 8; Rom. xv. 19; 1 Cor. ii. 4; Eph. ii. 18; iii. 18; vi. 17; 1 Thess. i. 5; Heb. ii. 4.—*Nat'l S. S. Teacher.*

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.

Illinois, H. H. Hinman, Wheaton, Ill.

Ohio, Wm. Dillon, Dayton, O.

New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St., both Syracuse N. Y.

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THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

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GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITORS.—C. R. Hagerty and Edward Hildreth.

PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

The Peoria Meeting.

To the Friends of Reform in Illinois:

Two things are needed on our part to make our Peoria Convention a success, viz: A large attendance of our friends, and subscriptions sufficient to employ a State lecturer for another year. In order to accomplish these desired results, please so far as possible, do two things:

FIRST.

Please have the notice of the meeting read in the churches of your town; printed in the County papers, and endeavor to attend yourself or have some one from your locality do so.

SECOND.

Please send as soon as possible to *H. L. Kellogg, Treasurer of the State Association, 13 Wabash Ave., Chicago, Ill.*, a subscription for the coming year, and be careful to state in your subscription the time when you wish to pay it. These subscriptions will be used to pay a State lecturer and to pay the expenses of our Convention. If we do our duty God will prosper our cause for it is his.

J. B. WALKER, *Pres't.*

I. R. B. Arnold, *Sec'y.*

The Christian Cynosure.

CHICAGO, THURSDAY OCT. 21, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONDENDE.

WESLEYAN GENERAL CONFERENCE—9TH QUADRENNIAL SESSION.

SYCAMORE, DeKalb Co., Ill.
Oct. 20, 1875.

This venerable body met here in the Wesleyan church, 2 o'clock P. M. I arrived in the evening in time to hear a discourse from Rev. H. E. Walker of Minnesota, from the text, "War a good warfare," 1 James, i. 18, and seldom has a call to arms been better or clearer rung out. His scope and drift were that the ministers before him should "war a good warfare" against sin in general on the side of holiness. "There are but two sides to God's throne of judgment, the right hand and the left; but two voices come from that throne, 'Come ye blessed,' and 'Depart ye cursed;' but two characters, saint and sinner; and but two ends to life's race, heaven and hell. We are on one side or the other in this universal war between right and wrong. Neuter means nothing; but there are no neuters in this mighty and universal struggle." "War on intemperance," of which he gave a rapid statistical view; "war on secretism which was opposed to God's nature and Christ's example, who "In secret said nothing." We must war on that which excludes Christ, dishonors marriage and distracts the family by oaths separating husband and wife; and, in a few vigorous sentences, he depicted the secret orders as simple antagonisms to all virtue and rational goodness among men. He proceeded to say we must "*war on that foreign power which is reaching its long bony fingers into our schools and tearing the Bible of God out of American education*, and stripping the laurels of divine thought and truth from the brows of our children; taking out all ideas of God from our national education and filling the vast void by ideas of prie stis and the tinsel drapery and lordly titles of kings." On this head the speaker was very eloquent. Hist uterance was rapid and not always smooth; his words cannot be given, but his thoughts can.

After he had closed he was followed by a few clear and finished remarks by Rev. C. F. Hawley of Pennsylvania, who repeated the leading ideas of the discourse touching the great warfare so vividly depicted by the preacher. Mr. Hawley is a much more than common speaker, with quiet, dreamy eyes, full fair forehead and fearless utterance. He mentioned intemperance, secretism and popery by name, as proof that the foes were mighty with which we are called to war; and by his more calm and cultivated utterances made the impression on all in the crowded house that this war can have but one termination, and that the extinction of these popular evils which are the foes of goodness and God.

THURSDAY, OCTOBER 21, 1875.

After an earnest prayer-meeting conference proceeded to elect permanent officers in place of Rev. Mr. Foster of Syracuse, temporary chairman, Rev. N. Wardner of New York, temporary clerk. The ballot resulted in choice of Rev. N. Wardner, Moderator, and Rev. H. T. Besse of Kansas, permanent Scribe, and Rev. A. J. Hiatt, assistant.

CHARACTER OF THE BODY.

While the votes were counting, I looked in the faces of the men and women before me. They are indeed a spectacle on which

"Angels who make the church their care"

must rejoice to look. Most of them passed through the slavery struggle and came out of that furnace without the smell of its fires of temptation on their garments. And they now, while their locks are whitened and their natural sight somewhat dimmed, but with spiritual vision cleared, like the sight of seamen, by looking far into heaven, are ready to attack the rulers of the world's darkness who have fled from the fallen temple of American slavery to their new position in the recesses of the lodge.

VICE-PRESIDENTS.

These were now elected and are Richard Green, Esq., and Rev. George Ritchie. Each of the elections was made unanimous by a rising vote. Pres. Blanchard and Rev. H. A. Norton, agent of the Wasioja Seminary, Minnesota, were then admitted to seats as honorary members of Conference.

Conference then went into executive business; Committee to investigate conference claim to a certain legacy in Weybridge, Vermont; new members received on arrival; a paper on duties and jurisdiction of president's of Annual Conferences referred; paper submitted to appoint a class of evangelists or superintendents. A brother, "I move to amend by a motion to resolve ourselves into a M. E. church!" Paper referred to Committee on Revisals. Paper against the use of tobacco, referred to the same committee. Paper on secret scieties and tobacco from Kansas Conference; referred. Paper on change of secret society article, referred. Paper from Iowa Conference requesting change of article on secret societies, referred. Moved to request Committee on Revisals to report form of marriage service, passed. The election of General Agent and Editor of *The Wesleyan* made the order of the day for Saturday morning.

At this stage of proceedings Prest. Blanchard was invited to address the house, which he did asking that members of Conference would arrange for him to speak on the subject of religion or reform or both where the people will pay $100 toward liquidating the college debt. Rev. J. M. Snyder made some earnest remarks complimentary to President Blanchard in which the members of conference warmly united. Mr. Snyder said he would be one of 100 persons to endow Wheaton College with $100,000. He requested members of Conference to consider this subject and report to him. Rev. Secretary Hiatt then offered the following resolution which was carried by a rising vote and was unanimous and enthusiastic, and is as follows:

Resolved, That we, as a body, tender to Bro. Blanchard our most hearty thanks for his kind and encouraging words. We feel that the cause he represents is God's cause and ours, and we will ever remember him in our kindest sympathies and prayers. As a man of God he stands with us and may God bless him.

The place of holding the next Quadrennial Conference was then taken up, and after several nominations and invitations, Pittsford, Michigan, was unanimously selected.

L. N. Stratton from Committee on Nominations reported names for twelve committees; adopted and committees appointed. After reports on hospitality adjourned for evening session. I was unable to be present at the evening session. Rev. M. E. Johnson of New York and Rev. Mr. McGilvra of Iowa, preached and addressed the people and the meetings increase in interest.

(CONCLUDED NEXT WEEK.)

A Convenient System.

The Methodist Episcopal church has provided for itself a convenient method for disposing of troublesome and reformatory ministers, namely the superannuated list. It properly has a benevolent end, but it seems very susceptible of abuse in the present condition of the Methodist pastorate. By their ungodly association with the lodge they have become "troublers in Israel" and when any Elijah cries out at their abominable ways they run him off to the wilderness of superannuation. The Detroit Conference tried it, with what success we all know, and now we have another instance. The blameless, God-fearing brother, Woodruff Post, has for years borne a consistent testimony in the Rochester (N. Y.) Conference against the infidel lodge practices of his brother ministers. A Rochester paper of late date has the following account of the effort to shelve this brother, and at once be rid of his presence and resolutions both equally offensive to these sin loving souls. Their action cannot remain. It will be repented of and revoked.

Rev. W. Post introduced the following:

On Secret Societies.—For the glory of God and the prosperity of Methodism, and in view of the fact that many now of our churches, once affiliating with secret societies having b come converted, have forsaken them forever; and,

Whereas, such men as Daniel Webster, Wendell Phillips, W. H. Seward, Millard Fillmore, J. Q. Adams, Charles Sumner, and many others in the secular world, of like reputation, denounce secret societies as dangerous to the commonwealth, and unfit to exist among a free people: and

Whereas, C. G. Finney, David Barnard and our lamented Bishop Hamlin, and many others in the religious world, holy men of God, declare with one voice that secret societies are a bore in our midst; and

Whereas, our discipline, based upon the Word of God, prohibits the taking of oaths only; that a man may swear when a magistrate requireth, if done in justice, judgment and truth; and

Whereas, many of our church members, as well as ministers, become so infatuated and led away by such associations, that they declare emphatically they would rather leave the church than the lodge; therefore be it

Resolved 1st—That as ministers of the Lord Jesus Christ, called of God to be holy, separated unto the Gospel of God; that we discountenance all such alliances, and consider them foreign to our common cause in Christ Jesus, and unfit associations for us, or the churches which we represent.

2nd—That the time has come when, in order to perpetuate harmony in our midst, that we legislate the evil from among us.

3d—That the Bishop appoint at this Conference one of our number who shall address the Conference next year on the genius of secret societies.

These being seconded by the Secretary, it was moved that they be laid on the table, which was done by a vote of 58 to 32.

Rev. John Copeland from Lima, arose and said: In his youth he became a Mason, but found such affiliations were a serious damage to him as a Christian minister. The fellowship with infidel and irreligious men which the obligations of Masonry required were detrimental to spiritual progress, and always on leaving the lodge, he was cognizant of loss of godliness in his soul.

This matter being disposed of the Rev. K. D. Nettleton arose and called for the changing of Mr. Post's relation to supernumerary, stating that it was the vote of the presiding elder. Hi relation was changed.

NOTES.

—President J. Blanchard attended the Wesleyan General Conference at Sycamore, Ill., last week and spoke on invitation on Friday. His interesting report of the meeting could not be published entire this week.

—Past Master Ronayne returned last Saturday from Indiana highly pleased with the outcome of his battles with the lodge at Marion and Portland. He attended eleven meetings after the close of the State convention, ten of which were open lodges. He speaks highly of Bro Kiggin's zeal and working powers.

—The General Agent is now in Michigan where he will assist Bro. Springstein and others in the State convention, after which he will be found at Peoria. Then will follow quickly the State meetings in New York, New Hampshire and Pennsylvania at each of which he is wanted, and he needs a constitution of iron to take him through the fall and winter campaign. Pray, brethren, that his strength may not fail in this day of battle.

—The Pennsylvania State meeting has been postponed. A meeting of the State Executive Committee will be held on the 30th inst., at the residence of Mr. Geo. Cobb at Factoryville to decide more definitely the time, etc.

—Elder Barlow has a good work in hand, the State convention of New York. See notice and look for further particulars next week.

—In the midst of our enthusiastic State conventions we must not forget the features of our reform which give it stability and fix its influence in families and communities as the trancient lecture cannot do. REMEMBER THE CYNOSURE. Pray and labor for its circulation.

—One evening a couple of youngmen who had been attending a meeting in a hall in the North Division of Chicago accidently opened the door of a recess. A casket finely finished in black aroused their curiosity and they found within a skeleton. Instead of informing the police of their discovery it was reported to us and all made plain when they added the fact that an Odd-fellow's lodge met in the same room.

—Yale students are well initiated into the mysteries of secret tomfoolery, as every one knows. What could be more natural therefore than that they should attack an Odd-fellow procession last week marching through the streets of New Haven. Intruding on preoccupied premises was like shaking a red rag before a bull, and from hoots and jeers to stones the story is too short to be told. The peaceful and charitable lodge men had borrowed what swords were to be had before they set out and with the long tin hatchets and pine staffs they made a charge and drove the brave Greeks into cover.

> Flashed all their sabers bare,
> Flashed as they turned in air,
> Charging [the students] while
> All the world wond'red
> Noble Odd-fellows, etc.

Five subscriptions sent at one time $1,75 each post paid.

The Bible Question in Chicago.

Reply of the pastor of the First Presbyterian Church to an invitation to repeat his discourse on casting out the Bible from the Public schools, in the Union Park Congregational church on the evening of Sabbath, Oct. 24th.

To Messrs. C. D. Helmer, C. H. Case, S. S. Bushnell, and others:

GENTLEMEN: Since the action of the Board of Education on the 28th ult., expelling the Bible from our schools, I have received from teachers in these schools so many expressions of grief at this prohibition of their constant and valued custom of Bible-reading, and have heard from so many of our best citizens expressions of sorrow and indignation, that my own first impressions as to the character of that action are hourly confirmed. Whatever may be the influences, direct or indirect, which led the Board to the step they have taken, the fact remains, that the Bible is put under an interdict in all our schools. Those teachers who are convinced of its usefulness in the discipline of the school and the moral instruction of the children, and who ask the privilege accordingly of reading it, and of spending a few moments in offering the Lord's Prayer at the opening of the school, are prohibited from doing so. They are not allowed to read from the Protestant version, and if they offer to use the Douay version, that also is forbidden; neither the Ten Commandments, nor the Sermon on the Mount, nor the parable of the good Samaritan, can be recited in the hearing of the 30,000 scholars in the public schools of this city.

The Bible deserves better things than this at the hands of Americans, and of the citizens of Chicago. To mention nothing else, that book sent us the millions which came to our relief at the time of the Fire.

Allow me to state a few of the points to which attention ought to be turned:

First—It is said that the expulsion of the Bible from the schools is insignificant. Somebody evidently thinks its presence there is not insignificant, or the good old Book would not be selected from all our literature for this conspicuous disgrace. If it means nothing, and amounts to nothing to have it in, why in the world are we witnessing such persistent efforts to get it out? It will not hurt the Bible to be expelled; but its expulsion will hurt Chicago.

Second—Its removal is insisted on by others because, it is said, freedom of conscience demands it. Some do not believe in the Bible, and ought not, therefore, to be taxed for schools where it is read. Then, for the same reason expel it from our army and navy, from Congress, from the courts, dismiss all our chaplains, banish the Bible from our prisons, and from all public asylums for the poor, the deaf, and the blind. Those who suppose that religious liberty calls for this may be good men; but their ideas are somewhat muddled.

Third—It is said we have no union of church and state. Our Government has nothing to do with the propagation of religion. Neither has it anything to do with the propagation of medicine—allopathy, homeopathy, hydropathy; but it vacinnates the children by law, nevertheless. What a horrible union of medicine and state it is! The state is not instituted, it is true, for the purpose of disseminating Bibles; but if the Bible can contribute anything to the good of the state, has not the state a right to it? Why not prohibit vaccination? A good many people do not believe in it. Why not prohibit the army? The Quakers think it is wicked. Yet they are taxed for it. Is the Government then trampling on the consciences of the Quakers? The Government is sorry for them, but it must look out for its own interests, which are the interests of the Quakers too.

Fourth—It is asked derisively, whether the churches—the poor, degenerate churches—must get the state to help them do their work. Nonsense! When have the churches of Chicago asked anything of that kind? It is the citizens of Chicago, not the churches, who want the Bible in the schools, and they want it there for the sake of Chicago, not for the sake of the churches. If the interest of any of the churches should be found to be coincident with the interests of the city, so much the better for the churches. They ought to be ashamed of themselves if it were not so. It would be a pity if their interests were not reconcileable with a little Bible-reading, and with the welfare of the city. The churches are asking no favors. Some of us are church members, but we are citizens too. We need not hurt the city for fear lest we should help the church.

I do not insist on the version used by my church being employed. I am no Romanist, but I say let the boys and girls hear the Romanists' version of the Bible rather than none at all. To be sure, the Protestants are in a vast majority, and pay, according to the Assessor's books, three-quarters of the taxes; but who cares? Read what version you will, only read the Bible. Do not expel all versions and silence the best book in the world to quiet a handful of bold, noisy men. If the Bible is still, as it always has been, the best friend of good government and public order, and if the great mass of Americans believe this, why should we drop it, frightened by the crack of some free-thinker's whip? We have a natural right to it as citizens. This demand is only one indication of the new plan to drag the whole school system into local politics, and use it to get votes. The next thing on the programme is ousting the present Superintendent, because he is too good a man to be made a tool of; and, following that, I have the best of reasons for knowing that we shall see the resignation of some of the oldest and most skillful teachers in the schools. They are getting disgusted with recent developments.

But I have been betrayed into an unnecessary length in answering your note. It will give me much pleasure to speak on this subject, according to your request, next Sunday evening. It will be my object to show that the State has some legitimate interest in the use of the Bible among us, and that this involves no union of church and state either. Yours respectfully,

ARTHUR MITCHELL.

Religious Intelligence.

—John A. Boppe, the great brewer of Newark, N. J., died on the 27th of Sep. On Thanksgiving Day, 1873, he announced his intention to the Rev. Geo. E. Horr, pastor of the Baptist church, of giving up his business, which he carried out in the next January, amid a storm of obloquy and abuse. He became a humble Christian and united with the Baptist church in May, 1874. A praying wife saved him under God.

—The effort to maintain daily afternoon prayer-meetings in Chicago has not been successful, and the noon meeting has been fallen back upon. This gathering has been greatly increasing in numbers and spiritual power lately. Messrs. Whittle and Bliss will begin special meetings here as soon as they can leave a very successful work in Minnesota.

—A new daily noon prayer-meeting has been started under Lyric Hall, in the "up-town" portion of New York with encouraging numbers and spirit.

—The State law of Iowa makes it optional with the teachers to read the Bible in the public schools. The school Directors of the city of Des Moines have rescinded the rule requiring the Bible to be read in their schools, thus leaving the matter entirely in the hands of the teachers.

—The Baptists of Prussia are very much encouraged by the law recently passed by the Prussian Diet, which gives them the right of incorporation. It was a government measure, and carried in the face of some opposition.

—The Methodists, Presbyterian, Baptist, Congregationalist and Evangelical churches of Cleveland, have agreed to unite in a series of meetings during the fall. The Rev. A. B. Earle will have charge of the meetings.

—Mr. H. L. Hasting, the evangelist of Boston, and editor of *The Christian*, preached to about 5,000 persons on the eastern portico of the Capitol at Washington, Sunday afternoon, Oct. 17th.

—At the suggestion of the pastors of St. Paul, Minn., Oct. 8th, was observed as a day of special prayer by the churches of Minnesota and Wisconsin, for a revival of religious faith among the people.

—The Michigan Methodist Conference adopted strong resolutions in relation to Sabbath observance. They called for the strict enforcement of the State Sabbath laws.

—Dong Gong, a Chinaman, was ordained in Oregon as a Baptist minister recently, after due examination by a council of ministers. Several of his countrymen were present.

—As many as 33 of the Catholic Bishops of Italy have been compelled by the State to leave their Episcopal residences for refusal to ask the royal *exequatur*.

—A new movement appears in the Presbyterian church in the form of Conventions of Ruling Elders. One was held in Baltimore last Spring; others are expected.

—The closing of the Catholic religious establishments in Prussia goes on constantly.

—A native Japanese publisher has issued a translation of the "Pilgrim's Progress."

The Home Circle.

Whilst Stopping at the Inn.

From much loved friends whene'er I part,
A pensive sadness fills my heart,
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
O'er many a deep and miry slough,
The clouded moon withdraws her light,
And leaves me to the shades of night.

An inn receives me; where, unknown,
I solitary set me down,
Many I hear and some I see,
I naught to them, they naught to me.

Thus in the regions of the dead
A pilgrim's wandering life I lead:
And still at every step declare
I've no abiding city here:

For very far from here I dwell,
And therefore bid the world farewell;
Finding of all the joys it gives
A sad remembrance only lives.

Rough stumbling stones my steps o'erthrow,
And lay a wandering sinner low,
Yet still my course to heaven I steer
Though neither moon nor star appear.

The world is like an inn, for there
Men call and drink and storm and swear,
While undisturbed a Christian waits,
And reads and writes and meditates.

Though in the dark ofttime I stray,
The Word shall light me on my way,
And to the city of the Sun
Conduct me when my journey's done.

There by these eyes shall he be seen
Who sojourned for me in an inn;
On Zion's hill I those shall hail
From whom I parted in the vale.

Why am I heavy, then, and sad
When thoughts like these should make me glad?
Muse, then, my soul, no more on things below,
Arise, my soul, and let us go.

—*Bishop Horne.*

Must we Always Obey Conscience?

It has been a prevalent notion in the minds of well-disposed persons that if they acted according to their own conscience, they must, therefore, be doing right. But they assume, in feeling or asserting this, either that there is no law of God, or that it cannot be known, but only felt or conjectured. "I must do what I think right." How often is this sentence uttered and acted on, bravely, nobly, innocently, but always because of its egotism, erringly. You must not do what *you* think right, but, whether you or anybody think or don't think it, what *is* right. "I must act according to the dictates of my conscience." By no means, my conscientious friend, unless you are quite sure yours is not the conscience of an ass. "I am doing my best—what can man do more?" You might be doing much less, and yet much better; perhaps you are doing your best in producing or doing an eternally bad thing. All these three sayings, and the convictions they express, are wise only in the mouths and minds of wise men; they are deadly, and all the deadlier because bearing an image and superscription of virtue, in the mouths and minds of fools. "But there is every gradation, surely, between wisdom and folly." No! The fool, whatever his wit, is the man who doesn't know his master—who has said in his heart, "There is no God"—no law. The wise man knows his master. Less or more wise, he perceives lower or higher masters; but always some creature larger than himself—some law holier than his own. A law to be sought, learned, loved, obeyed; but, in order to its discovery, the obedience must begin first, to the best one knows. Obey something, and you will have a chance some day of finding out what is best to obey. But if you begin by obeying nothing, you will end by obeying Beelzebub and all his seven invited friends.

My mother never gave me more to learn than she knew I could easily get learnt, if I set myself honestly at work, by twelve o'clock. She never allowed anything to disturb me when my task was set; if it was not said rightly by twelve o'clock, I was kept in till I knew it, and in general, even when Latin Grammar came to supplement the Psalms, I was my own master for at least an hour before dinner at half-past one, and for the rest of the afternoon. My mother, herself finding her chief personal pleasure in her flowers, was often planting or pruning beside me—at least if I choose to stay beside her. I never thought of doing anything behind her back I would not have done before face; and her presence was therefore no restraint to me; but, also no particular pleasure; for, from having always been left so much alone, I had generally my own little affairs to see after; and on the whole, by the time I was seven years old, was already getting too independent, mentally, even of my father and mother; and having nobody else to be dependent upon, began to lead a very small, perky, contented, conceited, Cock-Robinson-Crusoe sort of life, in the central point which it appeared to me (as it must naturally appear to geometrical animals) that I occupied in the universe.—*Ruskin.*

A Good Day.

A good day begins with God. A wise merchant would no more think of going to business without communion with Christ, than of going to the store without coat or hat or shoes. I used to have a very poor watch, and I had to set it every morning in order that I might make from it a guess about the time of day. Our souls are poor timepieces, utterly disordered; and every morning we need to set them by the Sun of Righteousness. Before we start off to the store, we need to pray for patience. We will be harrassed and perplexed. Men will wrong us, and impose upon us, and cheat us; and before the day is past, if you have not laid in a large supply of patience, you will half swear with your lips, and perhaps make a whole swear with your hearts.—*T. De Witt Talmage.*

The Hindoos are said to have no word for "friend." The Italians have no equivalent for "humility." The Russian dictionary gives a word the definition of which is, "not to have enough buttons on your footman's waistcoat;" a second means to "kill over again;" a third "to earn by dancing." The Germans call a thimble a "finger hat," which it certainly is, and a grasshopper a "hay-horse." A glove with them is a "hand-shoe," showing that they wore shoes before gloves. The French, strange to say, have no verb "to stand," nor can a Frenchman speak of "kicking" any one. The nearest approach he, in his politeness, makes to it, is to threaten to "give a blow with his foot," the same thing, probably, to the recipient in either case, but it seems to want the directness, the energy, of our "kick." The terms "upstairs" and "down stairs" are also unknown in French.

Religious State in Japan.

BY A JAPANESE STUDENT IN FOREST GROVE COLLEGE, OREGON.

There were in Japan various creeds and sects of religion, amongst which the most prominent ones were the religions of Sinto and Buddha, between which the great bulk of the people was divided.

Sinto, which means the way of the gods, is the original natural religion of Japan. The Sinto mythology and cosmogony are as doubtful and absurd as those of most oriental nations. From primeval chaos, according to the Japanese, arose a self-created god, who fashioned the universe out of chaos. The universe was then governed for some myriads of years by seven successive celestial gods. Then there came the daughter of the last of the seven gods, who was called Tensho Dijin, and began a new epoch of sovereignty on the earth. She was followed by four other gods. These were the five terrestial gods, and the last of them having married a mortal wife, left a mortal son upon earth, named Zinm Tenwa, the ancestor of the reigning Mikado (emperor.)

Although all these high gods essentially belong to the Sinto mythology, yet only Tensho Dijin was made the object of worship, and regarded as the mother of the nation. Thus, since the Mikados were the immediate descendants of the Kamis (gods), though they were regarded during their lives as mere men, yet at their death they underwent, as in the case of the Roman Caesars, a regular apotheosis, by which they were added to the number of the Kamis. The Kamis again are divided into superior and inferior. The superior gods are those that were born gods, or perhaps spirits, and the inferior gods are those that were deified as gods, by the doctrine of the apotheosis of all Mikados, all great saints, and al great heroes; they were as in the old pagan religion, added to the number of the gods, to which the temples are consecrated.

THE TEMPLES.

But with such numerous gods the Sintoists are no idolaters. Their temples, called Meias, are unpolluted by idols, and are only incentives to devotion. They contain only a mirror, the emblem of the soul's perfect purity, and fringes of white paper called gahei, which is merely an emblem of purity. But really the temples possess images of the Kamis to whom they are especially dedicated, but they are not set up to be worshiped, being kept in some secret receptacles, and only exhibited upon particular festivals. The Sintoists study mythology and antiquity and prefer the manners and customs of the ancients, so they build the temples of the Kamis according to the ancient, simple style, and most of them are built after one model—that of the famous temple of Isye, of which I shall speak hereafter. The temples were originally built upon eminences in retired spots, at a distance from noise and business, surrounded by groves and hedges, having a gate of stone or wood called Frye, bearing a tablet or door-plate of about a foot square or so, which announces in gilded letters the name of the Kami to whom the temple is consecrated, and just before the temple, on either side of the walk, stands water in a basin made of stone or brass, by washing the mouth and hands in which the worshipers may purify themselves, and before the mirror there is a great chest for the reception of money, which every worshiper deposits before he begins to pray. The worship consists in prayers and prostration before the mirror. In the days of festivals almost every one of those who profess the faith, in his dress of ceremony, performs his duty of prostration and prayer together with a sacrifice of rice, fruit, tea and wine, or the like, and sometimes they offer a theatrical exhibition in front of a temple to entertain the Kami. This exhibition consists of music and dancing, which are generally performed by Sinto priests, their wives and daughters. The Sinto priests are called Kaminusi, meaning landlord of the gods, and in conformity with their names, they reside in houses built within the grounds of their respective temples where they receive strangers very hospitably. The money contributions deposited by the worshipers are designed for the support of the Kaminusi who belong to the temple. The Sintoists have an indefinite notion of the soul's immortality; of an eternal future state of happiness and misery as the reward respectively of virtue and vice. The adherents of Sinto, contrary to the doctrine of Buddha (which teaches that sorrow is inseparable from existence), are disposed to look upon the other side of things, making their religious festivals as holidays, and regarding people in sorrow and distress as unfit for the worship of the Kami, whose felicity ought not to be disturbed by the sight of pain and misery.

PRINCIPLES OF SINTOISM.

The most prominent principle of Sinto doctrine is internal and external purity—that is, the preservation of the purity of the soul, heart and body, by obedience to the dictates of reason and natural law: and the preservation of pure fire and water as the emblems of purity and instruments of purification. The impurity to be avoided is contracted in various ways; by associating with the impure, by eating certain kinds of meats, and also by contact with blood and death. The death of a near relation is considered as the heaviest impurity, so that a man, when his nearest relatives die, is not allowed to worship the Kami for some fixed length of time. I must add the going on pilgrimages, to which, indeed, all the religions of Japan are greatly addicted. To make this pilgrimage to Isye, the name of a central province on the south coast of Nipan, in which Tensho Dijin was reported to have been born and to have died, and which contains a Meia (temple) exceedingly venerated, and already mentioned as the model after which all the others are built; men, women and children, of every rank are bound to make once a year, or at least one in their life. And it might almost be said of every religion, since even

among professed Buddhists, only the priests of that religion exempt themselves from this duty.

THE MIKADO.

The Mikado (emperor), and Shogoon (commander-in-chief), who were permitted to have some great prince perform this duty of devotion, send a yearly embassy of pilgrims to Isye. Of course the modes of pilgrimage are various, according to their convenience and circumstances, but the most approved and sanctifying mode is to make the pilgrimage on foot. The greater the hardships endured the higher the merits of the pilgrims, and of course no person in a state of impurity can undertake this pilgrimage, and all exposure to impurity must be studiously avoided during its continuance. The religion upon which the sovereignty of the country is founded must forever remain the exclusive faith of Japan, unless superceded for the express purpose of deposing the reigning emperor.

BUDDHISM.

But another religion co-exists and has long co-existed there with Sinto, that is, Buddhism. Of this religion of Buddha, by no means peculiar to Japan, but prevailing through the whole of Central and South-eastern Asia, and having probably more adherents than any other religious creed, it is unnecessary here to speak at any length. This religion was introduced to Japan about the year 552 A. D., by the King of Corea, who sent an image of Sheka (founder of that religion) and sacred books and a liturgy, but at the time they were rejected and these images and books were thrown into the sea.

Again, about the year 602, A. D., some Japanese travelers or traders brought from Corea, two images of Sheka and sacred books, and presented them to the Minister of the reigning Emperor, and, as he was such a zealous Buddhist, begged of the Emperor the toleration of his religion, and it was permitted. Since then Buddhism has prevailed and become the second established religion of Japan. The Buddhist priests, called bozes, were arranged in a hierarchy, and they imperfectly read the foreign language in which their sacred books and their liturgy were written, and before the people they read them so that the people cannot understand it. Their doctrine of celibacy; the establishment of monasteries and nunneries; their orders of devotees; their exterior purity and self-denial, but supposed secret licentiousness; their fasts; their clothes; the tinkling of bells; the rosaries on which they count their prayers; their manner of preaching; their religious processions; their pilgrimages; the size, splendor and magnificence of their temples, known as Teras; the altar within, and the lamps and incense burning there—in all these respects, I suppose that this system presents a counterpart, at least as to show and forms, and is nearly similar to the scheme of Roman Catholic worship. But in Japan church and state were entirely kept distinct, as now in the United States. The priests possessed no direct temporal power; there were no appeals to the secular arm; no civil punishment for heresy, and no religious vows perpetually binding, all being at liberty, so far as the civil law is concerned, to enter or leave the monasteries at pleasure. There are also in Japan a higher sect of rationalists, the the natural results of freedom of opinion, who regard all these practices and doctrines, and all the various creeds of the country with secret incredulity and even contempt. There are the Judoists, who read and expound the philosophy of Confucius, which is totally unconnected with any mythology or religious rites, and teach only moral principles and some mysteries touching the human soul. First, when this Judo (the way of philosophers) was introduced into Japan, it is said to have been immediately adopted by the wise and learned, and they followed Confucius as their master and teacher.

At the later period, that is, before the revolution of 1868, the lower classes were Buddhists, the higher orders, especially the wise among them, were Judoists, professing respect to Sinto, and avowedly despising Buddhism.

There were besides the more regular clergy, enthusiasts, or impostors, religious vagabonds, who lived by beggary and by pretending to drive away evil spirits, to find things lost, to discover robbers, to determine the guilt or innocence of accused parties, to interpret dreams, to predict the future, to cure desperate maladies and perform similar deeds which they performed chiefly through the medium of spirits or something like that sort of falsehood. This is a brief account of the religious state of Japan previous to the civil war in 1868.—*N. Y. Witness.*

Children's Corner.

Alphabet of Proverbs.

A grain of prudence is worth a pound of craft.

Boasters are cousins to liars.

Confession of our faults makes half amends.

Denying a fault doubles it.

Envy shoots at others and wounds herself.

Foolish fear doubles danger.

God reaches us good things by our own hands.

He has hard work who has nothing to do.

It costs more to avenge than to forgive.

Justice lives with benevolence.

Knavery is the worst trade.

Learning makes a man fit company for himself.

Modesty is a guard to virtue.

Not to hear conscience is the way to silence it.

One hour to-day is worth two tomorrow.

Proud looks make foul faces of fair faces.

Quiet conscience gives sweet sleep.

Richest is he that wants least.

Small faults are little thieves that let in greater.

The boughs that bear most hang lowest.

Upright walking is sure walking.

Virtue and happiness are mother and child.

Wise men make their own opportunities.

You will never lose by doing a good turn.

Zeal without knowledge is fire without light.—*Sel.*

African Camels and Capetown Horses.

The milk of the camel is highly esteemed by the Arabs as an article of diet, and is prescribed as a specific in many cases of disease. Lady Duff Gordon, who resided several years in Egypt in the vain hope of recovering from consumption in that mild climate, drank camel's milk every morning, and derived a good deal of temporary benefit from it. In her spicy letters home, she thus wrote of the novel beverage: "It has the merit of being quite delicious. I wish I could send you a jug of it every morning, such as I drink; it is better than any other milk, with thick froth like whipped cream. The Arabs think it very good for sick people; and a man called Sheriff brings his camel here every morning, and milks her for me; her baby camel is so funny, he looks all legs and big black eyes, with soft, fluffy, buff-colored hair, and so very little body to such tall legs. I wish, too, you could see the camels have their dinner; they are the only people who use a table-cloth. The camel driver spreads a cloth on the ground, and pours a heap of maize (dourra) upon it, and then old Mr. and Mrs. Camel sit down at the top and bottom, very gravely, and the others all take their places in proper order, and eat quite politely, bowing their long necks up and down; only one was sulky, and went and had his dinner by himself, like a naughty boy, and sometimes, the man said, he would not eat at all."

When in Capetown, Africa, in one o her long journeys after the health that she never found, Lady Duff Gordon frequently mentioned the wonderful strength and endurance of the native breed of horses. The animals are very scantily fed, and, as no grass grows in the region, their fodder is restricted to oats, which they consume straw and all. Often after hours of travel the only refreshment offered the beasts is a roll in the dust; but this really seems to strengthen and nourish the tough, hardy, little quadrupeds, which are thus described by the lady from whom we have already quoted:

"I could write a volume on Cape horses. Such valiant little beasts, and so composed in temper, I never saw. They are nearly all bays—a few very dark gray. I have seen no black, and only one dark chestnut. They are not cobs, and look 'very little of them,' and have no beauty; but one of these little brutes, ungroomed, half fed, seldom stabled, will carry a 6½ foot Dutchman 60 miles a day, day after day, at a shuffling easy canter, six miles an hour. You "off saddle" every three hours, and let him roll; you also let him drink all he can get; his coat shines and his eye is bright, and unsoundness is very rare. They are never properly broke, and the soft-mouthed colts are sometimes made vicious by the cruel bits and heavy hands; but by nature their temper is perfect.

Every morning all the horses in the village are turned loose, and a general gallop takes place to the water tank, where they drink and lounge a little; and the young ones are fetched home by the niggers, while the old stagers know they will be wanted, and saunter off by themselves. . . . To see a farmer outspan and turn the team of active little beasts loose on the boundless veld to amuse themselves for an hour or two, sure that they will be there, would astonish you a little; and then to offer a horse nothing but a roll in the dust to refresh himself withall! . . .

How the cattle live is a standing marvel to me. The whole *veld* (common) which extends all over the country (just clothed with a few square miles of corn here and there) is covered with a low thin scrub about eighteen inches high, called *rhenostes-bosch*—looking like meagre arbor-vitae or pale juniper. The cattle and sheep will not touch this juicy Hottentot fig; but under each little bush, I fancy, they crop a few blades of grass, and on this they keep in very good condition.

The noble oxen, with their huge horns (nine or ten feet from tip to tip), are never fed, though they work hard, nor are the sheep.

The horses get a little forage (oats, straw and all). I should like you to see eight or ten of these swift, wiry little horses harnessed to a wagon,—a mere flat platform on wheels. In front stands a wild-looking Hottentot, all patches and feathers, and drives them best pace all "in hand," using a whip like a fishing rod, with which he touches them, not savagely, but with a skill which would make an old stage-coachman burst with envy to behold.—*Selected.*

Just Going To.

"I supposed you mailed my letter in time, Bob," said his father.

"N-n-o-o, sir," he answered. "I was just going to run over to the office with it, and the stage drove off."

"Then I must send a telegram; and that will cost several dollars."

"I am so sorry," said Bob; "I will try to be more prompt next time."

But one day soon after, when he was coming home from the mill, he stopped to see Rodney Brown's gray squirrel.

"Your horse seems a little restless," said Mrs. Brown, opening the window; "had you not better fasten him to the post?"

"Yes'm, I was just going back to tie him," said Bob. But at this moment a bit of white paper fluttered over the ground; the horse took fright and ran down the street breaking the wagon, and losing most of the flour. "Oh dear!" said Bob, "I wish I had started a little sooner." That was the way with him most of the time; he was a little late at table, at school, and at church; and the people soon began to see that he could not be trusted to do errands.

What kind of a man will the boy make who is only "just going to" do things; and, worst of all, isn't there danger that poor, tardy Bob will be just a little too late in giving his heart to the Saviour.—*Congregationalist.*

News of the Week.

The Country.

District-Attorney Britton has entered a *nolle prosequi* in the cases of Francis D. Moulton and Theodore Tilton, who, it will be remembered, were indicted by the Grand Jury for libeling the Rev. Henry Ward Beecher long before the trial of the great scandal case. Judge Neilson concurred in the views of the District-Attorney, and granted the motion.——The Republican majority in Iowa for Gov. Kirkwood was 31,000.——Two miners were precipitated to the bottom of a coal shaft at LaSalle, Ill., last week, 300 feet, by the breaking of the cable.——Gov. Ames says that the wise action of the representatives of Attorney-General Pierrepont has insured a peaceful campaign and fair election in Mississippi.——During the past month the circulation of the *Daily Witness* of New York has gone up nearly 50 per cent. The paper has not reached, however, a paying basis yet.——Ex-Senator Z Chandler has accepted the Secretaryship of the Interior and will make some changes in the Indian Bureau. Commissioner Smith will probably be retired. The appointment does not meet with general favor throughout the country, and Chandler is pretty well known.——The Whiskey Ring in St. Louis have found it hard work to maintain a bold front, and several of the indicted distillers and rectifiers have surrendered at discretion, pleading guilty to the indictments, and surrendering to the Government the property seized to the value of about $500,000.

Foreign.

The Bavarian Diet has been rendered so obnoxious by the Catholics who have a majority of two or three, that the King has ordered it to dissolve. He has also refused to accept the resignation of his cabinet.—Preliminary work on a tunnel under the English Channel has been begun at Calais, France.

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ENTERED APPRENTICE DEGREE Continued.

Worshipful Master:—What is this?

Senior Deacon:—The grip of an Entered Apprentice Mason?

Worshipful Master:—Has it a name?

Senior Deacon:—It has.

Worshipful Master:—Will you give it to me?

Senior Deacon:—I did not so receive it, neither will I so impart it.

Worshipful Master:—How will you dispose of it?

Senior Deacon:—I will letter and syllable it.

Worshipful Master:—Letter it and begin.

Senior Deacon:—Begin you.

Worshipful Master:—Nay, you must begin.

Senior Deacon:—A.

Worshipful Master:—B.

Senior Deacon:—O.

Worshipful Master:—Z.

Senior Deacon:—Bo.

Worshipful Master:—Az.

Senior Deacon:—Boaz.

Worshipful Master:—The name of this grip, my brother, is Boaz. It denotes "*strength*," and is represented by the left hand pillar at the entrance of the porch of King Solomon's temple. You must always take the necessary precaution in giving it as you have received it and invariably beginning on the letter A. You will now arise and salute the Junior and Senior Wardens as an Entered Apprentice Mason.

The candidate is here assisted to his feet, the Master retires to his seat, raps the lodge down and the candidate is conducted by the Senior Deacon to the Junior and Senior Wardens, before each of whom he makes the *step*, due-guard and sign, and is led towards the East halting on a line with the altar.

Worshipful Master:—(one rap) How do you find it in the South, brother Junior Warden?

Junior Warden:—(rising and making the due-guard) All right in the South, Worshipful.

Worshipful Master:—How in the West, brother Senior Warden?

Senior Warden:—(rising and making the due-guard) All right in the West, Worshipful.

The Master now taking a white apron approaches the candidate and says:

Worshipful Master:—My brother, I have now the pleasure of presenting you with a lambskin or white leather apron. It is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order that could be conferred upon you at this or any future period, by king, prince, potentate, or any other person except he be a Mason, and it is to be hoped you will ever wear it with equal pleasure to yourself and honor to the fraternity. Believing this to be your intention, you will take it, (handing it to the candidate) carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice Mason, and return to the East.

The candidate should here be re-conducted to the West without passing round the altar, and the Senior Deacon giving one rap addresses the Senior Warden as follows;

Senior Deacon:—Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to wear his apron as an Entered Apprentice Mason.

The Senior Warden, taking the apron from candidate, unfolds it and while tying it on, says:

Senior Warden:—My brother, Masonic tradition informs us that at the building of King Solomon's temple there were various classes of workmen each of whom as a distinctive badge wore their aprons in a peculiar manner. Entered Apprentices being bearers of burden wore theirs with the bib turned up to prevent their clothes from being soiled, but as stains upon the apron of the operative workman would bring credit rather than disgrace, yet you being a Speculative Mason are expected to keep yours unspotted from the world. You are therefore entitled to wear yours in this manner while working with us on this degree. (He turns up the bib of the apron.)

The candidate is then conducted in front of the Worshipful Master in the East, who rises from his seat and addresses him as follows:

Worshipful Master:—Brother Jones, agreeably to an ancient custom practiced and adopted in all regular and well governed lodges from time immemorial, it now becomes necessary that you should be requested to deposit something of a metallic kind, not for its intrinsic worth or value, but that it might be laid up among the records in the archives of the lodge as a memorial that you were herein made a Mason. Any small piece of coin, therefore, you may have about you will be thankfully received; in the absence of a coin, a pin or even a button will do. Brother Secretary, you will please collect the deposit from brother Jones. The Secretary comes forward and reaching out his hand as if to collect something from the candidate and of course receiving nothing he turns to the Master and says "The candidate is entirely destitute, Worshipful."

This proceeding often embarasses the candidate very much, especially if he has not read Masonic expositions, for having left all his clothing, money, etc., in the *preparation room*, he is not at all in a fit condition to respond to a request of a deposit of money or anything of a metallic kind in the archives of the lodge.

Worshipful Master:—Brother Jones, your condition is indeed truly deplorable. Almost naked, in one sense among strangers, but happily for you at this time among friends. But believe me, my brother, this has not been done with the view of trifling with your feelings but to teach you a lesson in charity and should you hereafter meet a friend and more especially a brother Mason in like destitute circumstances you will cheerfully contribute to his relief so far as his necessities may require and your ability permit, without material injury to yourself. You will now be reconducted to the place from whence you came and be there invested with what you have been divested of and return to the lodge for further instruction.

The Senior Deacon now conducts the candidate to the altar where he is taken in charge by the stewards and all three having made the due-guard and sign of this degree, they retire with the candidate to the preparation room, the Senior Deacon in the meantime resuming his usual place. While the candidate is getting on his clothes the lodge is usually "called off," that is a recess is taken, when the brethren indulge in a little social chit-chat and otherwise amuse themselves. When the candidate is dressed he is led into the lodge again by the stewards, generally introduced to and welcomed by the members present and the Master's *gavel* again sounding in the East all the brethren are seated and the lodge once more called to order. He is then placed standing in the north-east corner, "his feet forming the angle of an oblong square," that is, on the step of an Entered Apprentice, and his body erect, where the Worshipful Master gives him the following charge:

Worshipful Master:—Brother Jones, you are now standing in the north-east corner of the lodge, as the youngest Entered Apprentice Mason, your feet forming the angle of an oblong square and your body erect, at the right of the Worshipful Master, where you stand to all appearance a just and upright man and Mason, and I give it to you strictly in charge ever to walk and act as such. Being clothed as an Entered Apprentice you are now entitled to your working tools.

THE WORKING TOOLS

of an Entered Apprentice Mason are the twenty-four inch guage and the common gavel. [The Master holding these implements in his hand exhibits them to the candidate.] The twenty-four inch guage is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time: it being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts whereby we find eight hours for the service of God and the relief of a distressed worthy brother, eight for our usual avocations, and eight for refreshments and sleep.

The common gavel is an instrument made use of by operative Masons to break off the superfluous corners of stones the better to fit them for the builder's use, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life thereby fitting *us* as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

The first degree usually ends here as but very few Masters are qualified to give the lecture which comprises the second and third sections of this degree; but as I am desirous of giving all the degrees in full and *exactly* as they are, or ought to be given in all regular and well governed lodges, I shall now proceed to give the

LECTURE.—2ND SECTION.

Brother Jones, in being prepared to be made a Mason you were *deprived of all metals* for two reasons: first, that you should carry nothing offensive or defensive into the lodge, and, secondly, because at the building of King Solomon's temple there was not heard the sound of ax, hammer, or any tool of iron. The stones were all hewn, squared, and numbered in the quarries where they were raised; the trees were felled and prepared in the forests of Lebanon, carried by sea on floats to Joppa and thence by land to Jerusalem, and the building when completed (its several parts fitting with such exactness) presented more the appearance of the handi-workmanship of the Supreme Architect of the Universe than of that of human hands.

You were *neither naked nor clad*, because Masonry regards no man for his worldly wealth or honors; it was therefore to signify that it is the internal and not the external qualifications of a man which should recommend him to be made a Mason.

You were *neither barefoot norshod*, agreeably to an ancient Israelitish custom. And we read in the book of Ruth concerning their manner of redeeming and concerning changing, and to confirm all things a man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel. This therefore you did on the present occasion to signify in the strongest manner possible the sincerity of your intentions in the business in which you were about to engage.

You were *blindfolded and with a cable-tow about your neck* for these reasons: first, that as you were then in darkness so should you keep the whole world in darkness as regards the secrets of Masonry, unless they obtained them in the same lawful manner you were about to do yourself; secondly, that your heart may be taught to conceive before your eyes should behold the beauties of Freemasonry; and thirdly, that had you not submitted to any of the forms or ceremonies of your initiation and thereby render yourself unworthy to be taken by the hand as a brother, you might be conducted out of the lodge by the aid of the cable-tow without even seeing the form thereof.

You *gave three distinct knocks* to alarm the lodge and to inform the Worshipful Master that you were prepared for initiation. These knocks allude to a passage in Scripture which says, "Ask, and you shall receive; seek, and you shall find; knock,

and it shall be opened unto you," and which you might have applied to your then condition in the following manner: You *asked* the recommendation of a friend to be made a Mason, through his recommendation you *sought* initiation; you *knocked* at the door of the lodge and it was opened unto you.

You were *received upon the point of a sharp instrument pressing your naked left breast*, the moral of which was to teach you that as that was an instrument of torture to the flesh so should the recollection thereof be to your mind and conscience should you ever presume to reveal any of the secrets of Freemasonry unlawfully.

You were *conducted toward the center of the lodge and caused to kneel for the benefit of prayer*, because no man should ever enter upon any great or important undertaking without first imploring the blessing of Deity.

You were *asked in whom you put your trust* because according to Masonic law no atheist could have been made a Mason; it was therefore necessary that you should profess your faith in a Supreme Being, otherwise no oath or obligation could have been deemed binding upon you.

You were *taken by the right hand, ordered to arise, follow your conductor and fear no danger*, to signify that at a time when you could neither foresee or avoid danger, you were in the hands of a true and trusty friend in whose fidelity you might with safety confide.

You were conducted once round the lodge that the brethren present might see that you were duly and truly prepared to be made a Mason.

You met with several obstructions on the way because at the building of King Solomon's temple there were guards placed at the South, West and East gates of the outer courts of the temple, who permitted none to pass or repass except those who were duly qualified and had permission.

You were caused to kneel upon your left knee because the left has always been considered the weaker part of man, it was therefore to signify that it was upon the weaker part of Masonry you were then entering, being that of the Entered Apprentice.

Your right hand was placed upon the Holy Bible, square and compass because the right hand has always been deemed the seat of *fidelity*, and we learn that the ancients worshiped a deity under the name of *Fides* or Fidelity, which we sometimes find represented by two right hands joined, at others by two human figures holding each other by the right hand.

You were presented with a lambskin or white leather apron because the lamb has in all ages been deemed the emblem of innocence. He therefore who wears the lambskin as the badge of a man is thereby continually reminded of that purity of life and conduct so essentially necessary to his gaining admission to that celestial lodge above where the Supreme Architect of the universe presides.

You were requested to deposit something of a metallic kind to teach you a lesson in charity; and that should you ever thereafter meet a friend, but more especially a brother Mason, in like destitute circumstances, you would cheerfully contribute to his relief so far as his necessities may require and your ability may permit without material injury to yourself.

You were placed in the north-east corner of the lodge as the youngest Entered Appreutice because in operative Masonry the first stone of a building is usually laid in the north-east corner, it was therefore necessary that you should be placed in that position in order to receive your first instruction whereon to build your future moral and Masonic edifice.

And lastly you were presented with the working tools and taught their uses.

THIRD SECTION.

The third section of this degree treats of the lodge itself, its Form, Support, Covering, Furniture, Ornaments, Lights, Jewels, how Situated and to whom Dedicated.

A lodge is a number of Masons regularly assembled and duly constituted, having the Holy Bible, square and compass, and a charter or warrant empowering them to work.

Masonic tradition informs us that our ancient brethren assembled on high hills or low vales, the better to guard against the approach of cowans and eavesdroppers ascending or descending. But at the present day lodge meetings are usually held in an upper chamber, probably for the better security which such places afford. It may be however, that the custom had its origin in the practice adopted by the ancient Jews of building their temples, schools and synagogues on high hills, a practice which seems to have met with the approbation of the Almighty, who said to the prophet Ezekiel, "On the top of the mountain the whole limit thereof round about shall be most holy." Before the erection of temples the celestial gods were worshipped on hills and the terrestrial ones in valleys. At a later period wherever it was practicable the Christians erected their churches on eminences.

The *form* of a lodge is that of an oblong square, extending from East to West, embracing every clime between the North and South. In fact, its universal chain of friendship encircles every portion of the human family, and beams wherever civilization extends.

The Masonic lodge bounded only by the extreme points of the compass, the highest heavens, and the lowest depths of the central abyss is said to be metaphorically supported by three great pillars, denominated Wisdom, Strength and Beauty, because there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The universe is the temple of the Deity whom we serve; *wisdom*, *strength* and *beauty* are about his throne as pillars of his work, for his *wisdom* is infinite, his *strength* is omnipotent, and his *beauty* shines forth throughout all his creation in symmetry and order.

The pillar of *wisdom* is represented by the Worshipful Master because he should have *wisdom* to open and govern his lodge, set the craft to work, and give them proper instruction. The pillar of strength is represented by the Senior Warden, it being his duty to assist the Worshipful Master in opening and closing the lodge, pay the craft their wages if any be due, so that none may go away dissatisfied, *harmony* being the *strength* and support of all institutions, more especially ours; and the pillar of *beauty* is represented by the Junior Warden in the South, it being his duty at all times to observe the sun at meridian hight, which is the beauty and glory of the day.

The *covering* of a lodge is no less than that clouded canopy, or starry decked heaven where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw extended from earth to heaven; the three principal rounds of which are denominated *faith*, *hope* and *charity*, teaching us *faith* in God, *hope* in immortality, and *charity* to all mankind. But the greatest of these is *charity*; for faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave to the boundless realms of eternity.

The furniture of a lodge is the Holy Bible, square and compass. The Holy Bible is dedicated to God, the square to the Master, and the compass to the craft. The Holy Bible is dedicated to God because it is the inestimable gift of God to man, and on it we obligate a newly admitted brother; the square to the Master, because it is the proper Masonic emblem of his office; and the compass to the craft because, by a proper application of its use we learn to subdue our desires, and keep our passions within due bounds toward all mankind and more especially toward our brethren in Freemasonry.

The *ornaments* of a lodge are the Mosaic pavement, the indented tessel, and the blazing star. The Mosaic pavement is a representation of the ground floor of King Solomon's temple; the indented tessel, of the beautiful tesselated border or skirting which surrounded it with the blazing star in the center. The Mosaic pavement is emblematical of human life, checkered with good and evil; the indented tessel or tesselated border, of the manifold blessings and comforts which surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.

A lodge has three symbolic *lights*, placed East, West and South, but none in the North. There is none in the North because this and every other lodge of Free and Accepted Masons is or ought to be a true representation of King Solomon's temple which was situated so far north of the ecliptic that the sun and moon at meridian height could dart no ray of light into the north portion thereof, we therefore Masonically term the North a place of darkness.

A lodge has six *jewels*, namely, three moveable and three immoveable. The immoveable jewels are the square, level, and plumb. The square teaches morality: the level, equality; and the plumb, rectitude of life. The moveable jewels are the *rough ashler* the *perfect ashler* and the *trestle-board*.

The *rough ashler* is a stone as taken from the quarry in its rude and natural state. The *perfect ashler* is also a stone made ready by the hands of the workmen to be adjusted by the working tools of the Fellow Craft; and the trestle-board is for the Master to draw his designs upon. By the *rough ashler* we are reminded of our rude and imperfect state by nature; by the *perfect ashler* of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God; and by the trestle-board we are also reminded that as the operative workman erects his building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we both operative and speculative, endeavor to erect our spiritual building according to the designs laid down by the Supreme Architect of the universe in the great book of natur- and revelation which is our spiritual, moral and Masonic trestle board.

The lodge is *situated* due East and West because of the situation of King Solomon's temple which was so situated because Moses at the command of God erected a tabernacle in the wilderness which he placed East and West to catch the rays of the rising sun, and to commemorate that miraculous East wind which divided the waters of the Red sea and enabled the children of Israel to pass over dry shod when pursued by Pharaoh and his hosts.

In ancient times lodges were usually *dedicated* to King Solomon as he was our first Most Excellent Grand Master, but at the present day they are usually dedicated to Saint John the Baptist and Saint John the Evangelist, who were two eminent Christian patrons of Masonry, and since their time there is represented in every regular and well governed lodge a certain point within a circle, the point denoting an individual member and the circle the boundary of his duty towards God and man beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This circle is embordered by two perpendicular parallel lines representing Saint John the Baptist and Saint John the Evangelist who were perfect parallels in Christianity as well as in Masonry, and upon the vertex rests the Holy Bible which points out the whole duty of man. In going around this circle we must necessarily touch upon these two lines as well as upon the Holy Bible and while a Mason keeps himself thus circumscribed it is impossible that he can materially err.

BROTHERLY LOVE, RELIEFAND TRUTH.

The principal tenets of a Masons profession are *brotherly love*, *relief* and *truth*. By the exercise of *brotherly love* we are taught to regard the whole human species as one family, the high, the low, the rich, the poor, who as created by one Almighty Parent and inhabitants of the same planet, are to aid, support and protect each other. On this principle Masonry unites men of every country, sect and opinion and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

Masonic Books,

FOR SALE AT THE CYNOSURE OFFICE.

Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

Allyn's Ritual of Masonry,

Illustrated by a large number of engravings, and ontaining a Key to the Phi Beta Kappa, Orange nd Odd-fellows' societies. Price, $5.00.

Mackey's Masonic Ritualist;

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Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy," Etc. Etc. Price, $1 75

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Containing a Definition of Terms, Notices of its History, Traditions and Antiquities, and an account of all the Rites and Mysteries of the Ancient World. 12 mo. 526 pages, $3 00

MACKEY'S MANUAL OF THE LODGE,

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Monitorial Instructions in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason; with Ceremonies relating to Installations, Dedications, Consecrations, Laying of Corner-stones &c. Price, $2 00.

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Illustrating the Laws of Freemasonry, both written and unwritten.

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Containing the Degrees of Freemasonry emb raced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic Illustrations. Together with Tactics and drill of Masonic Knighthood. Also, forms of Masonic Documents, Notes, Songs, Masonic dates, installations, etc. By D. Sickels, 32 mo tuck. Price $1.50.

Richardson's Monitor of Freemasonry.

A Practical Guide to the Ceremonies in the Degrees conferred in Masonic Lodge Chapter, Encampments, etc. Illustrated Edition. In cloth, $1 25; paper, 75 cts.

Chase's Digest of Masonic Law.

Comprises a Complete Code of Regulations, Decisions and Opinions upon Questions of Masonic Jurisprudence. Price, $2 25.

Duncan's Masonic Ritual and Monitor

Illustrated with Explanatory Engraving Price $2.50.

News of the Week.

The Country.

District-Attorney Britton has entered a *nolle prosequi* in the cases of Francis D. Moulton and Theodore Tilton, who, it will be remembered, were indicted by the Grand Jury for libeling the Rev. Henry Ward Beecher long before the trial of the great scandal case. Judge Neilson concurred in the views of the District-Attorney, and granted the motion.——The Republican majority in Iowa for Gov. Kirkwood was 31,000. ——Two miners were precipitated to the bottom of a coal shaft at LaSalle, Ill., last week, 300 feet, by the breaking of the cable.——Gov. Ames says that the wise action of the representatives of Attorney-General Pierrepont has insured a peaceful campaign and fair election in Mississippi.——During the past month the circulation of the *Daily Witness* of New York has gone up nearly 50 per cent. The paper has not reached, however, a paying basis yet.——Ex-Senator Z Chandler has accepted the Secretaryship of the Interior and will make some changes in the Indian Bureau. Commissioner Smith will probably be retired. The appointment does not meet with general favor throughout the country, and Chandler is pretty well known.——The Whiskey Ring in St. Louis have found it hard work to maintain a bold front, and several of the indicted distillers and rectifiers have surrendered at discretion, pleading guilty to the indictments, and surrendering to the Government the property seized to the value of about $500,000.

Foreign.

The Bavarian Diet has been rendered so obnoxious by the Catholics who have a majority of two or three, that the King has ordered it to dissolve. He has also refused to accept the resignation of his cabinet.—Preliminary work on a tunnel under the English Channel has been begun at Calais, France.

ANTI-MASONIC BOOKS,

(Not our own Publications.)
For Sale by **EZRA A. COOK & CO**
13 Wabash Ave., Chicago.

[FOR CATALOGUE OF PUBLICATIONS OF EZRA A. COOK & CO., **See page 15.**]

All books sent post paid, on receipt of retail price, but BOOKS SENT BY MAIL ARE NOT AT OUR RISK.
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Stearns' Letters on Masonry.

Showing the antagonism between Freemasonry and the Christian Religion.
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Stearns' Review of Two Masonic Addresses.

In this scathing review the lying pretentions of the order are clearly shown.
Price, 10 cents.

Levington's Key to Masonry.

This is Rev. Mr. Levington's *last*, and in the judgment of its author, *best* work on Masonry. The contents of the first chapter are as follows: "Commencement and growth of *Speculative* or *Symbolic Freemasonry*—A table showing the thing at a glance—The use that the Atheists made of it—Identical with Illuminism—Its connection with the French Revolution, and with the Irish Rebellion—The action of the British Parliament with regard to it—Proofs of its diabolical purposes—Its Introduction, doings, progress and designs in the United States."
The contents of the Eleventh chapter are thus startling;
"Knights of the Golden Circle—Graphic account of them by a seceding Knight, and remarks thereon, showing the identity of the order with Masonry—Quotations from Sir Walter Scott."
This work is thrilling in statement, and powerful in argument. 425 pages,
Price, $1.35.

HAND BOOK OF FREEMASONRY.

By EDMOND RONAYNE,

Entered according to Act of Congress in the year 1875.
BY EDMOND RONAYNE.
In the office of the Librarian of Congress at Washington, D. C.

ENTERED APPRENTICE DEGREE Continued.

Worshipful Master:—What is this?
Senior Deacon:—The grip of an Entered Apprentice Mason?
Worshipful Master:—Has it a name?
Senior Deacon:—It has.
Worshipful Master:—Will you give it to me?
Senior Deacon:—I did not so receive it, neither will I so impart it.
Worshipful Master:—How will you dispose of it?
Senior Deacon:—I will letter and syllable it.
Worshipful Master:—Letter it and begin.
Senior Deacon:—Begin you.
Worshipful Master:—Nay, you must begin.
Senior Deacon:—A.
Worshipful Master:—B.
Senior Deacon:—O.
Worshipful Master:—Z.
Senior Deacon:—Bo.
Worshipful Master:—Az.
Senior Deacon:—Boaz.

Worshipful Master:—The name of this grip, my brother, is Boaz. It denotes "*strength*," and is represented by the left hand pillar at the entrance of the porch of King Solomon's temple. You must always take the necessary precaution in giving it as you have received it and invariably beginning on the letter A. You will now arise and salute the Junior and Senior Wardens as an Entered Apprentice Mason.

The candidate is here assisted to his feet, the Master retires to his seat, raps the lodge down and the candidate is conducted by the Senior Deacon to the Junior and Senior Wardens, before each of whom he makes the *step*, due-guard and sign, and is led towards the East halting on a line with the altar.

Worshipful Master:—(one rap) How do you find it in the South, brother Junior Warden?

Junior Warden:—(rising and making the due-guard) All right in the South, Worshipful.

Worshipful Master:—How in the West, brother Senior Warden?

Senior Warden:—(rising and making the due-guard) All right in the West, Worshipful.

The Master now taking a white apron approaches the candidate and says:

Worshipful Master:—My brother, I have now the pleasure of presenting you with a lambskin or white leather apron. It is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order that could be conferred upon you at this or any future period, by king, prince, potentate, or any other person except he be a Mason, and it is to be hoped you will ever wear it with equal pleasure to yourself and honor to the fraternity. Believing this to be your intention, you will take it, (handing it to the candidate) carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice Mason, and return to the East.

The candidate should here be re-conducted to the West without passing round the altar, and the Senior Deacon giving one rap addresses the Senior Warden as follows;

Senior Deacon:—Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to wear his apron as an Entered Apprentice Mason.

The Senior Warden, taking the apron from candidate, unfolds it and while tying it on, says:

Senior Warden:—My brother, Masonic tradition informs us that at the building of King Solomon's temple there were various classes of workmen each of whom as a distinctive badge wore their aprons in a peculiar manner. Entered Apprentices being bearers of burden wore theirs with the bib turned up to prevent their clothes from being soiled, but as stains upon the apron of the operative workman would bring credit rather than disgrace, yet you being a Speculative Mason are expected to keep yours unspotted from the world. You are therefore entitled to wear yours in this manner while working with us on this degree. (He turns up the bib of the apron.)

The candidate is then conducted in front of the Worshipful Master in the East, who rises from his seat and addresses him as follows:

Worshipful Master:—Brother Jones, agreeably to an ancient custom practiced and adopted in all regular and well governed lodges from time immemorial, it now becomes necessary that you should be requested to deposit something of a metallic kind, not for its intrinsic worth or value, but that it might be laid up among the records in the archives of the lodge as a memorial that you were herein made a Mason. Any small piece of coin, therefore, you may have about you will be thankfully received; in the absence of a coin, a pin or even a button will do. Brother Secretary, you will please collect the deposit from brother Jones. The Secretary comes forward and reaching out his hand as if to collect something from the candidate and of course receiving nothing he turns to the Master and says "The candidate is entirely destitute, Worshipful."

This proceeding often embarasses the candidate very much, especially if he has not read Masonic expositions, for having left all his clothing, money, etc., in the *preparation room*, he is not at all in a fit condition to respond to a request of a deposit of money or anything of a metallic kind in the archives of the lodge.

Worshipful Master:—Brother Jones, your condition is indeed truly deplorable. Almost naked, in one sense among strangers, but happily for you at this time among friends. But believe me, my brother, this has not been done with the view of trifling with your feelings but to teach you a lesson in charity and should you hereafter meet a friend and more especially a brother Mason in like destitute circumstances you will cheerfully contribute to his relief so far as his necessities may require and your ability permit, without material injury to yourself. You will now be reconducted to the place from whence you came and be there invested with what you have been divested of and return to the lodge for further instruction.

The Senior Deacon now conducts the candidate to the altar where he is taken in charge by the stewards and all three having made the due-guard and sign of this degree, they retire with the candidate to the preparation room, the Senior Deacon in the meantime resuming his usual place. While the candidate is getting on his clothes the lodge is usually "called off," that is a recess is taken, when the brethren indulge in a little social chit-chat and otherwise amuse themselves. When the candidate is dressed he is led into the lodge again by the stewards, generally introduced to and welcomed by the members present and the Master's *gavel* again sounding in the East all the brethren are seated and the lodge once more called to order. He is then placed standing in the north-east corner, "his feet forming the angle of an oblong square," that is, on the step of an Entered Apprentice, and his body erect, where the Worshipful Master gives him the following charge:

Worshipful Master:—Brother Jones, you are now standing in the north-east corner of the lodge, as the youngest Entered Apprentice Mason, your feet forming the angle of an oblong square and your body erect, at the right of the Worshipful Master, where you stand to all appearance a just and upright man and Mason, and I give it to you strictly in charge ever to walk and act as such. Being clothed as an Entered Apprentice you are now entitled to your working tools.

THE WORKING TOOLS

of an Entered Apprentice Mason are the twenty-four inch guage and the common gavel. [The Master holding these implements in his hand exhibits them to the candidate.] The twenty-four inch guage is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time: it being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts whereby we find eight hours for the service of God and the relief of a distressed worthy brother, eight for our usual avocations, and eight for refreshments and sleep.

The common gavel is an instrument made use of by operative Masons to break off the superfluous corners of stones the better to fit them for the builder's use, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life thereby fitting *us* as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

The first degree usually ends here as but very few Masters are qualified to give the lecture which comprises the second and third sections of this degree; but as I am desirous of giving all the degrees in full and *exactly* as they are, or ought to be given in all regular and well governed lodges, I shall now proceed to give the

LECTURE.—2ND SECTION.

Brother Jones, in being prepared to be made a Mason you were *deprived of all metals* for two reasons: first, that you should carry nothing offensive or defensive into the lodge, and, secondly, because at the building of King Solomon's temple there was not heard the sound of ax, hammer, or any tool of iron. The stones were all hewn, squared, and numbered in the quarries where they were raised; the trees were felled and prepared in the forests of Lebanon, carried by sea on floats to Joppa and thence by land to Jerusalem, and the building when completed (its several parts fitting with such exactness) presented more the appearance of the handi-workmanship of the Supreme Architect of the Universe than of that of human hands.

You were *neither naked nor clad*, because Masonry regards no man for his worldly wealth or honors; it was therefore to signify that it is the internal and not the external qualifications of a man which should recommend him to be made a Mason.

You were *neither barefoot norshod*, agreeably to an ancient Israelitish custom. And we read in the book of Ruth concerning their manner of redeeming and concerning changing, and to confirm all things a man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel. This therefore you did on the present occasion to signify in the strongest manner possible the sincerity of your intentions in the business in which you were about to engage.

You were *blindfolded and with a cable-tow about your neck* for these reasons: first, that as you were then in darkness so should you keep the whole world in darkness as regards the secrets of Masonry, unless they obtained them in the same lawful manner you were about to do yourself; secondly, that your heart may be taught to conceive before your eyes should behold the beauties of Freemasonry; and thirdly, that had you not submitted to any of the forms or ceremonies of your initiation and thereby render yourself unworthy to be taken by the hand as a brother, you might be conducted out of the lodge by the aid of the cable-tow without even seeing the form thereof.

You *gave three distinct knocks* to alarm the lodge and to inform the Worshipful Master that you were prepared for initiation. These knocks allude to a passage in Scripture which says, "Ask, and you shall receive; seek, and you shall find; knock,

and it shall be opened unto you," and which you might have applied to your then condition in the following manner: You *asked* the recommendation of a friend to be made a Mason, through his recommendation you *sought* initiation; you *knocked* at the door of the lodge and it was opened unto you.

You were *received upon the point of a sharp instrument pressing your naked left breast*, the moral of which was to teach you that as that was an instrument of torture to the flesh so should the recollection thereof be to your mind and conscience should you ever presume to reveal any of the secrets of Freemasonry unlawfully.

You were *conducted toward the center of the lodge and caused to kneel for the benefit of prayer*, because no man should ever enter upon any great or important undertaking without first imploring the blessing of Deity.

You were *asked in whom you put your trust* because according to Masonic law no atheist could have been made a Mason; it was therefore necessary that you should profess your faith in a Supreme Being, otherwise no oath or obligation could have been deemed binding upon you.

You were *taken by the right hand, ordered to arise, follow your conductor and fear no danger*, to signify that at a time when you could neither foresee or avoid danger, you were in the hands of a true and trusty friend in whose fidelity you might with safety confide.

You were conducted once round the lodge that the brethren present might see that you were duly and truly prepared to be made a Mason.

You met with several obstructions on the way because at the building of King Solomon's temple there were guards placed at the South, West and East gates of the outer courts of the temple, who permitted none to pass or repass except those who were duly qualified and had permission.

You were caused to kneel upon your left knee because the left has always been considered the weaker part of man, it was therefore to signify that it was upon the weaker part of Masonry you were then entering, being that of the Entered Apprentice.

Your right hand was placed upon the Holy Bible, square and compass because the right hand has always been deemed the seat of *fidelity*, and we learn that the ancients worshiped a deity under the name of *Fides* or Fidelity, which we sometimes find represented by two right hands joined, at others by two human figures holding each other by the right hand.

You were presented with a lambskin or white leather apron because the lamb has in all ages been deemed the emblem of innocence. He therefore who wears the lambskin as the badge of a man is thereby continually reminded of that purity of life and conduct so essentially necessary to his gaining admission to that celestial lodge above where the Supreme Architect of the universe presides.

You were requested to deposit something of a metallic kind to teach you a lesson in charity; and that should you ever thereafter meet a friend, but more especially a brother Mason, in like destitute circumstances, you would cheerfully contribute to his relief so far as his necessities may require and your ability may permit without material injury to yourself.

You were placed in the north-east corner of the lodge as the youngest Entered Appreutice because in operative Masonry the first stone of a building is usually laid in the north-east corner, it was therefore necessary that you should be placed in that position in order to receive your first instruction whereon to build your future moral and Masonic edifice.

And lastly you were presented with the working tools and taught their uses.

THIRD SECTION.

The third section of this degree treats of the lodge itself, its Form, Support, Covering, Furniture, Ornaments, Lights, Jewels, how Situated and to whom Dedicated.

A lodge is a number of Masons regularly assembled and duly constituted, having the Holy Bible, square and compass, and a charter or warrant empowering them to work.

Masonic tradition informs us that our ancient brethren assembled on high hills or low vales, the better to guard against the approach of cowans and eavesdroppers ascending or descending. But at the present day lodge meetings are usually held in an upper chamber, probably for the better security which such places afford. It may be however, that the custom had its origin in the practice adopted by the ancient Jews of building their temples, schools and synagogues on high hills, a practice which seems to have met with the approbation of the Almighty, who said to the prophet Ezekiel, "On the top of the mountain the whole limit thereof round about shall be most holy." Before the erection of temples the celestial gods were worshipped on hills and the terrestrial ones in valleys. At a later period wherever it was practicable the Christians erected their churches on eminences.

The *form* of a lodge is that of an oblong square, extending from East to West, embracing every clime between the North and South. In fact, its universal chain of friendship encircles every portion of the human family, and beams wherever civilization extends.

The Masonic lodge bounded only by the extreme points of the compass, the highest heavens, and the lowest depths of the central abyss is said to be metaphorically supported by three great pillars, denominated Wisdom, Strength and Beauty, because there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The universe is the temple of the Deity whom we serve; *wisdom*, *strength* and *beauty* are about his throne as pillars of his work, for his *wisdom* is infinite, his *strength* is omnipotent, and his *beauty* shines forth throughout all his creation in symmetry and order.

The pillar of *wisdom* is represented by the Worshipful Master because he should have *wisdom* to open and govern his lodge, set the craft to work, and give them proper instruction. The pillar of strength is represented by the Senior Warden, it being his duty to assist the Worshipful Master in opening and closing the lodge, pay the craft their wages if any be due, so that none may go away dissatisfied, *harmony* being the *strength* and support of all institutions, more especially ours; and the pillar of *beauty* is represented by the Junior Warden in the South, it being his duty at all times to observe the sun at meridian hight, which is the beauty and glory of the day.

The *covering* of a lodge is no less than that clouded canopy, or starry decked heaven where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw extended from earth to heaven; the three principal rounds of which are denominated *faith*, *hope* and *charity*, teaching us *faith* in God, *hope* in immortality, and *charity* to all mankind. But the greatest of these is *charity*; for faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave to the boundless realms of eternity.

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The *ornaments* of a lodge are the Mosaic pavement, the indented tessel, and the blazing star. The Mosaic pavement is a representation of the ground floor of King Solomon's temple; the indented tessel, of the beautiful tesselated border or skirting which surrounded it with the blazing star in the center. The Mosaic pavement is emblematical of human life, checkered with good and evil; the indented tessel or tesselated border, of the manifold blessings and comforts which surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.

A lodge has three symbolic *lights*, placed East, West and South, but none in the North. There is none in the North because this and every other lodge of Free and Accepted Masons is or ought to be a true representation of King Solomon's temple which was situated so far north of the ecliptic that the sun and moon at meridian height could dart no ray of light into the north portion thereof, we therefore Masonically term the North a place of darkness.

A lodge has six *jewels*, namely, three moveable and three immoveable. The immoveable jewels are the square, level, and plumb. The square teaches morality: the level, equality; and the plumb, rectitude of life. The moveable jewels are the *rough ashler* the *perfect ashler* and the *trestle-board*.

The *rough ashler* is a stone as taken from the quarry in its rude and natural state. The *perfect ashler* is also a stone made ready by the hands of the workmen to be adjusted by the working tools of the Fellow Craft; and the trestle-board is for the Master to draw his designs upon. By the *rough ashler* we are reminded of our rude and imperfect state by nature; by the *perfect ashler* of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God; and by the trestle-board we are also reminded that as the operative workman erects his building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we both operative and speculative, endeavor to erect our spiritual building according to the designs laid down by the Supreme Architect of the universe in the great book of nature and revelation which is our spiritual, moral and Masonic trestle board.

The lodge is *situated* due East and West because of the situation of King Solomon's temple which was so situated because Moses at the command of God erected a tabernacle in the wilderness which he placed East and West to catch the rays of the rising sun, and to commemorate that miraculous East wind which divided the waters of the Red sea and enabled the children of Israel to pass over dry shod when pursued by Pharaoh and his hosts.

In ancient times lodges were usually *dedicated* to King Solomon as he was our first Most Excellent Grand Master, but at the present day they are usually dedicated to Saint John the Baptist and Saint John the Evangelist, who were two eminent Christian patrons of Masonry, and since their time there is represented in every regular and well governed lodge a certain point within a circle, the point denoting an individual member and the circle the boundary of his duty towards God and man beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This circle is embordered by two perpendicular parallel lines representing Saint John the Baptist and Saint John the Evangelist who were perfect parallels in Christianity as well as in Masonry, and upon the vertex rests the Holy Bible which points out the whole duty of man. In going around this circle we must necessarily touch upon these two lines as well as upon the Holy Bible and while a Mason keeps himself thus circumscribed it is impossible that he can materially err.

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Since our letter of September 25th was published the FIRST CLUB OF TEN has been received. It comes from Moses Pettengill, Peoria, Ill. He writes that he hopes to secure another club soon and adds, "I wish to have the people educated on a subject of so much evil. It is good missionary work. We hope to have a good State meeting in November." Geo. Brokaw, Washington, Iowa, sends six subscriptions; A. C. Jennings, Ro, Wis., and others send renewals. We hear of clubs of ten forming in several places and we hope to receive them soon. Are you going to secure a club of five or ten or more? The readers, and especially the lecturers, realize the importance of a wide circulation of the *Cynosure*. A Mason who left the lodge about one year since and is now lecturing in the Anti-masonic ranks, said to us recently, "If I had only known of the *Cynosure* sooner than I did, what trouble it would have saved me. I realize more and more the need of having the *Cynosure* widely circulated and read, if this cause is permanently successful." Does it take time and hard work? Is it not worth it? Lectures are very valuable but the *Cynosure* ought to precede and follow them.

LATER.

Since the above was written we have received another CLUB OF TEN WITH FIFTEEN DOLLARS. H. J. McMasters, Luana, Iowa, who sent it, writes: "We have found it. What? The club of ten for the *Cynosure*." So Illinois has the honor of securing the first club of ten and Iowa the second. Where is the next coming from?

How many have you secured towards making a club of five or ten?

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Grain Wheat—Spring, No. 1	$	1 16
" No. 2	1 10¾	1 12
" No. 3	94¼	96
" Rejected	83½	84
Corn—No. 2	51¾	53½
Rejected	50½	51
Oats—No. 2	33	33¼
Rejected	26½	27
Rye—No. 2	70	71
Flour—Winter	5 75	8 00
Spring	3 75	6 00
Hay—Timothy	14 50	16 00
Prairie, "	9 00	12 00
Lard		13¾
Mess pork, per bbl		21 55
Butter	20	34
Cheese	11	12½
Eggs	20	22
Seeds—Timothy	1 75	2 30
Clover	6 00	6 40
Flax	1 20	1 30
Poultry—Chickens per doz	2 00	3 00
Turkeys per lb	9	10
Potatoes	30	35
Broom corn	4	11
HIDES green to dry salted	06	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	39	53
Unwashed	26	33
LIVE STOCK Cattle, extra		6 20
Good to choice	4 75	6 00
Medium	4 25	4 75
Common	3 15	3 75
Hogs	6 60	6 50
Sheep	3 00	4 75

New York Market.

Flour	$ 5 00	9 00
Wheat	1 05	1 50
Corn	68½	72
Oats	45	52
Rye		81
Lard		14
Mess pork		22 00
Butter	16	25
Cheese	6½	13
Eggs	27½	28

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, NOVEMBER 4, 1875.

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Fast Day Notice.

By action of the National Christian Association at its last business meeting, Saturday, the 13th of November, was recommended to be observed by the churches of the country as a day of fasting and prayer for the extinction of secret societies. Pastors are requested to mention this recommendation to their congregations next Sabbath.

BOARD MEETING.—The Board of Directors N. C. A. will meet at the *Cynosure* office on Friday, Nov. 5th, at 11 A. M. to transact business of importance. A full attendance is earnestly requested.

By order of
PHILO CARPENTER, Chairman.

Programme for the Illinois State Meeting.

TUESDAY, NOV. 9th.

9 A. M.—Organization—Report of State Agent—Appointments of Committees, etc.

2 P. M.—Reports of Committee and an address at 2 P. M.

EVENING.—Address by the President, Hon. J. B. Walker.

WEDNESDAY, NOV. 10.

9 A. M.—Reports of Committees—Raising salary for State agent during the coming year—Selection of State agent—Place for next meeting, etc.

2 P. M.—Address, Prof. C. A. Blanchard.

EVENING.—How is a man made a Mason? By Edmond Ronayne, Past Master of Keystone Ledge, No. 639, Chicago, Ill

Many of the friends throughout the State are doubtless anxious to witness the initiations of Freemasonry by P. M. Ronayne, and his presence at the Peoria meeting will be an additional reason for attending. It may be your only opportunity to witness the initiations for some time, as arrangements are being made for Mr. R. to attend the State meetings in N. H., N. Y., Pa., and other States which will occupy some months more or less. The sure way of witnessing the most convincing proof of the unmitigated evil of Masonry is to attend the Peoria meeting Nov. 9th and see it as it is.

Topics of the Time.

On Friday evening last Chicago exhibited to the world a conquest of a century—intelligence and religion over brutality and lust. We have had a fire for celebrity, but in the words of a leading business man that was the "chicken-pox; we now have got the small-pox." The quarrel over the county treasury was brought to an unexpected crisis before the polls were reached. The city merchants alarmed at the trap set by the party in power to open the ballot-box to gross frauds, called a meeting in Farwell Hall on Friday evening, October 29th, to protest and take such action as seemed necessary to protect the polls. The vast auditorium was packed in spite of a violent storm. When the exercises were proceeding orderly, Hesing, followed by a party of his backers, worked his way toward the platform, bellowing his objections and demanding to be heard. Several hundred, gamblers, thieves and ward politicians, distributed in convenient portions of the hall, crowded forward to get possession of the stage. They were met by determined men and a terrible row ensued and sharp fighting was had in front of the platform for some twenty minutes, the police joining to help the brutal element, dragging respectable men by the heels from the stage upon the heads of the crowd and clubbing them without stint. The vast audience unable to take more active part, shouted and stamped their rage, and from the time Hesing appeared, raised a continual yell, "Put him out." The roughs at last beaten off the stage, Mr. J. V. Farwell mounted on a table and wielding the back of a broken iron chair, "the best election argument," made a rousing speech, which cowed the mob and sent them beaten to their doggeries. It is on all sides conceded that the Opposition party now controlling this city has dug its own grave and the election of Tuesday will set up the tombstone.

Prof. Swing has made the following characteristic deliverance on the Bible question: "The Government has no more right to teach the Bible than it has to teach the Koran. My idea is that the Government did, in its earlier life, run according to a sort of Christian common law, but now the number of Jews, Catholics and infidels has become so greatly increased, the Government has to base itself squarely upon its constitutional idea, that all men are religiously equal." The fallacy of this reasoning has often enough been shown, but is continually repeated by those shallow religious minds who follow the Masonic doctrine that Allah is as good for a Mohammedan as Jehovah for a Christian. How has it come about that our "sort of Christian common law" has been repealed because a number of persons have come into the country who have no respect for evangelical religion? By whatprocess does that fact annul the authority of God and his Son over this or any other nation? When Prof. Swing can show that Buddha is of equal authority as ruler of nations with "our God," or that the Koran promotes that sound morality which is one of the essentials of good citizenship, his words will appear reasonable. It must also very much be doubted whether the majority of the nation care to yield their rights to "Jews, Catholics and infidels," any more than the honest voters of Chicago do to put their public money into the hands of thieves and gamblers for safe keeping. That class of religionists or non-religionists have no more power to set the nation "squarely upon its constitutional idea" than the Christians.

According to information received by the Paris correspondent of the London *Times*, Garcia Moreno, the late President of Ecuador, was assassinated by members of a secret society, which has branches all over South America, and even in Europe. Lots were drawn to select the murderer who entered the Presidential palace at Quito. One of the accomplices, an officer, who was caught after the assassination, was told by the President of the court-martial before whom he was tried that his life would be spared if he would give up the names of his associates. "My life," he replied, "would be worthless, for if you spared me my comrades would not. I would rather be shot than poniarded." The *Catholic Review* of New York has published several articles going to prove the complicity of the Freemasons in the assassination of Moreno, who was an ardent papist, and bitterly hated by the lodge. There is little doubt of the correctness of the statement. The oppression of the priesthood has been the indirect means of bringing Freemasonry into considerable power in Brazil and other South American countries. Introduced from Europe it offered to the ignorant and bigoted who were offended at priestcraft an opposing organization. Confusion and strife have resulted. The reply of the culprit in this case has the character of Freemasonry, and furnishes strong proof that the lodge has begun a legitimate career in Ecuador.

Freemasonry and Odd-Fellowship at a Discount.

BY REV. W. POST.

The Rochester daily recently contained the following:

QUEER LEGAL TACTICS.

"We are informed that the defense of John Clark, the murderer, have been indulging in some rather strange measures for these parts. The first panel of jurors was publicly known, so a canvass of the entire panel was made by some one. Calls were made at the residences of prospective jurors and all sorts of inquiries were made concerning them. The questions of a census taker were as nothing to the inquisition concerning the religious belief, nationality and so forth, of a man. The main point was to find out if the possible juror was a Mason or Odd-fellow. When unable to obtain the sought-for information at a man's house, his acquaintances were interviewed on these points."

This shows conclusively that secret societies are considered prejudicial to the cause of truth, and that justice stands a poor chance where they obtain. It also encourages us to believe the time is drawing near when no Mason, Odd-fellow, or such like will be accepted as a juryman on any case. Invariably murder, robbery and all crimes are associated in the mind with secrecy. They go hand in hand. Secrecy, darkness and crime are linked together. No secret brotherhood is fit for jurymen, so it seems, or Mr. Howe, counsel for the murderer and burglar, Clark, would not have objected to Masons or Odd-fellows as jurymen. Mr. Trevor, who was murdered, was a Mason, and Howe, understanding the terrible potency and danger of Masonic and such like obligations, would not allow his chances to clear the prisoner to be interfered with by them.

Mr. Howe is an eminent criminal lawyer of New York City and understands how secrecy affects men, and interrupts justice. Mr. Howe may not have cared "a fig" about these secret societies, or he may have belonged to some one of them. It matters not; his objection to such jurymen tells the story—that the most astute legal counsel know and fear the danger and power of secretism to pervert men who are even legally sworn to justice; and into whose hands are placed the issues of life and death of a fellow mortal.

We are glad that this "challenging" occurred in our city of Rochester, where there are no less than thirty-six of these secret societies of different grades. But if Freemasonry and Odd-fellowship disqualify men to act as jurors, what do we say of judges, law-

yers and all government officers? If secretism perverts justice in the jury; will it not among the judges? And if a secular attorney, to guard well the interests of his client, objects to Masons and Odd-fellows, as disqualified to act impartially in a matter of so great moment as the life of a fellow, or the public welfare, what would you say about ministers of the Gospel being heart in hand with such clans, to whom is committed the eternal interests of the souls of men?

If a man is not fit for a juryman, who has sworn to keep the secrets of a craft, even murder and treason not excepted, or if you please, murder and treason only excepted, ought he to have the care of souls—to be a minister of the Gospel?

If wicked men, or men of no religious pretensions, frown upon such corrupt and corrupting associations, is it not high time that they were denounced from both the pulpit and the press of the religious world, and also by all lovers of truth and justice?—*Reformer and Free Press.*

Lutheranism vs. Lodge.

In order to obtain an official declaration from Synod itself touching its real position with regard to secret orders and the protection a pastor might expect when opposed by membership of such societies, because of honest testimony against the sinfulness of the same, the joint vestry of the Lima charge, through its delegate, Richard Oard presented to Synod at Lewisburg certain questions of the above import.

The following through the eighth committee is the action of Synod thereunto pertaining;

The committee to whom was referred a paper from the delegate of the Lima charge beg leave respectfully to report:

1st. That the first item is a resolution of the joint vestry of the Lima charge, requesting this Synod to "express itself clearly and positively, as to whether it endorses the utterances of the General Council at Pittsburgh on secret societies."

To this request we reply, that no clearer or more positive endorsement of the General Council's declarations could be made than that heretofore given by this Synod. (See Min. 1871). If said joint vestry has failed to see our previous action, as printed in our minutes, it is their oversight.

Resolved, That brother Bartholomew be requested to again inform said people of the former action and language of this Synod.

2d. There is coupled with the above request another inquiry by the vestry charge which is in the following words:

"Whether the Synod will protect its pastors in enforcing discipline against such members as prove themselves unworthy by opposing God's word in the defence of secret societies?"

To this we reply, That this Synod will and does protect its pastors in all their just rights and the functions of their office properly exercised according to the rules of God's word, and the constitution of this body. But as no mortal man is infallible, we cannot be expected to endorse the discipline of any brother in any particular case, unless all the circumstances are as well known to Synod as to the pastor and his church council. How far a man may be guilty in opposing God's word, and to what extent he is unworthy is a question that can only be decided upon proper investigation and evidence. All cases of discipline by a pastor and church council are supposed to be right, and stand approved, unless an appeal is taken to the Synod, when the case will be properly examined, and the pastor and church council either sustained and protected, or their action reversed and condemned as the superior wisdom of the whole body of the Synod may determine after a complete knowledge of the case."

With regard to the 1st point I would urge that we still supposed these council utterances meant positive opposition to secret societies. And the joint vestry intended to find out whether the Synod thought so and *meant so too.*

The Synod replied that it stands by those utterances. But those utterances are claimed by parties on both sides of the house; *and the Synod is aware of this.* Where now is the Synod? Perhaps like a swarm of bees *on* and *all over* the fence!

However, the 2d question was intended to reduce theory to *practice.* But lo! Mark the windy war of words against a man of straw so artfully set up to evade commitment on the subject of secret societyism by a positive answer! As though the question had been: whether the Synod would endorse any and every discipline enforced by its pastors on any pretext whatever! Had the question been minus the last part—in the defense of secret societies—it, without many "its" and "buts," would undoubtedly have met with a categorical yes. That committee and Synod well knew the literal meaning of that question, what it involved, and into what it be resolved, to wit: are secret societies sinful? Is opposing God's Word at any time sinful? Therefore, is opposing God's Word in defense of secret societies sintul? Whether pastors should enforce discipline against such members as prove themselves unworthy is beyond the Synod's jurisdiction—that is settled by the Master himself, Matthew xviii 18, 19. "But if he" (in case of sin against God's Word and after proper previous admonition) neglects to hear the church, let him be to thee as a heathen man and a publican!" Whether the Synod will protect its pastors in enforcing such discipline, —when such sin is mixed up with secret societyism, and when thereby the Synod would commit itself as to its true position with regard to secret societies, this may yet be a question for future ill-concealed, bungling, Synodical evasion.

However this vexed subject came up before the Synod at its last session in another form. Mr. G. W. Overmyer, indignant at the reasons of the Elida congregation for not confirming his appointment as delegate to the Synod, and still hoping that the Synod would protect them from my testimonies and discipline against their ungodly secret society rebellion, took an appeal from that action to the Synod as herein before mentioned. This brought the whole matter of strife before the IV. committee and by it before the Synod at Lewisburg a second time [on the following commendation:]

"Your committee, after careful consideration of all the facts in the case brought to their knowledge, whilst they do not assume to judge of every act of either party, and believe, as the Synod did one year ago, that mistakes have been made on both sides, have come to what is to them a sad and painful conclusion, that there is but one possible solution of these troubles, viz: the resignation by pastor Bartholomew of the Lima charge, to which act we hereby advise him, sincerely convinced that such a step will not only prove conducive, but is a necessity to his peace of mind and the welfare of his soul, as well as those of the people of the Lima charge.

On the other hand, we admonish the brethren appealing, that they have not appeared before us in the true Christian spirit in which they should have come, nor have they by any means, as far as appears from the evidence before us, throughout the entire progress of the difficulty, from its first inception, acted in a proper Christian spirit towards pastor Bartholomew and the Lima congregation, and we ask them most earnestly, for their temporal and eternal well-being and for the peace of Zion to return to the way of Christian order and discipline."

J. P. Hentz, *Chairman.*

(*See Lewisburg Min. p.* 24.)

Thus, after avowed predetermined rebellion in the interest of secret societyism, to silence the voice of testimony or drive away a regularly called pastor from his divinely appointed post; after bitter opposition and persecution of such pastor in the congregation and before the Synod; after harrassing him in every available way for the greater part of two years; after bribes of other "fields of labor," by flattering letters, offered through members of the Synod; and after repeated threats, that if the Synod will not accede to their purpose, they will seek some other ecclesiastical organization, these conspirators finally bring the Synod to "what is to them a sad and painful conclusion, that there is but one possible solution to these troubles, viz: "the resignation by pastor Bartholomew of the Lima charge, to which act we hereby advise him, sincerely convinced that such a step will not only prove conducive, but is a necessity to his peace of mind and welfare of his soul, as well as those of the people of the Lima charge." And this is so done with full knowledge of the facts in the case before them!

Thus is the rebellious faction confirmed in the purpose of its conspiracy, and hardened against the hope of further Christian admonition and remonstrance. And thus does the Synod make itself partakers of other's sins! . . . In view of this and all thereunto pertaining, as herein before specified and by indubitable proofs established, I do therefore and herewith solemnly, and in the fear of God, charge the Eng. Ev. Lutheran District Synod of Ohio (Council District), as a body, this ministerium as integral part of the same, and the Rev. Messrs. G. W. Mechling, President; Daniel Worley, pros. attorney; J. P. Hentz, G. Master, W. H. Swaney, clerical members of the IV. and Prof. L. S. Harkey, J. P. Hentz, and G. Harter, clerical members of the VIII. committee of the convention of said Synod at Lewisburg, O., Aug. 9, 1873, severally and individually, with sinful complicity in the before mentioned godless conspiracy and purpose of certain insubordinate members of the Lima congregation, A. D. 1872 and 1873, as headed by G. W. Overmyer, to remove me, because of offence taken at my Christian testimonies against the sinfulness of such secret deistical organizations as the order of Odd-fellows and Masons, from my legitimate office and divinely appointed post—as pastor of the Lima charge. . . .

Touching the further high-handed charges, 2d and 3d, proffered so boldly and confident of incrimination, against me, I would, in the light of the foregoing, simply say: "Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation! Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him!" Haman prepared a gallows for Mordecai; but was hanged upon it himself.

Finally, I close this my defense with the reaffirmation and citation of what I stated in my Lewisburg sermon: "Here (this self-same secret society matter) "was the source of the unhappy division of our Synod at Lima and the alienation that now exists between the brethren, who otherwise are of the same evangelical faith, and ought to be standing shoulder to shoulder against the world, the flesh and the devil. Shall we childishly fear to take hold of this monster evil, which is still threatning our life? We have only to fondle with it a little while longer and our Synod will again be divided and then subdivided. Yes; disintegration will go on and on, until the whole body will be utterly demoralized. "To be forewarned is to be forearmed."

Popular Heresies.—One of these is, "In time of peace prepare for war." Taken in the usual sense this is heresy. In one sense it is sound and noble, viz: Prepare to resist war by the dissemination of the principles of peace. But this is not the meaning. It is military preparation. The heresy lies in this, that men are usually ready to do what they have prepared to do. If they have prepared for war they are more ready to engage in it. Let this pernicious dogma with its more pernicious results be tabooed.

A second of these heresies is *Vox Populi Vox Dei*—The voice of the people is the voice of God. At any time this aphorsm may mislead, but in time of anticipated or threatened war is more likely to do so. At that time the nation's blood is up, and a bold or bad leader sounds the tocsin and the people send back the shout of blood. The leaders shout *Vox Dei,* when in fact it is more nearly *Vox Diaboli.* Hence *Vox Populi Vox Dei* is not always safe, at least in times of war excitement.

A third heresy is the praise bestowed on military heroes. Our histories, school books, and even speeches to children, are poisoned with this. Every school boy knows Alexander, Caesar, and Napoleon, but alas! how few know the bloodless heroes of peace. If a member of the school board or other gentlemen be called upon on examination days to talk to the children, he is not unlikely to attempt to inspire them by referring to Caeser, Napoleon, Wellington or other military heroes. Very likely no reference is made to Paul, to Luther, or Wilberforce, or to others whose banners have not been rolled in blood. These things should be changed. If we want the reign of peace let us teach our children the principles of peace. Let this teaching be at school as well as at home. The German aphorism is that what you want to appear in the life of a nation, should first be put into the schools of that nation. Let this apply to our text books and our teaching in schools. —*President Ross of the Kansas State Normal School.*

Wives or Concubines.

Gordon, who was a British subject, residing at Rio do Janeiro, married the daughter of a merchant, also residing there in 1843. Both parties were Protestants, and the marriage was celebrated by an English clergyman in the ambassador's house. They lived together for a quarter of a century as man and wife down to 1868, when Gordon, who had become a Roman Catholic, proceeded to marry a Baroness von Beulwitz, of his adopted faith, in a Roman Catholic church at Manchester, and the next year a child of his second marriage was born. His first wife now appealed to the Courts at Edinburgh, when Gordon admitted the alleged facts, and pleaded the law of his church in defence of the bigamy. And the Roman authorities upheld what he had done, for it had assured him officially that he was committing no adultery in forsaking his wife and living with the other woman he had picked up.

The conscience and intellect of every man must rise in judgment against such claims. But Rome cannot change. The Tridentine decrees are the infallible truth of God. The marriages contracted in a community are the key stone of the whole fabric of society, while we find a foreign power claiming in the name of religion a right, in this most momentous of all contracts, to set aside, by its own decrees, the laws and regulations which the civil power has made for the good government of society and the preservation of public morals. And the patent fact remains that it is not on moral grounds that Rome proceeds in this course. For while stigmatizing as filthy concubinage marriages not Tridentine, she reserves to herself a right of acknowledging the validity of such marriages, if she thinks the interests of the church require her to do so. Cases which she dare not solve violently, she solves by the dispensing power which she says resides in her. It rests with the Papal Curia to say whether a Protestant marriage or any number of them is valid or not. If it is to the interest of the church to declare them valid, then she so declares them; and in this way affects the right of making adultery innocent, and an honorable marriage concubinage. These claims are so crucial a test of the length to which Roman pretensions go, while Englishmen in the mass are so little aware of the importance of the issue that is being fought out, that is desirable, we think, to reproduce Mr. Gladstone's statement of the matter:—

"I have before me the exposition, with the text, of the Encyclica and Syllabus, published at Cologne in 1874, with the approval of authority (*mit oberkirchlicher Approbation*). In p. 45 it is distinctly taught that with marriage the State has nothing to do; that it may safely rely upon the church; that civil marriage in the eyes of the church, is only concubinage; and that the state, by the use of worldly compulsion, prevents the two concubinary parties from repenting and abandoning their guilty relation to one another.

"The decrees have force already in many parts of Germany, and in many entire countries of Europe. Within these limits, every civil marriage, and every religious marriage not contracted before a Roman *parochus*, as the Council of Trent requires, is but the formation of a guilty connection, which each of the parties severally is charged by the church of Rome to dissolve, under pain of being held to be in mortal sin.

"In 1602, when the Decree of Trent had been in force for thirty-eight years, it was applied by the *Congregatio Concilii*, with the approval of Pope Clement VIII., to non-Roman marriages, by a declaration that heretics were bound to conform (which was impossible) to the rules of the Council, in default of which their marriages, whether religious or civil, were null and void.

"To this portentous rule exceptions have been made, especially by Benedict XIV. in the case of Holland. Indeed, he questioned its propriety; and Pius VII., in a communication to the Primate Dalberg, formerly Archbishop of Mentz, referred with approval to the language of Benedict XIV. Many theologians have held an opinion adverse to it, and clergy have been allowed to act at times upon that opinion, but only under cover of a policy of dissimulation, a name by which the court of Rome itself has not been ashamed to describe its own conduct. But when the abrogation of the rule for non-Roman marriages has been prayed for, even by Bishops and bodies of Bishops, the prayer has failed. It has been kept alive; and transactions positively dreadful have taken place under its authority, and under other provisions calculated for the same end. Perrone, who may be called the favorite theologian of the Curia, points out that it works for the benefit of heretics, as on their conversion it has often given them an opportunity of contracting a new marriage during the life-time, that is to say, of the former wife.

"The upshot, then, seems to be this; that Rome, while stigmatizing marriages not Tridentine as concubinage in the manner we have seen, reserves a power, under the name or plea of special circumstances, to acknowledge them or not, as policy may recommend. This is but the old story."—*N. Y. Observer.*

EDITORIAL CORRESPONDENCE.

WESLEYAN GENERAL CONFERENCE—9TH QUADRENNIAL SESSION.—LODGE EXCLUSION AND THE DISCIPLINE—REPORT CONCLUDED.

Friday, Oct. 22.

I came in while the attention of the article of the discipline on secret societies was under discussion.

Rev. Mr. Dempsey was ardently advocating an alteration of the discipline so that it shall exclude all secret societies as well as Masonry and Odd-fellowship.

Rev. Mr. Wardner of N. Y., spoke with great force. He said that it had been intimated (by Rev. Hardy) that members of this Conference are members of secret temperance societies. He took the ground that the Gospel of Christ neither taught nor tolerated secret societies for any purpose under heaven. The secret temperance orders are the bane of the temperance cause. They are gotten up by Freemasons in the interest of Freemasonry. I believe these orders were originated not in the interest of temperance, but in the interest of Freemasonry. They are a train with the front car blazoned with the flags of temperance, but drawing in the rear car a design as dark as the eldest progeny of perdition. I believe they are and have been a nuisance to the temperance cause, and in general a curse. It is intimated that if we prohibit Good Templarism some of our members will leave us. I doubt whether many go. (Responses over the house; "So do I.") I have been ready for some years, and to-day am ready to adopt a rule against all secret societies, and get down upon my knees and ask the blessed and Eternal God to aid us through this great and terrible conflict.

No report can do anything like justice to the almost terrible eloquence of Mr. Wardner at this point which converted the whole house into an echo. "I am willing," he said, "to be radically right on any subject. Standing on this rock of principle, we cannot fall. The eternal rock of principle will sustain us. God, and Christ, and heaven and the Holy Ghost, all are with us.

Answer by committee: Five Conferences have petitioned. Three against secret societies, one against Masonry and Odd-fellowship, and one for the rule as it is.

Mrs. Besse of Kansas was loyal to the exclusion of secret societies, but advocated gentleness and patience. She is a pleasant-spoken, agreeable woman. Sometimes she had thought the best way to cure brethren of secret societies was to let them go in and get disgusted with them.

Brother Greene goes for the rule as it is interpreted against all secret societies, for they are all "such as Freemasonry and Odd-fellowship." He favored recommitment and a rule with a penalty of expulsion of adhering members to any and all secret orders.

Mr. Herrick: Never was a Mason or Odd-fellow, had refused the oath of the Loyal League, but he goes for the rule as it is. He thinks the Gospel fairly applied will destroy all secret societies.

Prest. Blanchard said the rule ought to exclude all secret societies, and then expel only such as refuse to leave them after loving labor.

Rev. J. M. Snyder: If we alter the rule the alteration cannot become law for four years; or till the next General Conference. This is doubted by members, who think when two-thirds of the Conferences have opposed it, it will stand. The session was prolonged twenty minutes to hear Mr. Snyder. He is opposed to a radical rule till the people are educated up to it. So on tobacco, in about eight years we shall have warm discussions on this theme. We must not push things too fast, secret societies must and will all go down, but we must not hurt one of Christ's little ones. I believe you will nearly all vote to adopt the report. If St. Paul or Peter were here he would vote for the report. He argued this from their refusal to enforce circumcision on the heathen converts. They admitted the heathen converts with their amulets, and with their superstitions, like secret societies, which came down from Egyptian or Babylonian idolatry, and are essentially idolatry. But he will vote against excluding members of the minor secret societies. But you can all exclude grangers or Good Templars if you will under the rule as it is; but you must allow others their discretion. Something is due to prudence as well as to bravery. Adopt this rule four years hence if you will. We shall, by that time be prepared for it.

Rev. Mr. Dempsey claimed the floor in the afternoon.

Prof. G. F. Baker of Wheaton, was presented to Conference, and invited to an honorary seat.

Mr. Dempsey: We wish to be as prudent as truth permits; we wish to be as radical as God requires. He gave statements showing that a church was torn and distracted by measures concocted in a Good Templars lodge. The lodge had laid its hand on the woman's movement, resolved that the stream of temperance must not flow at all if not through their secret mill. He continued to reply with great eloquence and adroitness to the speech of Mr. Snyder, and closed with a powerful appeal for the purity of the Wesleyan church from the filth of secretism.

Rev. J. G. Terrill here presented the greetings of the Free Methodist church. The paper read by Mr. Terrill was very eloquent, giving a full statement of the statistics of his denomination, its testimonies against slavery, secretism, and other popular evils. The paper was requested for publication in the *Wesleyan*, and a committee appointed to reply to it.

Rev. George Ritchie came from Ohio instructed by his Conference to procure a rule which will forever exclude members of all secret orders. He thinks the law of the Conference fairly interpreted would exclude secret societies, but the report would limit the law to Masonry and Odd-fellowship. He therefore must vote against the report.

Rev. Mr. Preston, a member of the committee, was unwilling to take ground lower than the present rule. He believed all secret societies were be-

gotten in hell. He must vote against the committee's report.

Rev. Mr. Vandoren, felt bad when he heard brother Snyder's speech, for he felt that it opened the doors of the church to Good Templars. Now, you would not allow your son in a Masonic lodge, but you have the same corruptions in a Good Templar's lodge, for Freemasons are its authors. I have no pledges to make to the Wesleyan church further than they are true to principle. I believe if that report is adopted we shall make a bad matter worse. He must vote for the seclusion of the Templars, and against the Committee's report. He was earnest and eloquent.

Rev. Mr. Hinman said the converts from heathenism were required to leave their gree-grees, and all elements of heathen worship, and also secret societies, which are stronger in Africa than they are here. He then showed by a few clear remarks that Freemasonry, Good Templarism, and the grange utterly destroy Christian fellowship. He was listened to with profound attention.

Rev. Mr. Richards: I am embarrassed. I was a member of the committee and consented to the report, but I am not in sympathy with that report. He read resolutions of the Michigan Conference requesting members of the grange to withdraw from that secret order, or from the Wesleyan church. He was still on that ground.

He would feel much like saying to all secret societies, "Ye are of your father the devil, and the works of your father ye will do." But if God received a member of a secret society and we exclude him, do we not reproach our Maker?

Rev. Mr. Hawley of Pa., rose and was well greeted. His Rochester Conference excluded all secret societies; our rule says we will not tolerate our members in belonging to secret societies, such as Masons and Odd-fellows, one oath-bound, the other pledge-bound; all secret societies are one of these. Our rule therefore excludes all secret societies. Every chick which the old hen of Masonry has hatched has secret signs and grips. All have special obligations to each other. All assume the church to be defective, and they must help her with truths out of their secret locker. Thus they claim to be helpers, handmaids of Christianity. All such pretended helpers are harlots. Freemasonry is the mainmast, the minor societies the stay-ropes that support it. We must cut those stay-ropes or no gale of public sentiment can prostrate it. It fell before popular sentiment in Morgan's day, because it had no stay-ropes. Mr. Hawley continued with eloquent argument and invective to which no report can do justice. The whole house was electrified by it. "I object," he said, "clogging the wheels of this reform by adopting the Committee's advisory addition to our rule, I must vote against the Committee's report."

Rev. Mr. Horton: That rule against secret societies was the result of a decisive battle after the disruption of the Wesleyan church. This advisory addition is an attachment depleting the force of the rule against secret societies. Like all parasites, the Committee's addition lives on the force of what it is attached to. Let the rule stand; let the parasite perish.

Rev. Mr. Kinney, connectional agent, has voted radically against secret societies during his whole public life. For the Committee he would say that they acted prayerfully but a little in haste; yet the object of the Committee was to advance, and not to go backward. Bro. Crooks had often stated that the rule did not apply to Good Templars and the grange. It was stated to the Committee that some Conferences would be wiped out if the rule should rigidly exclude all secret societies, Templars and all. We intended to hold our ground and help these Conferences up by advice. We want no impression to go out that some of us are cross-bearing men, and others laggards and time-servants. He had seen lately two Master Masons and five Good Templars drawn out of their lodges by kind measures. We are advancing, but he was not in favor of an iron rule adopted now on this subject. He must vote "yes" on the report of the Committee with the interpretation given.

Adjourned over night.

NOTE. I have heard Lord Brougham in the British House of Lords, and Lord John Russell, and Sir Robert Peel in the Commons, but I never heard more effective speaking than today.

SATURDAY, OCT. 23D.

I was not able to be in at preaching last night. Rev. Mr. Hawley of Pa., preached on holiness, and made, I am told, an excellent impression.

The d scussion on the secrecy rule is continued and Rev. Mr. Hardy is speaking in favor of the report of the committee, excluding Masonry and Odd-fellowship and advising against the minor secret orders.

Men may go too fast. Luther went too fast when he banished Carlstadt for breaking images. There has been intemperate haste in this anti-secrecy war. One would not use the Lord's prayer because Masons use it and "For Christ's sake" was not the close of it. Let us go for principle, but let us also go for charity to man. Let us not say to those who differ with us on the secret orders, Ye are not men of God. He closes with an earnest appeal for charity and moderation.

Rev. Mr. Ritchie wishes the rule to apply to all secret societies. There is no consistency in rejecting one and receiving another. If we refuse the substitute it is proof that we do not intend to go forward. Let us exclude all or receive all and be consistent.

Rev. Mr. Johnson, Champlain Conference, N. Y. He is opposed to the substitute and in favor of the report of the committee. In many respects the minor societies do and in others do not support Masonry. He knows Good Templars who hate Masonry, but join secret temperance societies to save our young men. If a Good Templar comes to my church we receive him, though I do not approve of any secret societies. I hold that we have no secret societies in this country; they are all revealed. If we have a rule against secret societies only, it will apply to nothing because there are none.

Rev. Mr. Wardner wishes to act and vote as Christ would if here. He is in favor of the substitute. If we ever intend to adopt prohibition of all secret societies, we are now pushed to it by the wish of the Wesleyan church, and the principles of truth and the God of heaven. No brother, he believed, would turn back the Wesleyan church in the march of reform. We are a unit that sooner or later we must come to prohibition of all these secret orders. The Good Templar's affirmation is an oath and would be so accepted by the courts. He read the Good Templar's obligation: before God, not only to abstain from liquor, etc., but also not to reveal the private doings and work of the lodge! If this is not a secret society Masonry and the Ku-Klux are not. Further, he is under affirmation not only to concealment but to obedience to superiors; and this without yet knowing what he swears to conceal or obey! This is Masonry with name changed! Then the obligation binds the Good Templar not to wrong a member of that lodge; leaving him free, so far as that obligation is concerned, to wrong all others. The time for us to take the ground of truth is the first moment that truth dawns on our understanding. I rest on this plain axiom. The Gospel of Christ neither teaches nor tolerates secret societies. His church, therefore is forbidden to do either. Paul forbade to "fellowship" secret societies as unfruitful works of darkness;" if here, would he vote for that fellowship? (No! no! no! all over the house.) "Then I won't!" This caused approving laughter from the audience.

Mr. Wardner closed with a peroration which reporting could only mar. It thrilled and overpowered us. The audience then sung, "Hold the Fort."

Rev. L. N Stratton: He had understood the Committee's report as a forward and no backward step. If he so understood it he would oppose it. If he knew a member of this Conference was an adhering Mason he would be in favor of stopping business till he was put out. If he knew of a Good Templar here and was that man's pastor he would get labor right along. He knew of no Good Templar in any church in Syracuse Conference. But he thinks we should not treat Masonry and Templarism just alike. He believed our object is the same and when the vote should be taken he would vote to make it unanimous, whichever way the vote goes.

Recess taken for dinner.

NOTE.—Our readers will understand that these sketches do not pretend to be anything like a full report of this interesting Conference. The Assistant Secretary, Rev. A. J. Hiatt, is a very interesting and eloquent young preacher, and others who may escape notice here would by themselves make any meeting interesting and profitable. Our object being to represent to the readers of the *Cynosure* a sketch of the interesting debates and final action on secret societies.

DEBATE RESUMED.

Rev. Mr. Crane favors the Committee's report, considering it not going back but forward. We are not prepared for the substitute yet. We want unity and love. We shall sometime come te the ground of the substitute.

Rev. Mr. Walker from the far West Conference thinks the connection not prepared for the substitute yet. We shall split the church if we press it. In his Conference a council of grangers which filled the whole town was shrunk to simply three men. Let alone it will go down.

Mr. Greene: Will vote for the substitute. If you want this old man out of the Wesleyan church, let in secret societies and you get him out; for I won't be with them. If one joins one of these little things which our brethren defend, he at once defends the whole brood.

The order of the day arrived, and report of Connectional Agent, Rev. D. S. Kinney, heard. The Publishing House fund is now

THIRTY THOUSAND THREE HUNDRED DOLLARS.

This occasioned great joy among the brethren of Conference, and the Doxology was sung. Rev. D. S. Kinney was elected Connectional Agent by all the votes but three and then made unanimous. The election of editor of the *Wesleyan* being in order, Rev. L. N. Stratton made a stirring speech on his experience and the duties and interests of the press. Rev. L. N. Stratton was elected and the vote made unanimous. D. S. Kinney, agent, was then elected Associate Editor.

DEBATE RESUMED.

Rev. Mr. Hawley, Pa., wishes to have the law left just as it is without the substitute.

Rev. J. M. Snyder: When the secrecy rule was adopted we lost the New England Conference in consequence of its adoption. This is worth remembering. If any one assumes that we shall lose no members by extreme action they assume it against history. He argues that the fathers did know the minor secret societies and did not include them in the rule. And as the intention of the law-makers is the meaning of the law, the law don't include the Good Templars, etc., and exclude them from the church. He is opposed to the substitute which leaves the rule against all secret societies because it will advertise us as fanatics and extrematists. Also because it is prepared in hot haste. Again he objects to the substitute because it rejects the report of the committee. We may, he doubts not, come to exclude all secret societies some twelve years or so hence. But the denomination is not now prepared for it. While anti-secret literature is everywhere increasing there is no danger of our sinking before secret societies. We can safely wait four years for an absolute rule and save our denomination.

Recess till Monday morning; Mr. Snyder holds the floor.

MONDAY MORNING, OCT. 25th.

Yesterday the pulpits of Sycamore were filled by Wesleyan preachers. In

the Congregational church Rev. Mr. Foster of Syracuse preached a sound Gospel sermon in the morning, but did not allude to the lodge to which some of the members there belong.

At night Rev. Mr. Preston of Iowa preached a sermon on Quenching the Spirit; one of the ablest discourses I have heard for years. I would gladly give a synopsis of it but for room. He also prayed against secretism, and in his sermon showed our absolute dependence on the power of the Holy Ghost to overthrow the system of secret lodges. There were Freemasons in the choir and body of the house. but the power and spirit by which Mr. Preston spoke carried his audience with him, and after sermon there were joyous greetings and loud conversation like people in a revival.

DEBATE RESUMED.

Rev. Mr. Richards offered an amendment to Mr. Preston's substitute leaving the law as it is, and recommending its application to all secret societies.

Rev. Mr. Foster is opposed to this because it would be a forced construction of the law, to apply it to all secret societies. He could not administer it as law.

Rev. Mr. Richards amendment was then adopted by yeas, 38, and nays, 7; absent 5, and in these words:

"*Resolved;* That we deem it inexpedient to change the law as embraced in the 22nd section of our Book of Discipline; and recommend its application to all secret societies."

Thus the "long agony is over" and the Wesleyan General Conference "recommend" the application of their law excluding Freemasons and Oddfellows from fellowship, "to all secret societies."

This is a judicious and Scriptural method of treating this important subject. If now any churches or conferences into which these orders have snaked their way, cannot enforce discipline against them, they violate no *law* but only disregard a "recommendation." The action of this Conference is therefore a noble tribute to reform and a wise and merciful arrangement for the denomination; which, I venture to predict, within the next four years, will clean out the secret societies from the Conferences which they infest; and give his denomination a noble position, free from the secret idolatries of the age. All friends of the country and of God have every reason to hail this great triumph of truth and pray for the blessing of God on the Wesleyan connection.

POSTSCRIPT.—We learn from Father Greene and Rev. Mr. Dempsey that the subject was reconsidered and the question referred to the churches:—*Shall the law exclude all secret societies*! If the churches now, as they will, vote "aye,"this action is stronger even than that reported above.

Notices.

Ex-Masons in Illinois, Attention.

The undersigned is anxious to meet all seceding Masons in Illinois at the annual meeting of the State Association, to be held in Peoria, November, 9th, and 10th. He is desirous of opening a lodge of Masons in the forenoon of the 9th, and posting up in the ritual and work of the first and third degrees especially with the view of publicly working these degrees at the Convention. Will all seceding Masons in the State and adjoining States please "take due notice hereof and govern themselves accordingly."

EDMOND RONAYNE,

Illinois.

The Convention of the Illinois State Christian Association will be held in the Congregational church, Peoria, Ill., commencing on Tuesday, Nov. 9th, and ending on the night of the 10th. Arrangements are being made for a large and successful meeting, so far as able speakers, popular expositions of the lodge and the hospitality of citizens can further that end.

New Hampshire.

A convention is called to organize an association in New Hampshire to meet in Lake Village, Belknap county, nea, the center of the State and on the Boston, Concord and Montreal railroad, the seventh station north of Concord. The convention will be held in the Baptist church November 23d and 24th.

Reform News.

Way Notes from the General Agent.

YPSILANTI, Oct. 25, 1875.

DEAR K.—I arrived here since dark and have seen nothing of the town as yet. It is raining and I have not been out in search of friends whom I hope to find to-morrow. My journeyings since last reported have not been through a barren wilderness, although I have encountered some "spies" and met with several instances of interest. Bro. Kiggins will likely report the Jay county meetings, which closed with a rambling address to a fair audience gathered about a school-house which was looked (as is supposed by Masonic influence) against the people who had been taxed, or voluntarily contributed, the funds for its erection.

Parting company with P. M. Ronayne at Ft. Wayne on Friday P. M., I reached Waterloo, Ind., where I spent the night and received most cordial greetings from Bro. Jefferds who expressed great anxiety to witness the tragic death, burial and resurrection of Hiram, and at his earnest request I promised to use my influence in securing a visit from P. M. Ronayne to that place as early as practicable.

Hillsdale lying in the line of my route to this city, I deemed it advisable to call and if the way opened to spend the Sabbath in that educational center of Southern Michigan. Here I found Prof. A. C. Rideout and his excellent "help meet" fully in sympathy with our reform, and, although cumbered with many cares in connection with home interests, they found time for consultation and devised means by which to make my stay not only exceedingly pleasant but highly profitable. Their kindness to the "wanderer" will long be held in grateful remembrance.

The pastor of the Free Baptist church called upon me in the evening and kindly invited me to occupy his pulpit on Sabbath morning which I did, and as I trust by the blessing of God, with some profit to the large and apparently deeply interested audience. Bro. Smith has a rare field of usefulness among so many young active minds gathered to attend the college from different and distant parts, and he is doing a good work in conjunction with his co-workers for the Master in and about the institution. Referring to the secrecy question my judgment is that Bro. Smith needs "more light," and in the very pleasant interview which I had with him and his lady while enjoying their hospitality, I was glad to find that he was not wholly pleased with his personal experiences, or indisposed to submit the question to the test of reason and Scripture. I called upon some of the staunch old reformers who had battled against the slavery of the blacks, and found them of course in Hillsdale, as I find this class of men everywhere, opposed to the slavery of the lodge. I found Bro. Artman living on "borrowed time," but not like too many on borrowed "capital." Prudence, energy and business tact has brought him through the struggles of a long life and in the rich, ripe age of almost four score he finds himself possessed of an ample competency, which after providing for his own wants and doing justice to his kindred in the flesh, he proposes to distribute among those reforms in which he takes a deep interest. Brethren Reynolds, Sr., Bro. Baldwin, whose companion has just passed over the "River," and who is now adjusting his financial matters as the Master's steward, and others with whom I conferred expressed their gratitude for the liberal offer by Mr. Carpenter and a willingness to aid in completing the required sum at an early day.

On Sabbath I enjoyed the unexpected pleasure of an interview with Rev. R. Faurot and wife who were providentialy in the place on their way to Mississippi, where they are going under direction of the Missionary Board to "preach the Word," and if God permit, found an educational institution. The thorough scholarship, extensive experience, the unflinching integrity, the calm, persuasive earnestness and the abiding faith in Christ combined in these Disciples are eminent qualifications for the great work in which they have embarked. May the Shepherd go before and prepare the way for their abundant usefulness.

J. P. STODDARD.

Correspondence.

An Important Question.

MASON CITY, Iowa, Oct. 1875.

DEAR CYNOSURE:—I am constrained to pen a few lines for the columns of your most excellent paper. There never was a time in my history when it seemed so difficult to ascertain just what duty is in regard to church relations, and attending church where a Masonic minister occupied the pulpit, or, if not an adhering Mason, allowed the lodge to control to such an extent that he dare not denounce it.

Now we had a change in our ministry lately. I wrote to the P. E. at Conference requesting him to send us a man who had no connection with the craft. A man was sent who says he has been connected with the lodge, a Master Mason; but has not attended lodge for quite a number of years, and that ought to satisfy us that he is not a very strong Mason; but that we must not expect him to say aught against the institution; simply let it alone. Now suppose that man had been a drunkard or a rum-seller, but has not been thus engaged for some years, but temperance people must not expect him to denounce drunkenness. All crime might demand the same thing, swearing, Sabbath breaking, adultery, and every other vice. Does a man of God do his duty fully when he changes his life and leaves off those vices, or is he expected to denounce and warn the people against such a course, and point out and explain to them the danger to which they are exposed? If Freemasonry is wrong (and if it is not why has he failed to encourage and support it all these years?) why not warn people against that wrong, naming it, showing its results, just as a faithful teacher would any other wrong? I claim a man who is not a time-server would do so, regardless of results. And then again how much charity are we to have, and in what light are we to regard professed Christians, who, while they claim to regard secretism and especially Masonry of the devil, and think that no good man can belong to it, yet endorses and supports those who adhere to and defend the system. I hope some one will comment upon this letter, and if possible give the writer some advice for I am really perplexed, and need *more light.*

J. HANKINS.

The Lecture Work Blessed.

BARNESVILLE, N. Y., Oct. 22, '75.

DEAR BROTHER:—Please find enclosed $1,10 for the *Cynosure.* I wish you to continue, as I expect to be a life subscriber. I am lost without it. I would rather lay aside all others, with one exception, and I am taking six. It is the best family paper published, all things considered. I have been standing almost alone on the Masonic question, and all manner of evil has been said against me. Last winter I suggested the idea of sending for our State lecturer. Many thought I had better not, as it would endanger my life. Then I thought if I was living in a community of that kind the sooner it was ventilated the better. I addressed a few lines to our beloved State lecturer, Rev. J. L. Barlow, who promptly responded, and came and delivered five lectures and came off victorious every time, and there has been a gracious influence extended for miles and miles in the surrounding country. He is master of his subject; his Christian character and gentlemanly deportment tells wonderfully upon the better part of community. I feel he should be encouraged by the real Christian portion of every county in the State, not only by their prayers but by their money, so that he may know his labors are appreciated and the cause of God honored. We expect to have him return in the winter and rout the devil from center to circumference. Masonry is the greatest enemy or barrier to the kingdom of Christ upon the earth; stands right in the way of the revival of God's work. This is apparent to all true followers of Christ, and may God hasten the day of its overthrow.

Yours for the war,

PHILIP P. WERNER.

Jottings of Wisdom and Experience.

FRANKLIN CENTER, Ia., Oct. '75

Editor Christian Cynosure:

I would have sent you some subscribers before this time, but our Germans do not at all admire your temperance language and the Americans have county papers, and are generally infidels. But still,

"Right is right; since God is God
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

I just think of some sayings which every Mason and Anti-mason would truly do well to consider, since every person has his faults and no one can be faultlessly perfect as God is in this world: Speak much and err much. In your discourse take heed what you speak and to whom you speak, how you speak, and when you speak; what you speak, speak truly; when you speak, speak wisely. Those that go to the saloon first for the love of company will at last go there for the love of liquor. Let your prayers be as frequent as your wants, and your thanksgivings as your blessings. Say little of persons whom you can neither commend without envy, nor dispraise without danger. Crosses are ladders that lead to heaven. Good to begin well, better to end well. He that runs in the dark, stumbles. He that teaches often learns himself. Better the last smile than the first laughter. All things are soon prepared in a well ordered house. When men speak ill of thee, live so as nobody will believe them. Write down the advice of him that cares for you, though you like it not at present. When the husband is fire and the wife is tow, the devil easily sets them in a flame. He is wise that is honest. Gravity, discretion, humility and modesty embellish a woman. Silence seldom doth harm. Silence is the best ornament of a woman. He who spends more than he should shall not have to spend when he would. Gather instructions from thy youth up, so shalt thou find wisdom till thine old age. Knowledge is the treasure of mind, discretion the key of it, and it illustrates all other learning as the lapidary doth unpolished diamonds. Courteous behavior and prudent communication, are the most becoming ornaments to a young man with which he may be furnished by timely education and the virtuous example of parents and governors. Jeer not others upon any occasion; if they be foolish, God hath denied them understanding; if they be vicious, you ought to pity them, not revile them; if deformed, God hath framed their bodies, and will you scorn his workmanship? Are you wiser than your Creator? If poor, poverty was designed for a motive to charity, not to contempt; you can not see what riches they have within. Especially despise not your aged parents, if they be come to their second childhood and be not so wise as formerly, they are yet your parents, your duty is not diminished. To hear the discourse of wise men delights us, and their company inspires us with noble and generous contemplations.

I am very respectfully your fellow citizen and a traveler to eternity,

JACOB HAFFNER.

Washington's Address.

ALTAY, N. Y., Oct. 21, '75.

Editor Christian Cynosure:

DEAR SIR:—You ask information. I offer what I have. It will help defend our loved Washington from slander. I am perfectly sure that in my schoolboy days, 70 to 75 years ago, the school-books in which I was then taught to read said that George Washington, in his farewell address to his army, (or probably it was in caution to the nation), charged them to beware of secret combinations, saying, "The government will be in more danger from secret societies at home than from foreign enemies."

The above may not be Washington's precise words, but I well know that it is true in substance. Those old schoolbooks have long since been hunted and destroyed by the craft; thus trying to hide the fact from the present generation that Washington was an Anti-mason forty-five years.

ENOCH HONEYWELL.

—A young pastor of a flourishing church in one of the Illinois river cities ends a cheerful word with his contribution:

"I enclose $3,00 which you will please add to the fund in consideration of which Mr. Carpenter promises to donate the building on Madison street to the uses of the National Christian Association. Wish it were more, but such as it is I send it."

OUR MAIL.

Mrs. Eliza Baker, Vicksburg, Mich., writes:

"The devil has so many traps baited with so many different kinds of bait that he has caught a good share of the inhabitants of this place, old and young, and they dare not take the *Cynosure*; but I send mine around so all that will may read it. Before Congress doubled up the postage I used to send my papers to people in different parts of the State and into other States, but now I only send where I can send by private conveyance. It is the Lord's work that we are engaged in and it will prevail, and I want a hand in it. Let us contend earnestly for the faith once delivered to the saints.

Rev. E. Thomas, Oakland City, Ind., writes:

"I propose to take the *Cynosure* for life or until secrecy is wiped out of existence. May the good Lord continue his blessings with you forever. The paper is a power for good."

Asher Thompson, Mina, N. Y., writes:

"I expect to be opposed to secret societies and every other wrong as long as I live."

Dan'l Rowley, Fabius, N. Y., writes:

"I can lodge and board a lecturer. I wish there was one here."

Abram Wright, Half Way, N. Y., writes:

"The old abolitionists are falling into line of battle with those who sell intoxicating drinks, and have formed a party here, and it is forming thoughout the nation. Their watchword is not "Shibboleth" or "Mah-ha-bone," but a word that will be understood by all the people, Prohibition from all intoxicating drinks as a beverage. This movement in politics seems to me like the first temperance movement nearly fifty years ago when we signed the old pledge; but Anti-masonry, which is sure to come next in order, is like the total abstinence pledge."

Rev. John Miller, Wauseon, O., writes:

"After waiting a long time we matured arrangments with the trustees of the new M. E. church here for lectures. We advertised thoroughly throughout the county. Bro. Stoddard came from his work in central Iowa, and his first lecture was so truthful and scathing that the craft with all their numbers, wealth, popularity and display, could not stand the first fire. In his second lecture he proposed to present the contrast between the religion of the Bible and that of the lodge. The fraternity rather than be driven unto their last ditch by one man, concluded to resort to the gag law by closing the doors of the churches against the lecturer and hundreds of anxious inquirers after truth. We resorted to Chadler's large hall where Mr. Ronayne turned the lodge inside out. These few efforts have aroused the people of our town and country round about. For the last eight years a few of us have been skirmishing, but now we are in the thickest of the fight. We go upon the principle that one with God is a majority. We would like to have the benefit of the prayers of the readers of the *Cynosure*."

John Chapin, Mill Village, Pa., writes:

"There are some friends of your cause here but they need greatly a lecturer to wake them up to the importance of the work. Any of the lecturers will find a home with us."

We hope some of the lecturers will note this and give Mr. Chapin a call.

H. W. Marsh, Elmwood, Ill., writes:

"I find it easier to get subscribers for three months at first. I then watch sharp and try and get renewals."

Those who cannot get subscribers for a longer period would do well to try Mr. Marsh's plan being, sure "to watch sharp for renewals."

Jason McKee of Watertown, N. Y.. who is 75 years old, and has been an invalid for many years, is still abundant in good works. He writes us an excellent letter in which he separates the American people into five classes, in regard to secret societies. We like the classsfication so well we will quote it for the benefit of our readers:

"First, the uninformed, careless, and utterly indifferent—don't care one way or the other. Second, those who judge Masonry by its high professions, grand displays, etc., and who praise and honor the system though they know nothing about it. These are jack Masons. Third, those who have taken one or more degrees, and are sick and disgusted with the lodge, but will not, or dare not, stand up against it for fear of harm, and are yet counted to swell the number of Masons. Fourth, there are the honest, intelligent and upright, who, when properly informed are ready to take sides with the right; will bear opposition even persecution in defense of the truth. On these alone can we rely. They are willing to know the truth. Fifth, the stubborn, willful, inflexible adherents of Masonry, who are resolved to support it by any and all means, right or wrong. These are degraded and hardened by their oaths, and are bent on ruin."

He also adds: "I approve the excellent political platform and also of your excellent paper; hope it may be abundantly sustained."

Chas. Jackson, Fitchburg, Wis., writes:

"It is nearly fourteen months now since I first read the *Cynosure*, and I must say that my heart was filled with joy in reading it. I never thought or knew that there was anybody felt in America who with their whole soul was trying to bring the light before the people. I hope that my name will soon be published in the honor regiment, and that I may help fight for honor and righteousness on this earth.'

Report on Secret Societies.

Adopted by the Iowa Conference Free Methodist Church.

As a body of American citizens, and as representatives of a branch of the church of Christ, we regard it as neither impertinent nor officious to deliberate upon, and express our opinion of any and every organization among us, that does, or even may exercise an undue and improper influence upon our political, religious and social institutions or relations.

Holding, as we do, ourselves and our actions open to criticism, we claim the right to candidly criticise others. Nor are we to be cheated of this inalienable right, by any pretensions to antiquity, sanctity, etc., etc., of any of the various secret orders, as made by their adherents and friends.

And as the working of such orders in the church led to and helped on the injustice and oppression of ministers and members, who, in all sincerity were opposed to them and their faction-making influence, resulting in the denial of rights pledged in the Book of Discipline, and the final ejectment of some, thereby giving room for and making it a necessity that another church be organized in which such influence might not be exercised—we, being delivered, may, ought, and will speak out on this subject.

Such has been the usage of our respective Annual Conferences from time to time, and, at this our first session, we would be well understood as standing in line and in fullest sympathy with those who on principle oppose the existence of the secret orders.

We recommend to our people the *Christian Cynosure* as the organ of the National Christian Association, and equally recommend as an outspoken and untrammeled advocate of the cause, the *Reformer and Free Press;* and furthermore recommend that this Annual Conference elect from its members a delegate or delegates to represent them in the next ensuing National Convention of the National Christian Association.

—A brother sends a good list for the paper along with his collection for the Publishing House from a beautifu little town hidden like a nest among the hills of Bureau Co., Ill. :—

"Dear Bro.—, and all of our dear friends in the anti-secret cause, we send you greeting. We feel to praise God for his blessings in sending able men to pull down the strong holds of Satan and to build up the kingdom of our Lord and Saviour Jesus Christ. A. B— gives for Publishing House, $5.00; L. F— gives for do $5.00, and says he would rather give a thousand."

The Sabbath School.

Lesson for Nov. 14, 1875.—Jesus Interceding.

thSCRIPTURE.—John xvii. 15-21; Comsht 15-21; Primary Verse, 15.

15 I pray not that thou shouldest take I em out of the world, but that thou ouldest keep them from the evil.

16 They are not of the world, even as miam not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word.

21 That they may all be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

GOLDEN TEXT.—"He ever liveth to make intercession for them."—Heb. vii. 26.

TOPIC.—Sanctification.

HOME READINGS.

M. Matt. 6: 5-15. The Model Prayer.
T. Matt. 11: 25-26. A Prayer of Thanksgiving.
W. John 6: 1-11. Giving of Thanks.
Th. John 11: 41-42. Prayer at the Grave of Lazraus.
F. Matt. 26: 36-46. Prayer at Gethsemane.
S. John 17: 1-26. His Parting Prayer.
S. Rom. 8: 33-39. Now Maketh Intercession for us.

LESSON OUTLINE.

THE DISCIPLES OF CHRIST.

HOW SHOWN.

a. Know Christ is divine: v. 7; John viii. 16, 27; xvi. 30; Rom. x. 14.
b. Keep his words: v. 6; John viii. 31; xiv. 21; 1 John ii. 5.
c. Glorify him: v. 10; Phil. i. 20; 2 Cor. viii. 23; 1 Cor. vi. 20.
d. Are hated of the world: v. 14; John xv. 19, 20; Jas. iv. 4.
e. Love the brethren: John xiii. 35; 1 John iv. 20; 1 Pet. i. 22.

HOW SUSTAINED.

a. From what: v. 15; Matt. vi. 13; Gal. i. 4; 1 John ii. 13, 14; v. 18.
b. For what: 1 Thess. iii. 13; 1 Cor. i. 8.
c. By what: v. 11; John xii. 6, 39; John x. 29; 1 Pet. i. 5; Jude i.

HOW SEPARATED.

a. In character: Deut. xiv. 2; Ps. cxxxv. 4; I Pet. ii. 9; Tit. ii. 14.
b. In purpose: Rom. xii. 2; Heb. xi. 13-16; Tit. ii. 13; 1 Cor. i. 7; Col. iii. 3.

HOW SANCTIFIED.

a. Through the word: v. 17; John xv. 3; Eph. v. 26; 2 Tim. iii. 16, 17.
b. Though Christ: Heb. ix. 13, 14; Heb. x. 10; 1 Cor. i. 30.
c. Through the Holy Spirit: Rom. xv. 16; 2 Thess. ii. 13; 1 Cor. vi. 11.

HOW SENT.

a. As Christ was: v. 18; John vi. 38; 2 Cor. v. 20.
b. To preach: v. 20; Mark xvi. 15; 2 Tim. ii. 2.

HOW STRONG.

In unity; v. 23; John xiii. 35; Acts ii. 46, 47.
a. In Christ: Rom. xii. 5; 1 Cor. xii. 13; v. 23.
b. Of Faith: Eph. iv. 13; Phil. ii. 3; 1 Pet. iii. 8.
c. Of Spirit: 1 Cor. vi. 17; Eph. iv. 3; Acts iv. 32.
d. Of name: 1 Cor. i. 12, 13; iii. 3; i. 10; Rom. xvi. 17.

—In what ways should we show we are a "peculiar people?" By not laying up our treasures upon earth, but in heaven, where moth doth not corrupt, nor thieves break through nor steal. Matt. vi. 19-21. That, in these days, would mark any one as peculiar. "Be ye holy in all manner of conversation." 1 Pet. i. 15. Filthy conversation is characteristic of the world. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Matt. v. 45. Certainly "the publicans" do not so. Be self-denying, be full of faith, full of prayer; be as pilgrims here seeking a "better country that is a heavenly." Heb. xi. 16.

—The special need of the times is: more sanctified saints—saints sanctified through the Word. We need more Bible-reading Christians. Alas! that the Bible should be so crowded out and down from its rightful high place in the family. One of the first revivals for which we should pray is a revival of the study of the Scriptures in Christian families. Deut. xi. 18; Jos. i. 7; Ps cxix. 42; cxix-cxxxi; Prov. ii. 6-7; Matt xii. 35.

—Each one is "sent" to do some work. We may be sure that our mission was born at the same time we were. If we do not find it, it may be it is because we look too high. Even the Master himself did not come himself to convert the whole world. His ingatherings were comparatively insignificant to those of Pentecostal days. Remember that we were not sent to do our own will God makes choice of our fields of labor for us. If we would hear the "Well done, good and faithful servant" let us do whatever our hands find to do with all our might. Eccl. ix. 10; Matt. xxv. 25-36; Luke viii. 18; xii. 41.44; John iv. 34; ix. 4; xv. 2.—*Nat'l. S. S.*

Home and Health Hints.

NIGHT DRESSES FOR CHILDREN.—A mother writing in the *Household* says that she made her little one's night dresses of cotton flannel, with legs to them, so that if he got uncovered he should not take cold. Observing that he lost flesh and grew cold towards morning, she called in a physician. She continues:

"He said that cotton flannel was not the material for children, for when it gets wet it clings to them and is cold as ice. He also denounced the idea of making legs to the dresses; said that the limbs should not be separated, but should come together. His directions were to make a night dress of flannel long enough to lay on the floor half a yard, just like a big bag; run a string in the bottom of this, and when the child goes to bed tie it up. In this way the legs cannot get out, and there is perfect freedom of motion. We did so at once, and it worked like a charm. No more lying awake nights and wondering what the trouble is. The little fellow sleeps soundly, and wakes in the morning refreshed and with a good appetite."

CARE OF THE FEET.—Concerning this subject the *Scientific American* very truly says: "Many are careless in the keeping of the feet. If they wash them once a week they think they are doing well. They do not consider that the largest pores are located in the bottom of the foot, and that the most offensive matter is discharged through the pores. They wear stockings from the beginning to the end of the week without change, which become perfectly saturated with offensive matter. Ill health is generated by such treatment of the feet. The pores are not repellants, but absorbents, and this fetid matter, to a greater or less extent, is taken back into the system. The feet should be washed every day with pure water only, as well as the armpits, from which an offensive odor is also emitted, unless daily ablution is practiced. Stockings should not be worn more than a day or two at a time. They may be worn one day, and then aired and sunned and worn another day, if necessary."

HOW TO COOK A TURNIP.—I will ask the reader to cook two turnips in two different ways. The first is to be peeled and sliced, and left to soak in cold water for an hour or more. The slices are to be boiled until quite tender, and then are to be drained and nicely mashed with butter. This is the most common way of cooking them, and it has the demerit of washing out the gum and the sugar, and the other fine constituents of the root, and consequently the flavor is very much reduced. The other root is to be washed quite clean; but is not to be peeled, or cut, or soaked. Boil it whole in its "jacket." It will take twice as long to cook as the one that was cut. When, by trying it with a fork, you find it quite tender, take it up, peel it, press it moderately, and mash it with butter. Instead of being, perhaps as you will expect, strong, rank or bitter, it will be deliciously full flavored, and will contain all the nourishment that was in it before it was cooked.—*Gardener's Magazine.*

Farm and Garden.

BREAKING HEIFERS.—A correspondent of the *American Farm Journal* gives the following:

As a good paper is made up of the experience of many, I will give ours in a few small things that we have tried this year. We had a young heifer that came in about the middle of March. She has always been inclined to be wild. We began early in the Winter to card and rub her, to get her used to being handled, but she would kick whenever her teats were touched, when she began to give milk. We passed a half-inch rope around her body, just in front of the udder, and drew it as tight as possible when we were milking. It cured her of kicking in about two weeks. She will follow us around the yard now, to be milked first, and is as quiet as an old cow. We have a near neighbor who is a milkman. He has some old, confirmed kickers. He has a ring in the floor behind them, and ties a rope around the leg and fastens it to the ring.

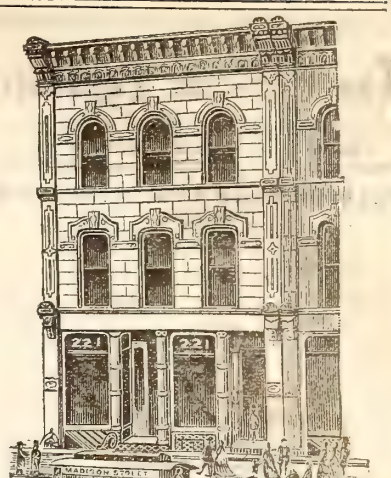
In answer to the question: Why are farmers so liable to rheumatism?—the *Science of Health* says: "Because they wear wet clothing, heat and suddenly chill the body, over-eat after very hard work, and because they do not keep the skin in a vigorous, clean and healthy condition. If farmers would avoid suddenly cooling the body after great exertion, if they would be careful not to go with wet clothing and wet feet, and if they would not over-eat when in an exhausted condition, and bathe daily, and use much friction, they would have less rheumatism.

FEEDING SKIM MILK TO COWS.—What to do with the skim milk is a troublesome question with butter makers. Skim milk cheese is strongly objected to and sells at so low a price as not to be profitable. The attempts to improve it by the use of oleo-margarine are vehemently opposed in some quarters. To feed the milk to pigs does well, for the pigs, but it is claimed that the returns in this way are not what they should be considering the real value of the skim milk.

In some localities dairymen have practiced feeding the skim milk to cows and claim very satisfactory results. In Chautauqua Co., N. Y., it is common to feed not only the skim milk but the butter milk. Mr. L. S Hardin recently visited that county and writes the *Country Gentleman* that he could not find a single cow that had been injured by the practice, and that he found two dairymen who had made an average of 300 pounds per cow per year, and six whose average was over 260 pounds. They have good cows, and feed from four to six quarts of ground feed daily when the cows are on luxuriant pasture or have good hay.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.
Lecturers at Large:
I. A. Hart, Woodstock, Ill.
C. A. Blanchard. Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association

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VICE-PRESIDENT.—J. Blanchard.
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RECORDING SECRETARY AND TREASURER—H. L. Kellogg, 13 Wabash Ave., Chicago.
GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.
AUDITORS.—C. R. Hagerty and Edward Hildreth.
PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

The Peoria Meeting.

To the Friends of Reform in Illinois:

Two things are needed on our part to make our Peoria Convention a success, viz: A large attendance of our friends, and subscriptions sufficient to employ a State lecturer for another year. In order to accomplish these desired results, please so far as possible, do two things:

FIRST.

Please have the notice of the meeting read in the churches of your town; printed in the County papers, and endeavor to attend yourself or have some one from your locality do so.

SECOND.

Please send as soon as possible to *H. L. Kellogg, Treasurer of the State Association, 13 Wabash Ave., Chicago, Ill.*, a subscription for the coming year, and be careful to state in your subscription the time when you wish to pay it. These subscriptions will be used to pay a State lecturer and to pay the expenses of our Convention. If we do our duty God will prosper our cause for it is his.

J. B. WALKER, *Pres't.*
I. R. B. Arnold, *Sec'y.*

The Christian Cynosure.

CHICAGO, THURSDAY NOV. 4, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States

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Rev. C. F. Hawley of Pennsylvania, on his return from General Conference at Sycamore stopped in Wheaton and delivered a very clear and convincing lecture to a good audience in the College chapel. He could not, of course, speak as he did at Sycamore under pressure of debate. But one of the College professors said it was "the best lecture he had ever heard on the subject;" and the pastor of the College church, who is a careful man, said, "I perfectly agree with the lecture last night." The point of the lecture was to show that Freemasonry is a "Satanic religion," not the religion of Christ Mr. Hawley has won a warm welcome in Wheaton.

Brutal Assault on Past Master Ronayne.—On Tuesday afternoon of last week as Mr. Ronayne was going toward his home and within a few blocks of it, two ruffians sprang from an alley; and, before a word could be said, or they could be seen so as to be recognized, one of them struck him to the earth with a heavy blow on the head, and both fell upon him with kicks and blows with the evident intention of taking his life or doing severe injury. An alarm put them to speedy flight, however, before they could do more than severely bruise Mr. R. upon his head and body. He was unable after searching all the next day to get any clue to the murderous villains, and rallying from the shock, left on Friday morning in response to an urgent call from Ypsilanti, Mich, to attend the State meeting. The natural supposition, to Mr. Ronayne and to all who know the stand he has taken in this city and his treatment by the lodge, is that the men who attacked him were Masons or Masons' hired assassins. Time and inquiry may give some clue and bring them to punishment.

—Remember the Rule. What rule? That the paper stops when the subscription expires. Send renewals early and don't lose a number.

CORPORATIONS—THE AMERICAN BOARD.

It is wise to heed the lessons of experience. Among our religious benevolent organizations, in the words of the law "not for pecuniary profit," the American Board of Commissioners for Foreign Missions is pre-eminent in age, influence, and the extent of its benevolent transactions. Organized in 1809 it was the missionary agent of the Presbyterian and Congregational churches until the former established a mission society of their own; not, however, wholly withdrawing support, for Wm. E. Dodge, the wealthy and public spirited Presbyterian of New York, continues to sit as a member of the Board. Last year it sent to mission fields the vast sum of $418,225, with an expense of less than six per cent; sustaining 576 mission stations and 1439 missionary laborers. The number of children in its schools is 22,523, and the additions to its mission churches for the year 1504. A truly remarkable work, for if the whole expense had been for the mission schools alone, it would have averaged but eighteen dollars and a half per scholar. The management of the Board has been always largely on the committee plan. Its idea from the first was that of a number of intelligent, pious men, representing the churches and intimately acquainted with the necessities of the mission fields, sitting around a board or table, discussing freely, carefully and clearly the great work of preaching Christ to the nations. This feature has been presented for the sixty-six years of its existence. In 1821 provision was made for an honorary membership, conditioned on the payment of $50 by a clergyman, and $100 by a layman, at one time; the honorary members having every privilege of moving or seconding resolutions, or speaking to them, serving on committees—all except voting. By this means in time the meetings of the Board have become mass conventions, attended by thousands who are interested in its general work, and for whose profit a part of the annual meeting is especially planned, the discussions of the business meetings being more interesting to the reader than to the hearer.

From this popular feature of the Board meetings a change has been advocated in some quarters to allow the masses closser connection with the business of the society. The Prudential Committee, which is the executive body of the Board, presented an exhaustive paper on this subject in the Chicago meeting, which presents the ordinary working of the present system as follows:

"A meeting is held, it may be in New England, it may be in Illinois, and from sixty to one hundred corporate members are found to be in attendance. But there are also three, four, five, six, possibly nine times as many honorary members,—for each of these figures can be verified from the records of our meetings,—and outside of these two classes are hundreds of Christian friends deeply interested in all that takes place. The honorary members have the same rights and privileges as the corporate members with a single exception. They serve on committees; they can discuss any question that may arise; they can submit any motion and propose any amendment that shall be in order. They can do all this, moreover, with the advantage of knowing that they are much the larger body, and that many of them are the peers, in every sense, of those with whom they sit and deliberate.

As a matter of history, the right of voting hitherto would not have been of the least practical value to them. The action of the corporate members has never deviated by a hair-breadth from what would have been the deliberate voice of the honorary members, and it never could have so deviated without great peril to our common interests. The corporate members must know and feel that they can venture upon a disagreement only for the strongest reasons, such reasons as will be sure to receive the approval of the churches. To say, therefore, that the Board is an irresponsible corporation is a serious misrepresentation."

Such being the practical working of the Board as now constituted, the Committee yet suggests two or three plans whereby the representative membership can be increased; but not recommending any change for the reasons: that already complaint is made that in a mass meeting the business of the Board is not done so thoroughly as it should be; and for commercial and other interests which might be seriously impaired, which they state in these words:

"Under and by means of its corporate privileges it has gained a position like that of a long-established and well-known mercantile house. Under and by means of its corporate liabilities it has secured the confidence of those who deal with it, especially with its bankers. But a material change in our charter, especially in certain directions, may necessitate readjustments which will prove very inconvenient, not to say harmful. The present arrangement secures uniformity of administration. As the Board it now constituted, it can meet in places widely distant from each other, and yet avoid the risks incident to a fluctuating body. Aside from the honorary members, and aside from such of the corporate members as may fairly claim exemption from their earlier responsibilities, it has 150 gentlemen, chosen for life because of their supposed fitness for the important trust which they have assumed, with more or less of acquaintance with the questions which are likely to come before them, and who are expected moreover to give their attendance whenever it shall be practicable."

It must be noted that this society was formed while the churches of New England were yet suffering from the Unitarian defection, and the limitations of membership made more stringent to prevent any interference from that quarter, and the test of two-thirds of a century is sufficient proof of their practical merit.

The organization of the American Board has been largely copied in nearly all our associations for Christian benevolence and reform. Thus the National Temperance Society holds its annual business meetings at its head quarters in New York, while last year its great National Convention overflowed Farwell Hall in this city. The analogous feature of the central body of our reform are too familiar to require particular mention. When we consider that the foe we oppose is wily and unscrupulous as no other; that the lodge would not hesitate to dispossess the National Association by a *coup de main* of any privileges or property by which itswork was advanced, its organizations seems to be formed with superior wisdom. While under equal or less exacting restraints of membership with other bodies of similar character, unlike them it withstands an organization of fearful power in society, business, politics and religion, conscienceless, law-defying and hidden from the light of heaven. With less it would risk the confidence of its friends, too many of whom have already felt the unwarned serpent bite of the lodge.

—Remember the Date.—Notice when your subscription expires; the date is on the address tab. Renew in time.

Biting.—We are sorry to see in an otherwise good editorial in the last *Free Methodist*, a sneer at the Wesleyan Conference at Sycamore. The Editor says the frequent allusions to their denomination, reminded him of a petty African prince who asked a traveler what the American people thought of his government. If the Wesleyans have not made rapid growth, it is because they have been at once rational and faithful to their principles, and have lost their Masonic leaders. But the power of a denomination is no more to be guaged by its numbers than the importance of a funeral in the household by the size of the corpse. By the way, the same editorial mentions, as against the Wesleyans, that they allow their churches to choose their ministers! And are *Free* Methodist people so "free" that they cannot choose their own religious teachers? If so, I predict that rule will not stand; as men generally, and Americans especially, like to choose what water they will drink. With this the *Cynosure* has nothing to do, but to deplore that those of us engaged in this great reform should be biting one another. "Let us have peace."

ADDENDA.

Since writing the above we have read with joy the noble action of the Iowa Conference of Free Methodists which has the fearless ring of true metal. We have paid this denomination the complement before paid to the United Brethren and since to the United Presbyterians, by electing Rev. B. T. Roberts as President of our Anniversary meetin and we rejoice to see the Iowa branch of that church reward us by reciprocated confidence and co-operation.

—It is with regret we record the death of Mrs. Lyon, wife of D. W. Lyon of Mason City, Iowa, one of the most earnest laborers for the reform in the State. She is spoken of as a quiet, consistent Christian, the heart-center of an estimable family.

—Bro. D. S. Caldwell has removed from Nevada to Clyde, Sandusky Co., Ohio, where he wishes to be addressed, and will be glad to receive a call from any lecturers who may pass that way.

—A brother in New York who wishes well to the cause, and is annoyed by its enemies with charges of lying brought by them against the *Cynosure* for its statements of the Beecher case, can silence them by requiring proof of their statements. They will not find any in this paper.

—Seceding Masons in Illinois and neighboring States will not fail to read P. M. Ronayne's invitation to them to be present and assist him in opening the lodge before the public in Peoria. Such a display would strike terror to the lodge and create a new enthusiasm among its opponents. Nothing but sickness should prevent every seceder from being present. All necessary paraphernalia will be provided. Mr. Ronayne suggests that all who purpose going to the State Convention send him word at this office by postal card at once.

—Rev. Geo. W. Howe of Wor- East cester, New York, lately issued a hand bill announcing his intention to address the people of that place and also of Schenevus, New York and Starrucca, Pa., on the subject of his abusive treatment in the latter place by members of the Baptist church and their Masonic allies. He had offered to pay the *Examiner and Chronicle* of New York or the use of a column a year to publish these wrongs, but was refused. These addressed were announced for last week.

—An editorial in the Chicago *Times* has the following on the decay of grangerism: "We hear from most parts of the West that the interest in the order of the Patrons of Husbandry is dying out. Scarcely any new granges are being formed, while very many are disbanding or dropping to pieces without any formal disorganization. In many localities regular meetings are given up, and only occasional meetings are called for the transaction of particular business. Even these are slimly attended. It is reported that the great majority of the local granges in Iowa are in arrears to the State Grange. Though the order should give up an existence for which the world has no use, the seeds of false worship and secrecy have been sown and will, too many of them, mature into harvests of lodge pestilence.

Lawrence Co., Pennsylvania.

A series of lectures against secret societies will be given on Tuesday, Nov. 9 at the Lutheran church near Princeton, Lawrence Co., Pa. The design is to follow it up night after night in various places through the vicinity. J. B. Nessel has positively agreed to be present. E. Ronayne and others may also take part. The assistance and co-operation of all the friends of Lawrence and Butler counties are solicited.

J. R. Rodgers,
J. C. Smith,
J. Love.

The Chicago University Controversy.

Note:—The Baptist readers of the *Cynosure* are interested in the paper below. The *Cynosure* has taken no part and will take no part in the Chicago University controversy. But we print the following from the paper for the information of our readers and shall give the result when any is reached.—Eds. Cyn.

Two questions have been very frequently asked: What caused this controversy? Why does it continue? The following are the vital points of this difficulty, as they appear in the statements of those who have been connected with it from its beginning. It is claimed by the one side that "the University of Chicago had its origin in the comprehensive mind of Stephen A. Douglas, and the intelligent foresight of an eminent clergyman of the Baptist denomination, the Rev. J. C. Burroughs, D. D." That "the University owes its great and almost unparalleled success pre-eminently to Dr. Burroughs and Judge Douglas." That the prosperity of the University has been greatly retarded by "the most malign and unprincipled opposition." That Dr. Burroughs has labored with singular disinterestedness for the success of the University. That he has received but "a mere pittance of his salary" for all his work of about eighteen years. That, to advance the interests of the University, Dr. Burroughs has advanced his personal means, until, with unpaid salary, there are due him "more than $20,000." That Dr. Burroughs mortgaged "his homestead and all his personal property" to obtain the money to carry through the well known "land scheme," and that he thereby made for and turned over to the University, $50,000. That for all his work in the above enterprise Dr. Burroughs charged nothing, while others "received a commission of several thousand dollars." That "the payment of this large part of the indebtedness of the University is alone due to Dr. Burroughs." That the desposition of Dr. Moss was necessary for the best interests of the University and also just. That in the opinion of some who have been long associated with Dr. Burroughs, he is pre-eminently qualified for the presidency of the University.

It is asserted by the other side, which has repeatedly and explicitly denied all the above claims and demanded an investigation of their merits without response: That other parties preceded and labored equally with Dr. Burroughs in securing and founding the University, but his claim to being its founder would not be noticed if it were not a great injustice to others and made the ground for justifying a personal administration which has ceased to be efficient. That Dr. Burroughs was elected temporary president with the understanding that he would shortly resign. That the work of several of the most successful financial agents was so seriously retarded by Dr. Burroughs that they were forced to abandon their work. That certain other parties secured the erection of the main part of the University building and the observatory, and that Dr. Burroughs very materially hindered them in their undertaking. That a large portion of the subscriptions, claimed to have been taken by Dr. Burroughs, were secured by others. That very many of the subscriptions taken by Dr. Burroughs and represented by him as good, proved worthless, because of special verbal agreements which vitiated them. That the "land scheme" through which the $50,000 were made for the University, was wholly projected and chiefly carried through by other parties. That, as a financier, Dr. Burroughs has signally failed to realize the promise of several large endowments, when there is every reason to believe that proper care and foresight would have secured them; also, that his accounts were so loosely kept that they were "jumped" with an unexplained deficit of $20,000; also, that he has increased the indebtedness of the University from nothing to about $200,000. (If he has been so poorly paid for his services, how does it happen that he is reported worth from $75,000 to $100,000, since he was a poor man when made president?) That as an executive officer, Dr. Burroughs has so managed the affairs of the University that several very valuable departments of learning have been either wholly or partly lost. That Dr. Burroughs has shown himself morally unfit for his high position; viz: repeatedly failing to regard his word or agreements—practicing deception in securing subscriptions; claiming for himself the honor of work performed by others; distracting, dividing or seriously injuring churches both in and out of the city of Chicago. That he has failed to command the respect and confidence of his faculty and other co-laborers. That Dr. Burroughs has disregarded the interests of the University in refusing to resign, when offers have been made by responsible parties to pay the indebtedness of the University if he would sever his connection with the institution. That the deposition of Dr. Moss, now so generally condemned by leading papers and educators of the Baptist party, was characteristic of Dr. Burroughs' treatment of others with whom he has been educationally associated. That Dr. Moss' deposition was the result of a pre-meditated plan, and was both unnecessary and unjust.

How far these claims and assertions are true, others must decide. All, or nearly all, of one side or the other must be, to a greater or less extent, false. Since no just conclusion can be reached without the largest possible knowledge of all the facts on both sides; and since these charges against Dr. Burroughs are of such a serious nature, and so directly effect the present and future welfare of the University, the following proposition is made: That a commission of three men be appointed, who have not identified themselves with either side and who, because of their scholarship, social position and experience command the respect and confidence of the Baptist denomination. . . . It shall be the aim of this commission to obtain the exact truth and the whole truth in regard to this controversy. When they shall complete their investigation, they shall publish a record of their work, with their decision in regard to every point of their examination. . . .

Let disinterested men investigate this whole matter and Dr. Burroughs thereby be freed from these charges, which are so damaging to the interests of the University, if they are false. His honor and usefulness, the welfare of the University, the cause of education, the cause of the Baptist denomination in Chicago and the West, as well as the cause of religion, truth and justice call for a thorough and impartial examination of this controversy. And he who refuses on any pretext whatever, will be adjudged guilty of the charges made against him, and history will show that judgment true.

Religious Intelligence.

—The Seventh Day Baptists of the United States have opened a mission in England. They have begun there the publication of a quarterly magazine, called *The Sabbath Memorial*. Its object is to prove that the Seventh Day is the only divinely appointed day of rest.

—It is now probable that the place for the meeting of the General Conference of the Methodist Episcopal church next May will be changed from St. Louis to Baltimore. The financial embarrassment of the West and the nearness of Baltimore to the Centennial Exhibition are the reasons given for the change.

—There are 520 vacant churches in the Southern Presbyterian church. There are 203 preachers who are either superannuated or are professors, teachers, or otherwise without charge. The whole number of churches is 1,797, and the whole number of preachers, including licentiates, is 1,804. Consequently 881 preachers do about all the pastoral work done for the entire church.

—At the meeting of the Norwegian Synod of Kansas, in Atchison, a favorable report of the progress of Christianity in the Indian Territory was presented. It was stated that the Presbyterian Board of Home Missions had expended during the past year $30,000 in aid of 82 ministers and 165 churches in the State, and that only 10 of 186 Presbyterian churches of Kansas are independent of the Board.

—A Home Missionary organization is proposed among the sisters in the Wesleyan Methodist churches of Mich.

—The Sciota Conference (O.) of the United Brethren in Christ voted at its late session to encourage, in every laudable way, the State Christian Association opposed to secret societies.

—The committee on the "state of the country" in the Wesleyan General Conference reported in favor of a proper national recognition of Christianity; in favor of the recognition and use of the Bible in schools; and against secretism, the liquor traffic and Sabbath-breaking on railroads or at the Centennial.

—A Miss Newman having applied to the Elgin Congregational Association meeting last month in Huntley, Ill., for license to preach, the following commendation was voted her: "Without in any way endorsing the idea of women becoming pastors in the usual sense of that term, yet, from what we know of Miss Newman's qualifications, character and usefulness, we do, as an Association, commend her to those desiring such help as she can give, and in Paul's words concerning Phebe of Cenchrea, commend Miss E. E. Newman, a servant of the church, to the confidence of Christians as one fitted to preach Christ to dying men."

—The Erie U. B. Conference at Corry, Pa., resolved, that after our steadfastness of one hundred years against secret societies it is no time now, while the stars in their courses are fighting against Sisera, to unbolt our doors, but that we will stand firm by our rule of Discipline.

—The Ashland Avenue Presbyterian Church, Rev. Dr. Swazey's, Chicago, has gone into dissolution. The membership were disappointed in their expectations of erecting a building, by the effects of the financial stringency, and they wisely concluded not to burden themselves with a heavy church debt.

The Home Circle.

Light.

Since o'er Thy footstool here below
Such radiant gems are strown,
O! what magnificence must glow,
My God, around Thy throne.
So brilliant here those drops of light,
There, the full ocean rolls, how bright.

The dazzling sun at noon-tide hour
Forth from his glittering vase
Flinging on earth the golden shower
Till vale and mountain blaze:
But show, O Lord, one beam of Thine,
What then the day when Thou dost shine!

If night's blue curtain of the sky,
With thousand stars in-wrought,
Hung like a royal canopy
With glittering diamonds fraught,
Be, Lord, Thy temple's outer veil,
What splendor at the shrine must dwell!

Ah! how shall these dim eyes endure
That noon of living rays?
Or how my spirit so impure
Upon thy glory gaze?
Anoint, O Lord, anoint my sight,
And robe me for that world of light.

—*Selected.*

Instructive Anecdote.

A respectable merchant in one of our principal cities was traveling some few years ago, in a certain county of New York State. He arrived on Saturday evening at a public house where he had been accustomed to stay in traveling that way. After taking some refreshment he immediately commenced to distribute religious tracts in a respectful manner, recommending the same from the pleasure and advantage which he himself had derived from their perusal. Among those who received these tracts were some families who were removing to the new settlements. He gave several tracts to be carried by them to the place of their future destination.

Before this gentleman had completed the circuit of his distributions he offered a tract to a poor man, who declined receiving it, saying, "It is of no use to give me one, sir, for I can't read."

"Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you."

"Yes," said he, "my wife can read, but I have no time to hear it read."

"To-morrow," said the merchant, "is the Sabbath; you certainly can hear it read then."

"Sir," said he, "I have no more time on the Sabbath than on any other day. I am so poor that I am obliged to work on the Sabbath. It takes six days to provide for my family, and on the Sabbath I am obliged to get my wood."

"If you are so poor as that," said the merchant, "you must be very poor."

"I am," said he, and then proceeded to state that he had no cow, and that his family were very destitute.

"It is no wonder that you are poor," replied the merchant. "if you work on the Sabbath. God won't prosper those who thus profane his day. And now," said he, "my friend, I have a proposition to make to you. You, landlord, will be my surety that my part of the contract will be fulfilled. From this time leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little for your necessity the easiest way you can, and then on Monday morning provide a supply for the week, and hereafter leave off your other labor every week early enough to provide a full week's store of wood on Saturday. Quit all your work on the Sabbath—reverence that day; and at the end of six months, whatever you will say that you have lost by keeping the Sabbath, I will pay you to the amount of one hundred dollars."

The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this the interview was closed.

About five months afterwards, this same merchant stopped again at this same public house, and before he retired to rest, he began, as before, to distribute to each person present a tract. He observed a plain but well dressed man, who seemed to be watching him with special interest, and who, when he approached him, said, "Did you never distribute tracts here before, sir?"

"Probably I have; I am not unfrequently distributing them."

"Did you not four or five months ago, give a tract to a man here, who said he worked on the Sabbath day?"

The merchant replied that he recollected the circumstance very well.

"Well sir," continued the other, "I am that man. I carried the tract you gave me home, and told my wife every word of our conversation. She said you were right; and we sat down together, and she read the tract aloud. So much affected were we with the tract, and with what you said, that we scarcely slept any all night. In the morning we rose; I went and procured a handful of wood with which to get our breakfast, and after breakfast was over we sat down and read the tract again. By and by one of our neighbors came in, as was usual, to loiter away the day in vain conversation. We told him what had happened, he said, too, that you were right: and my wife read the tract again to him and myself. Other neighbors came in and we did the same by them. They came the next Sabbath, and we again read the tract to them, and now, sir, as the result of your distributing this one little tract we have at my house every Sabbath day a religious meeting; this same tract has been read every Sabbath since I saw you; and the reading of it is now accompanied with religious conversation."

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad to have your money; how much have I to pay?"

"Oh! nothing, sir," replied the man; "I have never prospered so, as I have since I have observed the Sabbath to keep it holy. When I saw you before, we had no cow—now we have a cow and all our wants are comfortably supplied. We were never so happy before, and never can be thankful enough for what you have done for us."

Thus we see how much good even a man of business can do if so disposed. You, reader, can do the same if you will make the effort. Often in our own travels we see a man, Mr. Graves, who is a traveling agent for some house in New York This man goes all through the train on which he travels, and quietly distributes tracts. The judgment day alone will reveal the good he does in this quiet way. Go thou, and do likewise.—*The Standard.*

The Next Duty.

This is an epoch of elevators. We do not climb to our rooms in the hotel; we ride. We do not reach the upper stories of Stewarts' by slow and patient steps; we are lifted there. The Simplon is crossed by a railroad, and steam has usurped the place of the alpenstock on the Rhigi. The climb which used to give us health on Mount Holyoke, and a beautiful prospect, with the reward of rest, is now purchased for twenty-five cents of a stationary engine.

If our efforts to get our bodies into the sky by machinery were not complemented by our efforts to get our lives up in the same way, we might not find much fault with them; but, in truth, the tendency everywhere is to get up in the world without climbing. Yearnings after the infinite are in the fashion. Aspirations for eminence—even ambitions for usefulness—are altogether in advance of the willingness for the necessary preliminary discipline and work. The great amount of vaporing among young men and young women who desire to do something which somebody else is doing—something far in advance of their present powers—is fearful and most lamentable. They are not willing to climb the stairway; they must go up in the elevator. They are not willing to scale the rocks many weary hours under a broiling sun, they would go up in a car with an umbrella over their heads. They are unable or unwilling to recognize the fact that, in order to do that very beautiful thing which some other man is doing, they must go slowly through the discipline, through the maturing process of time, through the patient work which has made him what he is, and fitted him for his sphere of life and labor. In short, they are not willing to do their next duty and take what comes of it.

No man now standing on an eminence of influence and power, and doing great work has arrived at his position by going up in an elevator. He took the stairway step by step. He climbed the rocks often with bleeding hands. He prepared himself by the work of climbing for the work he is doing. He never accomplished an inch of his elevation by standing at the foot of the stairway with his mouth open and longing. There is no "royal road" to anything good—not even to wealth. Money that has not been paid for in life is not wealth. It goes as it comes. There is no element of permanence in t. The man who reaches his money in an elevator does not know how to enjoy it; so it is not wealth to him To get a high position without climbing to it, to win wealth without earning it, to do fine work without the discipline necessary to its performance, to be famous, or useful, or ornamental, without preliminary cost, seems to be the universal desire of the young. The children would begin where their fathers leave off.

What exactly is the secret of true success in life? It is to do without flinching, and with utter faithfulness, the duty that stands next to one. When a man has mastered the duties around him, he is ready for those of a higher grade, and he takes naturally one step upward. When he has mastered the duties of the new grade, he goes on climbing. There are no surprises to the man who arrives at eminence legitimately. It is entirely natural that he should be there, and he is as much at home there, and as little elated, as when he was working patiently at the foot of the stairs. There are heights above him and he remains humble and simple.

Preachments are of little avail, perhaps; but when one comes into contact with so many men and women who put aspiration for perspiration, and yearning for earning, and lounging for labor, he is tempted to say to them: "Stop looking up and look around you! Do the work that first comes to your hands and do it well. Take no upward step until you come to it naturally, and have won the power to hold it. The top in this little world is not so very high, and patient climbing will bring you to it ere you are aware."—*Scribner's Monthly.*

BLAMELESS, NOT FAULTLESS.—No Christian is or can be faultless before the Lord. Blameless all may and ought to be. The child that does its needle-work faithfully is commended though not a stitch is perfect. The child is blameless but the work not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not conscious of his defects, his eyes are not as sharp as God's; his best efforts are like the needle-work of the little girl, well done for her, but so defective in fact that every stitch must be removed, and done again by a more skillful and experienced hand. Saints sometimes judge themselves perfect because they are not conscious of sin. They may be innocent, but surely are not perfect. With more light and culture they would discern defects. Others of more experience observe them now, because sufficiently educated or advanced in wisdom. The novice that paints a horrid daub, thinks it beautiful; and it is well done for him. He has done his best, and is blameless, but a few months of training make him hide his earlier works in shame. Jesus keeps blameless trusting souls, and step by step leads them to higher culture, richer wisdom, purer tastes, until they attain his likeness in glory.—*N. Y. Witness.*

HOW TO TRAIN GIRLS.—In the training of a little girl great pains should be taken to discover what special gift or talent she has, if any, and whatever her circumstances, to fit her for its use. Even putting the money value of such art or accomplishment out of the question, its aid as a resource and strengthener is incalculable. Disappointment and grief come more easily to women than to men. They abide with them longer and sap more of their life away, simply because they need the tonic of hard, enjoyable work—not the mere drudgery of the bread-winner, but the toil of the artist. Neither pride nor philosophy can give the new vitality

which such work bestows on the faithful votary. It repairs bodily and mental forces like nature itself—slowly, imperceptibly, surely. The father and mother who can find in their daughter such power, and give to her the means of using it, may count themselves happy, and her the inheritor of a royal heritage.

How Messages are Sent by Ocean Cable.

He (the ocean telegraph operator) taps the "key" as in a land telegraph, only it is a double key. It has two levers and knobs instead of one. The alphabet used is substantially like the Morse alphabet; that is, the different letters are represented by a combination of dashes and dots. For instance, suppose you want to write the word "boy." It would read like this: "— . . .— — — —. — — —" B is one dash and three dots; O, three dashes; and Y, one dash, one dot, and three dashes. Now, in the land telegraph, the dashes and dots would appear on the strip of paper at the other end of the line, which is unwound from a cylinder, and perforated by a pin at the end of the bar or armature. If the operator could read by sound, we could dispense with the strip of paper, and read the message by the "click" of the armature as it is pulled down and let go by the electro magnet.

The cable operator, however, has neither of these advantages. There is no paper to perforate, no "click" of the armature, no armature to "click." The message is read by means of a moving flash of light upon a polished scale produced by the "deflection" of a very small mirror, which is placed within a "mirror galvonometer," which is a small brass cylinder two or three inches in diameter, shaped like a spool or bobbin, composed of several hundred tuns of small wire wound with silk to keep the metal from coming in contact. It is wound or coiled exactly like a bundle of new rope, a small hole being left in the middle about the size of a common wooden pencil. In the centre of this is suspended a very thin, delicate mirror about as large as a kernel of corn, with a correspondingly small magnet rigidly attached to the back of it. The whole weighs but little more than a grain, and is suspended by single fibre of silk, much smaller than a human hair and almost invisible. A narrow horizontal scale is placed within a darkened box two or three feet in front of the mirror, a narrow slit being cut in the centre of the scale to allow a ray of light to shine upon the mirror from a lamp placed behind said scale, the little mirror in turn reflecting the light back upon the scale. This spot of light upon the scale is the index by which all messages are read. The angle through which the ray moves is double that traversed by the mirror itself: and it is, therefore, really equivalent to an index four or six feet in length without weight.

To the casual observer there is nothing but a thin ray of light, darting to the right and left with irregular rapidity; but to the trained eye of the operator every flash is replete with intelligence. Thus the word "boy" already alluded to would be read in this way: One flash to the right and two to the left is B. Three flashes to the right is O. One to the right, one to the left, and two more to the right is Y, and so. Long and constant practice makes the operators wonderfully expert in their profession, and enables them to read from the mirror as readily and as accurately as from a newspaper.—*Boston Herald.*

CARE FOR THE YOUNG CONVERTS.—We have always thought far too much stress is laid on the gathering in of men, leaving them to develope as best they may. The florist not only sets out his plants, but he cares for them afterward. So should it be in the church. The great labor of Paul was to keep and strengthen in the faith those who had embraced the faith. Let the churches do the same now, if they would have their members not a vast unorganized rabble with the army, impeding its course, but well disciplined members of that army, each in his place, moving on to conquer the world for Christ.

The still and quiet soul is like a ship that lies quiet in the harbor; you may take in what goods you please while the ship lies still. So, when the soul lies quiet under the hand of God, of Christ, of heaven, or the promises, and of ordinances; but, when souls are unquiet, they are like a ship in a storm, they can take in nothing.

Children's Corner.

O Little Child, Lie Still and Sleep.

O little child, lie still and sleep,
Jesus is near,
Thou need'st not fear;
No one need fear, whom God doth keep
By day or night.
Then lay thee down in slumber deep
Till morning light.

O little child, thou need'st not wake,
Though round the bed
Are dangers spread;
Thy Saviour care of thee will take.
Jesus is strong,
And angels watch thee for His sake,
The whole night long.

O little child, lie still and rest!
He sweetly sleeps,
Whom Jesus keeps;
And in the morning wake so blest
His child to be.
Love every one, but love him best—
He first loved thee.

Make Some One Happy To-day.

As Mabel was starting for school, grandma said, "Good-bye, dear; make some one happy to-day," and leaving a kiss on her rosy cheek, she went back to her knitting.

The wood fire crackled away and blazed, while it sung out, "Good bye, Mabel; make some one happy to-day."

"Good-bye, Grandma; good-bye, old fire," and Mabel threw another kiss to each, and bounded off to school, dragging her sled after her.

Just ahead of her was her dear friend, Maud Eastlake. Mabel ran faster than ever to overtake her.

But around the corner, between her and her friend came Philip Saunders and his little sister Dora. A good mile they had come this morning, and Dora was crying because she was cold and tired.

Mabel ran by and left them; but some echo voice said, "Make some one happy." She looked on at her friend, sighed a little sigh, then turned straight around and ran back to Philip and Dora.

"This horse is too gay," she said to Philip; "Put Dora on, then take hold, and we'll be a span."

"You're real good, Mabel. Dora is real tired. I've helped her all I can." And Philip lifted his little sister on.

"Don't cry, Dora, we'll have you there in five minutes," he said, as they started.

But the tears had already been driven back by the prospects of a ride.

And when at last Philip and Mabel drew up in grand style, it was a pretty happy girl they lifted from the sled; Philip, too, had been made happy.

"Thank you," said Philip again, as they stopped, "You've made us both happy."

"Ah," said Mabel, "that's what I did it for." Then she told what her grandmother had said to her at starting.

"Well," said Philip, "you can count two you have made happy already. It's a good rule. I believe I'll try it, too."

"And grandma," said Mabel, as she told of this and some other things at night, "we ought to count it three, for it made me happy too."—*The Child's Friend.*

A Girls' School in Egypt.

Miss Whately, an English educator and writer, has forwarded the following interesting description of a genuine Egyptian girls' school:—"I had recently an opportunity of visiting the school for Egyptian girls, chiefly of the poorer classes, which, about two years ago, was founded by one of the wives of his Highness, the Khedive. The house which was built for the purpose, is admirably suited to the necessities of school life, for two hundred scholars are boarders, one hundred being outsiders. It is plain and simple in furniture, but in size, loftiness, and solidity is like a palace. The marble bath-rooms in a suite, according to Eastern fashion, are such as a Pasha's family might envy, and in every part of the building air and space are abundant. The Inspector of public schools, M. Dor, a gentleman from Switzerland, was kind enough to show me all the details of the work, and introduced me to Sitt Rosa, the talented and diligent superintendent, who is a Syrian lady. The first set of scholars we saw were in a room set apart for needle work and embroidery of every kind practiced in Europe, the teacher being a clever Frenchwoman, who can instruct in all, from the finest lace-work, wool crochet, etc., down to the useful stocking-knitting, in which one row of little girls were diligently engaged. These children were all dressed in a uniform of plain gray cotton gowns in the Egyptian shape, girt round with a leathern belt; their hair plated behind, a bright yellow ribbon tied, snood fashion, over the head. All had shoes and stockings, which at first had been, I was told, a very disagreeable luxury to the little feet used to liberty. In another room a Turkish teacher was instructing about thirty girls in the exquisite embroidery of the East—far lovelier, I own, than any European work, but they are to learn every kind, and the classes are duly changed. At half-past seven o'clock they work for an hour, and then again in the forenoon, each class taking its turn. The progress of the little imble fingers was quite amazing, and the specimens of work were delicately clean and beautifully executed. In a large room a Moslem sheik was teaching reading. Each child had a tin, like a slate, before her on the desk, on which she wrote sentences at dictation and read them out in a half chant, according to Mohamedan custom. The lady superintendent asked if we would like to hear an arithmetic lesson, (she herself teaches this branch) and the rapidity and correctness of the ten-year-old Fatmeh who was called out, and who did a long sum on the blackboard, was a satisfactory proof that they are well taught. Adjoining this class-room was another where writing lessons were going on. Here the pupils were younger, averaging from seven to nine perhaps. Their writing struck me as better than usual with much older children, so far as a foreigner could judge of Arabic writing. Their perfect neatness of appearance contrasted wonderfully with the dirty, slovenly looks of the poorer children in Egypt, and their quiet, good manners were a no less pleasing change. In the dining halls the long tables were spread with snowy cloths, and forks for their guest instead of fingers. In the laundry a Frenchwoman superintended, but several girls in turn assisted in washing and ironing. The roughest housework is done by emancipated negress slaves, who receive in the afternoon instruction in reading and sewing. The kitchen was, like all the rest, beautifully clean."

Thoughts of God.

Suppose two persons desirous to gain your affections—one far distant and not expecting to see you for a long time; the other always present with you, and at liberty to use all means to win your love, able to flatter and gratify you in a thousand ways. Still you prefer the absent one; and that you may keep him in remembrance you retire by yourself to think of his love to you, and view again and again the mementoes of his affection, to read his letters, and to pour out his heart in return. Such is now your case; the world is always before you, to flatter, promise and please. But if you really prefer to love God, you will fix your thoughts on him, often retire for meditation and prayer, and recount the pleasant gifts of providence, and especially his infinite mercy to your soul; you will read frequently his holy Word, which is the letter he has sent you as really as if it were directed to you by name.—*Payson.*

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ENTERED APPRENTICE DEGREE Continued.

Relief.—To relieve the distressed is a duty incumbent upon all men, but more especially upon Masons who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to compassionate their miseries, to sympathize with their misfortunes, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendship, and establish our connections.

Truth.—Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate and by its dictates endeavor to regulate our conduct. Hence, whilst actuated by this principle, hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and the heart and tongue unite in promoting each other's welfare and in rejoicing in each other's prosperity.

My brother, in future you shall be known to be a Mason by certain signs, a token, a word, and *the points of your entrance.* The signs, token and word have already been explained to you I shall now proceed to explain the points of your entrance. They are four, namely: the *gutteral*, the *pectoral*, the *manual* and the *pedal*; referring to the throat, breast, hands and feet, and are represented by the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice.

CARDINAL VIRTUES.

TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habits, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal, and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the lodge.

PRUDENCE.

Prudence teaches to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to, in strange and mixed companies, never to let fall the least sign token or word, whereby the secrets of Masonry might be unlawfully obtained.

JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure, constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.

And now my brother it is hoped that you will devote yourself to the study of Freemasonry with the same earnestness with which Entered Apprentices served *their* masters in ancient times, namely, with *freedom*, *fervency* and *zeal*, hieroglyphically represented by *chalk*, *charcoal* and *clay*. There is nothing more free than *chalk*, upon the slightest touch it leaves a trace behind; nothing more fervent than *chareoal*, to which when well ignited the most obdurate metals will yield; and nothing more zealous than *clay* or our mother earth to bring forth.

Our Mother Earth alone, of all the elements, has never proved unfriendly to man; the bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield; spreading his path with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him, and piously covers his remains within her bosom; this admonishes us that from it we came, and to it we must shortly return.

This, my brother, closes the first or Entered Apprentice degree in Masonry, and nothing now remains but to give you the charge which has been delivered to all Masons from time immemorial.

CHARGE TO THE CANDIDATE.

Brother, as you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which as a Mason you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good; to your neighbor in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties, will insure public and private esteem.

In the state, you are to be a quiet and peaceful citizen, true to your government, and just to your country: you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

As your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive instruction.

Finally, keep sacred and inviolable the mysteries of the order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution, may be firmly established, and the world at large convinced of its good effects.

Bro. Jones you will now take your seat at the right of the Junior Warden in the South to whom you will make aplication when ready for further advancement.

The candidate takes his seat as directed and the degree is ended. The foregoing is the correct mode of conferring the first degree in Masonry, and the lecture as given, here is the only manner in which it is given in the lodge in any part of the United States.

CHAPTER IV.

The following is the lecture which the candidate must learn (and which is always taught orally) before he can seek for advancement to the second degree, and is also that portion of which visiting the brethren are examined. The Masteron the night of his initiation usually appoints some brother, generally the one who proposed him, to *post* the newly initiated brother, and the lodge being opened on the first degree on a subsequent occasion (generally the night on which he is passed) he is examined before the entire lodge as follows:—

Q. Whence came you?
A. From a lodge of the Saints John of Jerusalem.
Q. What came you here to do?
A. To learn to subdue my passions and improve myself in Masonry.
Q. Then you are a Mason I presume?
A. I am so taken and accepted among brothers and fellows.
Q. What makes you a Mason?
A. My obligation.
Q. Where were you made a Mason?
A. In a regularly constituted lodge of Masons.
Q. How do you know yourself to be a Mason?
A. By being often tried never denied and ready and willing to be tried again.
Q. How shall I know you to be a Mason?
A. By certain signs a token a word and the points of my entrance.
Q. What are signs?
A. Right angles, horizontals, and perpendiculars.
Q. Give me a sign.
A. (Makes the penal sign by drawing right hand across the throat. See page 14.)
Q. Has that an allusion?
A. It has to the penalty of my obligation.
Q. What is a token?
A. A certain friendly and brotherly grip whereby one Mason may know another in the dark as well as the light.
Q. Where were you first prepared to be made a Mason?
A. In my heart.
Q. Where next?
A. In a room adjacent to a regularly constituted lodge of Masons.
Q. How were you prepared?
A. By being divested of all metals, neither naked nor clad, barefoot or shod, hood-winked, and with a cable-tow around my neck, in which condition I was conducted to the door of the lodge by a friend whom I afterwards found to be a brother.
Q. Being hood-winked, how did you know it to be a door?
A. By first meeting with resistance, and afterwards gaining admission.

Q. How gained you admission?

A. By three distinct knocks from without, answering by a like number from within.

Q. What was said to you from within?

A. Who comes here?

Q. Your answer?

A. I Septimus Jones, who has long been in darkness and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful lodge erected to God, and dedicated to the Saints John, as all brothers and fellows have done before.

Q. What was then said to you?

A. I was asked if this was of my own free will and accord; if I was worthy and well qualified duly and truly prepared, of lawful age, and properly vouched for, all of which being answered in the affirmative. I was then asked by what further rights and benefits I expcted to gain admission?

Q. Your answer?

A. By that of being a man free-born, of good repute, and coming well recommended.

Q. What followed?

A. I was desired to wait with patience until the Worshipful Master should be informed of my request and his answer returned.

Q. What answer did he return?

A. Let him enter this lodge in the name of the Lord, and be received in due form.

Q. How were you received?

A. On the point of a sharp instrument pressing my naked left breast.

Q. How were you then disposed of?

A. I was conducted towards the center of the lodge, and caused to kneel for the benefit of prayer.

Q. After prayer what were you asked?

A. In whom I put my trust.

Q. Your answer?

A. In God.

Q. What followed?

A. I was taken by the right hand and informed that my trust being in God, my faith was well-founded; ordered to arise, follow my conductor and fear no danger.

Q. Where did you follow your conductor?

A. Once regularly around the lodge to the Junior Warden in the South, where the same questions were asked and like answer returned as at the door

Q. How did the Junior Warden dispose of you?

A. He directed me to the Senior Warden in the West and he to the Worshipful Master in the East, where the same questions were asked, and like answers returned as before.

Q. How did the Worshipful Master dispose of you?

A. He *ordered* me to be re-conducted to the Senior Warden in the West who taught me how to approach the East, by one upright, regular step, my feet forming the angle of an oblong square, my body ereet, facing the Worshipful Master in the East.

Q. What did the Worshipful Master then do with you?

A. He made me a Mason in due form.

Q. What is that due form?

A. Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, square and compass, and my right resting thereon, in which due form I took upon myself the solemn oath and obligation of an Entered Apprentice Mason as follows. (See page 35.)

(Some lodges require the obligations to be given in full, others only the penalty.)

Q. What is the penalty of your obligation?

A. Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason, so help me God and keep me steadfast in the due performance of the same.

Q. After your obligation what were you asked?

A. What I most desired.

Q. Your answer?

A. Light in Masonry.

Q. Did you receive light in Masonry?

A. I did by order of the Worshipful Master, and the assistance of the brethren.

Q. On being brought to light in Masonry, what did you first discover?

A. The three great lights in Masonry by the aid of the three lesser lights.

Q. What are the three great lights in Masonry?

A. The Holy Bible, Square and compass, and are thus explained: The Holy Bible is given to us as the rule and guide of our faith, the square to square our actions, and the compass to circumscribe our desires, and keep our passions within due bounds towards all mankind, and more especially toward our brethren in Freemasonry.

Q. What are the three lesser lights?

A. They are three burning tapers placed in a triangular form near the altar representing the sun, moon and Master ef th lodge and are thus explained: As the sun rules the day and the moon governs the night so should the Worshipful Master endeavor to rule and govern his lodge with equal regularity.

Q. What did you next behold?

A.—The Worshipful Master approaching me from the East on the step, under the due-guard and sign of an Entered Apprentice, and who in token of friendship and brotherly love presented me with his right hand and with it the grip and word of an Entered Apprentice Mason *ordered* me to arise and salute the Junior and Senior Wardens as such.

Q.—After saluting the Wardens what did you discover?

A.—The Worshipful Master approaching me from the East a second time who presented me with a lambskin or white leather apron which he informed me was the emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order which could be conferred upon me at that or any future period by king, prince, potentate or any other person except he be a Mason and which he hoped I would wear with equal pleasure to myself and honor to the fraternity ordered me to carry it to the Senior Warden in the West who would teach me how to wear it as an Entered Apprentice Mason and return to the East.

Q.—How should Entered Apprentice Masons wear their aprons?

A.—With the bib turned up.

Q.—What followed?

A.—I was informed that agreeably to an ancient custom adopted and practiced in all regular and well governed lodges from time immemorial, it became necessary that I should be requested to deposit something of a metallic kind not for its intrinsic worth or value but that it might be laid up among the records in the archives of the lodge as a memorial that I was therein made a Mason but upon strict search I found myself entirely destitute.

Q.—How were you then disposed of?

A.—I was ordered to be re conducted to the place from whence I came and there to be invested with what I had been divested of and return to the lodge for further instruction.

Q.—On your return to the lodge where were you placed?

A.—In the northeast corner of the lodge as the youngest Entered Apprentice Mason, my feet forming the angle of an oblong square and my body erect at the right of the Worshipful Master who was pleased to remark that I there stood to all appearance a just and upright man and Mason, and gave it to me strictly in charge ever to walk and act as such.

Q.—What followed?

A.—I was presented with the working tools of an Entered Apprentice and taught their uses.

Q.—Which are the working tools of an Entered Apprentice?

News of the Week.

The City.

The clubbing together of the vicious and lawless classes in Chicago and Cook county to get and hold the power of defrauding at elections for years, added to the attempt to get control of the county treasury aroused the decent citizens last week to unusual efforts for Tuesday's election. The riot at Farwell Hall is described elsewhere.— -Gov. Beveredge was in the city this week to look after its peace and quiet during the unusual excitement of election.——Prof. Swing has announced his intention to leave Chicago.—— At a public meeting in Farwell Hall, Oct., 10th, addressed by Rev. Arthur Mitchell, a committee of eminent citizens was appointed to request the School Board to rescind their action on the exclusion of the Bible. Their communication was put over indefinitely.

The Country.

Elections were held in Massachusetts, New York, Pennsylvania, New Jersey, Maryland, Virginia, Illinois, Wisconsin, Minnesota, Kansas and Mississippi on Tuesday. Figures for next Presidential election will now be brought into more exactness.——The President has appointed Thursday, the 25th of November as the annual Thanksgiving Day.—— The fast mail service between the East and the West has worked remarkably well, and there are now arrangements in progress to give the South similar facilities. Soon there is to be a fast mail between Washington and New Orleans, and it has been decided that the trains will pass through Danville, Charlotte and Augusta. It is probable that a limited number of passenger cars will be allowed to run with these Southern mail trains. The Pan Handle road runs a fast train to St. Louis and the Baltimore and Ohio two between Chicago and Washington.——Hon. Amasa Walker died on the 29th ult. in Boston.——Brigham Young has been arrested and imprisoned for failing to pay the alimony ordered by the courts to be paid to his wife Ann Eliza.——A terrible conflagration visited Virginia City, Nevada, last week destroying property valued at $7,500,000, and swept over a territory three-fourths of a mile long and half a mile wide. The mills and hoisting works at the largest mines were destroyed and the product of gold and silver will be reduced several millions before they can be replaced.

Foreign.

A special dispatch from Berlin, says that the Imperial Government is about proceeding formally to cashier Count Von Arnim from the public service.——A petition will shortly be presented to the French Assembly requesting that a claim be made upon England for the balance of the indemnity fund raised by Louis XVIII. to indemnify British subjects injured during the great French war. The balance is claimed to be about 50,000,000 *l* sterling.——It is reported from Germany that Archbishop Ledochowski will be expelled the country as soon as his term of imprisonment expires.

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CHICAGO, Nov. 1, 1875.

Grain Wheat—Spring, No. 1	$	1 16
" No. 2	1 12	1 13
" No. 3		94
" Rejected		82
Corn—No. 2	51½	52½
Rejected	49	49½
Oats—No. 2	31¾	33¼
Rejected	26½	27
Rye—No. 2	68½	69
Flour—Winter	5 75	8 00
Spring	3 75	6 00
Hay—Timothy	14 50	16 00
Prairie, "	9 00	12 00
Lard		13⅛
Mess pork, per bbl		20 75
Butter	20	33
Cheese	11	12½
Eggs	22	25
Seeds—Timothy	2 20	2 40
Clover	6 00	6 40
Flax	1 16	1 30
Poultry—Chickens per doz	2 00	3 00
Turkeys per lb	11	12
Potatoes	30	33
Broom corn	4	11
HIDES green to dry salted	06	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	38	52
Unwashed	26	33
LIVE STOCK Cattle, extra		6 25
Good to choice	5 60	6 20
Medium	4 25	4 75
Common	3 15	3 75
Hogs	6 50	8 00
Sheep	3 00	5 00

New York Market.

Flour	$ 5 00	9 00
Wheat	1 06	1 50
Corn	73	76
Oats	38	51
Rye		85
Lard		13¼
Mess pork		22 00
Butter	16	25
Cheese	6½	13
Eggs	26½	27½

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 11, 1875.

VOL. VIII., NO. 6.—WHOLE NO. 292
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SEPT. 30TH CYNOSURE.—We want about 25 copies of the *Cynosure* of Sept. 30th, to fill orders for Ronayne's Exposition, which begins with that number. Any one who will return us that number will confer a favor and we will put forward the date of their subscription two weeks in payment therefor.

THANKSGIVING NOV. 25TH.—This annual festival is again called for by proclamation of President Grant. The omission of the name of Christ as one to whom or through whom our thanks are due to "Almighty God," which is becoming somewhat marked and Masonic in these proclamations, is relieved in President Grant's by its date "In the year of our Lord." We wish all our readers a happy Thanksgiving.

N. C. A. Receipts for October.

GENERAL FUND:	
Philo Carpenter,	$100 00
E. Bacon, Chrisman, Ill.,	10 00
Per Cor. Sec'y,	1 00
LECTURE FUND:	
E. Bacon, Chrisman, Ill.,	8 00
PUBLISHING HOUSE FUND:	
C. R. Williams, Terryville, Conn.,	10 00
P. Cromwell, Ithaca, O.,	2 60
O. C. Blanchard, Ironton, Wis.,	5 00
C. S. Spalding Lodi, Ill.,	5 00
Alex. N. Beatty, Greenfield, O.,	50 00
John McCullough, Pella, Iowa,	5 00
ILLINOIS FUND:	
Wm. David, Aurora,	15 00
COLLECTED BY GEN'L AGENT:	
On the field,	15 75
Pub. House fund: A. Jones, W. Unity, O., and W. Milligan, Portland, Ind., $25 each	50 00
BY ILLINOIS AGENT:	
On the field,	1 70
Pub. House fund: John Gardner, Aurora, Ill.,	25 00
Total	303 05
STATEMENT OF THE PUB. HOUSE FUND:	
Funds invested,	$ 917 25
Funds on hand,	42 65
Notes,	4,806 00
	$5,765 90

Beside this amount there have been verbal pledges made by various parties, which could not properly be reported as actually made; these will amount to over $1,000. Donors will be interested in the action of the board of Directors reported elsewhere in this number.

H. L. KELLOGG, *Treas.*

The Cry of Justice.

BY H. S. KIRK.

[Lines suggested by hearing a criminal who had been rescued from justice by the lodge, warmly defending Odd-fellowship and Freemasonry as good institutions.]

The lodge, what has it done for you!
'Tis true it robbed a prison cell;
At all men's peril you are free,
And as you prize your liberty
To its behest you will be true.

You rove at large, a monster dread,
More terrible than beast of prey.
You look contempt on human law;
Your combinations who shall awe,
Or visit justice on your head?

O how you love the signs and grips,
That saved you from the law's dread power!
A criminal of darkest dye,
Our hoodwinked courts have passed you by,
The skull of wine has pressed your lips.

And your companions, one and all,
Are pledged, nay, sworn, that right or wrong,
With horrid oaths as bandits swear,
With mock solemnities and prayer,
They'll rally at your every call.

Had it not been for that dread oath
Pledging impunity to crime,
Perhaps you ne'er had gone astray
But ever kept the narrow way,
Shunning the wrong you once did loathe.

There is a court where bandit power
Shall not avail to shelter crime;
False priests and perjured judges then,
Shall not avail for bloody men,
But justice strike in that dread hour.

O patriots, freemen, brethren dear,
Arise and break the bandits' chains!
To you aloud for help we cry;
Shall wrong prevail and justice die?
Or will you for her cause appear?

A writer says: John Quincy Adams was undoubtedly the most cultured President who ever wore the dignity. Beyond this he had the warmest heart and the deepest sympathies to those who knew him outside of his official position, but a cynical air and expression to those with whom political or official courtesy had brought him into momentary contact. It is related of him that when a candidate for the Presidency he was persuaded, much against his will, to visit the country cattle show. Among the plain and hearty farmers who crowded around him was one impulsive old farmer, who, shaking him by the hand, exclaimed: "Mr. Adams, I'm very glad to see you. My wife when she was a gal used to live in your father's family. You were then a little boy, and she has often combed your head." "Well," said Mr. Adams, "I suppose she combs yours now." This extinguished the old fellow, and undoubtedly lost Mr. Adams at least one vote.

The worst enemies to the cause of religion are often those who simply try to take away the enthusiasm of Christians. Open opposition will inspirit rather than weaken a church, and it may grow all the abler because it has had its conflicts. Crossing Jordans, besieging Jerichos and fighting among the mountains will beget strength and heroism. When the spirit, the nerve of the Christian is gone, he is no longer an efficient helper in the good work.—*United Presbyterian.*

EDITORIAL CORRESPONDENCE.

LISBON, Kendall Co., Ill., Nov. 1, 1875.

DEAR CYNOSURE:—I yesterday preached here to the Congregational and Methodist churches, and have conditionally promised to return and explain to this people the nature of the Masonic lodge in their midst.

Good old Father McEwen some twenty years ago carried a testimony against the lodge which still stands on the records of the Congregational church and has kept Freemasons out of it. And could they have had a denominational paper, which would not suppress information on the subject of secret societies, and pastors who could and would explain to them the relation of the secret orders to Christ and Christianity, the church might have been a strong "body of Christ" to-day. There are in this church instances of cool self-denial and devotion to principle, such as I have scarcely, if ever, read of or seen. As the members of the church were depleted by migration, the survivors have raised their subscriptions to sustain their pastor until men of small or ordinary means in an agricultural district have paid and still pay annually as much as the average net income of Illinois farm yields! And, with a religious paper which withholds all intelligence and discussion of the secret orders and pastors who shrink from taking a stand in advance of *The Advance* and their denominational leaders, these noble men and women have for the most part kept their souls and those of their children free from the vile contaminations of the lodge.

But with the secret and ill-suppressed hatred of the lodge, their dear and venerable old church is trembling, like many other, on the very brink of dissolution. Let none of these good and holy men change their methods. Let them discard ignorance and indifference and set themselves to saving their young men from being sworn and swindled into the lodge, and the men and means now silently absorbed by the lodge will be turned by the grace of God into the church, and save it from extinction. But if the salt of the church shall continue to "lose its savor," there is positively no hope for the church. Churches which will stand by and see their citizens deceived and robbed of their money by the sale to them of secrets which have been revealed a thousand times; and bound by the loathsome folds of the Masonic anaconda, must not be surprised if the silent testimony on their church-book only makes them hated by the lodge and forsaken by the people.

Thanks be to God there is a better day coming for the churches and it is near.

J. B.

War and the Bible.

BY JAMES BARNETT.

In the columns of the *Christian Cynosure* of Sept. 30, is an article with the above heading, commencing thus: "War transgresses almost every precept of Holy Scripture and all the commandments."

My opinion is, that this is likely to mislead. The Scriptures give instruction as follows, "With good advice make war." Proverbs xx. 18; and, "For by wise counsel thou shalt make thy war." Prov. xx. 6; and also in Num. xxxi. 6, 7, "And Moses sent them to the war, a thousand of every tribe, them and Phinehas, the son of Eleazer the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males." In the first chapter of Numbers we read, "And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies." Then in Deut. xx. 5–7, we have those mentioned who (of those numbered) may be excused from serving in the war. The tenth verse requires to be made to the city a proposal of peace. The 12th verse reads thus, "And if it will make no peace with thee, but wilt make war against thee, then thou shalt beseige it." In the book of Joshua, chapter eighth, first and second verses we read, "And the Lord said unto Joshua, fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai. And thou shalt do to Ai and her king as thou didst unto Jericho and her king."

The above quotations are sufficient to prove that God requires men to engage in war at times. But in this age of the world, while all nations of the earth are deceived by the "mother of harlots" and her daughters, it is otherwise. We have a prophesy in Rev. xvii. 16; "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." We think this not yet accomplished; but

may soon be. The 17th verse mentions what has taken place and is the case at present: "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." And so we have in the present generation the violation of all God's ten commandments. Therefore we should have no connection or membership with any people who compel their members to violate God's law. If this nation requires its members to go into its armies where they are required to do what is contrary to God's law, then we should take the position of an alien to this nation and maintain an allegiance to the Lord Jesus Christ; for it is inconsistant to profess to be a friend to Christ and at the same time to practice rebellion by trampling on his commands. This nation does not require anyone, personally, to blaspheme the name of God. But in many instances, nations are requiring the violation of God's law. This nation required the delivering up of the fugitive slave to the hands of the tyrant. And President Lincoln, in his inaugural address, professed a willingness to attend to the execution of that law; and the military force was under his command to be used for that purpose whenever needed in violation of the law of God, as written in Deut. xxiii. 15.

The founders of the United States Government, in seeking to exclude the corrupt union of church and state, have gone into infidelity in not receiving God in union with the State or national concerns; and for more than eighty years the doctrine has been to constantly inculcated that religion has nothing to do with political affairs, that this opinion has become so widely prevalent among the people, that even ministers of religion influenced by the popular opinion maintain this doctrine.

The Scriptures teach that, a nation, as a moral person, having a distinct personality of its own, has in this respect obligations of its own. It is not enough that the obligations of religion are acknowledged by the individuals composing a nation in their individual capacity in their private life. The state as a state, the nation as a nation, having its origin in divine institutions, and therefore the creature of God, existing for moral ends, having moral necessities of its own, ought, as a nation, to have a religious character and life of its own. It is under obligation to know and acknowledge, to obey and serve God and his Christ as the "Governor among the nations, who is higher than the kings of the earth." Ps. xxxix. 27.

By what criterion shall we judge of this nation's reverence of God, acknowledgement of his dominion, regard for his authority, and obedience to his laws? Shall it be the constitution it has established? What fairer criterion than this? It is its organic law, binding its members together in one body and making it a nation. It is carefully considered and deliberately established; it is the most formal and authorative expression of the mind and heart and will of the nation. No recognition of God or his law is there. No name of God in the oath of office. But there is in the Constitution an express prohibition of any religious test, even a belief in the existence of God, as a qualification to any office or public trust under the United States. The Constitution prohibits Congress from making any law respecting an establishment of the Christian religion; but does not prohibit the *profession* of it, by the nation in the Constitution.

The openly wicked are allowed by the Constitution to bear rule; but the law of God requires that magistrates be men who fear God and hate covetousness. That they rule according to God's word. Moses was a man of that character; he said, as we have it in Deut. iv. 5–8: "Behold I have taught statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say surely this great nation is a wise and understanding people. What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day." King David, who is called "the man of God," 2 Chr. viii. 14, was called to subdue numerous enemies, but we have no account of his losing a battle.

Let Christians unite under the banner of the Lord of Hosts and not under the banner of his enemies, if they desire his blessings.

True Source of Prosperity.

When the church of the United Brethren in Christ adhered most closely and firmly to its great distinctive principles of reform, as from 1840 to 1850 or from 1850 to 1860, its ratio of increase was greater than it has been at any subsequent period. And this is true though two of the great evils which it opposed—slavery and secretism—were, during the latter period, in the very hight of their popularity, and were putting forth their most specious pleas and most beguiling forms. Why should this be so?

1. Earnest convictions and devotion to principle always give power. We instance Luther, Wesley, Knox, Otterbein, and their colaborers in support of this proposition; and we might further illustrate by the examples of Galileo, Fulton, Morse, Columbus, and Wilberforce. Earnest convictions even give power to errorists: as in the case of Loyola, Peter the Hermit, the Mohammedan Caled, and Miller the Advencist. How much more, then, do these give influence and power to truth.

2. Devotion to principle, accompanied with earnest conviction, commands respect and admiration even from enemies, and greatly increases influence over them.

3. This love of truth and loyalty to principle is acceptable to God, and his blessing is upon it to give success. God regards even those who honestly and reverently entertain mistaken views with more complacency than he does a slack conscience and lukewarmness concerning clear and important truths. So it is not strange that God should help and bless those who zealously and unitedly war with spiritual weapons for truth and righteous principles. It must be remembered that zeal and firm adherence to principle are not optionary with the children of God, but solemnly obligatory on them. It is better to be right than to be wealthy or popular. "Why do the heathen rage and the people imagine a vain thing?" "If God be for us, who can be against us?"

Telescope.

The Bible in the Schools.

The Farwell Hall Committee to the Chicago School Board.

The undersigned have been appointed a Committee by a public meeting, held at Farwell Hall, on the 10th of October, to present to your Honorable body their protest against your late action in repealing the rule which has been in force in the common schools in Chicago from their earliest organization, requiring the reading of a portion of the Bible each day at the opening of the schools.

We are the more encouraged to hope for the reconsideration of your action for the reason that it was taken, as we are advised, without any petition therefor, and without any discussion of its propriety. The rule was established and has been maintained as the recognition of the basis of American civilization. The Pilgrim Fathers, who first enunciated and embodied in their form of government the vital principles of free government, the right of the governed to choose the governor, which underlies and animates our free institutions, and which has raised us as a nation to our present position of prosperity and power, established and cultivated a civilization founded upon the great moral precepts taught in the Bible.

That such a form of government as ours can only be maintained by a people enlightened by education guided and controlled by the highest principles of morality, was the conviction of those great and good men by whose devotion and wisdom our institutions were founded, admits of no denial. So deeply were they impressed with this sentiment that Virginia, in ceding her jurisdiction over the Northwest Territory to Congress, declared, as one of the articles of compact, forever to remain unalterable, unless by common consent, in Art. 3 of the ordinance of 1787, that "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." They regarded mere intellectual culture, unless controlled by moral principle, as liable to become a curse instead of a blessing. Hence, while requiring the encouragement of schools, they declared morality to be essential to good government, and impliedly required it to be taught in the schools; and inasmuch as the Christian religion was the only recognized religion in the country, and which they also declared to be essential to good government, it was the morality taught in the Christian Bible which they had in view, and the teaching of which they made a condition of ceding jurisdiction over the State and the whole Northwest.

The civilization of the country is not that of Confucius, the Veds, or pagan Rome, nor is it the civilization of the philosophy of Greece, or of modern times. It is a Christian civilization,—a civilization founded on the moral principles of the Bible. All we are, and all we boast of as a people, we owe to the moral teaching of the Bible which embodies the only system of ethics calculated to elevate and purify a people. Those nations which have most faithfully practiced its precepts have become the purest, most prosperous, and happy of any other. Whatever of civilization and culture the enemies of the Bible possess, they owe to and have aqcuired from its teachings and influence. Our common schools and higher institutions of learning were established and nurtured by men who drew their inspiration from the Bible. If, then, our institutions and civilization, of which we so much boast, are the offspring of the teachings of the Bible, shall we forbid its reading in our public schools? Shall we lay a ban upon it by excluding it from our public schools, as a book unfit to be read in the presence of our children? Is it not an insult to our fathers, a violation of our compact with Virginia, an act giving countenance to the impression that morality is no longer worthy to be revered or practiced by our children?

The power to train the people in the use of arms, as a means of national defense, is undoubted. The confinement of criminals in reformatory institutions is conceded by all. The power and duty of a nation to train its subjects in the principles and practice of moral virtue, so far as is requisite to make good citizens, is as clear and imperatively demanded. Without the exercise of this duty no government founded upon universal suffrage can long survive. The results of the assaults upon our system of morals and civilization which its opponents have waged for some years past are seen in a weakening of the public conscience, the prevalence of crime, the defiant scouting of those social and moral laws on which society and government rests. They furnish no encouragement to you to give them countenance, by excluding the teaching to our children of those principles and commands which condemn such doctrines and practices. Who has made this demand upon you? What code of morals is proposed as a substitute? Disguise it as we may, the painful truth is manifest that the fiercest cry for some act of condemnation and contempt of the Bible and its moral teachings, comes from those who deny its authority and reject its morals.

To yield to such a demand from such sources is to give to the advocates of such license official and moral support. It is possible that this can be justified on the plea that it is demanded by public sentiment. If so, the bitter end

is near. It is said that many who contribute to the support support of the public schools object to the reading of the Bible in the schools because they distrust some or all of its historical facts: and others because it is not accompanied by interpretations to suit their particular faith. One answer is sufficient for all these objectors. This is a Christian country. Ours is a Christian civilization. Our institutions and system of morals are based upon the Bible and its teachings. Our democracy is founded on the teachings of Christ. Neither those who have chosen to flee from the oppressions of the land of their birth to partake of the blessings of our Christian civilization, nor those who have sought our country to share with us the patrimony of our fathers, have any right to demand that we shall change or modify our institutions, our moral or social principles, laws or habits, and conform them to those born and cultivated under a different form of government, and substitute for them another system of civilization.

The laws, civil and moral, to which we yield obedience, they are bound to respect and obey so long as sustained by a majority of the population. None of these last objectors dare yet to question the system of morals taught in the Scriptures. All civilized peoples recognize that system as the purest and highest, and the Bible as its authorative text-book. Why, then, can they with any show of reason demand that their and our children should not be taught in its moral precepts?

In discharging the duties intrusted to us we have endeavored to convey to you the expression of the wishes of a large number the of citizens of Chicago, and to present to your consideration some arguments which seem to us conclusive against your late action. It is not necessary for us to enlarge on the question of public sentiment. Enough has been done during the past few weeks to assure you that the people of Chicago love the Bible, and that they would regard its banishment from the schools as a public calamity.

In framing an argument for your consideration we have not unnaturally been led to raise the inquiry, why it was that you took the action referred to. It is possible that the members of your Board who voted with the majority were unfavorably disposed toward the Bible, and were anxious to have it cease to be a text-book. This we say is possible, though we prefer to take another view of the case, and this has, in a measure, shaped what we have had to say.

We are aware that there are men in this and other committees who, though personally desirous of retaining the Bible in the schools, nevertheless feel that they should make this concession to those who raise objections against its occupying this position. And we apprehend that this question now before our country is not whether the American people desire to retain the Bible in the schools, but whethor the majority of the American people should yield to the wishes of the minority, and exclude the Bible because some, either on the grounds of prejudice or conscientious convictions, are opposed to it.

In answer to this question we have taken the ground that this is a Christian nation, and that since the Bible is a recognized authority among Christians the world over, its use in the public schools is justified, and that no fair demand for its surrender can be made. Without abating aught of what we have said on this subject, we would at the same time remind your honorable body that this question may be discussed on a purely secular plan. The State having a right to provide education for the purpose of training good citizens, it has, therefore a right to train them in good morals, and if, in the judgment of the State, the Bible is deemed to be the most suitable book for such purposes, it is difficult for us to see why its use should be vetoed because some of the community are opposed to it. It must appear, we think, to your honorable body that the adoption of a principle which would exclude the Bible would likewise justify objections to any text-book in use. Indeed, it would make legislation impossible so far as education is concerned, for it would require a unanimous popular vote to give it the force of law.

It is not difficult to answer the objections against the use of the Bible in the schools made by those who say that the State has no right to teach religion; and it is just as easy on the other hand to defend the Bible from the charge made by those who say that it is a sectarian book.

If, however, for the purpose of the discussion, the Bible is treated simply as a text-book in morals, the two objections just referred to are irrelevant, and can be made with no more justice against the Bible than a work on geography or history.

We have but glanced at some of the reasons opposed to banishing the Bible from the public schools. We most respectfully but earnestly ask you to reconsider your action. And if you feel constrained to rescind a practice coeval with our national existance and its civilization by the exclusion from the public schools of the best book of private and public morals, we claim that those who revere the Bible and its code of moral truth have a right to ask of you what recent and imperative public exigency has compelled you to fix upon it your official seal of condemnation.

JOHN FORSYTHE, GRANT GOODRICH,
JOHN V. FARWELL, D. W. IRWIN,
H. Z. CULVER, P. L. UNDERWOOD,
A. C. CALKINS, JAMES OTIS.

Doomed.

THE "SACRED ORDER OF UNITED IRISHMEN REDIVIVI."

[New York Herald, Oct. 27.]

About one year ago an organization was formed in this city, of a Communistic nature, by a man named Father McNamara, who had at one time been a Lazarist priest, and who had also officiated as a clergyman of his own persuasion in Raleigh, N. C. It is said that, owing to some irregularities, the Bishop of the Diocese in which Father McNamara preached, silenced him, depriving the clergyman of his functions. Since then Father McNamara has devoted his attention chiefly to organizing revolutions in the cause of the Fatherhood of Nations and the Brotherhood of Man. The ex-reverend gentleman wears a long sack overcoat with a velvet collar; his yellow hair hangs down on his shoulders, his face is always clean shaven, and his presence is a marked one whenever he appears in any of the streets of the city.

The organization formed by Father McNamara was called the Sacred Order of United Irishmen Redivivi, and had a number of lodges scattered throughout New York City with fearfully mystic titles. It was the design of Father McNamara to revive the organization at one time known as the Order of United Irishmen, and which had correspondence with the French Revolutionists of 1793. A number of earnest, fervent and enthusiastic young Irishmen, not at all deterred by the prospectus of the Association, which declared that Ireland could only be freed by a weekly subscription of twenty-five cents per man, joined the "Sacred Redivivi," and paid in their dues as became them. Each candidate was sworn secretly, his hands crossed over a basin of blood, and with a large sharp-bladed ax depending from the ceiling directly over his head. It was a fearful scene that some of the candidates witnessed, and three or four became light-headed immediately after the terrible and ghostly inaugural ceremonies. Ex-Father McNamara declared that, even if the Pope and Kaiser Wilhelm opposed the movement, he alone would free Ireland. The organization increased rapidly, until at one time the Redivivi numbered about 180 members in this city, all of whom were paying subscribers. One of the chief and most deadly conspirators was a vender of human hair, who is proprietor of a store on Canal street. This man possesses some money, and it is said that he had negotiated for a harbor steam-tug to proceed to Ireland with twenty Minie muskets, calibre 1857, when Father McNamara stopped his proceedings. There was also a poet named Callinnan in the organization, who had for a non de plume "Red Rain."

Among the recruits obtained by ex-Father McNamara there was a young man named Thomas J. McGeoghegan, a well-educated and good-looking young gentleman of 25 years of age, who is now teaching school in the Academy of the Christian Brothers, in Brooklyn. The pseudo-Father McNamara, who closely resembles a noted preacher in Brooklyn, having considerable conversational powers, did in some manner fascinate young McGeoghegan and finally induced him to join the Redivivi. The young man had written for the press, and, being largely gifted with imagination, he became one of the most earnest and zealous propagators of the revolutionary doctrines which the ex-priest had given his years to inculcate. The Redivivi generally met in Chatham street, over a weekly newspaper office, and sometimes a milkcan full of blood would be conveyed from the Thirty-fourth street slaughter-house, of which the Redivivi would partake freely, and thus seal their vows of loyalty and heroism. But young McGeoghegan began to have doubts of the honesty as well as the practicability of the organization of the Redivivi to secure the liberty of Ireland through the instrumentality of ex-Father McNamara, Being of quick intelligence, to use a politician's phrase, he "kicked," yet he did not fail to subscribe his weekly 25 cents. It seems, however, that Mr. McGeoghegan is a very strict Roman Catholic, and, after some months' connection with the Redivivi, he began to have conscientious doubts as to whether he should continue to be a member or not. Having, as a Catholic, to do what is known as the "Jubilee," he was informed by the clergyman under whose ministrations he sat that he could not receive absolution, unless he immediately left the Redivivi. Mr. McGeoghegan, feeling that he ought to be certain of the matter, and knowing that he would be sentenced to death if he were to become a traitor to the Redivivi, consulted two other clergymen, and they informed him of the spiritual penalties to be enforced should he continue as a Redivivist.

Now came the agony, and Mr. McGeoghegan found himself between two fires. He felt that he would have to endure the pains of hell fire if he were to remain in the Redivivi; but, should he dare to leave it, he knew that the organization would have him shot as a traitor to the cause of Ireland. The young patriot decided immediately, and chose everlasting bliss in the future to a paltry and indefinite existence as a school-teacher. Accordingly he dared his fate, and wrote a letter to the "National Chief" of the Redivivi, as ex-Father McNamara calls himself, resigning his position as a member of the Sacred Order. The letter was written at the peril of Mr. McGeoghegan's life, and is as follows:

In vindication of my character and honor, both as an Irishman and a Christian, I am compelled to give publicity to the annexed letter from Father McNamara, in reply to one of mine, resigning my position as a member of the Redivivi.

As Father McNamara and his adherents have both publicly and privately slandered me, and attributed base and unworthy motives to me on account of my resignation, I feel it due to myself and to my countrymen to make a public statement of the facts and to expose an organization that is an imposition, as can easily be recognized from the substance of his letter:

At the solicitation of Father McNamara, I joined the Redivivi, believing it to be an organization solely got up for the purpose of liberating Ireland. I soon found out my mistake, for, instead of being a truly national organization, it proved to be a despotic combination under the guidance of Father McNamara, having solely in view the pecuniary object of fleecing my confiding countrymen for the maintainance of a few unprincipled men. As an Irishman, a Christian, and a Catholic, I found I could not conscientiously continue a member of it. In performing my Jubilee duties I consulted my confessor, and he peremptorily ordered me to withdraw from "such a dangerous and villainous organization." Acting on this advice, I sent in my resignation, and in reply received the an-

nexed letter from the Rev. Father McNamara.

I did not intend to give it publicity had he not personally assailed me on the Hamilton ferry-boat and abused me in the most insulting manner, and had not he and his adherents spread reports derogatory to my character as a Christian, a patriot, and a man.

I appeal to an impartial public as to whether I am justified in my actions or not, and publish his letter, so that they may judge of the blasphemous nature of the Redivivi and its founders.

Well, I must conclude by saying that the only tribute I intend to pay in future to such a person is the tribute of my silence.—I had almost said silent contempt; but I shall never hold the "cloth" in contempt, even though the wearer be debarred from the sanctuary.

Yours respectfully,

THOMAS J. MCGEOGHEGAN.

However incredible it may seem to the citizens of New York who live in a civilized and Christian community, and are supposed to obey the laws under which they exist, the "National Chief" of the Redivivi, on receipt of the letter, called a council of the mysterious organization, which met, as it was alleged, by summons of a dagger and cord delivered to each of the members of the "Supreme and Extraordinary Council," for so they are called. The number "seven" has always had mystic powers, and the "Council of Seven" met on the 7th of October at the hotel kept by O'Donovan-Rossa, in Chatham Square. The proprietor of the hotel knew nothing of the purpose of the seven men who called on him, headed by McNamara, and he readily allowed them to engage a room. Six of the men were partially disguised and were not known. They met in a room up-stairs, after ordering some ginger-beer, and locked the door so that no one should enter. No one except those present can tell what happened in the room; yet, incredible as it may seem, one of the seven, under the solemn obligations of secret oaths, was deputed to kill Thomas J. McGeoghegan, wherever found, no matter if it were in a church, as a traitor to Ireland and of the sacred order of the Redivivi. Our reporter discovered last evening that the name of the man who is to execute the sentence of death on the unfortunate McGeoghegan, is James Walsh, who was a bottler of champagne, and belonged formerly to the firm of Walsh & Peel, but, when not otherwise engaged, is a peddler of maps. Mr. McGeoghegan called last evening at the *Herald* office and declared that he was not a traitor to Ireland, but that, owing to his honest religious belief, he had to resign his membership in the Redivivi. He seemed a little frightened and declared that he did not know what the members of the Redivivi might do if they were excited. McNamara addressed the following letter to Mr. McGeoghegan in reply to his letter of resignation, and from its tone of concentrated fury some idea may be got of what will occur when the deputed Walsh meets McGeoghegan:

THOS. MCGEOGHEGAN, Esq.—SIR: Through some mistake, yours of the 16th inst. reached me only this morning. I have carefully noted the matter, and concluded to send you my reply. You are, of course, free to withdraw yourself from attendance at the meetings of the order, as you would be at liberty to absent yourself from any other honorable body that had no power to physically coerce you; but you have no power to withdraw from the Redivivi the allegiance you have sworn to that body for patriotic purposes. And no priest on earth has any power to exenorate you from the obligations you have there entered into, and the reason is because the Redivivi Association is simply a patriotic body; our obligations are simply those of Irish patriotism, and from these no priest, or bishop, or pope has any power to exhonorate you. Nay, God himself could not absolve you, because God could not make a traitor. Either you are a patriot or you are a traitor. There is no middle ground. A priest can give you no warrant to swerve from patriotism and become a traitor. Without saying more on this point, I will merely say I am astonished at the suddenness of your conversion. Your extreme piety is of very recent birth. I remember several expressions of yours wherein you conveyed the idea that such dictation as you allude to could have no force against your conviction of a man's right. But there's no accounting for men's convictions, except—well, let it remain unsaid. I am exceedingly sorry to peruse such a letter as this from you. I had given you credit for something better. I was even laying out for you some patriotic work that would suit your talents. Yet alas, poor Ireland! But be assured I do not wish to grieve you. I must honestly tell you, however, that you have no power to withdraw the allegiance you owe to the Redivivi. Be ready to appear before that body as soon as called, or they will proceed against you as a traitor. They will court-martial you, and, if necessary, expel you dishonorably and send your name and all about you to all parts. This is the way you will be dealt with. I take more trouble about you than I would for another. I had placed some confidence in you, and I do not wish to see you stamped as a slave, coward or traitor. Choose your course and take the consequence. Yours, etc., FATHER MCNAMARA.

National President O. U. I. R., Post-office Box 3,607.

A *Herald* reporter called at the District Attorney's office yesterday to know what steps would be taken by that official in case that McNamara should attempt to carry out his insane threat of executing the unfortunate McGeoghegan. Mr. Phelps was at the time busily engaged in trying Dolan for the murder of Mr. Noe, and could not be seen, but the officials in the District Attorney's office informed the reporter that the laws would protect Mr. McGeoghegan from the murderous attempts of the man McNamara, if he would apply in time for such protection. The "National Chief" McNamara met Mr. McGeoghegan in a Hamilton ferry-boat a few nights since, and, after abusing him in a savage way, solemnly sentenced him to be shot to death by James Walsh. The latter individual bought a Smith & Wesson seven-shooter last evening, it is supposed to wreak vengeance on the fated McGeoghegan, and it is quite possible that inside forty-eight hours our citizens may be startled by the news of a dreadful murder. The "chief," McNamara, was yesterday seen on Tryon row and other public places armed with a bludgeon, and on being appealed to for mercy stated very resolutely that he saw no reason to reverse the sentence pronounced, and that Mr. McGeoghegan must die at

Sudden Death—Rev. D. R. Barker.

Rev. D. R. Barker, pastor of the Congregational church in College Springs, Page Co., Iowa, died very suddenly on the evening of the 22d of Oct., 1875. It was supposed that his death was produced by disease of the heart. He had eaten his supper in his usual health, and went in his usual good spirits to the post-office for his news. While standing on the side-walk talking with a friend, he suddenly fell dead, without either speaking or breathing. His funeral was held at his church on the following Sabbath at the usual hour of their services, 10 A. M. Rev. Marion Morrison, pastor of the U. P. church, at the request of the friends, conducted the funeral services. The following brief statement of his life and labors was read as introductory to the services. By request it is furnished for publication in the *Christian Cynosure.*

"Rev. D. R. Barker was born in the town of Hope, State of Maine, July 16th, 1813. He was consequently a little over 62 years old. He was born again in the 25th year of his age. He received his theological training at Oberlin, Ohio. He was ordained to preach the everlasting Gospel by the Oberlin Council in 1843. He had preached that Gospel for over 32 years. He commenced his public ministry in Johnston, Ohio. Preached for a time in Canfield, Ohio. He was elected as Financial Agent of the Oberlin Institute, and labored for a short time in that work. But feeling that it interfered with his cherished work of preaching Christ, he resigned. He organized a church in Mercer, Penn., on purely anti-slavery principles, and labored as pastor of that church for 17 years. He then was settled in Randolph, Crawford Co., Penn., for 5 years. He came to College Springs, Page Co., Iowa, in July, 1869, and has been pastor of the Congregational church of this place since that time. This pastoral relation was dissolved on last Friday evening by his dropping down dead on the street, without a moment's warning. His last sermon was preached on last Wednesday (Oct. 20th) on the occasion of the death of the child of Mr. Mead Johnson. His text was, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Those there present will remember his peculiar earnestness on that occasion. Near his last words in that sermon were, "Who will be the next victim of death in our midst? It may be some of you, or it may be I." His last earthly conversation was with Father Jaquis; and almost ere these words ceased to be uttered, he entered upon his converse in heaven. He was eminently a good man, full of faith and the Holy Ghost."

An immense crowd of people were present on the occasion of his funeral. Not one-half of them could get into the house. After the sermon remarks were made by other ministerial brethren. The regular services were suspended in all the other churches in the place.

Rev. Barker was eminently a conscientious man. Whatever he thought to be sin he fought with all his might. He was a decided anti-slavery man when it cost much to be one. He was very strongly opposed to secret societies in all their forms. He did much to circulate anti-secret society literature in this community. He has gone to his reward. M. M.

College Springs, Ia. Nov. 1st, 1875.

Thanksgiving.—Proclamation of the President.

In accordance with a practice at once wise and beautiful, we have been accustomed, as the year is drawing to a close, to devote an occasion to an humble expression of thanks to Almighty God for ceaseless and distinguished benefits bestowed upon us as a nation, and for his mercies and protection during the closing year. Amid the rich and free enjoyment of all our advantages, we should not forget the source from whence they are derived, and extend our obligations to the Father of all mercies. We have full reason to renew our thanks to Almighty God for favors bestowed upon us during the past year. By his continuing mercy, civil and religious liberty have been maintained; peace has reigned within our borders; labor and enterprise have produced their merited rewards, and to His watchful providence we are indebted for security from pestilence and other national calamities. Apart from the other national blessings, each individual among us has occasion to thoughtfully recall and devoutly recognize the favors and protection which he has enjoyed.

Now therefore, I, Ulysses S. Grant, President of the United States, do recommend that on Thursday, the 25th day of November, the people of the United States, abstaining from their accustomed vocations, do assemble in their respective places of worship, and in such form as may seem most appropriate in their own hearts, offer to Almighty God their acknowledgments and thanks for all his mercies, and their humble prayers for the continuance of his Divine favor.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed. Done at the City of Washington this 27th day of October, in the year of our Lord, 1875, and of the Independence of the United States the one hundredth. (Signed) U. S. GRANT, President.

HAMILTON FISH, Secretary of State.

Notices.

New York State Convention in Rochester.

Rochester is wide awake. Corinthian Hall, the best in the city, will be open for the convention December 7th and 8th, Tuesday and Wednesday afternoon and evening, at 3 and 7 o'clock. Prayer-meeting from 2 to 3 P. M. each afternoon, after which comes the business of the convention. The two evenings will be occupied by Past Master Edmond Ronayne, of Key-stone Lodge No. 639, Chicago, who will show how a man is made a Mason. Delegates will please come as early as possible. Address Bro. Woodruff Post and Rev. Mr. Sankey, and Rev. Mr. Sellew of Rochester of the intention to be present. Rev. L. N. Stratton of Syracuse, Rev. E. W. Wheeler of N. N. Y. M. E. Conf., and Superintendent Roberts of F. M. Ch., expect to be present as lecturers on the occasion.

By order of the President, D. KIRKPATRICK, Esq., and State Agent, Elder J. L. Barlow.

Indiana.

The State Agent announces that he will fill appointments at the following points in November. Let rousing audiences greet him every where.

Xenia, Miami Co., Nov. 4th.

LaFayette, Tippecanoe Co., 6th and 7th.

Morenci, Tippecanoe Co., 8th and 9th.

Colburn, Tippecanoe Co., 11th.

Pittsburgh, Carroll Co., 12th, 13th, and 14th.

Crawfordsville, Montgomery Co., 16th.

Hillsboro, Fountain Co., 17th.

Veedersburg, Fountain Co., 18th, 19th, 20th and 21st.

Bloomingdale, Park Co., 22nd and 23d.

Terre Haute, Vigo Co., 24th.

Sanford, Vigo Co., 25th.

Leesville, Lawrence Co., 27th, 28th, and 29th.

Martinsburgh, Washington Co., Nov. 30th to Dec. 7th.

Friends living in any of the counties south or south-west of Indianapolis, may secure my services while in that region at much less expense than at any other time. Address me up to Nov. 20th at Terre Haute, Ind.; from the 20th to Nov. the 30th at Pekin, Washington Co., Ind. Let us have a lively Winter campaign.

JOHN T. KIGGINS.

Reform News.

Directors' Meeting, N. C. A.

CHICAGO, Nov. 5th, 1875.

The board of Directors of the National Christian Association met at the call of the chairman in the *Cynosure* office.

Rev. A. D. Freeman of Downers Grove, Ill., led in prayer.

The minutes of the previous meeting were approved.

The action of Treasurer, with advice of members of the Board, in loaning $500 of the Publishing House fund was ratified.

The following resolution was also passed:

Whereas, the question has been raised as to the disposition of funds contributed for the Nat'l Publishing House provided that object is not secured, the Board of Directors decide that such funds shall revert to the donors, unless by their consent appropriated for the General fund of the N. C. A.

The Treasurer was requested to publish the state of the Publishing House fund in connection with the above.

Bill for tracts and envelopes furnished by E. A. Cook & Co., for distribution at the meeting of the American Board was ordered to be paid.

A paper on the organization of the National Christian Association was adopted and ordered to be published. [See eighth page.]

Adjourned.

H. L. KELLOGG, *Sec'y pro tem.*

Third Annual Meeting of the Indiana Christian Anti-secrecy Association.

Pursuant to a call of the Ex. committee, the Association met in annual Convention in White's Hall, at Marion, Grant Co., Ind., on the 13th of Oct., 1875, at 9½ o'clock A. M., Vice-president S. L. Cook of Noble Co. presiding. The meeting was opened with reading the 54th Psalm, and prayer. Addresses of welcome to delegates was delivered by Rev. D. O'Ferrell of Marion, responded to by the chairman.

The following committees were appointed:

Geo. W. Champ, to invite the editors of newspapers published at Marion, to attend the meetings of the Convention and report the proceedings through their papers.

On enrollment: Isaac Elliott, and C. F. A. Gantzckow.

On nominations: J. T. Kiggins, H. Floyd, H. C. Miller, Wilson Milligan, and Jos. M. Darby.

H. Floyd, J. T. Kiggins, and C. H. Byrd, to draft resolutions and prepare an obituary address relative to Rev. A. Butler, Pres. of the Association from its organization until his death, for publication in the *Christian Cynosure*.

Several delegates gave short experience of work in the cause, while the enrollment was being completed.

Afternoon session met at 2 o'clock. The meeting was opened with singing and prayer.

The committee on nominations reported the following, who were elected as reported:

President, Rev. Halleck Floyd of Dublin, Wayne Co.

Recording Secretary, Wm. Small, Xenia, Miami Co.

Corresponding Secretary, J. T. Kiggins, Portland, Jay Co.

Treasurer, Peter Rich, Westfield, Hamilton Co.

Executive Committee, Peter Rich, chairman, Asher Kellum, J. F. Phillips, B. F. Witt, and Eber Teter.

Vice-presidents; for Adams Co. W. S. Fields; Bartholomew Co., D. Shuck; Blackford Co., Wm. Whitsill; Clay Co. W. M. Givens; Carroll Co., Samuel B. Housten; Cass Co., Adam Surface; DeKalb Co., John Hogue; Delaware Co. Arthur Rector; Franklin Co., P. T. Jones; Grant Co., Isaac Elliott; Hamilton Co., H. C. West; Huntington Co., W. C. Ketner; Jay Co., Wilson Milligan; Kosciusko Co., Benj. Uish; Lagrange Co., Richard Creen; Hendricks Co., J. F. Phillips; Marion Co., Amos Whitson; Montgomery Co., G. W. Surface; Miami Co., Jas. B. Mills; Noble Co., George Harvey; Steuben Co., C. F. Wiggins; Tippecanoe Co., Samuel Surface; Fayette Co., Albert Honeywell; Wayne Co., A. E. Evans; Wabash Co., Samuel Cuffle; Wells Co., Darson Mason; Union Co., S. Miller; Randolph Co., C. H. Byrd; Whitley Co., John Eastman; Rush Co., D. Holt.

The Ex-Committee was authorized to fill vacancies for Vice-Presidents in other counties. J. T. Kiggins, H. Floyd and W. S. Fields were appointed a committee on programme.

Evening session commenced at 7 o'clock, opened with devotional exercises. Daniel Hill, Editor *Christian Worker*, spoke on the obligations and principles of secret societies. J. P. Stoddard followed with a few remarks, principally on the grange movement. The audience was of good size and good order prevailed throughout.

Oct. 14th, morning session met at 9 o'clock, devotional exercises conducted by Rev. S. Miller.

The minutes of the preceding day were read and approved.

The Committee appointed at the last annual meeting, to revise the constitution, presented a report, which after some discussion was re-committed to the Committee, with H. Floyd, and C. F. A. Gantzckow added to the committee, with a direction to report at the afternoon session.

The Treasurer reported as follows, which was adopted:

Amount taken in pledges, including pledges taken after the annual meeting at Dublin.	$460.00.
Amount paid on pledges,	$184.00.
Received outside of pledges,	$ 50.00.
Due the Association in pledges,	$276.00.

The Treasurer was authorized to correspond with those that have pledges unpaid, and request them to forward money to him soon. The remainder of the morning session was occupied by J. P. Stoddard; he spoke relative to the new Publishing House, at Chicago.

Afternoon session opened with devotional exercises. J. P. Stoddard was instructed to telegraph Past Master Ronayne, of Chicago, to be present and address the people of Marion, on to-morrow evening, (the 15th.) The Committee on revision of constitution again presented their report, which, after some discussion, was adopted as presented.

The Committee on publishing interests made report which was adopted as follows:

1st. That we regard the *Christian Cynosure* as our organ, and one of the most efficient means that could be employed for the permanent advancement of our reform, and urge the friends of our cause to circulate it, and the publications of the National Christian Association, to the extent of their ability:

2d. That we recommend the editors of the *Cynosure* to give more extended market reports.

Daniel Hill spoke about thirty minutes, in which he endorsed the action of the Association in this reform, bidding the people engaged in the work God-speed. The sincere and heartfelt thanks of the Association were tendered him for his attendance and labors with us.

The Committee on enrollment reported 20 counties represented by 102 delegates, 36 of whom are members of the U. B. church, 35 Friends, 16 Wesleyan, 2 Presbyterian, 1 Congregationalist, 1 Christian (Campbellite,) 1 M. E., and 10 not members of any church.

J. T. Kiggins was endorsed as our State Agent and lecturer, and S. W. Miller, S. L. Cook, and C. F. Wiggins were appointed lecturers under the auspicies of the Association.

Wm. Hall, Geo. W. Champ, James McConnell, Cornelius Alderman, John Hogue, H. C. Miller, and Chas. F. A. Gantzckow were appointed a committee on political action, and requested to call a political meeting in June next.

A collection and subscription of funds was taken up which amounted to $15.50 in money, and $200.00 pledges. $97.30 was raised previous to the meeting of the Association, by private subscription, all of which was placed in the hands of the Treasurer, to defray the expense of this meeting and sustain the lecture work the coming year.

Plainfield, Hendricks county, was designated as the place for holding the next annual meeting of the Association; the time for the meeting left with the executive committee.

A vote of thanks was tendered to the good people of Marion, and vicinity for their generous hospitality in entertaining the delegates.

Evening session met at 7 o'clock. Devotional exercises conducted by Rev. H. C. Miller. A large and apparently well interested audience listened to an able lecture by J. P. Stoddard. The Association adjourned with singing the doxology, and benediction by J. P. Stoddard.

HALLECK FLOYD, *President.*
WILLIAM SMALL, *Secretary.*

From the Illinois Agent.—Notes by the Way.

DEAR BRO. K.—Leaving Wheaton on the 20th, I visited Sycamore and enjoyed an attendance on Wesleyan General Conference until noon of the 23d. I then visited Ashton, when by invitation I preached on the Sabbath in the Christian church and lectured in the evening to a good congregation on the religion of secretism. After the congregation was dismissed one of the Masonic brethren lost his jewel and pretty thoroughly advertised my meeting for the nex night which was very dark and stormy. Still we had a considerable audience, including several of the fraternity, who heard attentively how a man is made a Mason. At the conclusion I was politely told that I was a liar and a scoundrel and that this was true of every Anti-mason in the land. This tirade of abuse, which lasted about fifteen or twenty minutes, showed to the audience just how much argument there is in favor of Masonry. It left a valuable impression. Bro. Milo Stark's testimony given at this place is still remembered with intense hatred by the Masons and gratitude by those who love the truth. I enjoyed here the hospitalities of Br. M. Beach, who is a tried veteran in our reform.

From thence I came to Florid in Putnam Co., where I spoke last night in the old Wesleyan church to a larger audience than could be expected, considering the darkness and the rain. In this little church where Fathers Lumery and Harker had preached and where Lovejoy had made some of his earlier anti-slavery speeches, I felt a kind of inspiration and thought that it was good to be there. On the next evening I spoke in the same place to a quite full and attentive audience. On the next day (Sabbath) I preached by invitation in the Congregational church at Mt. Palatine and lectured in the evening to a good audience on the religion of Freemasonry.

The pastor, Rev. E. R. Robinson, M. D., made some very appropriate remarks, expressive of sympathy with the reform and advising an investigation of the subject. He was followed by Mr. John McNabb, who gave us his experience in this reform. Our meeting was a good one. The progress of this reform in Putnam county is very encouraging. To-night I expect to speak again at Mt. Palatine. On Tuesday and Wednesday evenings at Granville, and thus around to Peoria.

Yours for the Lord,
H. H. HINMAN.

The Michigan State Meeting—From the President.

DEAR CYNOSURE:—The friends of our cause will be glad to learn that the State meeting at Ypsilanti, Oct. 27, 28, and 29 was a success. Though the attendance from abroad was not so large as was anticipated yet good solid work was done and its influence will be widely felt without doubt. That indefatigable worker, John Levington, was on hand, and as lecturer and as chairman of the committee on resolutions did much effective work. General Agent, J. P. Stoddard, was also there and by his wise councils and large experience placed Michigan reforms under great obligations to him.

The most important action of the meeting was perhaps the authorizing of Executive Committee to appoint a State financial agent. With the right man in that place it is believed that great good will result to the cause. Should the right man be found and put into the field it is hoped that every true reformer will ably second his efforts, so that the progress of the work shall not be hindered. The report of the Secretary of the meeting will doubtless soon appear, meanwhile let every lover of the cause get ready to give a long pull, and a strong pull, and a pull altogether. Yours truly, C. QUICK.

P. S. It is quite desirable that those who made pledges to the lecture fund at Fenton last March should forward their subscription or a portion of the same at once to J. H. Wilcox at Howell, Mich., treasurer, as the fund is already overdrawn. C. Q.

THE RESOLUTIONS.

The following is a synopsis of a series of eleven resolutions adopted by the Mich. Christian Anti-secrecy Association. Freemasonry is the center of a fraudulent, deistical system, the essential facts of which are before the public, showing that it usurps the power "ordained of God" to the constant detriment of all honest citizens and especially Christians.

That it is the duty of the pulpit and the press to expose and oppose this system and that the people should withhold their support from those who are silent respecting this great evil and sustain more liberally those who speak out boldly.

That the administration of Masonic oaths is a violation of our civil law, and that in any way to indorse such lawless and oath-bound combinations is a gross abuse of legal power.

That the right of challenge should be granted in case where Masons and non-Masons are contesting in our courts; and that a political party uncontrolled by secret orders and more honest than either of those now in the field has become a necessity; and finally that it is improper for Masons or any other order or denomination to lay the corner-stone of buildings erected by taxation on the people.

STATE MEETINGS and County Conventions would lose half their efficiency if the national organ did not follow up the effect, week by week. Keep the fire glowing, the types clicking, and hundreds working for the reform and sending notes for their work in subscriptions, and letters for the encouragement of others.

Central New York.

The second annual meeting of the Groton Christian Association opposed to secret societies met at Summer Hill, N. Y., Oct. 13th, 1875. The attendance though not large when compared with popular gatherings, was sufficient to indicate progress and to give encouragement of future prosperity. Prayer was made a prominent feature of the forenoon meeting. Some five or six denominations of Christians were represented, but all seemed to harmoniously unite in opposing the common foe found in the *principles* of secret orders.

The election of officers for the coming year resulted as follows:

President, J. B. Hart; *Secretary*, Edwin Barnetson; *Treasurer*, David Whipple; *Vice-presidents*, Rev. J. P. Pierce, Daniel Carpenter, Almond Trapp, Warren Hoaglin, Rev. C. P. Owen, Stephen Carpenter, Ira Ranney, George Allen, Rev. W. J. Betts, Aaron Walker, E. R. Rockwell.

The organization now numbers eighty-three members, and with the vitality indicated at this meeting it may hope to accomplish much in the cause of reform. Arrangements were made to hold quarterly meetings during the year.

An address in the P. M. by Rev. W. J. Betts was good, appropriate and well received. A good congregation, in the evening, listened with attention to a lecture by the Secretary.

A resolution was adopted endorsing the platform of the "American Party."

The ministers of the place rendered efficient aid in the work of the meeting.

The next annual meeting is to be held on the third Tuesday of October, 1876, commencing at 10 o'clock A. M., and the first quarterly meeting is to be held at McLean, on the third Tuesday in January, 1876.

EDWIN BARNETSON, *Sec'y.*

Correspondence.

Passed on Before.

I have just learned of the death of an esteemed brother in the ministry and true friend of our reform work, Rev. Alfred Freeman, whose decease occurred at Harmon Station, Ill., Oct. 3d, 1875, of typhoid fever. His last words were indicative of his whole Christian life. When he became conscious that his departure was at hand, he said to his wife, "You will stand by the truth," to which she assented; and his reply was, "That's right," and closing his eyes fell asleep in Jesus.

J. P. STODDARD.

Don't Drift.

DEAR CYNOSURE:—A remark by one who recently subscribed to your valuable paper is worthy of record to encourage you in your arduous and self-denying labors. When I called for the payment he handed it with this remark: "I find that I have drifted." "Drifted?" said I. "Yes," he replied, "fifteen years ago I held the views of that paper, *and they are right*, but I see them now as if I had forgotten, and now recovered them. Yes, I find that I have drifted. It is right, and I like it."

Let the friends of the *Cynosure* be active. There are many who have drifted from the charming islands of clear convictions and sentitiveness of principle to whom the *Cynosure* would restore delight therein. Truth and right are too precious to be tampered with. Better have bogus dollars than bogus principles. X.

One of a Thousand.

TERRYSVILLE, Conn.

Enclosed find P. O. money order for ten dollars towards the securing the very liberal offer of Mr. Carpenter, of a home for the National Christian Association. May the responses to the circular issued in the number of July 15th come in so rapidly and heavy laden, that the room for daily prayer-meeting (or so intended) may be speedily occupied for that purpose. And then may we not look for the friends of the cause to take courage and press forward and the fearful (to appearances a class very numerous) to come out of their hiding places.

Lately the craft (Freemasons) took a walk out, in Hartford, no doubt to please the boys, and scatter some bait. May the time soon come when they and their doings will, be better read and understood. Yours truly,

C. R. WILLIAMS.

OUR MAIL.

L. L. Martin, Somerville, Ind., writes:

"Your paper is just what the public wants. I am glad there is such a paper in circulation. But many of its readers would be surprised to find how many there are ignorant of its existence, who otherwise would be glad to subscribe for it."

Rev. A. Hard, Painted Post, N. Y., sends a donation to the Publishing House, and says;

"I marvel that the Carpenter subscriptions go so slow. What does it mean?"

H. W. Clark, Geneva, Wis., writes:

"I intend to canvass the town of Geneva, and get up a club of subscribers for the *Cynosure*. I should like to spend a good deal of time and money in the reform."

Samuel Bingham, Newark, Ind., orders the *Cynosure* to be sent to a subscriber in Marseilles, and writes:

"The lodge is very strong there, and is mostly made up of hard cases. One high Mason told me not long ago that the Masonic oath was higher and above all other oaths."

Dr. H. W. Marsh, Elmwood, Ill., writes:

"I am pressing the business in season and out of season but I find that the best way to work is to hunt up friends, save young men, and keep money out of the lodge, and waste no time in arguing with Masons or "jacks."

We think Mr. Marsh understands the case, and advise our friends to note the results of his efforts and go and do likewise.

James T. Russell, Rome, Pa., writes:

"We have had a convention in our new Wesleyan church in Vought Hollow, on the 22rd and 24th of Oct. Bro. Wheeler a seceding Mason of three degrees, was present and addressed the meeting, dealing heavy blows on Freemasonry. He said the books that were printed exposing Masonry were all true. We are gaining on the enemy in this part of Pennsylvania."

James Kilgore, Mercer, Pa., aged 77 years, writes:

"You have my best wishes and prayers for the success of the cause in which you are engaged. My soul shall pray for Zion still while life or breath remains."

Miss Charlier, Brattleboro, Vt., writes:

"New England and especially Massachusetts, from which Vermont takes its cue, is more devoted to Masonry, I think, than to its religion."

She asks for extra copies of the *Cynosure* to send to clergymen who belong to the lodge.

Asa Haskins, Thompson, Ia., writes:

"Our new county is overrun with secret society office seekers, but I do not vote for any man until I know he is clear of the halter. I am in for the political contest, so if I live to vote at the next Presidential election you may count me one for Audubon county."

Benj. Ulsh, Silver Lake, Ind., sends five names and writes:

"I had six names; one was our circuit preacher (U. B.) When I obtained his name he seemed all right, but last Sunday he told me he could not take the paper. He said he was no secret society man, but didn't wish to do anything against them. The Master says, "He that gathereth not with me scattereth abroad.'"

"Thos. Graefe, Berlin, O., writes:

"I receive your welcome paper regularly and would not be without it. It stands up for the truth and shows that not all have bowed the knee to that beast that maketh war with the saints. You may put me down as a life subscriber and soldier for the truth. I am trying to get some subscribers although secrecy is strong in this county. It would be a great help if some lecturer would visit us."

A. J. Weaver, East Sandy, Pa., writes:

"May God bless the Anti-masonic work.'"

C. F. Obermeyer, Farmington, Mo. writes:

"I am a pastor of a German Lutheran congregation of this place, and not only am I, but my congregation is opposed to secret societies in every shape or form. One paragraph of our constitution distinctly says, 'A member of a secret society cannot as such become a member of our congregation.' I will try to extend the circulation of the *Cynosure*. We need a paper like that in this town with five or six lodges. It will be up-hill work, but then you know there is nothing like trying."

The Sabbath School.

Lesson for Nov. 21.—Jesus the King.

SCRIPTURE.—John xvii. 33-38. Commit 36-38; Primary Verse, 36.

33 Then Pilate entered into the judgment hall again, and called Jesus and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me:

35 Pilate answered, Am I Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

GOLDEN TEXT.—"He is Lord of lords and King of kings."—Rev. 17: 14.

TO IC.—Christ's Kingdom.

HOME READINGS.

M. Is. 9: 1- 7. The Government upon his Shoulders.
T. Dan. 7: 13-28. An Everlasting Kingdom.
W. Ps. 110: 1- 7. His Enemies to be his Footstool.
Th. Luke 1: 26-33 To reign over the House of Jacob.
F. Eph. 1: 1-23. All Things Under his Feet.
S. 1 Tim. 6: 1-16. King of Kings, Lord of Lords.
S. Rev. 11: 1-15. All Kingdoms to become Christ's

LESSON OUTLINE.

THE KING AND HIS KINGDOM.

THE KING.

1.—QUESTIONED.

a. By Pilate. vr. 33, 35, 38; John xix. 9, 10.

b. By Herod, Priests, and People. Luke xxiii. 9; Mark xiv. 61; Luke xxii. 64, 70.

c. Why questioned. vr. 34; Luke xxiii. 2; John vi. 15; xii. 13.

d. His answers:

1.—To Pilate vr. 37, 36; John xix. 9

2.—To Herod, Priests, and People. Luke xxiii. 9; Mark xiv. 62; Luke xxii. 67, 70.

e. The answers of prophecy. Is. ix. 6; Jer. xxiii. 5; Dan. vii. 14; Zech. ix. ; Luke i. 32; Matt. ii. 2.

2.—REJECTED.

vr. 35; John i. 11; Luke xix. 14; John iii. 32; Is. liii. 3.

3.—DECLARED INNOCENT.

Luke xxiii. 14; vr. 38; Luke xxiii. 22; Matt. xxvii. 18, 24, 54.

HIS KINGDOM.

1.—Its nature. vr. 36; Rom. xiv. 17; 1 Cor. xv. 50; vr. 37.

2.—Its subjects.

a. Are peaceful. vr. 36; Matt. xxvi. 52; Rom. xii. 19; 2 Cor. x. 4.

b. Hear his voice. vr. 37; John vi. 45; x. 26, 27, 47, 17.—*Nat'l S. S. Teacher.*

Many have confused notions of the trial of our Lord from missing the point brought out in this passage. The Jewish judges dealt with him on religious grounds; charges of blasphemy were brought against him, and sentence was given on those charges. See Matt. xxvi. 65 and Luke xxii. 71. But they could not put him to death; the Roman concurrence must be had. The Roman law, however, took no note of such matters (see Acts xxiii. 29), so they must bring some political or civil charge. Hence the shifting of their ground before Pilate. See Luke xxiii. 2. "This fellow perverting the nation and forbidding to give tribute to Caesar." This was another matter altogether, and their urging it was in pursuit of the plan to 'catch him in his words" described in Mark xii. 13–17, which see. It was moreover the basest hypocrisy. They care for giving tribute to Caesar! In the light of these facts only can we understand this momentous interview. . . .

(v. 38.) This is one of the saddest, but one of the most suggestive verses in the Bible. Pilate is a high official, a Roman, well educated, enjoying the ripest results of Greek and Roman research; and here he is in a supreme moment of his life, not in idle scorn, but in bitter despair, confessing that he had no hope of getting "truth." It is the best comment on 1 Cor. i. 19–23. "The world by wisdom knew not God." It is as if he said, "Oh, truth! where is truth? Everybody says he has it. It is everywhere, it is nowhere. It is the dream of the enthusiast. I cease to expect it." .

But a man otherwise innocent is not to lose his life because he still dreams this dream. So he goes forth to the Jews, and pronounces the verdict of his conscience. "I find in him no fault." This is the vindication of Jesus. He was no felon, or malefactor, as represented. He was indeed bearing the burden laid on him of his Father, for us; and this his Father showed him by saving him from a felon's grave, and placing him with the "rich in his death," (Isa. liii. 9, compared with Matt. xxvii. 57). . . .

What a moment in the life of Pilate! Christ is before him. He has the opportunity to learn the truth, to do justly, and to defeat cruel wrong. But he lost it for ever. How can we tell when an opportunity comes to us to choose between truth and lies, between the favor of men and that of God, between advantage to us from men and honor from the Lord? Who knows when his life is passing through such a crisis?—*S. S. World.*

Home and Health Hints.

Winter Underclothing for Women and Girls.

The simplifying of women's dress is a matter of very great importance, and touches the welfare of the family in a variety of ways. Health, wealth, and ease are all concerned in this matter, for the multiplicity of unnecessary garments worn by women through all stages of their existence interferes materially with all of these things. The first cost of material, the cost of making, which, if it is not paid for in money, must be in health, and the useless labor of washing a half dozen garments, where one or two are all that warmth or looks demand, make a large sum when you take it from all the weeks and years of a growing family's life—a sum of money and strength which hard-working parents can badly afford to waste.

Soft red flannel of good quality is the best material for the new undergarments, and is worn by women who pay much attention to the niceties of the toilette as well as by those who look only to utility and durability. By using red silk for bindings and white sewing silk for stitchings, this material can be made to look extremely well.

The combination garment can be made by using the ordinary undervest as far as the waist, and the underdrawers below the waist. The drawers should be made to fold around the knee, and long stockings should draw over them. If a child's dress is in question, a high-necked waist of cotton is the next garment, and it should be furnished with buttons at the lower edge to suspend the stockings and skirts. The stockings should have two loops of narrow tape sewed on either side of the top, and a band of elastic, with a loop at one end and an extra piece of elastic sewed on, about four inches from the other end, to form an A, with buttons upon each foot, to which the loops of the stockings fit, should be used to suspend them.

Next should come a woolen skirt of the same material as the drawers, and over that the dress. In this way your girls are as simply and as sensibly dressed as your boys, and that is an immense gain in time and trouble. Of course any mother of taste will see how easily she can make this underwear form part of a pretty costume. It is only necessary to have the stockings match the underclothes and the dress to be slightly looped or tucked-up over the scarlet flannel skirt, to make a charmingly effective peasant costume. The flannel can be varied in color to suit different requirements, but it would be safe to say that for eight or nine months in the year such a dress as we have described could be worn with comfort, substituting new and thick flannel for old and worn, as the weather grows cold, and the reverse for the opposite change. Two suits of scarlet flannel and one of blue would clothe a child as thoroughly and much more becomingly and healthily than the ten or a dozen suits of merino, pique, silk, cotton, and muslin which are now found to be necessary, and which are perpetually becoming unseasonable, or outgrown, or old-fashioned, or something which necessitates a total change in the wardrobe once in every six months, in spite of the unreasonable quantity prepared.—*Inter Ocean.*

Farm and Garden.

A Warning to Boys.—A little boy, eleven years of age, in Iowa, a few days since led a horse to water, and tied the halter strap around his arm. The horse took fright, ran away and dragged and kicked the little fellow until he died. It is never safe to place one's self in a position where if even a very improbable accident should occur, serious results are almost certain. Don't tie yourself to a horse or cow; don't stand in front of a reaper or mower; don't leave the traces until the last in taking horses from the wagon; don't trust too much to the quiet disposition of a bull.

Golden Rule.—The horse of a pious man living in Massachusetts happening to stray into the road, his neighbor put him into the pound. Meeting the owner soon after, he told him what he had done; "And if I catch him in the road again I'll do it again." "Neighbor," replied the other, "not long since, I looked out in my window in the night, and saw your cattle in my meadow, and I drove them out and shut them in your yard; and I'll do it again.

Measuring Corn in the Crib.—Let me give you the rule and the reason: 1,728 cubic inches make one cubic foot; 2,150 2-5 cubic inches make one bushel, or 4,300 4-5 of corn in the cob, allowing that corn of average quality will shell out one-half its bulk. Now take the fraction 1,728 ÷ ivided by 4,300 4-5 and reduce it to a decimal, thus: 1,728 divided by 4,300 4-5 equals .4 and an inconsiderable trifle if carried out. So in average corn, get the solid contents in feet of your crib, and multi ly by 4, cutting off one right hand figure for tenths, and you have the number of bu hels in the crib; that is, there will be four-tenths as many bushels as there are solid feet of corn in the crib."

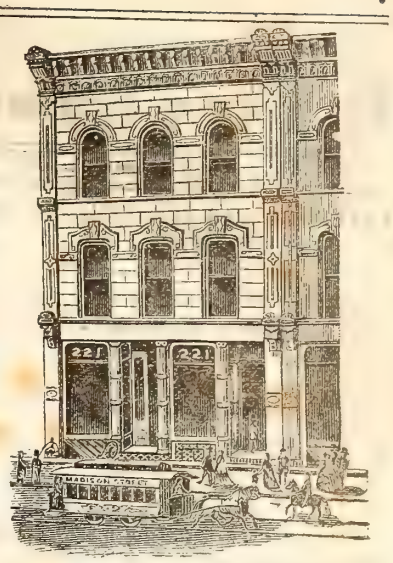
Upon the same subject E. C. H., writing from M rshfield, Ind., says: "I noticed in the *Inter-Ocean* a question asked by a subscriber from Irvington, Iowa: 'Why taking five-twelfths of the solid contents of a crib of corn gives number of bushels in same?' Does he mean solid inches, feet or yards? If he will take the solid contents of a crib of corn in feet and fraction of a foot, and take four-ninths of the product, he will then have the number of bushels, providing he figures twenty-seven inches to the bushel. I cannot give any rule or reason why four-ninths of the product of the solid contents of the crib will give the exact number of bushels, but I discover that it will do so.—*Inter-Ocean.*

African Slave-Trade.

In a chapter upon the slave-trade, Mr. Southworth, in his volume of African travels, says:

The statistics of the Northern African slave-trade are, unhappily, the most perplexing portions of the history of this atrocious traffic. Yet, from many sources, I think I may be safe in saying that the export of slaves from the country lying between the Red Sea and the Great Desert is 25,000 annually, distributed as follows: From Abyssinia, carried to Jaffa or Gallabat, 10,000; issuing by other routes of Abyssinia, 5,000; by the Blue Nile, 3,000; by the White Nile, 7,000.

To obtain these 25,000 slaves, and sell them in market, more than 15,000 are annually killed, and often the mortality reaches the terrible figure of 50,000. It is a fair estimate to say that 50,000 children are stolen from their parents every year by persons who have the names and reputations of being civilized and educated. I cannot stop here. The horrible figures must march on. The abduction of these 50,000 causes heart-burnings at home, and great mental suffering is, in Africa, the most potent cause of death. Need we again go forward and inquire to what extent these slaves spread contagion,—as to how far they are an unhealthy element in the country? If we extend the bounds of inquiry to the northern and western coasts, and wherever the sailing craft carry off their cargoes in defiance of law—if I include all Africa—more than 1,000,000 souls will be compromised in the number annually carried away, killed, or made broken-hearted by the slave-trade.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. Kellogg 13 Wabash Ave., Chicago.

The National Christian Association.

President.—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

Corresponding Secretary.—C. A. Blanchard, 13 Wabash Ave., Chicago.

Recording Secretary and Treasurer—H. L. Kellogg, 13 Wabash Av., Chicago.

General Agent and Lecturer.—J. P. Stoddard, 13 Wabash Ave., Chicago.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.

The Christian Cynosure.

CHICAGO, THURSDAY NOV. 11, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States

THE NATIONAL CHRISTIAN ASSOCIATION.

For the information of all concerned and to correct any misapprehensions, the Board of Directors submit the following statement of facts concerning the history and objects of this organization.

THE MOTIVES WHICH LED TO IT WERE

(1.) To save legacies to the anti-secret cause. (2.) To create a fund for national use against the secret lodges which corrupt and endanger the church and nation. (3.) And especially, to secure a munificent donation offered by Philo Carpenter in the city of Chicago.

ITS HISTORY.

Such an incorporation having been urged and recommended in previous years, and in the conversation with individuals, Mr. Carpenter proposed, on certain conditions, to donate certain real estate to the cause. Whereupon, at the National Anniversary in Monmouth, in May, 1873, on recommendation of the Business Committee (L. N. Stratton, chairman) a committee on Incorporation was voted, and J. Blanchard, Philo Carpenter, and Joseph Travis were appointed as that committee. At the next business session (Friday morning, May 16th,) this committee reported recommending that the matter of incorporation be referred to the Executive Committee to carry out the wishes of the Convention and incorporate if practicable; which report was adopted.

At the meeting of the Executive Committee: Chicago, June, 7th, 1873:—The subject of the incorporation was referred to J. M. Wallace, C. R. Hagerty, and E. A. Cook. Further action was had in July, next month; also in December following; also Feb. 28th, 1874; April 24th, 1874; and May 23d, 1874, when the Committee reported the work completed, and the incorporation certified by the Secretary of State of Illinois.

The legal members of this incorporation are now the following, who have all equal rights and priviledges with each other:

Philo Carpenter,	J. Blanchard,
A. Wait,	O. F. Lumry,
J. G. Terrill,	C. R. Hagerty,
E. A. Cook,	H. L Kellogg,
E. S. Cook,	J. P. Stoddard,
Jesse B. Blank,	I. A. Hart,
C. A. Blanchard,	J. W. Bain,
Wm. Leuty,	J. A. Bingham,
Isaac Preston,	I. R. B. Arnold,
B. F. Roberts,	A. M. Milligan,
A. D. Freeman,	D. R. Kerr,
J. B. Walker,	Moses Pettengill,
Milton Wright,	L. N. Stratton,
J. R. Wright,	Aaron Floyd,
M. R. Britton,	Abel E. Carpenter,
D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

In all forty-six men, composing some of the best and ablest minds in the Baptist, Congregational, Episcopal, Methodist, Wesleyan, Free Methodist United Brethren, United Presbyterian, Reformed Presbyterian and one or two other denominations, of Christians.

OBJECTIONS.

All that have come to our knowledge are answered by the following statement:

The character of the forty-six members is a sufficient guaranty against local or personal interests. They are all men who have given time, money, and character to the cause. The suggestion that these forty-six men would pervert this great and holy cause to selfish or sinister ends is an unjust and serious misrepresentation. Thus far every one who has been nominated has been elected. The next annual business meeting is in June, 1875; it will then be in their power to add to their numbers, or inaugurate such amendments or alterations in the act of incorporation as they may choose.

Again, it is not, as has been alledged, "a close corporation." A close corporation elects its own officers, which are commonly permanent or nearly so; are answerable only to themselves, making reports only when they choose; and can if they choose, sit with closed doors; and is self-perpetuating, choosing its own members and filling all vacancies when they occur.

The National Christian Association differs from a close corporation in all these particulars:—1st. It is required by law to provide for a public anniversary, or popular meeting every year, which popular meeting officers itself, choosing a new set of officers by popular vote every year. 2d, The incorporation is compelled by law to report all its proceedings to this popular meeting every year; and in case of suspicion or dissatisfaction the anniversary can appoint visitors, or a commission to sit in judgment on and condemn or approve any part of the action of the incorporated body. The anniversary therefore, self-officered and manned, holds the life of the incorporation in its hands. The very fact that it is required to report to the anniversary, recognizes the dependence of the incorporation on the Christian masses represented in that annual meeting; recognizes also the right of that meeting to approve, censure, or condemn; and as it elects its own officers, they will entertain the motions of the assembled people, and execute their will.

Nor is it a close corporation in the election of its members. The chairman of the anniversary, chosen by popular vote, becomes, from the instant of his election to the chair, a full member of the incorporation for that year, and until his successor is elected, thus bringing a new and able man into the incorporation every year from the popular meeting to represent and insist on the wishes of the people. And this member from the chair of the popular meeting is backed and sustained by any number of honorary members whom the popular meeting may see fit to elect; who have a right to sit in the meeting of the corporation, make motions, second motions, and speak at will. To say that a body so made up and managed from year to year is a "*close* corporation," is to misapprehend or misstate it. All that could be done beyond this would be to throw the management of the Chicago property into the hands of the annual popular meetings, wherever they may be held; which would be equivolent to dispensing with courthouses, State Houses, etc., and carrying on the affairs of society by the votes of a crowd.

The need of such a body is manifest. If we dispense with all corporations, we should dispense with the Free Methodist Academy (Mr. Robert's) at North Chili, N. Y., and the Wesleyan Book Rooms at Syracuse. If we leave the reform to "individual enterprise" we destroy it. If we unite in the National Christian Association we can change, alter, or amend its organization at will; then each Wesleyan, or United Brethren or other faithful minister will have the whole half-million of Christians represented in this body to stand by, second, and sustain every blow he strikes on the flinty ramparts of darkness and despotism.

PHILO CARPENTER,	I. A. HART,
J. BLANCHARD,	C. R. HAGERTY,
ARCHIBALD WAIT,	E. A. COOK,
I. R. B. ARNOLD,	O. F. LUMRY,
E. S. COOK,	C. A. BLANCHARD.

H. L. KELLOGG.

☞ Papers friendly to the reform please copy.

The New York *Observer* thinks the liberality of some professed Christians who are willing to throw the Bible out of schools at the beck of some German infidel or popish prelate is the thinnest kind of sentiment. It says,

"If the people in any community object to the use of that, or any book, they may express their objection, and their voice is final. But there is no city, township, or district in the United States, of which we have any knowledge, where the people are opposed to the use of the Bible in schools. The Roman Catholics publicly and persistently declare they are not opposed to it. And those who are opposed are so few that they cannot insist that the majority shall give up to them. Therefore there is no argument in favor of casting out the Bible. It is just as proper to use it, if it is good for school purposes, as it is to use Wilson's History or Davies' Arithmetic If the people do not object, why in the name of its Almighty Author, we ask, do Christian ministers seek to cast it out?"

HON. J. B. WALKER on Saturday night, Oct 30th ult., replied at large to an infidel lecture by a Judge Booth of Chicago, before what is called "The Philosophical Society" in this city. The lecture of Mr. Walker is given entire in the Chicago *Times*, and is a most masterly production. No brief sketch could do anything but travesty or misrepresent it. We shall therefore attempt none. It is a cool, clear and philosophical demolition of the rehash of stale objections to the proofs of the resurrection of Christ, and the doctrine of salvation based on it. If Mr. Walker's lecture could be revised and reproduced in one of the Chicago dailies, and every evangelical church in the North-west would purchase a supply for its members, it would be a wise outlay.

PROF. DAVID SWING, it seems, is to leave Chicago. If so, six months after his departure he will have passed from the popular mind, leaving scarce one useful, substantial idea or principle behind him. But he will leave behind him the statement that our Christian Government whose Supreme Court at Washington swears its witnesses on the Bible "has no more right to teach the Bible than the Koran." He will pass away like a fog illuminated by moonlight; leaving a cold dark chill on the minds of his admirers, no two of whom will agree as to what he believed. And he will leave in them a general aversion to divine truth which he has confounded with the fag ends of expired errors like Indian arrow-heads which he has exhumed from the fields of dead controversies long past.

THE HOMEOPATHISTS: DR. E. H. PRATT.—We have read quite through the introductory lecture of Dr. Pratt Jr., of Wheaton to the 16th session of the Hahneman Medical College of Chicago, Oct. 11, 1875. We are tempted to insert this whole lecture for the pleasure and profit of our readers. It is indeed a rare production altogether above and beyond the ordinary addresses on such occasions. Take the following as a specimen:

"Do you think anatomy dry? I think it is fascinating. Are you inclined to sleep over it? You will certainly wake up over it before the close of the term. There is a veritable charm in using the scalpel upon bodies just like our own; in handling blood vessels that but a few days ago held human blood; nerves along which the vital forces so lately sped; muscles only just lifeless;

eyes that so recently were windows of a soul; a brain where thought itself resided; a heart but lately stilled. We seem to be taking to pieces our friends, our very selves, and it is indeed a dull head that will nod in the brief time allowed for stooping over mortal remains."

There; if anatomy was ever set to music it is in the above musical periods. We predict a brilliant future for this young physician and so will every one who reads this "Introductory Lecture." By the way, though a townsman of ours, we have never heard his name connected with the Masons. But we cannot conceive that a physician who is at the same time a philosopher, should not loathe an order so wretched and contemptible as Freemasonry appears in the writings of the noble Dr. Rush of Philadelphia.

"A CHRISTLESS ORDER."—There is an excellent editorial with this heading given by *The Christian Instructor, United Presbyterian.* In the old-time Morgan Anti-masonic discussions though we read the papers of the time, we never recollect a single article with the above or an equivalent caption. The present reform, like that in Scotland from popery, promoted by John Knox, makes Christ "Crown Rights" the basis of the whole movement. That revolution of the popular faith from popery to Christ was accomplished without a drop of human blood; and no popular movement, so far as our reading extends, ever failed which was based on a national and scriptural assertion of the character and claims of Christ.

"ALL THINGS TO ALL MEN."

A lady criticises our consistency. She says, "You say you are a Covenanter, when with Reformed Presbyterians; a United Presbyterian, when with them; a Wesleyan with the Wesleyans; and the freest of Free Methodists when with them. How do you vindicate your consistency?"

I answer: As Franklin? deceived the British Ministry by stating the exact truth. Had I been in the Grey Friars church-yard, I would have knelt and signed the covenant with my blood, as many Covenanters did, to sustain "Christ's Crown and Covenant;" and I am now, with my life, which is my blood, upholding Christ's "Crown and Covenant" against the dark clutches of the lodge, which strips him of both. I am a "United Presbyterian" because they go with me to the polls and vote to snatch the Constitution of the United States, the court-house and the law from the same dark clutches. I was a Wesleyan before there were any Wesleyans; because before that interesting denomination was born I held and taught and suffered for all that drove them from the church of their choice. And I am of the United Brethren, because I believe in that godly people and their godly bishops, who travel and "confirm the churches," as Paul did, in the love of Christ and the hatred of the devil's counterfeits and substitutes for his atonement.

I hope this lady who criticises us is answered. I belong to the Constitution of the United States, and would shed my blood for it; though I abhorred its old-time surrenders of fugitive slaves; and I now abhor its omission of God and Christ from its articles. So I belong to and would die with these beloved brethren of various denominational names, because they belong to Christ and defend Christianity.

—The recommendation of the Indiana brethren about market reports will be attended to.

—Interesting reports from Elder Barlow, and Bro. Remington, Secretary of the Michigan meeting, are at hand for next number; also a good letter from abroad. We wish too, to say a word in response to Bro. Hankins' letter of last week if there is room.

—No one should fail of reading the veyr able appeal of the Farwell Hall committee of Chicago laymen to the School Board. It is a grand and manful address of men

"Who know their rights,
And knowing dare maintain."

—McGeoghegan, the Irishman who has fallen among lodges in New York, is represented to be a person of some literary entertainments by a Louisville paper, which also informs us of a public address he once made in Kentucky in which he denounced the Freemasons; but, unable to withstand the opposition he aroused he left the State. The strong likeness of this case to that of Morgan is, we see, everywhere noticed, which is one proof that the revival of the history of that tragedy has not been in vain.

—Friend Millard of Comanche, Iowa, sends an interesting reminiscence of Dr. Fulton of the Hanson Place Baptist church, Brooklyn: "I am pleased to hear that J. D. Fulton has come out in Brooklyn all right. I knew him when he was a young stripling, and also his father. His father was our pastor at Colorse, Oswego Co,, N. Y., in 1828 and 9, and one of the most devoted ministers of the Baptist denomination, and was thoroughly anti on Masonry and Odd-fellowship, and all other sins of the church. His name was John J. Fulton, and I think his son is a 'chip of the old block.' He is a powerful preacher and is doing all he can for reform. He preached an able sermon sermon some two months ago in his own pulpit on the subject of Common School Education. I think we shall yet see him on the walls of Zion speaking in thunder tones against all unrighteousness, whether it be Masonry or intemperance, or any other secret combined order."

"It will be," says *The Nation*, "a sore day for the United States when the people of this country allow themselves to be seduced into the belief that the church of Rome has become reconciled to republicanism, or to liberty of thought, or to anything else which recognizes the existence of any rule of conduct, in small things or in great, not furnished by herself, or that the Catholic clergy have the least intention of putting themselves on the same level with, or use the same weapons as the Protestant clergy on the school question, or any other question which is likely to affect their own power, either nearly or remotely, directly or indirectly.

News of the Week.

The Elections.

The election of Tuesday last was probably the most hotly contested Chicago has ever experienced. The well known determination of the Hesing mob to obtain the election cost what fraud it might was an incentive for the greatest exertions to protect the polls. Business was generally suspended and merchants stood by the polls all day to prevent fraud. Ballot box guards were armed and ready at nearly every precinct to maintain the rights of citizens, the police generally aiding the disreputable crowd. In spite of every precaution some illegal voting was done, but after all Hesing and his mob were clearly defeated by about 4,000 majority.——In nearly all the States where an election was held the Republicans gained the day. In Mississippi the Democratic victory was complete. In New York, Fred. Seward and Gen. Spinner were defeated by the Democratic candidates; but the Legislature is Republican in both branches, and the mob and ring rule in New York and Brooklyn was broken. Rice and Hartrauft were elected Republican governors of Mass. and Pa. respectively.

The Country.

Bishop Dagget, of the Methodist church, South, led in prayer at the unveiling of the statue which was set up in Richmond, Virginia, in honor of "Stonewall" Jackson, on Tuesday, the 26th ult. Governor Kemper made the introductory address, and General Joseph E. Johnston acted as Chief Marshal. The several negro organizations refused to participate.——The public debt statement shows a decrease of the national indebtedness of $4,096,015.69, for the month ending October 30.——Mrs. Lincoln, who is still stopping in Springfield, Illinois, walks out occasionally, and appears to have improved in health.——President Grant is not to abandon the peace policy towards the Indians. All rumors and fears to the contrary are, therefore, unwarranted. In reply to a protest by a delegation of clergymen who deprecated any return to the old extermination programme, the President said that he did not regard the humane method of dealing with the Indians as a failure, and that he is to pursue it during the period of his administration in such a way that it will become so firmly established that his successors must continue it as an unavoidable policy.——It is reported that many of the liquor dealers in Chicago will be arrested for violating the revenue laws. Warrants for the arrest of over ninety dealers were issued last Thursday.

Foreign.

Cardinal Antonelli, the Pope's Secretary of State and leading adviser, has written to each of the Romish Bishops in Germany, inquiring what means should be used to have a friendly understanding brought about between the Emperor of Germany and the Pope and Vatican.——Recent word from Mexico says that five of the wretched actors in the murder of Rev. J. L. Stevens at Ahualuleo have just been executed for the terrible crime.——In one of the recent terrible thunder storms in France, 596 sheep were killed out of a flock of 1,800, by one flash of lightning.——During the investigations of the vault beneath the Inquisition at Rome, five immured skeletons have been found, and skulls and fragments of bodies are frequently turned up.——Advices from Cape Palmas on the West coast of Africa, have been received up to the 11th of October. A Liberian force of nine hundred troops had attacked some native villages, but were repulsed, and were obliged to retire, losing twenty-four killed and wounded. They also abandoned their cannon. It is said that the disturbances result from the Liberian law prohibiting direct trade between the natives and foreigners.

Religious Intelligence.

—Gospel meetings similar to those in Vermont and elsewhere, are to be held through Maine by the Y. M. C. A. of that State.

—The Indian Commission of the Protestant Episcopal church is $10,000 in debt. The receipts of the commission have been larger this year than last year. Its indebtedness has been caused by the growth of its work.

—The congregation presided over so long by Dr. Backus—the First Presbyterian Church of Baltimore—has accepted his resignation with great regret, and has constituted him an emeritus pastor.

—The voluntary system does not seem to be a success with the German Roman Catholics; since the contributions intended to replace the Government stipends which have been withdrawn scarcely amount to fifty per cent. of the required amount.

—The Rev. Dr. McLaren's confirmation as Bishop of Illinois is said to be assured, every Diocese which has voted as yet having consented. The only objection which has been raised against the Bishop-elect is the short time that he has been connected with the Episcopal church, but this, it is thought, will not weigh against him.

—At a crowded meeting held in Glasgow under the presidency of the Earl of Galloway, resolutions were passed declaring that the Vatican decrees, claiming supreme power, removed the Papacy from the domain of mere religion, and called for resistance; that the Papacy is a most perfect system of tyranny, and its reappearance in Britain demands the attention of every friend of liberty.

—A Protestant minister in France, M. Lacheret, has been fined 50 francs and costs for distributing tracts and holding an unlawful meeting at St. Aubin. The complaint was made by the parish priest. Three or four of the attendants at the service had not received written invitations, and an open window enabled passers-by to listen to what passed within.

—In the Micronesian Mission of the American Board there is on the island of Apaiang a village school under the care of Paul and Sarah, whose united salaries for the year will not exceed four dollars. The heathens furnish them some food, and the Christian natives pay the quarterly tax of one shell of cocoanut oil, worth five cents, to the King for the support of teachers. These two persons are certainly actuated by no selfish motive in their devotion to missionary labor.

—The revival meetings in Brooklyn under Moody and Sankey are continued with greatly increasing interest and a cordial union of the different pastors and churches in the work.

—Rev. J. D. Fulton has resigned the pastorate of the Hanson Place Baptist church, Brooklyn, not willing to further give occasion for strife to a minority of the members. It is hinted that his great plainness of speech and uncompromising position toward the infidel lodges.

—A Protestant mission was started in Madeira island last spring by a Scotch Presbyterian minister of Lisbon, a native of Madeira, who was spending the winter in the island. These are the first Protestant services in the native language of Madeira held since the persecution of 30 years ago.

The Home Circle.

Sabbath Rest.

Sabbath of the saints of old;
Day of Mysteries manifold,
By the great Creator blest,
Type of His eternal rest;
I with thoughts of Thee would seek
To sanctify the closing week.

Resting from His work, the Lord
Spake to-day the hallowed word,
And, his wondrous labors done,
Now the Everlasting Son
Gave to heaven and earth a sign
Of a wonder more divine.

Resting from His work to-day
In the tomb the Saviour lay:
Still he slept, from head to feet
Shrouded in the winding-sheet,
Lying in the rock alone,
Hidden by the sealed stone.

Late at even there was seen
Watching long the Magdalene;
Early, ere the break of day,
Sorrowful she took her way
To the holy garden glade
Where her buried Lord was laid.

So with Thee till life shall end
I would solemn vigil spend;
Let me hew Thee, Lord, a shrine
In this rocky heart of mine,
Where in pure, embalmed cell
None but Thou may'st ever dwell.

Myrrh and spices will I bring,
Pure affection's offering;
Close the door from sight and sound
Of the busy world around,
And in patient watch remain
Till my Lord appear again.

—*Selected*

Four Suggestions to those who Read the Bible.

First.—Read it as God's message to you. Pause often at a passage—one, perhaps, that you do not understand fully; and think well, this is something my Father, the "Father of mercies," had in his heart to say to me; some word of love, or sympathy, or direction—I must get its meaning. Pause, especially at those precious passages that have become life to the dead—such as, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life;" or those, that have been an unspeakable solace to the dying, as "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Pause, tarry, linger about them like that impotent man by the pool of Bethesda—an angel may come and stir the waters.

Second.—Search the Scriptures. Like the traveler lost in the forest, searching out his way; like the mariner, in dark and tempestuous and dangerous seas, searches his chart for sunken rocks, or dangerous headlands, that he may direct the ship in the safe channel; like the diver, who, with hazard and peril, searches for pearls and diamonds among rocks and shells, many fathoms down in the dark seas; like one who searches for hidden treasure, search in deep and tremendous earnestness and your labor shall not be in vain.

Third.—Cherish a love for it, and cultivate a delight in reading it. I have heard with astonishment, of a French nobleman, who read every day three chapters, with head uncovered and upon his knees; also of a poor blind girl of the same country, who having obtained the Gospel of Mark, in raised letter, and learned to read it on the ends of her fingers, till the sense of touch thickening and hardening, she cut it away in order to make it more sensitive, only to destroy it. At this sad discovery she pressed the Word of God to her lips, and in tears said: "Farewell, farewell, sweet word of my Heavenly Father—food for my soul, I must part with thee." But finding, to her surprise, that the lips, more sensitive than the fingers, discovered the forms of the letters, she read all night with a heart overflowing with love. Dr. Elliott, pouring over his Bible for hours together, at four, seven and five, says: "I am reading news." Augustine, after his conversion, loses all relish, even, for his favorite author, Cicero, and with love, enthusiasm and great joy, devotes himself to this new and wondrous book, reading it like a message of love.

Can we get this relish? Can we catch this spirit?

Fourth.—Live it! An Indian nobleman, Godless and Christless, having listened to some boys reading a chapter in the Gospel, in a mission school, said: "Well, if you only live that chapter as well as you have read it, I will never say another word against Christianity."

The life is the best of all testimonies for Christ. The "living epistle known and read of all men," are those that most effectually pursuade the unbelieving. Admiration for the innocent and godly lives of the saints, have led more than Justin Martyr to the foot of the cross.

Let not your walk be a lifeless book, but a living, speaking, acting Christ.—*Christian Press.*

A Revival Incident.

I had left Brownville, and was commencing labors in the neighborhood of Le Royville, when, of a sudden, the Lord bade me in a very urgent manner, to go to Governeur, as I understood immediately. I had two or three appointments to fulfill in the place where I then was; and, as Rev. Daniel Nash had just joined me, I requested him to go to Governeur, survey the ground, leave an appointment for me to preach there, and come back and report. He went; and returned, saying that he found some conviction on the minds of some professors of religion, but, on the whole, the state of religion was very discouraging. At my request, he returned immediately to Governeur, to attend a meeting of the church to prepare for my coming. Two or three days later I followed him, and arrived in the village an entire stranger, just as the meeting was about to be dismissed. I rode directly to the church, and entered just as Bro. Nash had risen to dismiss the meeting. He saw me come in, and paused. I went directly to him; and he took me right in his arms, and then turned and introduced me to the church. I preached that evening. The house was full, and the spirit and power of God were present. The next morning I found the village excited. I sallied forth to converse with whomsoever I should meet. In passing a tailor shop, I observed a number of persons within, and heard them conversing about the sermon of the night before. I stepped in, and found myself in the midst of a company of Universalists, headed by a Dr. Spencer, a hotel-keeper of the village. I proposed to discuss the question of Universalism with the Doctor; and after settling the preliminaries, the discussion commenced. The Doctor's friends rallied around him, and evidently anticipated a triumph. They soon saw their mistake, and went out, one by one, leaving their leader to get out of the difficulty as best he could. I followed him up till he subsided. His wife was a member of the church. Before night I learned that he went home so much agitated that his wife inquired what was the matter. He at first made no reply; but she said, "Doctor, have you not seen Mr. Finney?" He burst into tears, and replied: "Yes, and he has turned my own weapons upon my own head." He soon after obtained a hope in Christ. God was perfectly faithful in fulfilling the promise to pour out his Spirit, as he had assured me that he would. A revival commenced immediately, and went forward with great power.—*Pres. Finney.*

"Of an Evening."

"Of an evening." Never mind how the colloquial solecism came in. It can be explained without any grave imputation on the intelligence or morality of the English-speaking race. When a good mother mentions that a friend of her children came in "of an evening," she has an ellipsis in her own mind. It was not by formal invitation; not on the occasion of a party; not a sojourn at the house; it was an easy, friendly, unceremonious visit of one who knew he so stood to the family that he could drop in "of an evening" without taking or making much trouble. And a good deal of the grave business of life is done "of an evening."

The Browns have a little box of a place near the Thompsons and there are no other neighbors. That led to their coming "of an evening;" and Brown, who was in the "broker business," talked so hopefully of his doings, that years after, Thompson, getting tired of the slow and uncertain gains in "stuffs and prints," got out of them and turned broker. It led to more than that. Little Charlie Thompson thought Minnie Brown an angel in wisdom and beauty; he carried her image to boarding-school; he decided matters by her own opinions; enjoyed his holidays the most when she was around, and could run over "of an evening;" they were dull when she was not at home; and after many ups and downs of feeling, some coolnesses and quarrels, and some waiting on one another, Minnie will decide, years hence, to take "Old Charlie," for better or for worse.

A few young men from the same neighborhood and school are in business in the same city. They are occupied during the day, but they go together "of an evening." The leading spirit among them is a lawyer, rising in politics. They all look up to him. He is quick, smart and dashing. He introduces cards, wine and "friends of his" of doubtful character. He is proud to show "the fellows" something of life. Now please to read the following letter and comments:

"CHARITY HOSPITAL.

REV. SIR: The bearer of this is a poor man, who has been in this hospital for treatment, and I am sorry to say, without getting any good. He is a sound Presbyterian, and as he is without friends or money, and wants to go to Baltimore, perhaps you can aid him.

Yours truly,
CHAS. P. BOWAN."

The bearer represents the writer as an Episcopal clergyman. But there is no such place as "Charity Hospital" in this city, and no such P. E. clergyman as Chas. P. Bowan, The "poor man," in fact, wrote the letter himself. It was one of several, with slight variations, by the same hand. Indeed, he lives, or rather exists, by such devices. He used to be the companion "of an evening' of that rising lawyer. The lawyer has little practice, but he has made money. He also made the broken-down writer of the foregoing the wreck he is—and he did it "of an evening."

"But what can people do? The evenings are unoccupied. They want rest; they have social feeling, and must come together." Exactly; and that brings up the very point for the sake of which these paragraphs are written, how to be innocent and happy "of an evening." There should be a department for this special education in public schools. Chairs for the purpose should be endowed in the leading colleges. A national university—open to both sexes—would be well worth endowing, if a solution of this question should be gained. After all, however, the art cannot be taught separately any more than the art of getting on or the art of pleasing. Yet parents and others having the care of the young, when their attention is called to it, may move in the direction.

They can give the young ones the best accommodation the house affords, the best light and the most cheerful surroundings. To have nice rooms, swept and garnished, into which the visitors are ushered, while the sons and daughters of the home, like moles and bats, creep into dark and comfortless alcoves, is wicked. They crave for something more cheerful. Let them have it at home, and if their friends come in, let them be welcome. "My boys have a printing-press," said a wise mother, "and I let them and their friends have a whole floor." "But is not your stair-carpet ruined?" said her friend. "Well, better that than my boys," was the wise reply.

Give the young ones prints, books, music, innocent games and such material comforts as the circumstances admit and make proper. Healthy young people do not despise a bit of delicacy out of the routine of meals, and when a kind motherly hand offers and arranges it, the temptation is destroyed to smuggle "refreshments" in their rooms, or steal out to places where they are available. If a little group of young people will get "fun" out of even a jew's harp; if one of them can but whistle so as to entertain the rest; if a boy can give one of his school recitations; if they talk of objects rather

than of persons; if the old folks can mingle with them with laugh and story, and cheery sympathy; if, at the right time (and if unexpectedly all the better) the fruit, or cake, or ice-cream is informally introduced, and the party breaks up with a general sense of that home being bright, happy, artless, simple, and its inmates sincere, great good is done—preventive and positive.

This subject is homely, but it is important. "Of an evening," the strong drink is sometimes consumed secretly in the rooms of boys and young men, and it is a surprise when they suddenly become unsteady. "Of an evening" in our great cities the garish lamps are lit that like the false lights of the wreckers lure to destruction. "Of an evening," the bad of both sexes watch about the corners, like beasts of prey for their victims, who ought to be in the safe shelter of cheerful homes. "Of an evening" the money-making "entertainment,"—more or less cheap—is provided, that decks vice in gay trappings, that suggests and inspires lust, and gives to awkward and shame-faced fledglings in sin a language they could not have invented, that familiarizes with crime, and facilitates impurity. "Of an evening" therefore, homes should be bright and happy, intercourse in them simple, easy and cheerful, and the atmosphere so full of truth, love, and purity, that the memory of it, when the head—now young and fair—shall be gray, would be a joy, a strength and a prophecy and image of heaven.—*John Hall.*

Finding one Wrong.

How many have an unholy pleasure in finding a brother in the wrong,—blazing abroad his failings, administering rebuke not in gentle forbearance and kindly expostulation, but with harsh and impatient severity! How beautifully did Jesus unite intense sensibility to sin along with tenderest compassion for the sinner! showing in this that "He knoweth our frame." Many a scholar needs gentleness in chastisement; the reverse would crush a sensitive spirit, or drive it to dispair. Jesus tenderly "considers" the case of those he disciplines. Reader, seek to mingle discipline in all your rebukes; bear with the infirmities of others; make allowance for constitutional frailties; never say harsh things if kind things will do as well; do not unnecessarily lacerate with recalling former delinquencies. In reproving another let us rather feel how much we need reproof ourselves. "Consider thyself" is a searching Scripture motto for dealing with no erring brother. Remember thy Lord's method of silencing fierce accusations,—"Let him that is without sin cast the first stone."—*J. R. Macduff, D. D.*

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please and is within the reach of the humblest. The teacher who would be successful must cultivate the gift. If it comes hard, pray earnestly over it, just as you would for any other spiritual grace. It is one of your greatest means for doing good.

"We live," said Bishop Beveridge, „in an age when elementary truths of the Christian religion are unknown to us who call ourselves Christians." The consequence of such ignorance is not removed in a day, and we still suffer from being in time past under teachers who were so careful in some matters to give no offense that, for that reason, they gave no instruction.

Service of the Master.

Christians acknowledge Christ to be their Master, and are disposed cheerfully to obey him; but sometimes find difficulty in knowing what to do. They would work in the Lord's vineyard, but do not discover any work ready for their hands. We suggest twelve paths of usefulness open to them.

1. They can pursuade neglecters of the sanctuary to attend it.

2. They can themselves be regularly present at the prayer meetings of the church.

3. They can be teachers in the Sunday-school.

4. They can converse with their impenitent neighbors and friends on the subject of religion, and endeavor to lead them to Chist.

5. They can drop an encouraging word in the ear of their pastor.

6. As Christians, they can speak often one to another on the things of the kingdom.

7. They can "visit the fatherless and widows in their afflictions."

8. They can help forward the good cause of temperance, and benevolent enterprises generally.

9. They can aid same worthy young man who is just commencing business.

10. They can contribute to well furnish a large Home Missionary box.

11. They can imitate Christ, and show in their daily deportment what Christ wishes them to be. It is the best preaching in the world.

12. They can subscribe and pay for several copies of the *Cynosure*, or other religious paper and send them to some poor families who cannot afford to take the papers.

In these twelve ways—not to mention others—can they acceptably serve Him whose professed friends they are, and be blessings in their day and generation.—*Adapted from Ex.*

How a "Corner" is Managed.

A B and C combine their means and credits to make a corner in July. They therefore quietly begin in May to buy corn to be delivered in July. They gradually buy all the corn in the market, and, of necessity, must buy all that arrives, paying for the latter whatever is demanded. When a purchase is thus made, seller and buyer put up a margin, either in cash, or certificate, or deposit. As soon as the corner becomes known, there is an effort made to break it. The settlement takes place at 3 P. M., on the last day of the month. Those who have sold corn to the corner and have no corn to deliver, pay the difference between the price a which they sold, and the ruling price a the close of business on the last day. As the corner has thus purchased sometimes five times as much corn as there is to be had, amounting to millions of bushels, and the price has advanced ten cents a bushel, the profit is enormous. As the prices advance, additional margins are required. Those failing to put up the additional margins, lose what they had already put up. The anti-corner factions seek to so crowd sales on the corner as to exhaust its capital and credits, and render it unable it to buy at the advance prices. Thus, the corner is compelled to send out in the country and buy for cash all the corn in sight, to prevent having it rushed into Chicago at the last moment. These are exciting times. Corn at such a moment may be purchased of the corner *for shipment*, from six to fifteen cents a bushel less than it is selling for on 'Change for delivery during the month. Each time there is a crash, sometimes of the corner men, and at other times of the anti-corner men. The whole proceedings are of such questionable honesty, that the Legislature of Illinois has declared the operation of a corner a felony. It is nevertheless still practiced. Corners are attempted in wheat, oats, barley, pork, and lard, and some of them have been quite successful in a pecuniary way. It requires nerve, audacity, and money, or credit. Recently a bank here went into a corner, issuing its certificates of deposit for margins; the corner failed, and so did the bank, and the certificates have never been paid. —*Scribner.*

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us around to this point. Begin here and you are like one who strikes water from a rock on the summits of the mountains; it flows down all the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves and so extend the circle around us. It should be perpetually in our minds.

Children's Corner.

"I Pray into God's Ears, not his Eyes."

This childlike reply beautifully interprets the saying, four or five times repeated in the Bible, "There is no respect of persons with God."

Molly was a black girl, about eight years old, who lived in the family of our neighbor, Mr. Reeves. She seemed to be a child of rather uncommon abilities, and her quaint and decided remarks were sometimes very striking.

Mr. Reeve's oldest son, George, liked to ask her questions, pretending to hold different opinions from hers. He would endeavor to convince her something she had said or done was not right, but it must be confessed that he very seldom came off victorious.

"Molly, do you ever pray?"

She started with a surprised air, as she replied, "Yes, sir, every night."

"Do you suppose God hears you?"

"Yes, I know he does."

"Well, do you think he hears your prayers as quickly as he does those of white children?"

For full three minutes the child continued her work without speaking; then stopping in front of the lounge she slowly remarked:

"Mr. George, I pray in God's ears, not in his eyes; I reckon my voice is just like any other little girl's; and if I say what I ought to, God doesn't stop to think anything about my skin."

That was enough for George. He soon after left the room, and has never since taken the trouble to inquire into Molly's opinions.—*Sel.*

How Much we Talk.

It is well that all we say is not written down, not only because some of it might be rather against us, but because there would not be room for it (John xxi. 25). A curious Frenchman has lately been making a calculation, which is that a man talks on an average three hours a day, at the rate of about twenty-nine octavo pages an hour. This would make eighty-seven pages a day, about six hundred a week, which would amount to fifty-two good-sized volumes every year! And, then, multiplying this by the number of years in a man's life, what a library he would have if it all should be printed! And, too, how very little of the whole would be worth preserving, and how much he would be so glad if it had been left unsaid!—*Youth's Companion.*

A Good Excuse for Over-Sleeping.

The field was kept where the Mikir converts in Assam could work for their support. They were generally willing, active laborers; but at one time the missionary, the Rev. Mr. Scott, was obliged to call to account three or four of them for tardiness. They hung their heads in silence, and he was about to reprove them.

"Yes," said one, bolder than the rest, "it is our fault. We are ashamed; but last night, as we sat down to read and pray together before going to sleep, we found so many good words that we kept on reading and talking about them till the morning light came. Then we lay down and overslept our time."

On inquiry, he found that they often so spent half the night. Do you love the Bible as much as these heathen converts?

—The Bridgewater Baptist Association held its semi-centennial at Montrose, Pa., last August, and has published the interesting proceedings in pamphlet form. Elder A. L. Post, the staunch Baptist reformer of Eastern Pennsylvania, preached the sermon of the occasion on the theme: "The Faith Delivered to the Saints," in which he did not fail to use several excellent opportunities of contrasting the harlot worship of the lodge with the purity, peace and grace of the Gospel of the Lord Jesus Christ.

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ENTERED APPRENTICE DEGREE Concluted.

A. They are the twenty-four inch guage and common gavel.

Q. What are their moral and Masonic uses?

A. The twenty-four inch guage is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and the relief nf a distressed worthy brother, eight foi our usual avocations and eight for refreshment and sleep.

The common gavel is an instrument made use of by operative Masons to break off superfluous corners of stones the better to fit them for the builder's use, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

Examiner:—Brother Jones, you will now make the Entered Apprentice step.

Candidate steps off one step with the left foot bringing the heel of the right to the hollow of the left (see page 35.)

Examiner:—You will now make the due-guard and sign of an Entered Apprentice.

Candidate makes the due guard and sign as explained on page 14.

Examiner:—(taking the candidate by the right hand as in ordinary hand-shaking) I hail.

Candidate:—I conceal.

Examiner:—What do you conceal?

Candidate:—All the secrets of Masons in Masonry to which this token alludes (presses the top of his thumb hard against the first knuckle of the examiner's right hand, see page 38.)

Examiner:—What is this?

Candidate:—The grip of an Entered Apprentice Mason.

Examiner:—Has it a name?

Candidate:—It has.

Examiner:—Will you give it to me?

Candidate:—I did not so receive it neither will I so impart it.

Examiner;—How will you dispose of it?

Candidate:—I will letter and syllable it.

Examiner;—Letter it and begin.

Candidate:—Begin you.

Examiner:—Nay, you must begin.

Candidate:—A.

Examiner:—B.

Candidate:—O.

Examiner:—Z.

Candidate:—Bo.

Examiner:—Az.

Candidate:—Boaz.

This ends the examination of the candidate who is now requested to retire into the ante-room there to await the further action of the lodge. After the examination the lodge is usually raised to the third degree (see page—) the candidate balloted for if it be a stated meeting and the ballot being found clear and the lodge being again reduced down to the second, he is *passed* to the degree of a Fellow Craft as exemplified in the following chapter.

CHAPTER V.

SECOND OR FELLOW CRAFT DEGREE.

INITIATORY CEREMONIES.

One point of the compass above the square.

The second degree of Masonry is divided into two sections, the second of which is based upon the pretended tradition that at the building of King Solomon's temple 80,000 Fellow Craft workmen repaired on the sixth hour of the sixth day of the week to the middle chamber there to receive their wages. This chamber was reached by a flight of winding stairs as we read in 1 Kings vi. 8; "The door for the middle chamber was in the right side of the house and they went up with *winding stairs* into the middle chamber." But to suppose that 80,000 men went up those winding stairs once a week to be paid in *corn, wine* and *oil*, is as erroneous as every other part of Freemasonry, and that entire system is without any doubt the grandest humbug the world ever saw. Where did the 80,000 Fellow Crafts go to be paid before the middle chamber was built? Where were the supposed Junior and Senior Grand Wardens stationed before the *outer* and *inner* doors of the middle chamber were hung in their places? Brother Masons, why don't you inquire into the nature of these pretended traditions imposed upon you for pure truth, and judge for yourselves whether you ought to support such a monstrous system of error, falsehood and fraud. The reader is referred to the following pages for the Fellow Craft degree in full.

For the ceremony of opening a lodge of Fellow Crafts "in due and ancient form," see page 16, but as the lodge in the preceding chapter is opened on the first degree, in order to proceed with the work in regular lodge form, it is necessary to "*raise*" it to the second degree which is done as follows:

Worshipful Master:—Brother Senior Warden, are you satisfied that all present are Fellow Crafts?

Senior Warden:—All present are not Fellow Crafts, Worshipful.

Worshipful Master:—All those below the degree of Fellow Craft will please retire. (The Entered Apprentices present having made the usual salute at the altar—the due-guard and sign—retire to the ante-room and generally at this stage leave the building.)

Senior Warden:—(Reports) All present are Fellow Crafts, Worshipful.

Worshipful Master:—Brother Senior Warden, it is my order that we now dispense with labor on the first degree and resume on the second for work; this you will communicate to the Junior Warden in the South and he to the brethren present, that all having due notice thereof may govern themselves accordingly. The Senior Warden conveys this order to the Junior Warden in the exact words of the Worshipful Master.

Junior Warden:—(three raps) Brethren, it is the order of the Worshipful Master communicated to me by way of the West, that we now dispense with labor on the first degree and resume on the second for *work*; take due notice thereof and govern yourselves accordingly.

Worshipful Master:—Together brethren. (All the brethren in unison and looking to the East make the due-guard and sign of a Fellow Craft. See fig. page 19.) Worshipful Master gives two raps, the Senior Warden gives two, and the Junior Warden two.

Worshipful Master:—Accordingly I declare Keystone Lodge, No. 639, duly at labor on the second degree of Masonry. Brother Junior Deacon inform the tyler. Brother Senior Deacon, arrange the altar. (The Senior Deacon elevates one point of the compass above the square, and the Junior Deacon informs the tyler as in first degree, see page 15.) The Worshipful Master gives one rap and the brethren are seated.

Worshipful Master:—Brother Senior Deacon, you will retire and ascertain what work there is in waiting.

The Senior Deacon taking his rod steps to the altar and facing the Worshipful Master makes the due-guard and sign of a Fellow Craft. (See fig. page 19.) He then proceeds to the ante-room and finding in waiting there brother Jones, who has already been initiated and balloted for the second degree and been examined in open lodge, as in page 45, he re-enters the lodge-room, approaches the altar, makes the due-guard and sign as at retiring, and reports as follows:

Senior Deacon:—Worshipful Master, I find in waiting brother Jones, an Entered Apprentice of this lodge to receive the second degree. He then retires to his seat.

Worshipful Master:—(rising) Brethren, brother Jones, an Entered Apprentice of this lodge is in the ante-room waiting to be passed to the degree of Fellow Craft: he has been balloted for and duly elected. You have just heard his examination and if there are no objections we shall proceed to confer the degree upon him (pauses for a few seconds). There being none it is so ordered. Brother Secretary, you will retire and collect the usual fee from brother Jones. Brother Junior Deacon, you will take with you the stewards (if more than seven members be present) retire, prepare and present brother Jones for the second degree in Masonry. Brother Senior Deacon, you will cross the hall, take charge of the door and attend to all alarms.

Brother Jones is ushered into the preparation-room and having handed over the usual fee (often as high as $25) to the Secretary who retires into the lodge; he is then *duly* and *truly* prepared for the Fellow Craft degree. The candidate takes off his coat, pants, vest, neck-tie, cravat, boots, stockings, in fact everything but his shirt. He then puts on an old and very often dirty pair of drawers. The *right* leg af the drawers is rolled up above he knee, the *right* breast of the shirt is turned back or folded in so as to expose the entire right breast; the right sleeve of the shirt is tucked up, exposing his right arm; a cable-tow (that is a stout rope) is passed twice around his naked right arm above the elbow, a slipper is put on the left foot and a hoodwink is carefully fastened over both eyes, a white apron is then tied on with the bib turned up as an Entered Apprentice and in this condition he is "duly and truly prepared" to be made a Fellow Craft. The Junior Deacon now leads him to the lodge-room door, upon which he gives three loud and distinct knocks. Should the lodge be at ease (that is, have recess) the Master by one rap calls the brethren to order and the Senior Deacon reports:



Senior Deacon:—Worshipful Master, there is an alarm at the door of the preparation-room.

Worshipful Master:—Brother Senior Deacon, you will attend the alarm and report the cause. (The Senior Deacon as in the first degree proceeds to the door upon which *he* also gives three loud and distinct knocks, opens the door and enquires, "Who comes here?"

Junior Deacon:—Brother Septimus Jones, who has been regularly initiated as an Entered Apprentice and now seeks more

light in Masonry by being passed to the degree of a Fellow Craft.

Senior Deacon:—Brother Jones, is this of your own free-will and accord?

Candidate:—It is.

Senior Deacon:—Brother Junior Deacon, is the candidate worthy and well qualified?

Junior Deacon:—He is.

Senior Deacon:—Is he duly and truly prepared?

Junior Deacon:—He is.

Senior Deacon:—Has he made a suitable proficiency in the preceding degree?

Junior Deacon:—He has.

Senior Deacon:—Who vouches for this?

Junior Deacon:—A brother.

Senior Deacon:—By what further right and benefit does he expect to gain admission?

Junior Deacon:—By the benefit of a pass.

Senior Deacon:—Has he *the pass?*

Junior Deacon:—He has it not but I have it for him.

Senior Deacon:—Advance and communicate the pass. (The Junior Deacon steps forward a few paces and whispers in the Senior Deacon's ear the word *Shibboleth.*)

Senior Deacon:—The pass is right. Brother Jones, you will wait with patience until the Worshipful Master is informed of your request and his answer returned.

The Senior Deacon closes the door, repairs to the altar, makes the due-guardof a Fellow Craft (see fig. page 19) and reports as follows:

Senior Deacon:—Worshipful Master, the alarm is caused by brother Septimus Jones, who has been regularly initiated as an Entered Apprentice and now seeks *more light* in Masonry by being passed to the degree of a Fellow Craft.

Worshipful Master:—Brother Senior Deacon, is this of his own free-will and accord?

Senior Deacon:—It is.

Worshipful Master:—Is the candidate worthy and well quali fied, duly and truly prepared?

Senior Deacon:—He is.

Worshipful Master:—Who vouches for this?

Senior Deacon:—A brother.

Worshipful Master:—By what further right and benefit does he expect to gain admission?

Senior Deacon:—By the benefit of a pass.

Worshipful Master:—Has he the pass?

Senior Deacon:—He has it not but I have it for him?

Worshipful Master:—Give me the pass.

Senior Deacon:—(making again the due-guard of Fellow Craft) Shibboleth.

Worshipful Master:—The pass is right; and brother Senior Deacon since the candidate comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the name of the Lord and be received in due form.

The Senior Deacon taking the square from the altar unless otherwise provided, proceeds to the door which he opens wide up and says:

Senior Deacon:—Brother Jones, it is the order of the Worshipful Master that you enter this lodge in the name of the Lord and be received in due form.

The candidate is led in by the Junior Deacon followed by the stewards if any, and conducted to about six or eight feet inside the door where he is met by the Senior Deacon who addresses him thus:

Senior Deacon:—Brother Jones, upon your first admission into a lodge of Masons you were received upon the point of a sharp instrument pressing your naked left breast, the moral of which was at that time explained to you. Upon your first admission into a lodge of Fellow Crafts it becomes my duty to receive you upon the angle of the square (pressing the angle of the square to the candidate's naked right breast) applied to your naked right breast, the moral of which is to teach you that the square of virtue should be your rule and guide in all your future transactions with mankind.

The Senior Deacon then hands the square to the Junior Deacon who replaces it upon the altar, takes the candidate by the right arm and conducts him twice around the lodge-room, counting in all cases from the South, and as he passes the stations of the Junior and Senior Wardens for the first time and the Worshipful Master for the second time, each of these officers gives one loud rap with his gavel; on passing around the second time they give two raps each, and during this time also the Master reads the following portion of Scripture: "Thus he showed me: and behold the Lord stood upon a wall made by a plumb line with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel. I will not pass by them any more." Amos vii. 7, 8. The reading of this passage is so timed as to conclude just as the candidate reaches the Junior Warden's station the second time. Having arrived in front of the Junior Warden the Senior Deacon gives two raps on the floor with the end of his rod which is answered by one from the Junior Warden who rises in his place and says:

Junior Warden:—Who comes here?

Senior Deacon:—Brother Septimus Jones, who has been regularly initiated as an Entered Apprentice and now seeks more light in Masonry by being passed to the degree of Fellow Craft

Junior Warden:—(facing the candidate) Brother Jones, is this of your own free-will and accord?

Candidate:—It is.

Junior Warden:—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon:—He is.

Junior Warden:—Is he duly and truly prepared?

Senior Deacon:—He is.

Junior Warden:—Has he made a suitable proficiency in the preceding degree?

Senior Deacon:—He has.

Junion Warden:—Who vouches for this?

Senior Deacon:—A brother.

Junior Warden:—By what further right and benefit does he expect to obtain this favor?

Senior Deacon:—By the benefit of a pass.

Junior Warden:—Has he the pass?

Senior Deacon:—He has it not but I have it for him.

Junior Warden:—Advance and communicate the pass. (The Senior Deacon approaches closer to the Junior Warden, and whispers in his ear the word *Shibboleth.*)

Junior Warden:—The pass is right. You will conduct the candidate to the Senior Warden in the West for his examination. The Senior Deacon with candidate approaches the Senior Warden's station and gives two raps with his rod as before.

Senior Warden:—Who comes here?

Senior Deacon:—Brother Jones, who has been regularly initiated as an Entered Apprentice and now seeks *more light* in Masonry by being passed to a degree of a Fellow Craft.

Senior Warden:—(turning to candidate) Brother Jones, is this of your own free-will and accord?

Candidate:—It is.

Senior Warden:—Brother Senior Deacon is the candidate worthy and well qualified?

Senior Deacon:—He is, etc., etc. Precisely the same dialogue takes place here as at the Junior Warden's station at the conclusion of which the Senior Warden says:

Senior Warden:—The pass is right. You will conduct the candidate to the Worshipful Master in the East for his examination.

The candidate is conducted towards the East and placed in front of the Master's chair, who in response to the Senior Deacon's raps, enquires in a deep tone of voice:

Worshipful Master:—Who comes here?

Senior Deacon:—Brother Septimus Jones, who has been regularly initiated as an Entered Apprentice and now seeks more light in Masonry by being *passed* to the degree of Fellow Craft.

Worshipful Master:—(turning to candidate) Brother Jones, is this of your own free-will and accord?

Candidate:—It is.

Worshipful Master:—Brother Senior Deacon, is the candidate worthy and well qualified, duly and truly prepared?

Senior Deacon:—He is.

Worshipful Master:—Has he made a suitable proficiency in the preceding degree?

Senior Deacon:—He has.

Worshipful Master:—Who vouches for this!

Senior Deacon:—A brother.

Worshipful Master:—By what further right and benefit does he expect to obtain this favor?

Senior Deacon:—By the benefit of a pass.

Worshipful Master:—(in some astonishment) Has *he the* pass?

Senior Deacon:—*He* has it not, but I have it for him.

Worshipful Master:—Advance and give me the pass.

The Senior Deacon approaches close to Master's chair and whispers into his ear the word *Shibboleth.*

Worshipful Master:—The pass is right, and brother Senior Deacon, since the candidate comes endowed with all these necessary qualifications it is my *order* that you re-conduct him to the Senior Warden in the West who will teach him how to approach the East by two upright regular steps, his feet forming the angle of an oblong square, his body erect facing the Worshipful Master in the East. The Senior Deacon re-conducts the candidate to the Senior Warden whose attention he attracts by simply giving one rap with his rod on the floor.

Senior Deacon:—Brother Senior Warden, it is the order of the Worshipful Master that you teach this candidate how to approach the East by two upright regular steps, his feet forming an angle of an oblong square, his body erect facing the Worshipful Master in the East.

Senior Warden:—Brother Senior Deacon, you will face the candidate towards the East. (The Senior Deacon taking the candidate by the arm wheels him around so as to have him face the Worshipful Master.) The Senior Warden then leaves his seat and approaching the candidate, says:

Senior Warden:—Brother Jones, you will now take the Entered Apprentice step (stepping off one step with left foot and bringing the heel of the right to the hollow of the left,see page 35.) You will now take one advance step with your right foot bringing the heel of your left to the hollow of your right. (Should the candidate not be able to do this or do it awkwardly, the Senior Warden instructs him.) Stand erect.

The Senior Warden then returning to his station and making the due-guard of a Fellow Craft, exclaims:

Senior Deacon:—In order, Worshipful.

Worshipful Master:—(rising from his seat) Brother Jones, you are now standing before the altar of Freemasonry for the second time, but before proceeding any further in these ceremonies it becomes my duty as Worshipful Master of this lodge to inform you that it will be necessary for you to take upon yourself a solemn oath or obligation appertaining to this degree, one similar in its requirements to that which you have taken in the preceding degree, but I assure you upon the honor of a man and a Mason that there is nothing in the obligatinn that can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family or yourself. In your advancement thus far you have repeatedly assured us it was of your own free-will and accord, if you are still of the same mind and satisfied with the assurance I have given you, you will advance to the altar,

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Prospect for Clubs.

David Nelson, Remington, Ind., sends a club of ten. C. Quick, of Western Mich., a club of thirteen, and John Cassidy, of Dover, Iowa, a club of ten. This is encouraging. The club sent by Bro. Nelson was started at the Indiana State meeting we believe, and that sent by Bro. Quick at the Michigan State meeting. We hope to receive a large club from Peoria, Ill., as the Illinois meeting is Tuesday and Wednesday of this week. Shall we not have a still more encouraging report next week?

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Grain Wheat—Spring, No. 1	$	1 10
" No. 2	1 07½	1 07¾
" No. 3	92½	94
" Rejected		82
" Winter	1 27	1 28
Corn—No. 2	52¼	52¾
Rejected		51½
Oats—No. 2	30¾	31
Rejected	25	25½
Rye—No. 2		65
Flour—Winter	5 75	8 00
Spring	3 75	6 00
Hay—Timothy	12 00	15 50
Prairie, "	7 50	11 00
Lard		12½
Mess pork, per bbl	21 00	22 00
Butter	20	33
Cheese	11	13
Eggs		24
Seeds—Timothy	1 80	2 35
Clover	6 00	6 40
Flax	1 22	1 30
Poultry—Chickens per doz	2 50	3 25
Turkeys per lb	9	10
Potatoes	30	33
Broom corn	3½	11
HIDES green to dry salted	06	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	38	52
Unwashed	26	33
LIVE STOCK Cattle, Choice	5 50	6 00
Good	4 50	5 25
Medium	4 00	4 50
Common	2 65	3 75
Hogs	7 25	7 60
Sheep	3 00	4 75
New York Market		
Flour	$ 5 00	8 00
Wheat	2 08	1 38
Corn	73	77
Oats	42	54
Rye	80	90
Lard		13½
Mess pork		23 00
Butter	16	25
Cheese		12¾
Eggs		28½ 30

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CHICAGO, THURSDAY, NOVEMBER 18, 1875.

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The Churches of Peoria.

BY MRS. E. A. COOK.

Forty-two years ago Peoria contained one log church, about sixteen by twenty-four feet, two or three frame houses and about thirty log cabins. At that time St Louis contained about five thousand inhabitants, and Chicago about five hundred. But now Peoria has, according to the last census, 25,000, and by the present estimate of business men, 30,000 inhabitants. The churches have increased with the size and prosperity of the city, and now number seventeen, besides the Universalist, three Roman Catholic, and three Hebrew synagogues. There are also several mission schools connected with them.

The Congregational church which entertained the recent Convention of the Illinois Christian Association opposed to secret societies, has a membership of about two hundred and fifty persons, and represents much of the spiritual and temporal wealth of Peoria. The congregation is erecting a finer church edifice than any now in the city. The new house will have upon its front side two dates, which will epitomize to those connected with it, rich experiences of Christ's love, great joys, and sorrows and persevering labors in the church; and to the casual observer they will illustrate the fact that life is a vapor which appeareth for a little time and then vanishes away. These dates are 1820, and 1875.

Rev. A. Stevens the successful pastor of this church has taken ground clearly and publicly against secret societies. We trust that the example of this church and its pastor will encourage other conscientious Christians who have not yet opened their churches or lips for this great reform to do so.

The Congregational Sabbath-school is in a flourishing condition, and has a weekly average of more than two hundred pupils. Mr. L. L. Day is its efficient superintendent. This church supports a mission Sabbath-school.

The Reformed Episcopal church and its pastor have a glowing Christian enthusiasm which is found in all true reformers. The church was organized in January, 1874. It has 182 communicants many of whom came to it from the regular Episcopal church, which in Peoria is languishing, the St. John's church having about expired. During the short time since its formation the Reformed church has received sixty persons on profession of their faith. It resembles the Protestant Episcopal church in retaining her form of prayer, *i. e.*, the liturgy, although extempore prayer is encouraged; also in retaining bishops. However, the duty of a bishop in the new church is very unlike that office in the old, as he is in fact only a permanent moderator of meetings, Each society owns its church property and calls or dismisses its own pastor. The Reformed church differs from the Protestant Episcopal in three important particulars: 1st. The old church believes in the apostolic succession and gives its pastors the power of forgiving sins, or delivering men over to everlasting punishment, and recognizes no ministry except the priests of its own church. The Reformed church receives all evangelical ministers as brethren, and on coming into this church from other denominations they are not reordained. 2d. The old church regards (in its books) the baptism of infants as a saving ordinance. The Reformed puts belief before regeneration. 3d. The old church considers Christ actually present in the bread and wine. The Reformed church with most evangelical churches, looks upon the bread and wine as types of the body and blood of Christ.

In regard to local discipline, the young church has not yet matured its manner of proceeding; we hope that the bitter experience of Bishop Cheney in man-devised systems of church discipline will lead the guides of this promising church to say with King David, "Let us fall into the hands of the Lord. . . . . let me not fall into the hands of man," and to adopt a discipline prescribed by Christ in the New Testament.

The leading Methodist church is this year in the care of Rev. E. Morgan.

The Hale Chapel M. E. church has about eighty members. Its efficient and worthy pastor, Mr. Ayling, has been for eighteen months a reader of the *Cynosure*, and seems to realize the truth that a pastor should devote himself to labor for "Christ and his kingdom." The ladies of the church have a Foreign Missionary Association and also a Christian Union for promoting religion at home.

Rev. C. J. Thompson, pastor of the leading Baptist church reports about 180 communicants, and the church as being in an interesting and prosperous condition.

Rev. A. Kenyon, of the other Baptist church appears to be an earnest worker, whose labors for the overthrow of sin and the promotion of holiness are owned of God.

The Presbyterian churches, Rev. J. Edwards, Rev. J. Weston, and Rev. W. W. Faris, pastors, are letting their light shine, and men seeing their works are led to glorify God.

Our Foreign Letter.

GLASGOW, Sep. 4, 1875.

The time to enjoy a landscape is after an ocean voyage with a few stormy days in it. On the morning of the 2d inst. the glad word, "land in sight" was passed around, and though the hills of the North Irish coast, almost hid by the mist, were only as a few black clouds on the horizon, they looked beautiful.

Towards noon the curtain slowly rose and revealed some of the charms of the Emerald Isle; first the slopes and valleys with a carpet of green pastures and yellow fields, higher up the purple heather in full bloom, finally the black, bare summits of some of the smaller hills, and the cloud-veiled peaks of the larger. To complete the picture the reader must know that it is harvest; that green hedges divide the land into lots of ten to forty acres, some covered with grass, some with stubble, and others with grain in various stages of ripeness, and that groups of thatched and whitewashed cottages dot the hillsides and valleys.

The *Bolivia* sailed up Lake Foyle, by the ruins of the picturesque, ivy-clad Green castle, and left a number of the passengers on board of an open tug for Londonderry, and then resumed her course. One of the mates said we would pass near enough to the Giant's Causeway to throw a potato on it. The want of a potato was not the only reason this feat was not accomplished, still we had a fine view of this remarkable promontory, and could see the entrance to some of the caves. It resembles the Palisades of the Hudson, but does not extend along the shore in a long, straight line. There is an angle here, and horse-shoe bend there, and the walls have the appearance of immense columns crowded together with the fragments of ruins gathered around the lower half.

During the night we landed in the Frith of Clyde, twenty miles below Glasgow, because navigation from this point up is possible for ocean vessels only at high water. Next morning it rained (some say it does almost every day here) but cleared off at times to let us see the beautiful Scotch hills heather-clad and spread with plaids of various shades of yellow and green as in North Ireland. In the afternoon four tugs, two to pull and two to steer, helped us to Glasgow. We passed Dumbarton Castle standing on a rock which projects into the river and rises two hundred and forty feet above the level of the water. It is a point of historic interest. In 1309 Robert Bruce took it from the English; the infant Mary escaped from it to France, and afterwards the same Mary, Queen of Scots, was taken when escaping to it.

Ships are built all along the Clyde, and for the last three or four miles we were slowly piloted through one large ship-yard. We heard hundreds of hammers clanking on both sides until we were moored at the dock.

Glasgow has some 480,000 inhabitants. The streets are narrower and crookeder than in Chicago; the houses are built of stone, dark with age, and are roofed with slate. As many as forty or fifty tile chimneys set in rows are seen on an ordinary three or four story building. Everything about the city has an ancient look, unless it be the two story street cars, which looked quite modern to me. In the morning the shops are closed till 8 or 9 o'clock, and when they are opened, look quite different from American stores. Ladies are much more generally employed in stores and hotels, and little girls sell papers on the streets. There seem to be more drunken men in the streets than in American cities, and hardly any notice is taken of them by the police. The streets appear also in comparison to be less used and some of the steeper ones have grass growing between the paving stones.

One of the chief attractions for the tourist is the cathedral which was commenced just seven hundred years ago by St. Mango, whose well, with its supposed healing, properties is still in the crypt.

H. A. FISCHER.

—It is reported of Brigham Young that he fears the American public schoo more than the railroad or the intrusion of Gentiles on his paradise of lust, and has said that he must move his Mormons to some more remote corner out of the reach of common schools. Instead of their Jesuitical maneuvers and fighting against the cherished institutions of this their adopted country, let the Catholics follow Brigham.

Address of Rev. W. J. Betts.

Before the Groton Christian Association met at Sumner Hill, N. Y., Oct. 13, 1875.

Dear brethren and friends of the Groton Christian Association: One year ago was organized the Groton Christian Association, opposed to secret societies; and thus began the conflict with the minions of darkness. During this time but little has been done compared with our ability to do; we have not the spirit of sacrifice and self-devotion that we need to wage an aggressive warfare. Yet in other States the banner is being unfurled and soldiers of Truth and Liberty are wheeling into line all over this land of ours, wherever the character and principles of the secret order are made known; wherever the light of truth has penetrated, a feeling of indignation and opposition is aroused. A spirit of inquiry is being provoked by the circulation of Anti-masonic literature and by the pompous parade and public manifestation of the sons of darkness. The secular papers are also discussing with earnestness the character and claims of Freemasonry, and no longer tremble to mention the name of William Morgan, and charge the crime of his murder upon the self-styled ancient and honorable institution of Masonry. Are not these things the sure precursors of victory; surely the Dagon of Freemasonry with all its high-sounding titles and pretensions, must fall before the ark of truth and light. The clouds that have hitherto looked dark and ominous are lined with the golden light of victory and hope. For has not God said there is nothing covered that shall not be revealed and hidden that shall not be made known.

What we hear in the ear we are to preach on the house top and fear not them that can kill the body and after that have nothing more that they can do.

A few such men God has raised up as pioneers in our glorious reform, to brave the storm of persecution and slander and bear the odium heaped upon them by secret societies, as good soldiers of Jesus Christ. We see no better evidence that our cause is advancing and that we are publishing to the world the secrets, and laying bare the principles of the institution, than the extreme uneasiness on the part of some and the hatred of the fraternities toward those who dare to oppose them. A few years ago scarcely a man could be found who dare to speak against the secret fraternities, they were controlling in a large measure the affairs of government, monopolizing every office from State to town and laying corner stones of public buildings. It had grown in influence and power because it was let alone, while the thoughts of loyal men were turned toward the millions in human slavery and engaged in throttling the hordes that threatened the very life of our government. This mystery of iniquity raised its hydra head and became bold and defiant. It is seen stalking forth with its paraphernalia and high sounding titles to attract the attention of the people and win the public favor. . . .

Said Jesus, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," and "He that doeth evil hateth the light, neither cometh to the light lest his deeds be reproved." No institution having for its end the salvation of men and the glory of God—no institution with principles fit to be tolerated in a land like ours, need seek the cover of secrecy and darkness. No good cause needs the cover of darkness or penalties of blood; but they that revel revel in the night and they that are drunken are drunken in the night, men of evil thought and character naturally seek the darkness, while the Christian is a child of light.

The spirit of the secret fraternity, especially of Freemasonry, is particularly noticeable. According to Masonic testimony Masonry is incapable of change; but like the two false witnesses, who were suborned to convict our our Saviour of blasphemy, their testimony does not agree, for while some declare that Masonry is incapable of change, others when we speak of the claims of Masonry, assert that Masonry is not what it used to be. But we see no change in the determined opposition to truth and a firmer adherence to falsehood and darkness.

The spirit that tore from his family a peaceful and unoffending citizen, a man guilty of no crime and without trial or jury, put an end to his earthly existence, exists in the fraternity to-day. It has since exhibited itself and more than one has become the victim of Masonic vengeance. The persecution of seceding Masons, the slander and odium that is heaped upon them; the mobbing and stoning of lecturers in the darkness of night; the burning of houses and injury of property, shows most conclusively that the spirit of Masonry is unchanged, and that it is not a spirit of love and universal good will, but one of persecution and vengeance. We are aware that Masons of the better sort endeavor to apologize for and conceal the crimes, especially the murder of Morgan, by professed discoveries of his whereabouts. We do not wonder that men of character should try to conceal the crimes of Masons, or apologize for them, but the fact is undeniable and the records will ever stand as a living accuser of those who shed innocent blood.

The spirit of Freemasonry is further seen in its supreme hatred to Christianity, calling it a monster that must be put down, claiming to do for men all that Christ and his salvation does; claiming to fit men for heaven without Christ and his salvation. Thus virtually denying the atonement and impugning the wisdom of God in the plan of redemption. It makes its oath and obligations paramount to allegiance to Christ and interferes with our salvation to God, with obedience to the commands of Christ and the performance of Christian duty. It excludes the name of Christ from the prayers and ritual of the lodge-room, thus becoming like paganism, a bitter foe and rival of Christianity. It is also a spirit of supreme selfishness; the very spirit that actuates the depraved heart of man, which is one of supreme selfishness, is the spirit that is seen in all the workings of Freemasonry. No spirit but that of selfishness would ever invent such an institution as Masonry; no one satisfied with what is equal and right, would, under the cover of secrecy, and because the opportunity was presented, take the advantage of another. It gives preferment to its own clan alone; it clutches at every office from President down and then boasts of its power and popularity. With its signs and lying wonders it entices men into the lodge-room that their own selfishness may be gratified and lodge superiors gloat over the spoils, making a great display of lodge trappings in public parade, while their mysterious and high sounding titles are trumpeted abroad.

There is also a spirit of deception. It claims to have secrets of great value, which it stands ready to impart to any who will enter the secret chamber and take upon himself the obligations they impose. Secrets which, with the exception of a few stale pass-words and signs, have been before the public for nearly half a century. The revelations of Morgan, Bernard and others, stand upon the testimony of many thousands as faithful and trustful expositions of the secrets of Masonry. None need become the victims of Masonic deception, with regard to these secrets, when for a few dollars at most, he may become familiar with them and without the horrid obligations and shameful ceremonies of initiation. They also deceive with regard to the character of Masonry. They invariably teach that Masonry is the highest type of religion and is all-sufficient in fitting men for Heaven, if its requirements are met and its rules strictly adhered to, and and at death such Masons, regardless of moral character or life, are by the ritual sent to the Grand Lodge above. Thus it teaches a salvation without Christ and thus are men deceived and drowned in destruction and perdition, by trusting in Masonry for salvation and not in the grace of God, and Masonry becomes a deceiver and an anti-Christ, a snare of the devil with all signs and lying wonders and deceivableness of unrighteousness, and moreover it lulls men to sleep in their sins, by teaching the sufficiency of lodge religion and another easier way of salvation, by obedience to Masonic laws and not to the laws of Christ.

Never was there an invention so completely in keeping with the natural inclination of the carnal heart, and so well calculated to draw men away from Christ, and make the Gospel of no effect as the teaching of Masonry. And may we not add the warning of Paul, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

In view, then, of the spirit and dangerous character of Freemasonry, we need a full consecration to the work and a heart of love, to labor for the emancipation of our fellowmen from the snares of the devil.

God accepts man's hearty desire, and the will instead of the deed, when they have no power to fulfill it.

What to do with Lodge-bound Churches.

Mr. Editor.—In response to Bro. Hankin's request, I send you a few thoughts for the *Cynosure*.

Bro. Hankins is in a similar predicament with many others seeking light. Let me say to him and others, do not go to man, as long as the true light shines. I conclude he is not seeking it blindfolded, by churchianity, man-fearing, nor man-pleasing; that he would not consent to be hoodwinked again as a seeker of light in the midst of spiritual wickedness in high places; that he has done with since he has taken the cross in breaking with the fraternity.

His conclusion is correct, that the preacher who is not a time-server should warn the people against the sin of Masonry as well as all other wrongs, and the more especially as they have practical knowledge of it. But will they do it? The action of the past says no, and we have no encouragement for the future as long as popularity is at stake (strange term in this connection!), for the fear of men with them is greater than the fear of God, and they consider their obligation to the fraternity greater than their obligation to their Redeemer. Further, they will oppose him and deny his statements in revealing Masonry according to their obligations, and so long as he labors with them in the pulpit he must be mum or interfere with the interest of the meeting. The devil is sure to get up a fracas whenever this pet of his is interfered with, and if he refuses to do God's bidding he will bring his own soul into darkness and danger. Such has been my experience. Although I never was a Mason, yet I have the revelations of Morgan, Bernard, Hankins, Riley, Ronayne and a host of other seceding Freemasons, all agreeing.

Now what can you, Bro. Hankins, expect to accomplish as a co-worker with such men. The unsaved in the church and a great many outside stand ready to believe them rather than you, and what will your efforts amount to as long as you remain in the church, the harmony of which depends on letting alone as vile an institution as Freemasonry.

Your inquiry is what shall I do? Let me say, follow the Lord. Turn to 2 Cor. vi. 14–17: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." Can you see any prospect of reforming the church without obedience on your part? It is God in you that must make life succesful. In order to do this you must break with and separate from all sin-

ful associations where Christ is ruled out. I say this believing what Jesus said, "For that which is highly esteemed among men is abomination in the sight of God." I here include all ungodliness and worldly lusts, regarded as needful by many professing better things, permitted by those in authority; yea, encouraged by those whose hearts seem to be exercised with coveteous practices; gilded over as helps in carrying on the work of God, christened festivals, sociables, and various other polite names. Have a general good time. You can have our good things for your money. The sensualist says, "You can have my money if you will let me enjoy myself." The devil says, "All the better for being in the name of Jesus."

I must close. My own experiences in these matters I may write out, if spared, and led so to do. Yours as a lover of righteousness and truth.

Ulster, Iowa. JNO. BALL.

The Work of Secretism.

"While the husbandman slept the enemy sowed tares." So now, while religious papers and preachers are debating points of doctrine, Satan is sweeping the choice young men of our land into the debasing vortex of oath-bound secret societies. Almost every town and village is cursed with one or more of these secret dens in which Satan is sucking the life-blood out of the veins of the church. "Be not unequally yoked together with unbelievers," says the apostle, but many professed Christians, and even some ministers of the Gospel, bind themselves with horrid oaths to keep the secrets of the worst men in community. Churches without number are in virtual bondage to an oath-bound secret lodge. The lodge, in fact, often employs the minister and turns him away, and the church dares not resist. The Knights of the Golden Circle plunged our country into a civil war that cost half a million lives and burdened the nation with a debt which no man now living will see paid. The Ku-Klux Klan followed the war with secret assassinations, more barbarous than war itself. The White League—the same snake in another skin—continued its murders until arrested by the military arm. Aaron Burr, the traitor, carried on his conspiracy against the Government in the cypher of the secret lodge. Jefferson Davis and Andrew Johnson are said to have profited by Masonic aid when confronted by public justice. Masonry, the dishonored mother of the whole brood of secret societies, seeks to overawe the pulpit, the press, the judiciary, and the legislature. Hence, thieves walk off unarrested and murderers go unpunished. The arm of the law is paralyzed and many are led to despair of reform. The secret gangrene is destroying the country. It is at war with morality and justice, and of course with Christianity. Masons are busy hatching lodges of granges, Good Templars and Odd-fellows, because those, though of no great account in themselves, afford a rich harvest of lodge men who will ultimately find a home in the bosom of the harlot mother, Masonry. They also serve to take away the testimony of all who join against secrecy. The oaths and obligations of all these societies have been authentically published, and can be had of almost any book seller, and yet there are multitudes who are duped into the belief that there are some valuable secrets in store for those who barter their manhood and integrity for the tomfoolery of the Masonic lodge. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—*S. C. S. Kimball in Bible Banner.*

Death Strokes.

LETTER FROM SAMUEL N. SWEET.

I am beginning to feel lonely. The strong men who have marched side by side with me for nearly half a century in opposition to false and aristocratica Freemasonry, the members of which put William Morgan to death in 1826, for disclosing their miserable secrets, are passing away. On the 28th of last December, Gerrit Smith's sun went down full orbed to rise in brighter heavens. We say of him as Halleck does Marco Bozzaris:

"We tell thy doom without a sigh,
For thou art freedom's now and fame's,
One of the few, the immortal names
That were not born to die."

Not long since the Rev. Charles G. Finney found a resting place at the right hand of the everlasting throne. I heard his first discourse at Adams, Jefferson Co., N. Y., fifty-three years ago; and, during the long, intervening period, he has been such a faithful minister and follower of Christ, may we not imagine he heard, in view of the near approach of death, voices more than human, warbling through the air, as they opened the gates of the happy regions for his admission:

"Sweet fields beyond the swelling flood,
Stand dressed in living green?"

Mr. Finney assigned the reasons why he seceded from the unhallowed Masonic institution in his published letter, embodied in a book. The fraternity now, doubtless, feel to exclaim with poor old Job, adding only the adverb of negation: "Oh! that mine enemy had [not] written a book." On the 3d day of August, 1863, the Rev. Geo. W. Eaton, D. D., L. L. D., president of the Madison University, a nobler man, a truer Christian than whom never lived, fell asleep in Him to whom the morning stars sing praise, and heard from the lips of his Almighty King, in a voice melting as the music of the skies, "Servant of God, well done." In the Spring of 1830, I exhibited the ceremonies of Freemasonry, exactly as I witnessed the exhibition by C. A. Blanchard of Wheaton College, in the city of Rochester before the State Anti-secret Society Convention, December 13, 1871. When the Rev. Mr. Eaton then Principal of "Union Academy" at Bellville, Jefferson Co., N. Y., witnessed the degrading forms of initiation, the hoodwink and cable-tow, the red breeches and leather button; the miserable doggerel of the braggart order:

"We three do agree to raise the living arch,
We three do agree the Sacred Word to EARTH."

The death, burial and resurrection of Hiram Abiff, whom Masons laid stiff, he a perversion of the sacred Scriptures, the scenic misrepresentation of Deity in the burning bush, and the heaven-daring ceremonies, by which life eternal is prefigured in a ridiculous farce, he exclaimed with sparkling eyes and a countenance beaming with celestial radiance: "I am not disgusted with Freemasonry, but I look upon it with deep and lasting indignation!"

It seems but as yesterday when Milton Woodward of Adams, Jefferson Co., N. Y., one of the oldest and strongest Anti-masons in the State, closed his eyes on earth to open them in heaven. On the 24th of October, John D. Gillette of Bishop Street, town of Henderson, Jefferson Co., whom I have known long and well as a man of strict and even incorruptible integrity, died in the triumphs of that faith in Christ which was productive of good works through a long life. Like Milton Woodward, he lived fifteen years beyond the heavenly period of three score and ten; and as he lived to do good, always acting on the noble principle of live and help to live, in opposition to Freemasonry, whose "direct object is to benefit the few at the expense of the many, by creating a privileged class in the midst of a community entitled to equal rights and privivileges." His last moments, doubtless, brought to his generous heart the sweet assurance that he had laid up not alone the perishing treasures of earth, but also an inheritance in heaven. His last words were: "Now I can lift up my head exulting and behold a blessed re-union in the world to come." Sweet be his rest. Bright and lovely as the mountain rose be the flowers o'er his grave. "Men die, principles never." Opposition to all secret societies glows in the bosom of every true American, like the vestal fire of the Roman virgins. Perseverance alone is the infallible pledge of our success. Cheered by the example and approbation of great and good men, we will never

"Bate one jot,
Of heart or hope, but still bear up and steer,
Right onward."

Sand Bank, Oswego, Co., N. Y., Nov. 1, 1875.

JOHN JONES OF PENNSYLVANIA.

PHEONIXVILLE, Pa., Oct. 31, 1875.

DEAR CYNOSURE:—We have been called upon to suffer the loss of our highly esteemed brother in Christ, and our most zealous worker in the cause of this great reform of secret societies. I conversed with him last Sunday as he lay upon his couch, expressing a hope that he might be spared yet a little while to help push on this cause to victory. He expressed a strong desire for a pure Gospel untrammeled by secretism, and he did not cease praying earnestly for the success of the cause. Bro. Jones was the father of the Anti-masonic cause here, as he attended the first convention held in Pittsburgh, and subscribed liberally to the work. He also attended the meeting at Wilkesbarre. Now we have lost our main human pillar and I do not see who is to take his place. He was of the Baptist church and will be buried to-morrow. His age is 79 years. Bro. Blanchard will remember him well as he stayed with him when he lectured here.

WM. BANKS.

Is this True?

Brother Dubs, Editor of the *Christ. Botschafter,* says concerning my reports in the *Christian Cynosure,* the following: "Brother Hampe misrepresents the relation of our church in reference to Freemasonry, etc. He is in want of the true knowledge of things. By his reports he creates a false opinion by the publication in the *Cynosure* concerning the Evangelical Association, which for the interest of the Christian truth he should hinder."

Now will brother Dubs please read and answer in the *Christian Cynosure* the following questions:

1st. Are not Freemasons and Odd-fellows among the membership of your church?

2d. Are there not in the ministry and even in high places of trust some who belong to those societies?

3d. Are not those of the ministry who oppose those things cautioned and admonished in private to let those societies alone?

4th. Is not the press of your church for the sake of peace, comparatively silent on this subject?

5th. Did the church at its last general conference of 1871, positively declare those societies sinful and call to repentance from those things?

In order to put the readers right and to know the true state of these things in the church please answer these simple questions at your earliest convenience. I am yours truly, etc.,

H. W. HAMPE.

"We believe in the man or woman who has enemies. This does not sound *sound,* but it is sound. Your milk-and-water people, who content themselves with simply doing no harm, at the same time never do any good. They are mere negatives in the world. Your man of force, who does not wait for a stone to get out of the way, but manfully rolls it over, may unintentionally hurt somebody's toes in the act; but thousands who have to travel that way will thank him for clearing it. The man who has no enemies is generally a cowardly creature, caring for no one but himself—smirking and creeping his unchallenged way to the obscurity he merits. He adds nothing to the common stock; does no good in the world, and is lowered into his six feet of earth without one sincere regret from any one."—*Banner of Holiness.*

Our strength often increases in proportion to the obstacles which are imposed upon it. It is thus that we enter upon the most perilous plans after having had the shame of failing in more simple ones.

—The Spanish government in its present negotiations with the Vatican, desires a modification of the concordat of 1851. The first clause in the concordat is as follows: "The Catholic, Apostolic, Roman religion, which to the exclusion of every other creed, continues to be the sole religion of the Spanish nation, shall always be maintained in the states of her Catholic majesty, with all the rights and prerogatives which it ought to possess, according to the law of God and the clauses of the holy canons."

Religious Intelligence.

—The United Presbyterian churches of Western Pennsylvania are celebrating the centennial of the commencement of preaching and organizing churches of that denomination in that section. Interesting services were held in Canonsburgh and North Buffalo, during the first week in November.

—The Dacotah Mission conference of the United Brethren in Christ held in Beloit, Iowa, lately, resolved, "That, inasmuch as our church is opposed to secret, oath-bound societies, and as they are antagonistic to the church of Christ, therefore we will strictly adhere to our book of discipline and will in no case suffer Christless organizations to monopolize us and our laws." The same body will also appoint a delegate to the next State Convention of Iowa, to be held at Western, Linn county.

—The Rev. Dr. Henry M. Storrs, Secretary of the American Home Missionary Society, has been called to the pastorate of the Broadway church in Norwich, Conn.

—A "Southern Tract Association for the Promotion of Holiness" has been organized, with its head-quarters at Spartansburg, S. C. An "organ" named *The Evangelist* has been already issued by the Association.

—At the meeting of the General Council of the Evangelical Lutheran church of North America at Galesburg, Ill., the Rev. C. P. Krauth, D. D., was elected President, and the Rev. S. Laird, English Secretary. The Council adopted an important paper on the exchange of pulpits with non-Lutheran ministers, which concludes in the following words: "The rule which accords with the Word of God and the confessions of the church is, Lutheran pulpits for Lutheran ministers only; Lutheran altars for Lutheran communicants only."

—Late religious news from Germany is as follows: Dr. Folk, Prussian Minister of Worship, has been on a tour of inspection through Schleswig-Holstein, where he was warmly received. The clergy of Schleswig-Holstein are strong Lutherans, and were for a time much opposed to the Falk legislation. The General Synod of the Evangelical church of Germany is to meet Nov. 1st. By legal notice the Catholic clerical school inspectors in East Prussia ceased to exercise the duties of their office Oct. 1st. The Protestant clerical inspectors were continued in their positions. A mixed French and Prussian Commission is sitting at Frankfort to settle the boundaries of the border dioceses of the two countries according to previous treaty agreement. The Catholic Theological College at Bonn has been closed by the Government, and its archives and furniture have been transferred to the authorities of the University. The college was opened Oct. 22, 1827. Its first President, Prof. Achterfeldt, is still living. —*Witness.*

—Father Taylor, the English evangelist, who has traveled and preached in nearly every country on the globe, is holding revival meetings in the First Methodist church block in this city with some success. He has been recently preaching in Rockford, Ill.

—Weekly union meetings for the promotion of holiness are being held in Wheaton, Ill., and this week the Holiness Association of Northern Illinois begins a series of meetings there in which all the churches unite, and the professors of the College are deeply interested.

—A case of discipline recently came before the United Presbyterian Synod of New York, involving a plain question of admitting a member of a secret order. Such an act was heartily condemned, and the testimony of the church very decidedly maintained.

—Mrs. Tholuck, wife of the well-known Professor Tholuck, has started a Sunday-school in Halle, Germany, assisted by a Danish and an American student. The whole city containing 50,000 inhabitants, has only two Sunday-schools.

—Dr. J. D. Fulton's church has voted by a strong majority not to accept his resignation, and as he has shown a Christian spirit in efforts to put away the troubles of the church it is hoped all parties will follow, and peace and harmony prevail.

—The revival services continue in Brooklyn, without abatement. Mr. Moody closes his labors there this week, but the churches will doubtless carry it on, as they seem to be thoroughly roused to the importance of saving souls. Conversions are reported from many of the churches and Sabbath-schools in connection with the regular services.

Notices.

PAST MASTER E. RONAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Call for a New Hampshire Anti-masonic State Convention.

We, the undersigned, believers in the Lord Jesus Christ, hereby unite in calling a New Hampshire State Convention to be held Nov. 23, 24, 1875, in the Baptist church at Lake Village, to expose the evils of oath-bound secret societies and to form a State Association auxiliary to the National Christian Association.

Rev. S. C. Kimball,	Rev. J. B. Higgins,
" Olin T. Lovejoy,	" Joseph Harvey,
" D. L. Edgerly,	" S. P. Fernald,
" S. F. Bean,	" E. G. York,
" T. W. Piper,	Eld. Enoch Morrill,
Eld. J. F. Browne,	" J. P. Brown,
" Wm. H. Shaw,	" D. Bachelder,
Dea. Simon Rowe,	Dea. Alfred Tasker,
" R. Coverly,	" Ebenezer Smith,
" Shepherd Rowe,	" D. S. Blaisdell,
Ezra Morefield,	Wm. N. Langley,
J. R. Coverly,	Jason Clark,
Orin Clark,	E. A. Black,
M. D. Richardson,	M. W. Piper,
G. F. Hodgdon,	J. C. Seavey,
D. E. Coverly,	J. A. Stackpole,
G. Ladd,	D. E. Palmer,
T. F. Hodgdon,	Levi Allen.

New York State Convention.

TUESDAY, DEC. 7, 9 A. M.—Organization; Report of the State Agent; election of committees; miscellaneous.

AT 2 P. M.—One half hour spent in prayer for God's blessing on the convention; Reports of committees; at 3½ a lecture by Rev. L. N. Stratton of Syracuse.

AT 7½, EVENING.—Past Master Edmond Ronayne will work the degrees, and show how a man is made a Mason.

WEDNESDAY, 8th, 9 A. M.—Reports of committees; Matters pertaining to the State Agent; organizing a local society.

2 P. M.—Prayer meeting ½ hour At 3½ o'clock, addresses.

7½ EVENING.—Ronayne—How a Man is made a Mason, continued.

Delegates and clergymen will please address Rev. W. A. Sellew, Rev. Mr. Sankey or Rev. W. Post soon as possible, signifying their intention of being present. Seceding Masons who intend to be present will please signify the same to Mr. Post soon as possible.

Brethren, come praying that the convention may redound to the glory of God. SEC'Y.

[Friendly papers please copy.]

Indiana.

The State Agent announces that he will fill appointments at the following points in November. Let rousing audiences greet him everywhere.

Veedersburg, Fountain Co., 18th, 19th, 20th and 21st.

Bloomingdale, Park Co., 22nd and 23d.

Terre Haute, Vigo Co., 24th.

Sanford, Vigo Co., 25th.

Leesville, Lawrence Co., 27th, 28th, and 29th.

Martinsburgh, Washington Co., Nov. 30th to Dec. 7th.

Friends living in any of the counties south or south-west of Indianapolis, may secure my services while in that region at much less expense than at any other time. Address me up to Nov. 20th at Terre Haute, Ind.; from the 20th to Nov. the 30th at Pekin, Washington Co., Ind. Let us have a lively Winter campaign.

JOHN T. KIGGINS.

Reform News.

ILLINOIS STATE CONVENTION.

PEORIA, NOV. 9TH AND 10TH.

Preliminary devotional exercises of an interesting character inaugurated the second anniversary meeting of the State Christian Association in the Congregational church of Peoria on the morning of Tuesday, Nov. 9th. The convention was afterward called to order by the President, Hon. J. B. Walker, and Rev. H. H. Hinman led in prayer for the Divine blessing.

The Secretary, I. R. B. Arnold, being absent, J. P. Stoddard was appointed to act temporarily. H. H Hinman, J. P. Richards and S. L. Fay were appointed Enrolling Committee, and J. P. Stoddard and S. Mills a committee on business. Mrs. E. A. Cook was appointed assistant secretary but was afterward at her request excused.

On recommendation of the business committee, devotional exercises were held until 10: 30, opened by Rev. H. Avery and participated in by Pres. J. Blanchard, E. Ronayne and others. At 10: 30 Rev. H. H. Hinman, State Agent, presented his report of work for the year, which was ordered to be printed.

On suggestion of the business committee a discussion was opened by Pres. Blanchard on "the importance of extending the circulation of Anti-masonic literature." He gave an outline history of the *Cynosure*, its present condition, the obstacles in the way of its success and urged the importance of securing for it a more extended circulation. Mrs. E. A. Cook reported the circulation of the *Cynosure* as about thirty-six hundred and thought a subscription list of about five thousand would meet present expenses. The publishers desire to improve the paper as soon as the receipts will justify increased expenditures; and if those already taking the paper would make suitable efforts it might very soon be put on a paying basis. Isaac Preston followed with very cogent reasons why the *Cynosure* should be sustained and every friend should do his utmost to introduce it among the people.

G. L. Arnold, of the *Reformer and Free Press*, remarked at some length, referring to what had previously been said as needing modification. A paper to be successful must have adequate funds. The *Cynosure* must not go down. The nation needs it. He gave a hopeful account of his own paper and wished to work in harmony with others in promoting the common cause.

J. P. Stoddard spoke of the *Anti-masonic Herald*, and also said he had been asked what he thought of starting another paper in Michigan. Dea. T. Perkins called attention to the *Christian Radical* published at Polo, Ill., by Parker Hurless; and some very encouraging facts were given in connection with the enterprise. Isaac Preston said that business and professional men in Lockport were afraid to have an Anti-masonic paper seen on their counters or desks. Dea. Luther Birge suggested that the *Cynosure* might be made more acceptable if the name was changed. Rev. A. Worman thought not. Bro. McKnab spoke of the efforts to introduce the paper into Sabbath-schools. H. H. Hinman offered a resolution commending the paper which was referred to a committee on publications, on which the chairman appointed Messrs. Stoddard, Arnold, Preston, Birge and Richards; Bishop Dixon and Pres. Blanchard were afterward added.

A recess was then taken until 2 P. M.

AFTERNOON.—The chairman not having arrived the convention was called to order and Rev. J. P. Richards took the chair by request. "All hail the power of Jesus' name" was sung and Rev. A. Worman led in prayer. Bishop Dixon being present was introduced and made a few remarks. Others related personal experiences and instances of lodge interference with civil and ecclesiastical affairs. A letter from W. H. Robinson of Yates City was read expressing his interest in the meeting. A committee on finance was elected consisting of Moses Pettengill, S. Mills and Samuel French.

Bishop Dixon was elected chairman by acclamation.

A committee on nomination was chosen of Messrs. Marsh, McCulloch, and J. Blanchard.

The General Agent, J. P. Stoddard, spoke on the progress of the reform throughout the country and he was requested by vote to publish his remarks.

EVENING.—The convention assembled at 7: 30 Bishop Dixon in the chair. Rev. M. Ambrose offered prayer. Hon. J. B. Walker being introduced delivered a very able address showing that Freemasonry is at war with every righteous principle in civil or social life. He was followed by Prof. C. A. Blanchard who spoke in his usual eloqent manner and with more than customary freedom.

WEDNESDAY.

After devotional exercises, business was resumed. A general discussion on the relation of the minor secret orders to the church occupied part of the forenoon. Rev. H. Avery led and various members participated.

At 10: 30 Isaac Preston, Esq., of Lockport, read an able paper on the

Influence of the Lodge on the American System of Jurisprudence, which was voted to be published.

The committee on finance reported recommending a collection and subscriptions for the State work for the year. This business was immediately attended to and a total of cash and subscriptions amounting to $100.00 received.

AFTERNOON.—After prayer by Rev. A. Wimset of Streator, the committee on publications reported the followin; resolutions which were adopted after discussion:

Resolved 1*st*. That we are gratified at the ability and earnestness with which the *Christian Cynosure*, our national organ, is conducted.

Resolved 2*d*. That we will do all in our power for the increase of its subscription list and endeavor to secure for it that extended circulation which the self-sacrificing zeal of its publishers, and the importance of our cause demands.

Resolved 3*d*. That the raising of the Carpenter Fund so far as to obtain possession of the Chicago building and its rents is a matter of the first and most pressing importance; and that the General Agent is requested to give it his first attention and earnest endeavors till the object is accomplished.

WHEREAS: Objections have been raised in certain quarters to the incorporated Christian Association opposed to secret societies: And, Whereas, the Directors of said Association have prepared an official answer to such objections,

Resolved 4*th*. That further consideration of the subject be postponed till we read said official statement of the directors.

The following was also discussed and adopted.

Resolved, That in the judgment of this Association the money raised to secure the donation of the Carpenter building should be a permanent fund, the interest of which shall be used for publications and lectures.

The Treasurer not being present his report was read by the Secretary as follows:

TREAS. REPORT, NOV. 19, 1874, TO NOV. 9TH, 1875.

RECEIPTS:

Collections on p'edges made at Chicago,	$ 366 33
" at Chicago Con.,	35 26
	$401 59

EXPENSES:

Hall rent for Chicago Con.,	$ 75 00
Postage for notices, etc.,	5 00
Printing bills,	4 75
Paid Treas. N. C. A. for salary of Ill State Agent,	316 84
	$401 59

A vote of thanks was unanimously and heartily passed:

Resolved, That the thanks of this convention are due and heartily tendered to the trustees and pastor of the church in which we have gathered and also to the people of Peoria for their large-hearted hospitality.

The place for the next State convention was fixed at Jacksonville; and the time the first Tuesday and Wednesday in September, 1876.

The report of the nominating committee was then read and adopted, Bishop Dixon of Decatur, having been already elected President:

Vice-presidents: Rev. J. P. Richards, Bowensburg; Samuel French Esq., Chapin; Dr. H. W. Marsh, Elmwood.
Secretary, Rev. J. H. Snyder, Westfield,
Treasurer, H. L. Kellogg, Chicago.
State Agent, H. H. Hinman, Wheaton.

A resolution endorsing the different publications co-operating in the reform was presented and adopted in this form:

Resolved, That we recognize as worthy exponents of the Anti-masonic cause all those publications favorable to the National Christian Association, and will aid in extending their circulation as we have opportunity.

EVENING.—The last session of the convention was held in Turner Hall, and Mr. Edmond Ronayne of Chicago gave an exhibition of the third degree in matchless style before a large and attentive audience.

The convention then adjourned.

Report of the Illinois State Agent at Peoria.

My report for the last year extends from Oct. 1st, 1874, to Nov. 7th, 1875, during which time I have been engaged in the work of the Association except about fifteen weeks of sickness of myself and family. I have lectured in and partially canvassed 28 counties, viz., La Salle, Livingston, Kane, DeKalb, Ogle, McHenry, Boon, Bureau, Fulton, Peoria, Jo Daviess, Lee, Woodford, Putnam, McLean, Ford, Iroquois, Vermillion, Champaign, Clarke, Crawford, Edwards, Washington, St Clair, Perry, Randolph, Marion, Richland; besides thirteen lectures in Indiana, and seven in Ohio.

The whole number of lectures delivered is	142.
Sermons about	20.
Expenses have been for salary 219 days at $2.	$438.
Traveling expenses including journey to Pittsburgh,	213.20
Total expenses	$651.20
Collected in the field for the general work,	274.56
Due from the Treasury of Association	376.64
Received from Treasurer	$376.64

Besides this there has been collected for the Publishing House in cash, notes, and pledges the sum of $516.

So that the total collections over all expenses are $139.36. I may add that a lecturer cannot be always a successful collecting agent. He cannot and ought not to visit those places only where there are most friends of this reform, and for this reason will often fail of meeting more than current expenses, and sometimes not even that. It cannot be assumed that much more than traveling and other expenses will be collected on the field, and the support of the lecturer will fall largely upon the contributions of the friends of this reform.

In the prosecution of my work, I have formed warm friends in every part of the State, and in every denomination of Christians. With singular unanimity these friends are members of the evangelical churches. They are those who love our Lord Jesus Christ, and abhor the lodge because it is anti-Christ. The fields most accessable and easiest of culture are the small villages and the rural districts. Wherever the overshadowing and blighting influence of the lodge is least felt, there do we find the most Christian candor and faithfulness.

We must, as in the past, appeal to the public conscience. We must show to the people that secretism in all its forms, and especially that Freemasonry violates the principles of morality and Republicanism. We must show to the church that it destroys Christian simplicity, promotes dissimulation, hypocrisy, and lying, and is inconsistent with true Christian worship. We must point out its intrinsic selfishness and show that it enslaves the conscience by binding the soul to unknown obligations; and lastly that its engagements are immoral and profane, and hence of no binding obligation. In prosecuting this work we must take for our example the prophets and the apostles; especially shall we do well to heed the words of the great apostle to his brethren in Corinth, (2 Cor. vi. 4-10.) "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. By pureness, by knowledge, by long suffering, by the Holy Ghost, by love unfeigned, by the word of truth, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true. As unknown, and yet well known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things."

Thus laboring and praying our triumph is sure.

The Michigan State Convention.

Pursuant to call of the Executive Committee, the first anniversary of the Christian Association opposed to secret societies of the State of Michigan was held at Light Guard Hall, Ypsilanti, Oct. 27, 28, and 29. Meeting was called to order by President Cornelius Quick, opening by prayer by Rev. A. H. Springstein, followed by Rev. J. P. Stoddard; after which the usual proceedings, such as reading minutes and appointing committees, were the proceedings of the afternoon of the first day. In the evening we were favored by listening to that veteran and unflinching worker in the anti-secrecy cause, John Levington; subject, Masonry. He made it very uncomfortable for the Masons and jacks.

The forenoon of the second day was spent in reports of committees and general work. Afternoon address by J. P. Stoddard, General Agent, who filled the place previously assigned to Past Master Ronayne, who did not put in an appearance as expected; but the time was profitably spent in listening to that noble worker who always exhibits so much interest in the cause of the reform. In the evening John Levington gave a full and accurate description of the first degree of Masonry which was delivered with telling effect, making the Masons ashamed of themselves and their institution.

A good portion of the third day was spent in considering the preamble and resolutions presented by the committee: John Levington, A. H. Springstein, John C. Taylor, which were taken up and considered article by article and adopted. [A synopsis of the resolutions were published in the *Cynosure* last week.—ED.]

The meeting closed its sessions with a glorious triumph over the Masonic power in the exhibition of the initiation of the so-called Rev. Elder Mulkar by Past Master Ronayne of Key-stone Lodge, who showed his great powers of initiating candidates, which unquestionably is the best method of showing up this great and gigantic fraud.

C. B. REMINGTON, *Recording Sec'y*.

Jottings from the New York Field.

SYRACUSE, Nov. 2, 1875.

DEAR K.—My last epistle was dated at Cobleskill, a beautiful village, situated on the Albany and Susquehanna R. R. about 45 miles from Albany in a southwesterly direction. I should judge it has a population of some 2,000, and is a busy, thriving place with many somewhat costly residences, as well as public buildings, among which are hotels, churches, etc. I reached the place on Saturday, October 2d, soon after dark. I had been commended to the American hotel, as a stopping place, and just as I rose to leave the cars I came in contact with mine host, Van Patten, the proprietor, who, on seeing my preparations to stop, inquired if I would try the "American?" As this was what I intended to do, I answered in the affirmative, and for that and several other nights made his hotel my home, nor had reason to regret my choice, though there were other houses of greater pretensions in the place.

After supper I inquired for a gentleman whose name had been sent me, supposed to be friendly to our cause. He was easily found, and at first manifested some interest in my work. After some conversation he left me, with a promise to call in the morning and pilot me to his place of worship, the Lutheran. At time appointed my friend made his appearance and I went with him to the Sunday-school. Just before entering we met his pastor, Rev. Sylvanus Stall, a young gentleman of very pleasing exterior, and whom I found, on further acquaintance, to be both genial and intelligent, who asked me to fill his desk in the evening, which I subsequently consented to do. His morning service was a "Memorial" for a beloved teacher, a short time dead. The pastor did well his work and gave utterance to sentiments which were a credit to his head and heart, and which caused me to "take to him" at once. The Lutheran house of worship here is an imposing edifice, more richly appointed than is usually found outside of cities; but alas! with an incumbus upon it in the shape of a heavy debt which proved in this instance a temptation and a snare to their trustees.

At the close of the evening service, the pastor was quite willing I should have the roomy and well-appointed basement of the church in which to give the lectures I intended to deliver, and which he permitted me to announce from his pulpit to a large congregation. One of the trustees was present and seemed quite willing I should be admitted, could consent be obtained from the other two, one of whom was a Mason and not a member of the church. In the morning I called with a friend on the trustee whom we had seen the night before, and found at first sight that his face was changed toward us. It was with evident reluctance he went with us to see another trustee living near. When we made known our matter to him, he replied, "Yes! I believe in free discussion." But here he was interrupted by the "party of the first part," who suggested, "as we are in debt," etc., "we had better go and see

Mr. Kilmer," the Masonic member of the board. I then knew the result as well as when they had returned after having rubbed against a little Masonic backbone, and with great firmness said, "We have decided that you must get a hall." And so the Lord Jesus as against the lodges was denied a hearing in a house professedly given unto him. These men said, "Our church is in debt, and—and—," "Yes," said I, "you are afraid you will lose a few Masonic dollars! Did it ever occur to you that the Lord Jesus might have some interest in this concern, and that his favor might be worth something in the lifting of your burden?" But this did not weigh a feather. The Masons, and their leper kin, were an ever present power and their vengeance was a sure thing, whether their favor was or not; while the dear Lord Jesus was afar off, and no certain help when it came to a big lift. Of course, these men spake no such words, but if they do express the language of their acts, then I am a poor interpreter. When will professedly Christian men begin to have as much faith in God as they manifest in the almost omnipresent devil of the lodge? When?

So to a hall we went, but ill-seated, for which we were indebted on easy terms, to a hotel keeper, who made no pretensions to the piety which refused me a hearing for my Lord. Secrecy is a power in Cobleskiil; but it received a staggering blow as the truth was poured into attentive ears respecting its blasphemous claims to be a saving religion; its lying history; its swindling operations, in selling for a high price secrets which are no secrets; its barbarous oaths; its indecent and degrading ceremonies of initiation; and its false claims to superior benevolence, for three nights in succession.

I spoke two nights, also, in Barnerville, a village some three miles away. Here I had the use of a house of worship, and large and attentive congregations; and have reason to believe much good was done. Here I was the guest of Dr. Werner, who was, I found, a Free Methodist. I learned that my cause was prejudiced before I came there at the invitation of a Free Methodist! I am not a Methodist of any of the kinds so-called, and until I entered on this work knew very little of the people to which my friend, the Doctor, belongs. I have seen a good many of them since; and it is my candid conviction that I have seen people whose piety did not seem to me of any higher grade than I saw in my friend of Barnerville. At all events the Doctor with his kind family gave me a Christian home, as have others of his faith, and when I forget it may my right hand forget her cunning. All here said of Free Methodists is true of Wesleyans. They are hated for their stand against the anti-Christ of the lodges. I am ready to suffer this reproach with them and all others like-minded of whatever name. Vale, Schoharie County.

The Chautauqua Co. Society held their semi-annual meeting in Fredonia on the 19th and 20th ult. But few were in attendance, as some of our best men were in waiting on the courts, and were only set at liberty on the last day of the meeting. Here, also, with all the culture boasted, is one of Satan's seats. Secrecy reigns supreme. The President of the Society, Geo. W. Lewis, whose guest I was, here has his home, and all his family conspired to make it home to me. On the last evening I spoke to a fair audience among whom was a Masonic clergyman of twenty-four degrees, with several other craftsmen. At the close of my remarks I asked them to deny a single point I had made, and paused for a reply and it was such a pause as is not often seen in a public assembly. It was a pause which might be felt. But no reply came. I will send you the resolutions discussed and passed without dissenting vote. J. L. Barlow.

Past Master Ronayne's Work.

Lanark, Ill., Nov. 8, 1875.

Editor Christian Cynosure:

Presuming that some tidings from this section would be of interest to the readers of the *Cynosure* we give you a few items concerning the anti-secret movement here.

On Tuesday and Wednesday evenings of last week, Past Master Ronayne addressed large audiences in Sherwood's Hall. On Tuesday evening he initiated "Rev. Septimus Jones" into the first degree of Masonry, and on Wednesday evening raised him to the sublime degree of Master Mason. Mr. Ronayne's arguments were clear and decisive; he repeatedly called on the Masons present to gainsay any of the charges he brought against them; but they, thinking discretion the better part of valor, held their peace and left him complete master of the field. The familiarity with which he handles his subject, and the defiant manner in which he challenges any contradiction, leaves no doubt in the minds of any as to the truthfulness of his expositions; and all who would see that fraud called Freemasonry exposed in all its ridiculous absurdity, we commend to the exhibitions of Mr. Ronayne.

We have an organization here which is increasing in numbers, and the neighboring towns are also becoming interested in this work of reform. The *Cynosure* comes on its weekly mission, and we hope it may prove a power for good. We shall endeavor to increase its circulation, and by bringing this subject continually before the public, we may finally succeed in purging our pulpits, legislatures and courts of justice from the abominations of secretism.

G. A. Crinklaw.

ANOTHER CORRESPONDENT

writes of these meetings in Lanark: We have had three lectures here in little less than a year. Mr. Ronayne's have had the most effect from the fact that the people were able to both see and hear, and some of us felt when Grand Master Hiram Abiff went staggering into the blanket from the blow of Jubelum. I am confident that there are many who have been convinced that secret societies are the cause of the bad condition of affairs in church and nation.

There are efforts being made to have a course of lectures at Shannon, Lanark and Mt. Carroll this winter by some one of the lecturers of the National Christian Association.

I am sorry that we have not a delegate to send to the Peoria meeting, but the hearts and good wishes of many of us are with the brethren there.

Yours for victory,

N. R. Corning.

STILL ANOTHER

writes of these interesting lectures: After the first degree the Masonic brethren set various rumors afloat concerning the conversion of Mr. R. to Anti-masonry, stating that he had stolen lodge funds, was a Catholic and could not remain a Mason, etc., all of which he proved to be false by producing the true bill brought against him by the lodge. Mr. Ronayne has accomplished a good work here and all the cause needs is a more thorough organization. The anti-secret element is strong, though never so firm and outspoken as at the present time.

The Odd-fellows were jubilant over the first degree given in public and denounced it as immoral; and some said if the initiation in the Odd-fellows were as indecent and foolish, they would leave them. But on the second night Past Master Ronayne gave a short history of his experience in the order known as Odd-fellows, which made them howl; and their joy turned to sorrow.

The appeals made to the Masonic ministers were truly impressive, and the Anti-masons present could be heard to say, Purge the churches of this accursed thing.

I see in reading the *Cynosure* that there are thrusts made at the Methodist churches and ministers, because of the members belonging to the lodge. There are a few godly ministers in northern Illinois belonging to that church who are doing a good work, advising all whom they meet of the pernicious influences of the lodges, and the anti-Christian character of the same. May God speed the day when all the Christian churches shall be united against this enemy of Christ, of decency, and good morals.

Yours, C. A. Mastin.

[Thank the Lord for a few! In all the land there are many. May their numbers be multiplied.—Ed.]

Correspondence.

Washington's Testimony—An Old Lady Remembers It.

Atlantic, Iowa, Oct. 23, 1'75.

As I am more than half inclined to offer my testimony for Washington, please excuse my liberty.

In 1811 the school teacher desired me to read in a book called the "American Preceptor." In that book was "Washington's Farewell Address to his Countrymen." In that address he says, "Beware of secret societies." As I remember secret combinations were to be more watched and guarded against at home than foreign foes.

Mrs. Roxy B. Sheldon.

OUR MAIL.

Joseph Wren, Sturgis, Mich., writes:

"I prize the *Cynosure* highly. Times are hard with me but I must have it. I have not voted for twelve years; hope I shall get a chance to vote for your nominees the next election."

J. P. Richards, Bowensburg, Ill., writes:

"I have taken the *Cynosure* seven years and the older it grows the better, and I do not mean flattery. A paper having so much pluck deserves, and I hope, will have, success. It seems so strange to me that so many Anti-masons fear to take it. A physician told me a few days since that his good old father took the *Cynosure* and after he had read it sent it to his son. After having received two or three copies he requested his father not to send any more as it injured him in his practice as physician. Such men's moral courage needs tuning up. It makes me almost ashamed of the profession when I meet so many professed ministers of Christ, who so readily give me the Masonic grips, and sometimes I return them just that they may know the secrets of Masonry are out and we "cowans" know it."

Lemuel Flint, Coburn Corners, Ind. writes:

"The *Cynosure* as it is published is the nearest to the Gospel of any religious paper that I get hold of at present, and my prayer is for its success till the works of darkness shall be overcome by the Saviour."

H. Johnson, Delavan, Wis., writes:

"I am fully in sympathy with the principles you advocate. I am of the same mind as at first, that the Almighty is moving upon the minds of his servants to overthrow the works of darkness. My faith in the cause is not in the least abated, because I believe the Lord is on our side. I have dropped all other papers, both religious and political, because they refuse to open their columns in opposition to the evils of secretism."

David Nelson, Remington, Ind., writes:

"I have canvassed the town and succeeded at last in obtaining the club of ten. Would be glad to send more names. I found several almost persuaded to subscribe but thought they could not just now. I think a good Anti-masonic lecturer is very much needed here."

W. Burr, Oberlin, Ohio, writes:

"It is a hard place to get subscribers for your paper in this reputed place of reform. It reminds me of the passage 'Soon has the gold become dim.' But I feel that in God is our strength."

Isaac Jackson, Harrison, Me., writes:

"There are a good many secret societies here but I think something can be done for your cause. Here is some good timber if we can bring it into the building."

John Wright, Park's Corners, Ill., writes:

"We have a Masonic Post-office, since they took the office from the old Post-master. He had a deputy two or three years that was a Freemason, and all that time I had to send my letters to other offices or they would not be forwarded."

J. H. Middlekauff, Adeline. Ill., writes:

"While in Maryland a few weeks ago I represented the *Cynosure* and think subscriptions can be obtained. The people in that section of country have never heard the merits of secrecy. There are a number of anti-secrecy people in that region, among the Tunkers especially, and others."

J. E. Irish, Delavan, Wis., writes:

"You may rely on me as a subscriber for life. The *Cynosure* is the last paper that I shall give up. May God bless you in your efforts in exposing secretism."

The Sabbath School.

Lesson for Nov. 28.—Jesus on the Cross.

SCRIPTURE.—John xix. 25-30. Commit 26-30; Primary Verse, 30.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.

GOLDEN TEXT.—"The Lord hath laid on him the iniquity of us all."

TOPIC.—Christ Lifted Up.

HOME READINGS.

M. Ps. 22: 1-18. Christ to be Mocked.
T. Is. 53: 1-12. To be Scourged.
W. Ps. 109: 1-31. To become a Reproach.
Th. Is. 50: 1-11. To be Spit upon.
F. Is. 52: 1-15. His Visage to be Marred.
S. Zech. 13: 1- 9. His Hands to be Wounded.
S. Zech. 12: 1-11. His Side to be Pierced.

1.—"He saved others, himself he cannot save." To save *himself* is not what he came for. He found his life in losing it for the sake of others. He came to save the very ones who derided him. "He saved others"—he could have saved them—he can save me. Jer. xxiii. 6; Matt. i. 21; xviii. 11; John i. 29; iii. 16; xii. 47; Acts iv. 12; v. 30, 31; x. 43; 1 Tim. i. 15; Tit. ii. 14.

2.—"His hour" at last had come. But how much more like his enemies' hour it seemed than his own. They indeed had their hour but it was a short one. The hour of Christ with whom a day is as a thousand years and a thousand years as one day, was not to be counted off on the dial plate of any Jewish clock. His hour meant all eternity. The centurion was the first to announce that his death was a triumph, and soon the news spread that the crucified was risen. His hour of reign had begun, and that shall never end. Ps. xxii. 27, 28; Dan. ii. 34, 35, 44; vii. 13, 14, 18, 27; Zech. xiv. 9; Rev. xi. 15.

3.—"Weep not for me, but weep for yourselves." The sinner's doom is worse than was the Saviour's. Prov. i. 24-33; Is. ii. 18; Hos. x. 8; Rev. vi. 17; ix. 6.

4.—They hated Christ—and they "hated him without cause." Speaking prophetically the Psalmist said, "They that hate me without cause are more than the hairs of mine head." Ps. lxix. 4. "For my love they are my adversaries," "They have rewarded me evil for good and hatred for my love." Ps. cix. iv. 5. When asked: "What evil hath he done? they cried out the more, Crucify him! Crucify him!" So men would hate God just in the same way—*did* hate him in the person of Christ. John xv. 24, 25; Rom. i. 30; viii. 7.

5.—Is there nothing for us to crucify? Is there not something that should take the place left vacant by Christ on the cross? Paul says, "I am crucified with Christ." Gal. ii. 20. "Our old man is crucified with him that the body of sin might be destroyed." Rom. vi. 6. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 24.—*Nat'l S. S. Teacher.*

Every teacher will find points in this lesson on which to dwell, for the subject is inexhaustible; but we may indicate as specimens the following:

(*a*) The worth of man in God's view, when Christ died for him.

(*b*) The completeness of God's plan, and of the Bible, the Old fulfilled in the New Testament.

(*c*) The evil of sin, when it demanded such an atonement.

(*d*) Our helplessness in the law's hands. Who of us could say, "it is finished?"

(*e*) Our safety in Christ. He has "finished" all.

(*f*) The ground of our New Testament worship. The shadows have passed away—we have the substance.

(*g*) Our security in death, and for ever, for "Christ died for us."—*S. S. World.*

Farm and Garden.

Coal Ashes.—I have known a light dressing of coal-ashes to increase the crop of grass at the rate of more than two tons of hay per acre, over and above the previous light yield of half a ton per acre. I purchase all the coal-ashes that can be obtained within convenient distances of my farm, and spread them around fruit-trees, berry-vines, and bushes. Last spring a watermelon-plant came up in the coal-ashes that were spread around a fruit-tree. It received no attention except that the weeds were kept down. To-day (the 16th of September) that one vine covers an area of more than sixteen feet in diameter, and there are on it eighteen melons, several of which will weigh fifteen pounds each, and the smallest one is not less than five inches in diameter. This vine had no other fertilizing material applied except the ashes. For several weeks it grew in nothing but ashes. The stem near the root is nearly as large as a man's wrist. This is a fact in favor of coal-ashes as a fertilizer which all the analyses in the world cannot controvert with any sort of success. I say, let every one save his coal-ashes and apply them to fruit trees, to grape-vines, to strawberry-vines, to blackberry-vines, to pasture-fields, to meadow-land, and to the soil where any sort of grain is cultivated. —*Ex.*

Brine that Preserves Butter a Year.—Among the many devices for keeping butter in a manner that preserves the rich, rosy flavor of new, with all its sweetness, is the following from the Dutchess Farmer, which is said to be entirely successful: To three gallons of brine strong enough to bear an egg, add a quarter of a pound of nice white sugar, and a tablespoonful of saltpeter. Boil the brine and when it is cold strain carefully. Make your butter into rolls, and wrap each separately in a clean muslin cloth, tying up with a string. Pack a large jar full, weigh the butter down, and pour the brine until all is submerged. This will keep really good butter sweet and fresh for a whole year. Be careful not to put upon ice butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and using the brine, allow it to cover the butter to the depth of at least four inches. This excludes the air, and answers very nearly as well as the first method suggested.

Advantage of Small Farms.—It is one of the most foolish things a farmer can do to try to cultivate more land than he can do profitably. It is a source of delight to gather fine crops, and in no way can it be done to more advantage than to limit ourselves to a small number of acres, and to repay the land well with a good supply of fertilizing matter after the exhausting season of cultivation is over. As an illustration of this, a gentleman was telling us that he has a garden of about three acres from which he has gathered his farm produce for the winter, realizing a handsome profit for his labor. He said he planted about one eighth of an acre of corn, the cut worms destroying some portions of it, which he afterwards went over and put in beans, where the corn was destroyed, and realized a good yield of corn and four bushels of nice shelled beans; from less than half an acre he dug one hundred and twenty-five bushels of fine table potatoes. Proving that a "little farm well tilled" is of more profit than more acres half cared for.—*Vermont Farmer.*

Home and Health Hints.

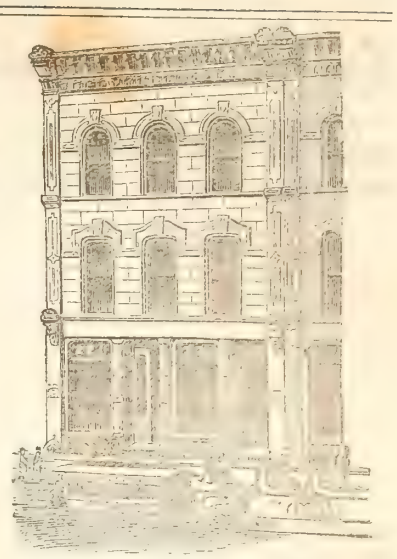
Headache and its Remedies.

Headache is a very common complaint. In fact, so common is it, one or more members of nearly every large family suffer from it. As it is an affection that gives uneasiness and suffering, and those whom it afflicts do not think it necessary to call to their aid, in the majority of cases, the services of a physician, a few remarks concerning it may be timely. To some it comes periodically, like chills and fever, whilst others are seldom entirely free from it. Headache is a prominent symptom in all fevers, and in many nervous diseases. It may occur from weakness or exhaustion of nerve power, or a lack of the proper functions of the digestive organs. Sometimes the pain extends over the whole head, with a sense of heaviness, and the sight is often dim, and the hearing dull and the memory defective. This is produced by irregular circulation of blood in the head, by violent mental passion. Headache arises from so many different causes that it is in many instances very difficult to cure, and some cases baffle the skill of the very best physicians. To cure headache you must remove the cause. Not unfrequently it is a difficult matter to ascertain the cause, and after you have learned it you may not be able to remove the cause and cure the patient. The pains are nearly as various as the causes. Bilious headache, or such as arises from a disordered condition of the stomach, usually affects one side of the head only, most commonly over one eye, and increases to an acute and often throbbing pain. It is often accompanied with a feeling of sickness and vomiting, producing languor and depression of spirits. Rheumatic headache is commonly caused by exposure to cold, and the pain is of a shifting nature, shooting from point to point, and is felt most at night.

Different kinds of remedies have been made use of for headache. Bitter tonics are usually prescribed for that coming from a weak stomach; one of the very best is quassia, if persevered in for a few months. The plant grows in South America, and was first employed by a colored man as a specific. Quassia chips are soaked in water, and a few sips taken two or three times daily. Gentian root, taken in the same manner, is also highly effective.

In all cases of headache arising from nervous irritability, soothing and strengthening measures and out-door exercise are to be adopted. In some cases of headache, cold applications to the head, leeches to the temple, or cupping of the back or the neck, with spare diet and active aperients are effective. A very fruitful cause of headache is bad habits—being out late at night and overloading the stomach with food and liquids of various kinds. Some persons are afflicted with pains in the head whenever they drink malt or spirituous liquors to excess. To keep in good health and mental vigor a person should be industrious and regular in his habits.—*Selected.*

In heating a church the janitor should see that his Fahrenheit is sixty-five degrees four feet from the floor. At the close of the service, also, the doors and windows should be open two or three hours, so that the immense volume of impurities and human emanations may be carried off. Otherwise these odors solidify in part and dry on the walls, glass and wood-work; and when the temperature again rises they, like birds of ill-omen, fly down from their roosts to pollute the air again.—*Springfield (Mass.) Republican.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. Kellogg 13 Wabash Ave., Chicago.

The National Christian Association.

President.—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. H. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

Corresponding Secretary.—C. A. Blanchard, 13 Wabash Ave., Chicago.

Recording Secretary and Treasurer H.L.Kellogg, 13 Wabash Av., Chicago.

General Agent and Lecturer.—J. P Stoddard, 13 Wabash Ave., Chicago.

—The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J.T.Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.

The Christian Cynosure.

CHICAGO, THURSDAY NOV. 11, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONDENCE.

PEORIA, Nov. 8, 1875.

DEAR CYNOSURE:—I am here to attend the Illinois State Christian Association's Convention which meets in the Congregational church to-morrow morning for a two day's session. Delegates are already here from Polo, Lockport, Wheaton and elsewhere. The health of Mr. Pettengill's family is improved and friends of the cause here are earnest and hopeful and prayerful.

Yesterday morning I preached on the national recognition of Christianity, and endeavored to show that "ours is a Christian and not a heathen government." I read from Saturday's Chicago *Tribune* the declaration of Rabbi Felsenthal submitted to the Chicago city government; that,

"These dangerous attempts" (viz., to recognize Christianity as the American religion) "engendered by ignorance, bigotry and fanaticism, must therefore be withstood; they must be crushed; they must be killed off in the beginning. Our country, our laws, our literature, our whole civilization must remain where they are, unchristian."

Herod and Pilate friends again! Here is a Jew claiming the United States as "our country"; fraternizing with the Romish apostacy which has killed nine-tenths of all the Jews who have died by persecution; and with infidels and atheists who agree with him in nothing but in hating Christ. Here is a Jew willing the United States Republic should be popish, atheist, anything but "Christian!" Surely here is the ring of the old clamor, "His blood be on us and our children!" But the Republican victories in Ohio where (35-000) thirty-five thousand of the population were lately induced to petition to have the idea of God wiped out of their constitution, would seem to indicate that the Democrats will forsake the priests, as they deserted the slave-holders, when it comes, in the language of Douglas, to be "A question of country or no country." Douglas knew that A. H. Stephens' "Empire with slavery for its corner stone" was equivalent to "no country to fight our partisan battles in," and he walked over and stood beside Lincoln till he died. Will this Jewish priest tell us what "country" the Jesuits have ever given to the people? What peace has there been in Mexico, France, or Spain for the last half century but the peace of the volcano between eruptions? "There is no peace saith my God to the wicked," who are "like the troubled sea which cannot rest." There is rest for men and nations in Christ, and nowhere else.

I last night attended worship in the Mission Church here established and sustained by Mr. William Reynolds. The pastor, Rev. Mr. Weston, preached an earnest and useful sermon to a crowded congregation and the Holy Spirit manifestly filled the house. The importance of this movement in this city cannot well be over estimated. It is kindling the fire of salvation at the bottom of the human grate; and as Christ's movement was directly on the human masses, these Moody and Reynolds movements are tokens of his second coming. After sermon Mr. Reynolds conducted a very interesting meeting in an ante-room, giving clear, ound instruction to such inquirers as emained. J. B.

PLEASANT ECHOES:—Cash received for the *Cynosure*, Nov. 11th, foot up for the day $73.85, and the day following $49.30; making the echoes of the Peoria Convention one hundred and twenty-three dollars and fifteen cents. We learn also that good Mr. Bailey is getting up a club of ten at Knoxville, where there has never been a lecture, and that the lady of one of our Supreme Judges is one of the club. We called at this place on Wm. H. Holcomb, Esq. one of the oldest citizens of Knoxville, and one of the best men in the world. We had heard that Mr. Holcomb had lost his sight, but were glad to find him cheerful and good company as ever; and, what astonished us, harnessing his own horse and riding out with some excellent friends to drive for him, to visit and induce his neighbors to aid in the reform! "Verily they shall still bring forth fruit in old age."

THE PEORIA CONVENTION.

The proceedings of this body should be carefully read. It was a Red Sea triumph; and we feel like shouting with Miriam and her damsels; "Sing ye unto the Lord forever! for he hath triumphed gloriously."

Peoria has a long time been bewitched by the sorceries of the lodge. It was one of the most hopeless points during the slavery grapple; and the only church which stood for Christ there had been "as a cottage in the wilderness or a lodge in a garden of cucumbers." But the promise of God to him who "considereth the poor," has been working for them. A good pastor has ventured to speak from his pulpit against the secret orders; and good men are slowly rallying to their communion, as good men rallied to the ark of God, when it blessed the house of Obed Edom, after David and his dancing Christians had dropped it in terror and disgust.

One family in Peoria, who are of God's nobility, if he has any on earth, have stood firm and pure against the contagions of the lodge. But their health was frail, and some of them positively sick. They have been healed and held up as by miracle, and our Peoria Convention, has, under God, been the work of their hands.

"The fearful and the unbelieving" of course shrank from us and hid in Mount Ephraim till they should see how the battle would turn. A mere handful came together and drew near and called on God, and there was a steady accumulation of moral power till the Convention closed with a meeting crowded to a jam in Turner's Hall to hear and see Mr. Edmond Ronayne. This gentleman is already familiar to our readers. Hon. J. B. Walker, and Prof. C. A. Blanchard had addressed a respectable audience in the Congregational church the night before, in their clear, convincing style; and the spirit of God in answer to the earnest prayers of the few veterans who came in early, brooded over us like an illuminated cloud. The ministers of the city had come in to listen; and Rev. Mr. Wilson of the Reformed Episcopal church had seen the identity of the human and Satanic ritualism of the lodge with that against which his church is protesting. "We were at Pihahiroth, between Migdol and the sea, but the waves parted and we came through on dry land."

Mr. Stoddard, the Secretary of the Convention, and Mrs. Cook, who had preceded the Convention, and prepared the way for it by calling on the pastors of the city, and other prominent persons, will give our readers the first an authentic business report, and the second, her light touches which read like the voices of angels ministrant; but the Peoria Convention as daguerreotyped on the memories of those who were part of it, can neither be put on paper or pictured on canvass.

The church of the United Brethren were there by one bishop, (who was elected our President by acclaim) by two Presiding Elders, and several earnest and able ministers: A group of white-haired apostles of God and goodness. Isaac Preston Esq., of Lockport, with his clear, strong speech which is to be printed; Deacon Perkins, from Polo, and the venerable Geo. Bohrer from Bloomington; all these above eighty years of age; Father Birge, of Farmington, Mr. Fay, of Princeton, and others whose record follows close after, form a pleasing group, reminding one of Him of the Apocalypse whose "head and his hairs were white, so as no fuller on earth could white them." And flanking these good brethren, Richards, Marsh, Worman, and French, with a sprinkling of young men like Pettengill, looking like that loving young "disciple who leaned on Jesus' breast," and swift as he to do the will of Christ. But hush! I have said the Convention cannot be painted and why should I attempt. The invisible photographers of God were there taking the portraits of every soul which mingled in council, or went up in prayer; "And they shall be mine saith the Lord in the day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

N. H. STATE CONVENTION.—It will be seen by the formal call in another column that the N. H. State Convention will be held in Lake Village, Nov. 23d, and 24th, to commence Tuesday, A. M. at 9 o'clock. Free entertainment will be provided to the extent of the ability of the friends of the reform in that vicinity. Brethren from neighboring States are earnestly invited to attend. Bro. D. P. Rathbun who has hazarded his life for righteousness sake will be present, and show "How a Man is made a Mason." Bro. J. P. Stoddard, also is expected to assist in our deliberations. Let the friends of reform make a grand rally and we will form a nucleus around which all New England may crystalize for the truth. This is an important crisis, and let us not grudge a little time and money for the sake of liberating the church and state from the evil influence of the secret lodge. A better time will never come to secure deliverance from this hindrance to pure religion and just government. The God of heaven will cause the right to triumph.

S. C. KIMBALL,
Chairman of State Com.

A CORRECTION.—In the Editorial letter on the first page last week a serious error occurred in the last paragraph. "Let none of these good men change their methods, should read, "Let *now* these good men, etc."

In the Illinois Convention there seemed to be a determination on the part of the delegates to work earnestly for the increased circulation of the *Christian Cynosure*. If this feeling becomes general we will receive many clubs of ten before January first.

One blind man was trying to secure a club of ten; had found three, but was having hard, discouraging work. Another friend of the *Cynosure* hearing of this went with him to a rich judge who subscribed for the paper for his wife. Since the judge's wife takes the paper no one else in that locality is now afraid of it and they say the club of ten will soon be here. Help one another.

NOTES.

—News from the Indiana and Wisconsin agents waits for room till next week.

—Rev. Halleck Floyd reports the Indiana meeting in the *Telescope*. He highly commends the addresses of the Convention. Of friend Hill of Ohio and his address he says: "The Convention was favored by the presence of Daniel Hill of Vienna, Ohio, editor of the *Christian Worker*, a very able and evangelical paper of the Society of Friends. His address, on Wednesday evening, was listened to with marked attention and interest, and was highly appreciated by the large audience. The kind, Christian spirit coupled with the clear and conclusive arguments of friend Hill were calculated to overcome the rigid tension of the opposition to this reform and prepare their minds for the reception of the light which was scattered so bountifully during the convention."

Bro. Floyd also gives the representation by churches. "There are twenty-two counties represented by 102 persons. Of these, 35 were of the Society of Friends, 16 of the Wesleyan Methodist church, 2 of the Presbyterian, 1 of the Congregational, 1 of the Methodist Episcopal, 1 of the Christian (or Disciples), and 36 of the United Brethren church. The remaining 10 were not members of any church."

—The United Brethren conference of Dakota passed the following strong endorsement of the reform at its late meeting. We second the commendation of the *Telescope*, whose editors and contributors have a righteous ambition to present the best and newest thoughts against the lodge:

"That we recognize in the National Christian Association a powerful agency for the advancement of the anti-secrecy reform, and assure its friends that in the name and strength of God we will cry out against all those secret foes of Christ until they are swept from the land.

That we recommend the *Religious Telescope*, and "Plain Thoughts on Secret Societies," by John Lawrence, to all who need light on dark subjects.

—J. B. McCullough, a St. Louis journalist of the free religionist sort, is naugurating a course of Sunday lectures in that city. He is also actively engaged in defense of the St. Louis liquor dealers now under indictment for defrauding the government.

—The people of Nicaragua are beginning to calculate the loss which the Catholic church imposes on them. There are eighty-two feast days set down, and, says, a local writer, this, calculating the laborers in Nicaragua at fifteen thousand at thirty cents a day average, gives an annual loss to agriculture, to the crops, etc., which cannot fail to make the loss amount to five or six millions, besides the sickness, killed and wounded which generally attend such feast days.

—The receipts of the Grand Lodge of New York were over $100,000 last year, nearly one-fifth the sum raised by the American Board for the expense of all its vast mission work.

—The local papers seem much grieved with Mr. Ronayne's exposition in Lanark. The Mt. Carroll *Mirror* is full of holy indignation that a young man should be brought in a half nude condition before a mixed audience. The Carroll County *Gazette* editor thinks the Hiram Abiff performance "simply disgusting," and affirms positively that Mr. R. never was an Oddfellow, thereby admitting his own affiliation. The trouble with these shallow scribblers is their lack of generalization. They fail to perceive that the lodge only is responsible for their feelings of repugnance.

—A Grand Lodge of colored Masons has been organized in Indiana and held its last meeting in Indianapolis in September. The Grand Master's report contained several items of consolation such as the origin of the society with King Solomon, its universality, and religious nature. "To-day, Masonry can and does justly claim all the divine attributes of religion and immortality." Colored lodges came about in this way: "Their color had been a barrier against admission into the Masonic lodge of the white man in America; but, crossing the ocean, they had met with a friendly greeting from their English brethren. They subsequently organized a lodge in Boston, Mass., which was not recognized by the American lodges. From this lodge others had been formed distinct and separate from the white Masonic lodges." This is the second time England has been instrumental in spreading this curse in this country. But how sweetly fraternal these lodges are in America!

—The *Western Rural* says: "The *Husbandman* each week publishes full reports of the discussions held by the Elmira Farmer's Club. There is in the same place a flourishing grange. Why should it be that no discussions on agriculture are held by it?" Simply because to discuss agriculture is one of the least of its objects. It has a prior work in setting farmers to grinding through a foolish and stupefying set of rites, the machinery of falsehood and devil-worship.

—Wm. Pinckney, appointed assistant bishop of the Protestant Episcopal diocese of Maryland in 1870, a while since entertained the Columbia Commandery of Knight Templar Masons in the Trinity Church of Washington City and preached them a sermon. He was assisted by a half dozen other "reverends" in giving honor to a society which dishonors the religion and Saviour he professes to serve.

—In Brooklyn and Newark, N. J., temperance Brotherhoods of Christian churches have been formed for the purpose of calling attention to the laws against dram-selling and securing their enforcement, as well as to use more personal means to reform the drunkard. In Brooklyn 120 complaints have been made by the society for violations of the Sunday closing law and 42 licenses revoked. The society is not secret, partisan, or sectarian, forty-eight churches of twelve denominations belonging to it. In Brooklyn the decrease in licenses for the year closing Oct. 1, 1875, was 947.

—The General Agent after a course of lectures in Homer, Mich., will go to Massachusetts and New Hampshire; probably holding meetings in Connecticut on the way, as Bro. Conant has written urging that he do so. He will attend the New York and Pennsylvania State Conventions with Mr. Ronayne.

—Friend McConnell of Ligonier, Ind., has a list of twenty-five subscribers under full headway. He will send them in soon. How many have a praiseworthy emulation to equal this? There are subscribers to be found if they are sought out.

—Bro. Ball responds to Bro. Hankins' request for advice in relation to the pastor of the Mason City M. E. church. There may be two ways of relieving differences in the church on moral questions. Those who are unfaithful to truth may be won over to be its champions, or separation be made from them. In any case prayer and labor for the first end should be had with all earnestness; and separation, it seems to us, should be only a final. In this case the pastor may be brought by Divine grace to see his false position as a watchman, and the Spirit of God must be the agent in this work. We believe that through persevering prayer he can become strong for the truth; or, the Lord will lead him to another work where his influence in this direction will not be felt.

—At the last meeeting of the "Supreme council" of the "ancient and accepted Scotish Rite," in Portland, Me., several Illinois Masons took the 33d degree: De Witt C. Cregier ("Blessed Charity") Chicago; James A. Hawley, Dixon; Jacob S. Kenkle, Chicago, James S McCall, Freeport; John C. Smith, Galena. The first two have served two terms each as Grand Master.

—A friendly correspondent sends the following clipping which is valuable as a matter of curiosity only, any regard for its historical value being out of the question. The lodge has already overdone the matter of disposing of Morgan:

"E. G." contributes to the Portland *Advertiser* a brief note about the Morgan mystery, in the course of which he says: "During the Anti-masonic excitement—about the year 1832, I think—a letter was published in the Kinnebec *Journal*, and copied into the Portland *Advertiser*, written by Ezra S. Anderson, then residing in northern Aroostook, or on the border of New Brunswick, stating that the venerable Morgan was alive and dwelling in those parts. The *Journal* stated that it had testimonials of the good character of the writer, sufficient to justify the publication of the letter."

—How the Romanists do it is experienced by the people of East St. Louis, an environ of St. Louis on the Illinois side of the river. The Romanists and their friends have managed to secure a majority of the school board. They also owned an old wooden church building which cost when new only about $4,000. This the obedient directors bought for $9,000 for a schoo house. The priest then in funds built a fine church on one side of the town, and the basement was rented for $1,200 a year for additional school room though not needed. The teachers are all Romanists and every morning march the children up stairs to mass. So not only are these teachers paid out of the public funds to do this Romish work, but that church is actually paid $1,200 per year for the privilege of having their own work done in their way, in their own house! This work is carried on in the face of the new constitution of the State which expressly forbids one cent of the public moneys to be paid, directly or indirectly, to any sectarian school whatever.

News of the Week.

The City

Mr. Thomas, a machinist, has invented a motor, or generator, on the same principle of the Keeley motor of Philadelphia, of which so much has been said. Water and air are the only elements claimed to be used, and the resultant force is claimed to be 75 times that of steam.——The School Board last week took what they professed to be final action on the Bible question. Numerous petitions brought up the discussion, which was carried on with a bitter and infidel spirit by a majority of the members. Only three voted in defence of the Bible, ten to perpetuate the expulsion.

The Country.

Mrs. Moulton and Dea. West have been precipitately expelled from Plymouth church because of their position towards Beecher. Bowen still remains and there is a reluctance to meddle with him.——The New York and Brooklyn association of Congregational ministers at a meeting in the New England Congregational church, Brooklyn, and after a long and earnest conversation, a committee was appointed to investigate the charges of Tilton and Moulton against Mr. Beecher, and to determine whether the Association ought to retain Mr. Beecher in fellowship.——Joyce, the supposed chief of the St. Louis Whiskey ring has been sentenced to a fine of $300 and three years and a half in the penitentiary. It is believed he was anxious to secure this light punishment, as indictments which would have confined him thirty years were waiting, and he is also prevented from giving valuable testimony against others of the ring.——Vice-president Wilson was taken suddenly ill last week and for a short time it was feared his disease would terminate fatally, but his physician promises a speedy recovery.——The great house of Claflin & Co. of New York has been found guilty of concealing smuggled goods, facilitating their transportation and aiding their sale. They bought some smuggled silks of a New York dealer.

Ocean Disasters.

The Steamer Pacific with some 200 persons on board, passengers and crew came into collision with the ship Orpheus, and sunk off the coast of Oregon, and only two persons have been rescued. The Orpheus was badly damaged and soon after struck a reef, but her officers and crew reached the shore and were rescued by a government vessel.——The Steamer City of Waco from New York for Galveston, while lying in the harbor of the latter place, caught fire and was totally consumed, and all on board, over fifty souls are given up as lost. The vessel was loaded with oil contrary to law, and when the fire caught it spread immediately over the deck. Other veasels near were unable to give aid on account of a raging sea.——A mutiny is reported to have taken place on a British ship off the coast of France. The captain, mate and boatswain were murdered. The vessel has been captured,

The Home Circle.

The Sabbath.

A bright spot, an oasis
Amid earth's desert drear,
The sweetest bud that blooms
Upon the rose-tree of the year.
A miniature of Heaven hung
Upon a chain of days,
Worn on the breast of Father Time,
To cheer his weary ways.

A soothing poem written in
A volume of dull prose,
A waft of soft Spring melody
Heard at the winter's close;
The golden clasp that binds the leaves
Of six days' episode,
That God's own finger shall unloose
Across the Jordan's flood.

—*Selected.*

Beauty of Holiness.

It is not decent for a Christian, much less for a virgin, to lay any stress upon the beauty of the flesh, or the comeliness of her person, but to es eem the Word of God above all things, and to value those advantages which, like that, will abide forever. Or if any glorifying in the flesh can become a Christian, it is then when it is firm enough to endure torments for the sake of Christ and for the acknowledgement of his religion; when even female w akness is enabled to tire out the strength and patience of masculine tormentors, —when it can stand the test of fire, and sword, and racks, and the fury of wild beasts in the way to its desired crown of martyrdom. Wounds and scars thus got are the truest ornaments of the flesh, and better far than the most costly necklaces or bracelets.

All the gawdiness and pomp of life will become insipid and jejune to you when once you are convinced that your care should rather be employed upon yourself, and your soul be adorned with the graces of the Gospel; that the house which God hath vouchsafed to make it is temple, and in which the Holy Spirit is pleased to settle up his abode, should be fitted up to receive him with a concern proportioned to the dignity of the guest expected. Let innocence and righteousness adorn this habitation for him. These are ornaments which no length of time will decay, no accidents of weather tarnish. The embellishments of human art will be soiled and withered with age, nor can any man depend upon the continuance of things which are in their own nature so obnoxious to change. But the beauty, the ornament, the splendor of the house, whereof I have been speaking, is permanent, and will abide by you; time and accident can make no disadvantageous impressions on it; only the time will come when it shall be renewed with great advantage, and be clothed with a more durable and better covering."—*St. Cyprian.*

Endorsing Men.

Be careful who you endorse. You may endorse a note for any one you please, provided you are wiser than Solomon, and are able and willing to pay it in full at maturity; but endorsing men is a much more risky business. You know what a note is, and all it is, or ever will be,—but a man's present and prospective character is very much less certain.

"I never could get that man under my jacket," said a minister, when speaking of the secret distrust he had felt concerning one with whom he had been publicly and privately associated, and whom he had thus endorsed in spite of the cautions of his friends, and the warnings of his own conscience; and who had now, in his estimation, proved himself unworthy of Christian confidence.

"Well, he has got him under a good many other people's jackets by endorsing him," said one man. "If he could not get him under his jacket, he has spread his cloak over him," said another; while others said, He has endorsed that man, knowing him, and we propose to hold the endorser responsible.

On the other hand the party referred to, said, when speaking of this endorser, "I paid that man compliments that he never deserved, and I am afraid he never will;" which was just what discerning people thought, when they heard him complimenting, praising, and electioneering for him, for they knew the praise was unmerited, and they believed it to be insincere; for "he that flattereth his neighbor speadeth a net for his feet." And so, with hollow compliments on one side, and insincere endorsements on the other, what else could result but growing and lasting contempt, followed at last by open warfare, with accusations as current as compliments ever were, and mud spattered as thick as the untempered mortar was ever daubed, causing honest souls, long beguiled by this unworthy church-craft, to open their eyes and learn to "cease from man," and put their trust in the Lord God.

Such illustrations of the results of mutual duplicity and dishonor, convey lessons too valuable to be lost. Let those who are not too old to learn, give heed to them, and see that by no word, nor act, nor association, they lend their endorsement to men of doubtful character or uncertain course.

Take care whom you endorse. Let no considerations of policy lead you to give public or private countenance to any one whose honesty you question, or whose fidelity you distrust. Deception, roguery, and change are everywhere. Be careful lest even your passive and silent endorsement and association make you a partaker of other men's sins. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Keep clear of the flatterer's net, and avoid the complications of worldly policy. Stand free in Christ, and be neither a fool, blinded by hypocrites, a tool, used by knaves, nor a rascal winking at sin in hopes of personal advantage. Know what you commend and whom you endorse, and if in any way you have lent the countenance of your name even for a day, to any unworthy or uncertain man or scheme, deliver thyself as a bird from the snare of the fowler. Break away from the entanglement, and withdraw your commendation as publicly as you gave it, and choose rather to confess yourself a fool in having been duped and deceived, than to prove yourself a knave by allowing the deception to continue and extend to others.

The great day alone can reveal the amount of deception, and swindling, and stock-jobbing, and rascality, and rottenness, and sin, that is covered up under the endorsements of pious men, benevolent associations, and religious papers sent forth to the public under honored names, but edited in truth by worldlings, skeptics, free-thinkers, void of principle and integrity, who have wormed themselves into places of influence and trust, and who want peace at any price except the sacrifice of their own honor and emoluments, and who stand by all who will support and compliment and flatter them. The lust of praise, and power, and wealth, are destroying men on every hand; and the common people are led on to ruin by such guides, as sheep are led to the slaughter. After months and years of this deceptive daubing and smoothing, at length the hidden wickedness bursts forth, and destroys and desolates on every hand; overwhelming in shame and infamy the hypocrites who have made lies their refuge, and stumbling many a simple soul who has been beguiled by their craftiness. Away with all these sleek abominations, these pious deceptions, these partial and hypocritical evasions. Be just, be merciful, be faithful, but keep thyself pure. Away with smooth words, and soft sayings, and whispers of "Peace, peace, when there is no peace." "Have no fellowship with the unfruitful work of darkness, but rather reprove them." In your eyes let a vile person be contemned, while you honor them that fear the Lord. "Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Israel their sins . . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Is. lviii. 1–8.—*The Christian.*

The Husband's Duties.

The first duty of husbands is to sympathize with their wives in all their cares and labors. Men are apt to forget, in the perplexities and annoyances of business, that home cares are also annoying, and try the patience and strength of their wives. They come home expecting sympathy and attention, but are too apt to have none to give. Frequently they are too morose and peevish, and give their attention to the newspaper, or leave the house, and seek the companionship of men at the club or the hotel, while their wives are left alone and sad, borne down with family cares, and longing for sympathy and affection. A single kindly word or look that tells his thought of her and her troubles, would lift half the weight of care from her heart. Secondly, husbands should make confidants of their wives, consulting them on their business plans and prospects, and especially on their troubles and embarassments. A woman's intuition is often better than all his wisdom and shrewdness, and her ready sympathy and interest is a powerful aid for his efforts for their mutual welfare. Thirdly, men should show their love for their wives in constant attentions, in their manner of treating them, and in the thousand and one trifling offices of affection which may be hardly noticeable, but which make all the difference between a life of sad and undefined longing, and a cheery, happy existence. Above all, men should beware of treating their wives with rudeness and incivility, as if they were the only persons not entitled to their consideration and respect. They should think of their sensitive feelings and their need of sympathy, and "never let the fire of love go out, or cease to show that the flame is burning with unabated fervor." —*Rev. Dr. W. Aikman.*

Unjust Suspicions.—A True Story with a Moral.

Some years ago I went to a neighboring city to perform a wedding service. I received a fee of fifty dollars. It was a soft note placed inside a small, delicate envelope. I returned home in the evening, and laid the envelope containing the note upon the bureau of my bed room. No one was in the room but my wife and one servant, who had been with us for years, and was implicitly trusted. In arranging the room she took up the note and asked about the wedding. Making some playful remark about the fee, she laid it down again on the bureau. In a few moments she went to her own room, and we saw her no more that night. The other servant was in the kitchen. She did not, to our knowledge, enter our room at all. The children were in an adjoining chamber asleep. Two friends who were visiting us were in another part of the house. Turning down the light, and closing the door, we left our room for an hour's chat with our guests. When we returned the note could not be found. It was certainly there when we left. Nothing else had been disturbed—but the note was gone. Thorough search was made for it; everything on the bureau was carefully examined. The floor was swept—the clothing shaken out. The closest scrutiny revealed nothing. Nearly an hour was spent in the search, but all in vain. The girls had long since retired; the children had not awakened; save the friends in whose company we had been, no one else was in the house. No one could have entered without ou knowledge. Here was a mystery; what could have become of the note? It could not have made way with itself. Such a note able suicide was impossible! Could one of the girls have slipped into the room in our absence and stolen it? We were too sure of their honesty to entertain the thought. But there was the stick—how else could it have disappeared? With uneasy thoughts we gave it up for the night.

The next morning the search was renewed. Every part of the room and everything in it was carefully examined with the same result as before. They affirmed positively that they had not been in the room or seen the note. The loss was nothing beside the mystery. Not a word of suspicion was expressed, though it was hard to refrain from thoughts. Down stairs we found the girls in great distress. Though unac-

cused, they felt that circumstances pointed to them as the guilty ones. We assured them that we had all confidence in their integrity, and concluded to await revelations.

Later in the day I determined to solve the mystery if possible. I shut myself in the room and went at it with the precision of an experienced detective. I found at length a small cutting at the base of the chimney fire board. Removing the board I discovered a mouse hole between the brick floor and the wall. I then got a chisel and pried up the brick, and lo, underneath it was the envelope with the note inside! The gum was eaten off, the envelope was crumpled up, but the note was intact! The story was now plain enough.

During our absence from the room, the mouse had come out seeking what he could devour—had climbed up the lace curtains beside the bureau, attracted by the seed in the bird cage above—had jumped on the bureau—found the gummed envelope, and had dragged it down the curtain to the floor, through the opening in the fire-board to his nest under the bricks, for a future meal. I called in the family and explained the circumstances, to their great relief.

Now how strong the facts were against the girls! How natural to have called in a policeman and had them arrested, and their characters gone forever afterward, and we ourselves made unhappy and doubly suspicious in all the future!

My little mouse preached me a good sermon, and his text was, "Judge not, lest ye be judged. Remember the charity that believeth all things; and hopeth all things—good and not evil." —*Ex.*

Cultivating a Pure Expression.

Every word that falls from the lips of mothers and sisters especially should be pure, and concise, and simple; no pearls, such as fall from the lips of the princess, but sweet, good words, that little children can gather without fear of soil, or after shame, or blame, or any regrets to pain through all their life.

Children should be taught the frequent use of good, strong, expressive words—words that mean exactly what they should express in their proper places.

If a child, or young person, has a loose, flung-together way of stringing words when endeavoring to say something, he should be made to "try again," and see if he cannot do better.

It is painful to listen to many girls' talk. They begin with a "My goodness!" and interlard it with "oh's!" and "sakes alive!" and "so sweet!" and "so queenly!" and so many phrases that one is tempted to believe they have no training at all, or else their mothers were very foolish women. There is nothing more disgusting than the twaddle of ill-bred girls; one is provoked often into taking a paper and reading, and letting them ripple and gurgle on, like brooks that flow they know not whither.

My heart warms with love for sensible girls and pure boys; and, after all, if our girls and boys are not this, I fear it is our own fault—that this great trust rests in the hearts and hands of the women of our land. If we have a noble, useful purpose in life, we should infuse the right spirit into those around us.—*Exchange.*

Children's Corner.

Heathen Children.

How many little ones are bowing
To heathen idols grimly dumb,
And know not of the dear "Our Father"
Who blesses them with rain and sun!

How many little ones are striving
By heathen rites to be forgiven,
And know not of the blessed Jesus
Who for this end came down from heaven!

How many little ones are straying
In ways of sin and paths of vice,
And know not of the blessed Spirit
Who leads our feet in paths of peace?

To all these little ones so needy
We reach our helping hands of love:
In pleasant pastures we would lead them,
And share with them our home above.

For all these little ones so needy
We raise our hearts in faithful prayer
In thy fold, O gracious Shepherd,
Gather these lambs with tenderest care.

—*Missionary Visitor.*

Sweet-Scented Gums of the Bible.

As we gathered around the library table after supper, a few nights ago, Ned took from his pocket a little package done up in white paper, and, opening it, displayed some yellowish tear-shaped drops.

"You cannot guess what this is," said he, handing them around for examination.

"It is hardened gum of some sort," said I, holding mine up to the lamp and discovering that the light penetrated it dimly.

"It smells like balsam," said mother; and Susie, with her true spirit of investigation, thrust the piece she held into her mouth, but hastily took it out again with an exclamation of disgust.

"What is the matter, isn't it good?" asked Ned, laughing.

"Good! Its horrid, for it is as sour and bitter as it can be."

"What is it, Uncle Ned?" asked Annie.

"Olibanum."

"Frankincense?" I exclaimed.

"Yes. The genuine frankincense of the ancients; no modern imitation."

"But how did you get it? I did not know it was ever brought to this country except for medicine."

"It rarely is, even for that purpose," he answered. "Will Orcutt, who has just come home from Calcutta, brought some and gave me these pieces to add to my little collection of curiosities. It grows, you know, among the mountains of India, and is exported from Calcutta. Very little is sent to America, for it is not as much used as formerly for medicine, being seldom employed, except for plasters and fumigations—purposes for which cheaper substitutes will answer."

"I should hope it would never be given people to swallow," said Susie, suppressing a wry face at the remembrance of her disagreeable experiment.

"I thought it was still used as incense by the Roman Catholics," said mother.

"Possibly it may be on great occasions," was the reply; "but it is too rare and costly for ordinary use. The frankincense commonly employed for such purposes now, is obtained from the Norway spruce, and a cheap substitute for even that is found in white turpentine from our southern pine forests, which, when old and hard, answers in the place of the European gum."

"From what tree does the genuine gum come?" asked Annie.

"From the Boswellia Serrata, a large timber tree, bearing small leaves and pinkish blossoms. When the bark is pierced, this gum flows from the opening, diffusing a delicious fragrance, but it quickly hardens by exposure to the air. The tree grows in the mountainous parts of Central India, and on the coast of Caromandel, and, perhaps, in other parts of the East, but it is so rare, as to give the gum a high value. Similar species, which yield a coarser variety of resin, flourish in different parts of Asia, but this is believed to be the genuine old frankincense which has been used in religious ceremonies ever since the dawn of history."

"How universal the use of spices and perfumes seems to have been in the Eastern worship," said mother.

"Yes," said Ned, "and I suspect that the offering of sacrifices had much to do with the custom. The burning of incense long preceded the organization of the Israelitish worship, being practiced by the early Egyptians and other nations of antiquity."

"The Caravan of Ishmaelites, to whom Joseph was sold by his brethren, were carrying balm and myrrh into Egypt," said mother.

"Both were largely used there for medicine," said Ned, "and the myrrh in embalming the dead. Its great value is attested by the fact that it was one of the presents sent by Jacob to the governor of Egypt, the supposed stranger who proved to be his own son, Joseph. It seems to have been a favorite present at the East, as were other perfumes and sweet spices."

"I think frankincense was not mentioned in the Bible until some time later," said mother.

"I do not recollect the name before the flight from Egypt," replied Ned. "When the tabernacle was built, Moses was directed to use it, with sweet spices, in making an oil to be burned as incense. So sacred was this oil that no person was allowed to use it for any other purpose, or to use it elsewhere than at the altar, under the penalty of being cut off from among the chosen people. The oil for anointing the priests was made of myrrh, cinnamon, calamus and cassia, but there was no frankincense in it."

"It was used in the sacrifices," said I.

"Yes," he replied, "in meat offerings, but not in the sacrifices for sin."

"What is a myrrh?" asked Susie.

"A gum not unlike frankincense, gathered from a tree belonging to the same general tribe. It is a dwarf, however, beside the mighty Boswellia Serrata, being a scraggy little thing, with whitish-gray bark and scanty leaves. The gum oozes from it in drops, and gradually hardens. It comes from Arabia and, perhaps, also from Abyssinia. At any rate, it is much more abundant than frankincense and is much used by us as a medicine."

"I hope I'll never have to take any of it as bad as this," said Susie, holding up the drop that she had tasted.

"I presume you would like it no better, for it is said to be very bitter," replied her uncle, smiling.

"How about the balm of Gilead? What is that?" asked mother.

"Another balsamic gum. It is obtained from a low shrub of the genus amyrus, which grows in Abyssinia and Syria. The branches are low and crooked, bearing bright green leaves arranged in groups of threes. The flowers are white and the fruit is an eggshaped berry, enclosing a smooth nut."

"I have read," said I, "that when the Queen of Sheba made that famous visit to Solomon she presented him with a balm of Gilead tree."

"That is one of Josephus' statements," answered Ned. "I know of no reason for discrediting it, as the balm of Gilead was among the foremost of the perfumes which ranked with gold and precious gems, and a tree which would produce the liquid might well be considered a more valuable present than the gum itself."

"You speak of the balm as a liquid," said mother, "does it ooze from the bark, or is it obtained by cutting?"

"The trees are tapped, much as our sugar maples are, when the sap is most abundant. The juice is caught in small earthen bottles and each day's produce is emptied into larger bottles and carefully corked, as the delicious fragrance of the balm is quickly lost on exposure to the air. But as, it is said, no tree ever yields more than sixty drops a day, the gum collects very slowly and is exceedingly costly. So rare is it, that it is almost impossible to procure it pure, even in Constantinople."

"Is it ever brought to America?" asked Annie.

"Probably not in anything like a pure state. The gums from other trees are sold under the same name. Canada balsam, that clear gum which we use in putting up specimens for the microscope, is obtained from a tree sometimes called the American Balm of Gilead."

"Is the real gum used as anything but a medicine?" Susie asked.

"Oh! yes. The Turks value it as a cosmetic, although it is difficult for us to understand how it can beautify the skin, as, to that of persons not accustomed to it, it is exceedingly irritating, often causing the face to be swollen and inflamed for days after its application. It is also taken as a stimulant in small quantities, diluted with water. Its chief use however, is medical, and the many allusions made to it by ancient writers shows that, in their times, it was regarded as a sovereign remedy for almost every disease."

"Well," said I, as he laid the drops of frankincense in a little box and put them in one of the drawers of his cabinet, "I think we have all learned somelearned something to-night about the sweet-scented gums of the Bible; I must confess I had very vague ideas concerning them before."

"I do not think you can have any very definite ideas now," replied Ned; "but if you have gained an interest in them you will soon learn more. A little knowledge attracts more, as a magnet does steel filings."—*N. Y. Observer.*

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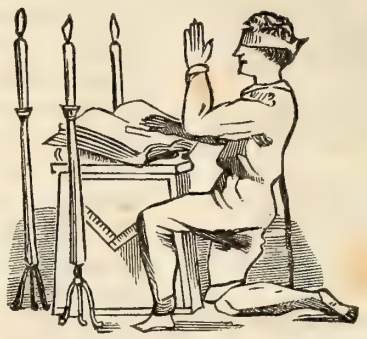
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FELLOW CRAFT DEGREE Concluded.

(The Senior Deacon now leads the candidate towards the altar) kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, and your left forming a right angle supported by the square. (The Senior Deacon of course places him correctly in each of these positions.) In some lodges the candidate in raising his left arm so that the angle of a square



is formed at the elbow is made to take hold of the Senior Deacon's rod placed perpendicular, while in others his left arm is supported by a square held in place by the Senior Deacon. The Worshipful Master now gives three raps which is the signal for all the brethren except the Senior Warden to arrange themselves in two ranks on either side of the altar, the Master removing his hat, approaches the kneeling candidate and continues:

Worshipful Master:—In which due form you will say "I" with your name in full and repeat after me (See page 23.).

Candidate, beginning with "I," and giving his name in full as in the first degree he repeats after the Worshipful Master the following:

OBLIGATION.

I, Septimus Jones, of my own free-will and accord, in the presence of Almighty God and this Worshipful lodge erected to him and dedicated to the holy Saints John, do hereby and hereon (here the Master places his right hand on that of the candidate) most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Fellow Craft degree, to any person or persons whomsoever, except it be to a true and lawful brother Fellow Craft, or within a regularly constituted lodge of Fellow Crafts; and neither unto him nor them until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore solemnly promise and swear that I will stand to and abide by all the laws, rules and regulations of the Fellow Craft degree so far as the same shall come to my knowledge.

Furthermore that I will answer and obey all due signs and summons sent to me from a lodge of Fellow Crafts or given to me by a brother of this degree if within the length of my cable-tow.

Furthermore, that I will aid and assist all distressed worthy brother Fellow Crafts, they applying to me as such, so far as their necessities may require and my ability permit without material injury to myself.

Furthermore, that I will not cheat, wrong or defraud a lodge of Fellow Crafts nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings.

To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a penalty than that of having my left breast torn open, (See sign of Fellow Craft, fig.) my heart plucked out and given as a prey to the beasts of the field and the fowls of the air [formerly some had it, "My heart plucked out and placed on the highest pinnacle of the temple there to be devoured by the vultures of the air;" others, "My heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehosaphat, etc., etc.] should I ever knowingly or willingly violate this my solemn oath or obligation as a Fellow Craft Mason, so help me God and keep me steadfast in the due performance of the same.

Worshipful Master:—Brother Jones, in token of your sincerity and to make this obligation more binding you will detach your hands and kiss the holy Bible which lies open before you. (Candidate removes his hands and kisses the book.)

Worshipful Master:—(resuming his hat) Brother Senior Deacon, you will now release the brother from the cable-tow as he is bound to us by an obligation, a tie stronger than human hands can impose. (Senior Deacon removes the rope from off the candidate's right arm.)

Worshipful Master:—(stepping back eight or ten paces) Bro. Jones in your present condition what do you most desire?

Candidate:—(prompted by Senior Deacon) More light in Masonry.

Worshipful Master:—Bro. Senior Deacon and brethren, stretch forth your hands and assist me in bringing this brother from darkness to light in Masonry.

The two stewards now raise their rods bringing their points together over the Master's head, thus forming a sort of triangular arch. See Entered Apprentice degree, page 24.

Worshipful Master:—"In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters and God said, Let there be light, and there was light." And now in humble commemoration of which ancient event, I Masonically say, let there be light. (The Master and all the brethren in unison make the due-guard of a Fellow Craft, retaining their hands in the position for a few minutes, at the same time as quick as the Master utters the word "light" the Senior Deacon standing behind the candidate snatches off the hoodwink, the entire scene being intended to make a deep impression on his mind and give him an exalted idea of the beauty and grandeur of Masonic light. The Master and brethren after a few minutes let their hands drop and the Worshipful Master says:)

Worshipful Master:—And there is light.

Worshipful Master:—(approaching the candidate still kneeling) Bro. Jones, on being brought to light in Masonry for the second time, you behold before you the three great lights in Masonry as before by the aid of the three lesser lights, but with this difference, that now one point of the compass is elevated above the square which is to signify that as yet you have received light in Masonry but partially.

The Worshipful Master again steps back a few paces and the stewards crossing their rods as before, the Senior Deacon addressing candidate, says:

Senior Deacon:—Brother Jones, you now behold the Worshipful Master approaching you from the East on the step (Master steps off one step with the right foot, bringing the heel of the left to the hollow of the right) under the due-guard (makes the due-guard, see fig. page 19.) and sign (makes the sign, see fig. page 19.) of a Fellow Craft.

Worshipful Master:—(to candidate) An Entered Apprentice steps off one step with the left foot, bringing the heel of the right to the hollow of the left and is called the first step in Freemasonry (Master makes the Entered Apprentice step.) This is given you as the due-guard (makes the due-guard) and this the sign (makes the sign) of an Entered Apprentice. (See fig. .) A Fellow Craft steps off one step with the right foot bringing the heel of the left to the hollow of the right (again he makes the step of Fellow Craft) and is the second step in Freemasonry. This is the due-guard (makes the due-guard of Fellow Craft) and alludes to the position in which your hands were placed while taking your obligation, (see fig. page 19). This is the sign (makes the sign of Fellow Craft) and alludes to the penalty of your obligation wherein you have sworn that sooner than violate any portion thereof you would suffer your "left breast to be torn open, your heart plucked out," etc., (see fig. page 19.) These signs are given together and are used as a salute to the Worshipful Master upon entering or retiring from a lodge of Fellow Crafts. Stepping to the altar where you now kneel and making this sign, (due-guard and sign together) after which you will be permitted to take your seat or retire as the case may be. And now in token of the continuance of friendship and brotherly love I have again the pleasure of presenting you with my right hand and with it the *pass*, token of a pass, grip and word of a Fellow Craft Mason but as you are yet uninstructed, brother Senior Deacon will answer for you. (The Master takes the candidate by the right hand as in ordinary hand-shaking, pressing the top of his thumb hard against the first knuckle joint of the first finger, the candidate returning a like pressure on the Master's right hand knuckle joint which is the grip of an Entered Apprentice. (See fig. page 38.)

Worshipful Master:—(to candidate) You take me as I take you. This you will remember is the grip of an Entered Apprentice. We get from this by saying, will you be off or from? (turning to Senior Deacon.)

Senior Deacon:—(standing near the candidate) From.

Worshipful Master:—From what and to what?

Senior Deacon:—From the grip of an Entered Apprentice to the pass-grip of a Fellow Craft.

Worshipful Master:—Pass.

Senior Deacon moves the candidate's thumb from the first knuckle of the Master's hand to the space between the first and second knuckles, the Master at the same time moving his thumb to the same space of the candidate's right hand.

Worshipful Master:—What is this?

Senior Deacon:—The pass-grip of a Fellow Craft.

Worshipful Master:—Has it a name?

Senior Deacon:—It has.

Worshipful Master:—Will you give it to me?

Senior Deacon:—I did not so receive it neither will I so impart it.

Worshipful Master:—How will you dispose of it?

Senior Deacon:—I will letter or syllable it.

Worshipful Master:—Syllable it and begin.

Senior Deacon:—Begin you.

Worshipful Master:—Nay, you must begin.

Senior Deacon:—Bo.

Worshipful Master:—Shib.

Senior Deacon:—Leth.

Worshipful Master:—Shibbo.

Senior Deacon:—(pronouncing) Shibboleth.

Worshipful Master:—(to candidate) The name of this grip, my brother, is Shibboleth, it denotes plenty and is represented by a sheaf of wheat suspended near a water-fall. (In some lodges the word is given by the Senior Deacon in full at once but the foregoing is the most general and correct method.)

Worshipful Master:—(turning to Senior Deacon) Will you be off or from?

Senior Deacon:—From.

Worshipful Master:—From what and to what?

Senior Deacon:—From the pass-grip of a Fellow Craft to the real grip of the same.

Worshipful Master:—Pass.

Senior Deacon removes the candidate's thumb to the second knuckle of the Master's right hand, while the Master removes his thumb to the second knuckle of the candidate's hand.

Worshipful Master.—(to Senior Deacon) What is this? (pressing his thumb hard).

Senior Deacon:—The real grip of a Fellow Craft.
Worshipful Master:—Has it a name?
Senior Deacon:—It has.
Worshipful Master:—Will you give it to me.
Senior Deacon:—I did not so receive it neither will I so impart it.
Worshipful Master:—How will you dispose of it?
Senior Deacon:—I will letter or syllable it.
Worshipful Master:—Letter it and begin.
Senior Deacon:—Begin you.
Worshipful Master:—Nay, you must begin.
Senior Deacon:—A.
Worshipful Master:—J.
Senior Deacon:—C.
Worshipful Master:—H.
Senior Deacon:—I.
Worshipful Master:—N.
Senior Deacon:—Ja.
Worshipful Master;—Chin.
Senior Deacon:—(pronouncing) Jachin.

Worshipful Master:—(to candidate) The name of this grip, my brother, is Jachin; it denotes *establishment*, and is represented by the right hand pillar at the entrance of the porch of King Solomon's temple. You must always take the necessary precaution in giving it in the same manner that you have received it and invariably beginning on the letter A. You will now arise [assisting him to his feet] and salute the Junior and Senior Wardens as a Fellow Craft Mason.

The Master retires to his seat, gives one rap and the lodge is seated. The Senior Deacon then conducts the candidate first to the Junior Warden's station in the South, who rises in his place and makes the step, due-guard and sign of a Fellow Craft, the Senior Deacon and candidate doing the same. He is then conducted to the Senior Warden's station in the West where the the same thing occurs and is slowly re-conducted towards the East and as he approaches on a line with the altar the Worshipful Master, giving one rap, enquires:

Worshipful Master:—(to Junior Warden) How do you find it in the South, brother Junior Warden?

Junior Warden:—(rising and making the due-guard) All right in the South, Worshipful.

Worshipful Master:—(to Senior Warden) How in the West, brother Senior Warden?

Senior Warden:—(rising and making due-guard) All right in the West, Worshipful.

Worshipful Master:—(to Senior Deacon) Brother Senior Deacon, you will re-conduct the candidate to the Senior Warden in the West who will teach him how to wear his apron as a Fellow Craft Mason and return to the East.

The candidate here should not be led round the altar but simply re-conducted to the Senior Warden's station where the Senior Deacon gives one rap on the floor with the end of his rod as usual which brings the Senior Warden to his feet and the Senior Deacon says:

Senior Deacon:—Brother Senior Warden, it is the order of the Worshipful Master that you teach this brother how to wear his apron as a Fellow Craft Mason.

Senior Warden:—(approaching candidate and turning down the bib of his apron) Brother Jones, Entered Apprentices wear their aprons with the bib turned up, Fellow Crafts with the bib turned down; you will therefore wear yours in this manner while working with us on this degree.

The Senior Deacon now re-conducts the candidate to the East where he is placed standing in front of the Master's chair, the Senior Deacon taking his seat. The Worshipful Master, rising says:

Worshipful Master:—(addressing candidate) Brother Jones, being clothed as a Fellow Craft you are now entitled to your working tools. The working tools of a Fellow Craft Mason are the *plumb*, *square*, and *level*. (The Master here produces a set of miniature tools made of wood and sometimes very richly ornamented, especially if the lodge is a silk stocking or aristocratic one. In poorer lodges they are compelled to be satisfied with poorer and less costly implements.)

Worshipful Master:—The *plumb* is an instrument made use of by operative Masons to try perpendiculars, the square to square their work and the level to prove horizontals [hands the working tools to candidate) but we as free and accepted Masons are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and ever remembering that we are traveling upon the *level* of time to that undiscovered country from whose bourne no traveler returns. [Receives the working tools from candidate.] Brother Jones, you will now be re-conducted to the place from whence you came and there be invested with what you had been divested of, and upon your return agreeably, to an ancient custom adopted and practiced in all regular and well governed lodges of Fellow Crafts it will be necessary for you to make a regular advance through a *porch* up the representation of a flight of *winding stairs* consisting of three, five and seven steps, to a place representing the *middle chamber* of King Solomon's temple, there to receive your first instructions relative to the wages and jewels of a Fellow Craft.

The candidate is conducted to the altar by the Senior Deacon where he is taken in charge by the stewards or in their absence by the Junior Deacon and having made the usual salute in this degree, due-guard and sign, they attend him to the preparation room where he gets on his own clothing as speedily as possible. This ends the first section of the degree.

While the candidate is dressing the lodge is usually called frem *labor* to *refreshment*, or in common, every-day language the members have a short recess. This is announced by the Master saying, "The lodge will be at ease until the sound of the gavel in the East, or "The lodge will be called from labor to refreshment until the sound of the gavel in the East." During this short recess the lodge is prepared for the second section of the degree or as Masons technically term it, "the middle chamber work," which is done as follows:

In every lodge there are two large pillars from eight to ten and sometimes fifteen feet high permanently fixed inside the "preparation-room" door and about five or six feet from it. These pillars represent the two celebrated pillars at the *entrance* of the *porch* of King Solomon's temple and of which mention is made in 1 Kings vi. 8. They are only brought into requisition in the secoud section of this degree.

Some brother, generally the Senior Deacon, gets out three pieces of oil-cloth which he lays on the floor about five feet apart and so arranged as to very faintly represent a flight of winding stairs.

On the first piece is painted the representation of three steps and the letters E. A., F. C., M. M., that is Entered Apprentice, Fellow Craft, and Master Mason, also the letters W. M., S. W., J. W., denoting Worshipful Master, Senior Warden, and Junior Warden.

On the second piece of canvass is a representation of five steps also five pillars or columns to denote the five orders of architecture and the letters H. S. F. S. and T., to signify the five human senses, hearing, seeing, feeling, smelling and tasting, whose initials these letters are.

On the third piece are represented seven steps and the letters G. R. L. A. G. M. A., the initials of Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, comprising the seven liberal arts and sciences and which Freemasonry among its numerous other bombastic claims professes to teach to its members.

Every thing in the lodge being properly arranged, and the candidate having finished his toilet, the Master calls the lodge to order and the Senior Deacon taking his rod places the candidate immediately inside the door of the preparation-room and commences the second section or "middle chamber" work of the Fellow Craft degree, as follows:

SECOND SECTION.

Senior Deacon:—(standing by the side of candidate inside the door) Brother Jones, Masonry is considered under two denominations, Operative and Speculative. By Operative Masonry we allude to a proper applicati on of the useful rules of architecture whence a structure will derive figure, strength, and beauty, and whence will result a d ue porportion and a just correspondence in all its parts. It furnishes us with dwellings and with convenient shelter from the vicissitudes and inclemencies of the seasons and while it displays the effects of human wisdom as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, the most salutary and the most benificent purposes.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation and inspires him with the most exalted idea of the perfections of his Divine Creator.

Our ancient brethren worked at both operative and speculative Masonry, we work in speculative only. They worked at the building of King Solomon's temple besides various other sacred and Masonic edifices. They wrought six days before receiving their wages but did not work on the seventh, for "In six days God created the heavens and the earth and rested upon the seventh day." The seventh therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying more frequent opportunities to contemplate the glorious works of the creation and to adore their great Creator.

Brother Jones, in your advancement to the "middle chamber" you will meet with various objects of interests that will more particularly attract your attention, the first of which is a representation of two brazen pillars [Senior Deacon points to the pillars] one on the left and the other on the right. The one on the left (pointing to it) is called Boaz and denotes *strength;* the one on the right is called Jachin and denotes *establishment.* When taken collectively they allude to a promise made by God to David that in *strength* he would *establish* his kingdom. These pillars were cast in the clay grounds on the banks of the river Jordan between Succoth and Zaredatha [where all the holy vessels of King Solomon's temple were cast] by one Hiram Amon, or Abi, a widow's son of the tribe of Naphtali. They were cast hollow to serve as receptacles for the archives of Masonry and the better to guard against accident by inundation or conflagration.

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	CHICAGO, Nov. 15, 1875.	
Grain Wheat—Spring, No. 1	$ 1 10	1 10¼
" No. 2	1 07¼	1 08¼
" No. 3	91	91¼
" Rejected		79¼
" Winter Red		1 08
Corn—No. 2	52¼	53¼
Rejected		51½
Oats—No. 2	31¼	32¼
Rejected	26	26½
Rye—No. 2	67	67½
Bran per ton	12 00	12 50
Flour—Winter	5 75	8 00
Spring	3 50	6 00
Hay—Timothy	12 00	15 50
Prairie, "	7 50	11 00
Lard per cwt		11 85
Mess pork, per bbl	21 00	22 00
Butter	20	33
Cheese	11	13
Eggs	23	24
Seeds—Timothy	2 00	2 30
Clover		6 15
Flax	1 25	1 40
Poultry—Chickens per doz	2 50	3 00
Turkeys per lb	8	8½
Potatoes	25	35
Broom corn	3½	11
Hides green to dry salted	06	12½
Lumber—Clear	38 00	45 00
Common	11 00	12 50
Fencing	11 50	12 50
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	26	33
LIVE STOCK Cattle, Choice	5 50	6 00
Good	4 50	5 25
Medium	4 00	4 50
Common	2 65	3 75
Hogs	7 00	7 50
Sheep	3 00	4 50
New York Market.		
Flour	$ 5 00	9 00
Wheat—Winter	1 05	1 45
Spring	1 05	1 40
Corn	78	77
Oats	44	55
Rye	80	90
Lard		13½
Mess pork	22 50	22 75
Butter	16	32
Cheese	6	12½
Eggs	28	29½

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CHICAGO, THURSDAY, NOVEMBER 25, 1875.

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Topics of the Time.

To-day in ten thousand homes the gray-haired father

"Sees round his board
The old broken links of affection restored,
When the care-wearied man seeks his mother once more,
And the worn matron smiles where a girl smiled before."

Our young folks' story teller has the floor to-day and will not fail to interest of old and young alike, reach their hearts and prompt them to works of like humanity and love. A revival of this spirit in all our communities will add a new joy to the day and perpetuate its memories where the rewards of self-denial are added to the gratitude of piety and holy affection. A change from the usual programme sermon is advocated by some so as to throw the burden of discourse on the people by calling them out singly to tell over the mercies of the year. A great improvement, doubtless, but yet *doing* good is the more honest and blessed way of commemorating this THANKSGIVING DAY.

The movements of the vast ice-fields of Switzerland was for a long time doubted until Agassiz proved the fact by planting a stake in a glacier and marking its annual descent to the lower valleys. The religious denominations have seemed for generations fixed in their various forms of worship and administration, and whatever change might be observed has seemed largely toward worldliness in spirit and formality in worship. No doubt there has been on the whole progress toward the sunshine and warmth of Gospel grace, but it needed the eye of the philosopher to discover it. The National Holiness movement with its auxiliaries in various States is a cheering token of an onward movement in Christian life, and there is now in the Methodist church an undercurrent moving the mass toward better forms of administration. The conferences are being opened to laymen and the individual churches are calling for independence in the matter of the pastorate, which is truly consistent with the American spirit and Bible practice. The Congregational system has also been burdened with a most unscriptural and unwise system, known as the parish society, by which all who attended the church and paid for its support had an equal voice in its management. No doubt this union of the world with the church has had more to do with the unsettling of pastors than any other single consideration. The inquiry is now made from the denominational centers whether this system should not be dropped entirely. These modifications prove the operation of a Christian spirit in the hosts of the Lord to unify and strengthen them for victory.

"In New York, at the last election, 9,802 voters threw away their ballots by casting them for prohibition candidates," says the Chicago *Tribune*; and it might have added that 13,244 votes for Robert Audley Browne for Governor, and 12,468 for Elijah F. Pennypacker for Treasurer of Pennsylvania were also squandered in a very un-American manner. The New York *Times* joins the outcry with the charge that the Prohibitionists have played into the hands of the Democrats and by not voting the Republican ticket caused indirectly the defeat of several candidates of that party. If it is contended that a vote is thrown away simply because it is on the losing side, then a minority vote is always lost, and those who cast it have, as voters, no rights which the majority is bound to respect. Such a conclusion no political party will dare to openly endorse, for it practically disfranchises the minority and the meanest and wickedest politician has learned that even minorities may have their day of retribution. But to hold that a freeman's ballot is but so much weight in the scale of fortune is as erroneous as it is subversive of American principles. In the reckoning of the Great Judge of all affairs no ballot can be lost when cast on the side of truth, although alone; but it is worse than lost if given for falsehood and wrong though it is numbered with millions. The Prohibitionists of New York and the Prohibitionists and Anti-masons of Pennsylvania were the least prodigal of any voters in those States on Tuesday three weeks ago. Every ballot they cast was a protest against the corruption of the liquor ring whose poison has eaten through to the hoops that bind the old parties together, and party leaders acknowledge the fact with trembling.

Our Common Schools.

BY WILLIAM OLAND BOURNE.

AIR, "Star Spangled Banner."

Come, come to the call, for the conflict is near;
And the clarion is heard through the breadth of the nation,
And we rise from our sleep for the cause that is dear.
While we rally as one for our Free Education;
O ye sons of the free! Let the temple be bright,
On the rock of the Truth, with its pillars of light,
While the blessings of Freedom shall roll o'er the land,
And the School with the Bible unshaken shall stand.

Let the people be taught in the truth that we love,
In the schools of the free, and the glories of union,
As we catch the pure beams from the fountain above,
And march on in bonds of a holy communion;
Let the doors open wide! Let them ever abide,
As we build the fair temple with hope and with pride;
Till the dome shall be lost in the blue of the skies,
And the songs of the free round the altars shall rise.

Then down to the future the trust shall be given
And age unto age keep the temple forever,
While glory and peace, with the radiance of heaven,
Shall smite the bold hand that our birthright would sever;
Then come to the call! for the conflict is near!
Gird on the strong sword for the cause that is dear,
And swear by the altar where freemen have trod,
The vow of devotion to truth and to God.

—*Selected.*

Shackled in Conscience.

BY D. B. TURNEY.

It is an awful thing to be shackled in conscience and fettered with a vow of blind concealment. Yet what Freemason can possess an unshackled conscience? Freemasonry, with invariable certainty, degrades and demoralizes man. Do you ask, In what way? Why in this way: It takes from him the independence of expression, the dignity of openness, and the high and precious motives which can excite the soul to deep and holy action, by placing a seal of silence and concealment upon the lips, by putting him under vows of blind subjection, and by requiring submission to a humiliating and disgraceful ceremony of initiation. It withholds from him all that constitutes the true ascendency of manhood, and substitutes the mummeries and dumb show of regalia and display for the power of thought and wealth of research.

It is a great misfortune to be shackled in conscience. A man thus circumstanced is under a grinding yoke. Can he assist in the diffusion of truth and the unfoldment of sound principles? He must first hesitate long enough to satisfy himself that the diffusion of this particular truth will be no violation of his oath of concealment; for if it be a violation of his oath to reveal the relations of a particular truth, the conscience-shackled man must not even dare to tell the truth. But a failure to tell the truth, where God requires it to be told, constitutes an implied crime against the sovereignty of heaven and the well-being of mankind. Who can fail to see that the commission of such an implied crime must darken and pervert every pure and holy principle of the soul? The despotism of Satan over a shackled conscience is absolutely terrific. How can such a man claim that his tongue is his own? He has sold his soul for less than "a mess of pottage." A man who binds his soul with an oath that shackles his conscience, virtually sells himself to the devil. Has any man any civil or moral right to do that? Surely not.

It is a moral crime in the sight of God to be shackled in conscience. "Where the Spirit of the Lord is, there is liberty,"—2 Cor. iii. 17. What Paul calls elsewhere, "the glorious liberty of the children of God,"—Rom. viii. 21. Well may we ask, as did the great apostle, "Why is my liberty judged of another man's conscience?"—1 Cor. x. 29. "Our liberty which we have in Christ Jesus;" "the liberty wherewith Christ hath made us free," by which "we have been called unto liberty,"—Gal. ii. 4; v. 1, 13. The word "liberty" in these passages is the Greek term *eleutheria*, and a very strong term it is, expressing the very opposite of any concealment or vow of blind compliance at subjection. The gospel of Christ honors true manhood, and it teaches men to have unshackled consciences. "Ye are bought with a price; be not ye the servants of men,"—1 Cor. vii. 23. Do we not see that any man who enters into such an order as that of Freemasonry violates both the letter and spirit of the injunction just quoted? Certainly. He violates the letter, by promising to obey the ancient rules and usages, which oath makes him emphatically a servant in the sense of the text. He violates the spirit of the injunction, by the barter of his manhood, in yielding to he disgusting ceremonies for the sake of initiation into a so-called fraternity of men. Anything that God forbids is a moral crime; but God has forbidden this enschacklement of conscience. Should Christians deliberately countenance the commission of what they know to be a moral crime in the sight of God, by silently neglecting to point out the evils of Freemasonry and kindred bodies?

It is a judicial crime in the eyes of the civil law to participate in the administration and reception of extra-judicial oaths. These conscience-shackling societies all resort to these extra-judicial oaths, and they are so far defiant of the very government of the nation. With "all the deceivableness of un-

righteousness," they persuade their deluded votaries to believe that the oath of concealment taken in a Freemason lodge is quite as binding and authoritative as any oath of the civil law can be. Civil law swears the man to "tell the truth, the whole truth, and nothing but the truth;" and the extra-judicial oath of Freemasonry has sworn him to conceal a portion of the truth under no less penalty than death. If he violates his civil oath, he is guilty of the crime of perjury; and if he violates his Masonic oath, his life becomes insecure and a dread of death from the offended fraternity will haunt his sleeping hours. Thus, life is put in peril, and the stability of civil law is impaired by these midnight oaths of secrecy that so shackle the conscience and blunt the moral sensibilities of so many. No wonder every clear-headed friend of the civil law must recognize, in one form or another, that it is a judicial crime for a man to be bound by an extra-judicial oath. Every wise and prudent law assumes that any oath of blind compliance is null and void in the very nature of the case, and that men do wrong to pledge themselves to concealments. An unrepealed statute of Moses stands on record in Lev. v. 4, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these." Solomon, the wise king, seems to have been mindful of the law, when he says, Prov. xxviii. 10, "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit.' The same Solomon says, Prov. xviii. 13, "He that answereth a matter before he heareth it (which every candidate for admission into Freemasonry does), is folly and shame unto him."

It is injurious to a man's religion for him to be shackled in conscience. He loses his honor, and with it his reverence for God and the Bible. It is so well known that Freemasonry is productive of a disregard for the Bible, that I need not take up any special instances for general review. Freemasonry claims to possess the key to quite a portion of the Bible. Of course, then, that part of the Bible is comparatively worthless to us benighted outsiders, as it can only be interpreted through the traditions of Freemasonry, which traditions are not to be revealed to any who are not in the fraternity. Hence the Scriptures, in this aspect of the case, are not an authoritative rule at all. They are imperfect, except as Freemasonry furnishes the key by which to unlock and interpret the same. The Freemasons say this. Why do they thus insult the Christian world? Oh, the reason is this: They wish to bind professed Christians with their unlawful oaths, and then exultingly, by slow degrees, induce a surrender of the true light of life for the fictions of Freemasonry. The lodge system does not impart one single correct view of personal religion. Not one. It has all Freemasons at death transferred to the celestial lodge. Faith in Christ, spiritual grace in the soul, and holiness of life, are nothing; but membership in the lodge and fidelity of extra-judicial oaths, are everything. All gifts and graces are disregarded and spurned, unless found inside the fraternity. Masonic teaching has saving efficacy, but no other teaching can amount to a row of pins toward a preparation for the hereafter. If you are a Freemason, whatever else you may be, you will enter the celestial lodge at last; otherwise, if as meek as Moses, as holy as John, and as wise as Solomon, you cannot be saved. Masonry has already represented that men of the most desperate and debased characters have been fitted and qualified through Freemasonry for entrance into the highest and best circles of life. The statistics collected and published by the late Gerrit Smith, establish the fact that human life is more uncertain and insecure in a Masonic community than in any other. Murders, assassinations and deaths from unknown causes, are very frequent in most Masonic communities, and very rare where Freemasonry does not flourish. We cannot, to be sure, hold or declare that the lodge system lies at the bottom of these crimes; but we can point to the Smith statistics and allow every man to form and express his own convictions. Why do so many men mysteriously come to an end in certain communities? And why do we have in our midst an order that teaches her deluded votaries the falsehood that men have been taken by death into the celestial lodge, simply because they were Freemasons, while she has sought to blast and consign to hell every true man who has refused to obey her behests and use his dagger in her service? The blood of the murdered stains all her raiment.

It is dangerous to our government for the existence of Freemasonry to continue. When men have taken the oaths required of them in the Freemason's order, the self-invoked penalties are wielded with awful influence. Of what value to the U. S. Government can be the allegiance and support of men who owe a sworn fealty to a midnight conclave? The self-invoked penalties keep the spirit subjected to Freemasonry, and that which rules the spirit rules the man, and may ultimately will to destroy the nation. Can we, dare we trust Freemasonry?

[Concluded next week.]

WISE CAUTIONS.—"The Protestant church is not necessarily nearer to heaven than the Roman Catholic. Mere 'protesting' against error will never save any man's soul. Mammon worship is much more dangerous than Mariolatry. A man may not believe in the infallibility of the Pope; but if he believes instead in his own infallibility. I do not know that the matter is much mended. He may laugh at transubstantiation; but perhaps he cuts himself off from the Lord's Supper. He may sneer at penitence and fasting; but gluttony and drunkenness, and enervating luxury, are, I suspect, worse devils, after all, than asceticism. He is not so foolish as to confess his sins to a priest, but, perhaps he does not acknowledge them even to God; and unconfessed sin is more dangerous to the soul than the Romish confessional. And one would rather, surely, be the poor girl devoutly telling her beads, than the profane and silly fool who would insult and mock her at her prayers."—*T. C. Finlayson.*

"War and the Bible."

Under the above caption is an article by James Barnett in the *Cynosure* of the 11th inst., objecting to one in that paper of the 30th of 9th month, commencing thus: "War transgresses almost every precept of the Holy Scriptures and all the commandments."

When we take into consideration that the Holy Scriptures embrace the Old and New Testaments, we must admit that the expression is too sweeping. I was however well pleased with the main tenor of the article criticised, and if the writer thereof had stated that war transgresses every precept of the Gospel and its commandments, the position would have been invulnerable.

Friend Barnett evidently thinks he has proved that war is justifiable because it was authorized under the old dispensation in the days of Moses, Joshua and Solomon. But if that proves it, then it is clear that a man may rightfully "put away his wife for every cause;" but Christ said very differently. "Moses," said he, "for the hardness of your hearts gave you this precept, but from the beginning it was not so." He prohibited all divorce except for one cause only, thus countermanding the Mosaic law. Who will say that a man now should be allowed to put away his wife for anything he should take a notion so to do; whenever he should get tired of her and would rather have some other woman? If war is right now because it was once authorized, then so would this be! But we would recoil at any such idea. And Christ quite as pointedly prohibited all war. "Ye have heard that it hath been said of old time, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you," etc. What is said of an "old time" command about hating your enemies has reference to the law or command of Moses to follow up and exterminate the Amelekites, the enemies of Israel; but we see Christ countermanded it, with everything of like spirit and character. "But I say unto you love your enemies." Does any one think he can do good to a person, love him and pray for him, and at the same time thrust a dagger to his heart, or blow him to pieces with a blunderbuss? Nothing could be more absurd?

Under a former dispensation men were allowed a plurality of wives. See the account of Abraham, Jacob, and their wives; also the prophet Nathan's interview with David. If war is right because it was then allowed, so is polygamy.

The law of Moses required parents who should have a son who should curse them or be disobedient to them, to "stone him to death." Does any one believe it is right for parents to serve such a child that way now, because it was commanded then? Nay, all good Christians would consider it a terrible crime. Then why not consider the laws and customs authorizing war in the same light?

It is quite evident that the prophet saw clearly into the character of the Spirit which should rule in the Gospel day, when he described that day as a time when "nation should not lift sword against nation, neither should they learn war any more."

If professed Christians could but see the utter inconsistency of all war with the benign principles and spirit of the Gospel, they certainly would not go back to that "law which made nothing perfect," for proof that it is right for one set of men to butcher another for any cause whatever. Then might we hope, with their consistent action, for the arrival of that blessed day, when "wars shall have ceased to the end of the earth," but not till then. Let them look to it, they are at present responsible for the untold, the inexpressible horrors of the battle field, and the consequent fearful extent of all manner of crime throughout the civilized world, originating through that means.

WALTER EDGERTON.

Spiceland, Ind., 11th mo. 15th, '75.

B'nai B'rith.

The order of the Benai Berith is a Jewish secret society, modeled after Freemasonry, and is, in fact, a Masonic creation, as its character and pretensions plainly indicate.

The inherent and indispensable nature of all secret societies is to imagine themselves far removed in origin, purposes and attributes, above all natural and divinely appointed institutions, and to instil into their members the idea that they are a superior race of beings, elevated in morals and intelligence above ordinary humanity, and peculiarly favored by the Almighty, more than the rest of his creatures. The names of many secret societies, and the personal appellations of all, are in consonance with this egotistical and self-righteous sentiment. No careful observer can fail to perceive that the members of secret societies, even the most petty, assume an air of superiority over all outsiders, and evince a feeling of contempt or pity for those not associated with them.

In Masonry, the lodge is called a "sacred temple," the floor is designated as "holy ground," the fraternity is dignified by the appellation, "Sons of Light," and all outsiders, Christians and sinners alike, are styled "profanes," while the whole Masonic brotherhood unite in singing "Hail! Masonry Divine!"

Similar societies among the Jews are not unlike Masonry in this respect. We all believe, at least the Christian world, that the whole Jewish nation are the children of promise, the sons and daughters of the covenant. The idea of separating Israel into two classes, one being the covenant people, and the other being no better than Gentiles,

never could have occurred to any Jew, unless suggested by the subtle Masonic devil and propagated in a Jewish Masonic lodge. The name "Benai Berith," assumed by the Jewish Freemasons, signifies "Sons of the Covenant," and its adoption by any irresponsible and unauthorized body of Jews, open or secret, is a virtual and presumptous denial of the covenant relation of all Israel not favored with membership in the highly pharisaical order. Indeed the plain inference is that the privileges and blessings of the Abrahamic covenant inhere solely in that order, and can be shared only by its members. Such gross assumption by Jewish Masonry is an unpardonable insult to the great body of Judaism, and a high offense against Israel's God; as the similar assumption of heathen Masonry in the Christian world is a vile reproach and insult without palliation to all Christianity.

Such exalted and blasphemous pretensions by Jews and Gentiles can by no means escape the hot indignation of the God of Abraham, Isaac and Jacob, and the Father of our Lord and Savious, Jesus Christ. The wrath of God against such heaven-defying institutions may in mercy be delayed for a while, but when he bares his arm to strike, he will terribly shake the earth, and make a full work of their destruction.

A correspondent of the West Earl (Pa.) *Banner*, and a subject of this Masonic usurper of Israel's preogatives, furnishes the following items relative to the society:

"The order 'Benai Berith,' which means 'Sons of the Covenant,' is a beneficial one, and numbers now in membership twenty-five thousand. There are in the States over two-hundred lodges.

"There is one United States Grand Lodge and several District Grand Lodges, with regular lodges in nearly every large city from Portland, Maine, to San Francisco, California.

"The objects of the order are very similar to Odd-fellowship, and our motto is 'Benevolence, Brotherly Love and Harmony.' Our duties are to visit and care for the sick, to bury the dead, to educate the orphans, and to support the widows and families of our deceased brethren. We have also an endowment fund, raised by a slight taxation among our members, which pays to the wife or family of a member on death $1,000. This we do to keep the widow and orphan from want, when their supporter through life is called to his home. Our order teaches us charity to all mankind. Through the assistance of our order, there have been established some of the finest hospitals and orphan asylums in the country, viz.: the Mount Sinai Hospital, New York; the Jewish Orphan Asylum, New York; the Philadelphia Hospital for all Nations, at Philadelphia; the Home for Aged Members, at Cleveland, Ohio; and hospitals at Baltimore, Chicago, San Francisco, and other large cities.—*Anti-masonic Herald.*

The Pope's household at the Vatican numbers 537 persons. The Pope, Cardinal Antonelli, the Major Demo. Grand Almoner, and other officers, number 14; the Pope has one valet and six servants; the police administration includes 15 persons; the Secretary of State's Department numbers 29; the secret printing office, 8; the apostolic ante-chamber has a dean, 23 couriers, 3 servants, and 3 orderlies; and the Swiss Guard and the Pontifical Gendarmerie number 200 men.

Manna.

A THANKSGIVING POEM.

'Twas in the midnight that manna fell,
That fed the hosts of Israel.

Enough for each day's fullest store,
And largest need—enough, no more.

For willful waste, for prideful show,
God sent not angel's food below.

Still in our nights of deep distress
The manna falls our hearts to bless.

And, famished, as we cry for bread,
With heavenly food our lives are fed.

And each day's need finds each day's store
Enough. Dear Lord, what want we more?

—*Selected.*

The Commandments in the Scales.

Sketch of one of Moody's sermons in Brooklyn from the Daily Witness.

Mr. Moody took his text from the words in the chapter he had read: "Thou art weighed in the balance and art found wanting." He said he had tried the previous night to prove that we are all sinners and have come short of God's glory; and he intended to follow out the same line again. Said he: "I have no doubt if you had asked Belshazzar forty-eight hours before this occasion whether he was ready to be weighed, he would have said 'all ready.' And so I suppose there are thousands in Brooklyn, who, looking with their own sight, will say to-night if I want to put them in the scales

'ALL READY!' 'ALL READY!'"

He proceeded to describe the festal scene in Belshazzar's palace, as he would imagine it, its interruption by the hand tracing words on the wall, wall, the terror of the king, and Daniel's coming to interpret. Said he: "Daniel gave him a good sermon before he told him the meaning of the words. He was faithful with him. Some people might say, 'What! are you going to compare me with that heathen king!' They are worse than that heathen king, for he never had the light they have, and if God dealt so sternly with him, what will he say to them? A man said at the inquiry meeting last night, in answer to a question: 'I guess I am as safe as other people are.' That seems to be the prevailing idea—'I'll be saved if other people are.' Just suppose there are a pair of scales here hanging from the ceiling. I'll put you in them like Belshazzar and weigh you.

Let's take the Ten Commandments. Take the first commandment, 'Thou shalt have no other gods before me.' Is there a man or woman before me that has no other god? Some make a god of business, some of self, some of friends. Many never have God in their thoughts, at the family altar, or in the closet. Put them in one scale, and this commandment in the other, and up they will fly.

Then the second commandment. If you haven't actually made any graven image your heart has done as much.

The third commandment forbids swearing. Is there a profane man here? Step into the scales and how quick you will go up. You didn't mean anything? God means something when he tells you not to do it. It's a question in my mind if men would ever swear at all if God didn't forbid it. He says, 'Thou shalt not swear,' and then men begin to swear."

The attention of the audience here became intensely fixed on the speaker's words.

"Take the fourth commandment. Think of the Sabbath-breakers in America! I don't know what's going to become of this country. If God don't give us a revival, and beat back the waves of Sabbath desecration we will suffer as a nation for our sin. The politicians talk about reform. I don't pick up a paper but I find something about reform. I tell you, friends, there will be no true reform until you strike at the root of the matter. God must be honored and the Sabbath day must be kept, and the railways must quit running on Sunday. You may laugh and scoff at the idea, but God will have his own way somehow. He told the children of Israel to give the land a Sabbath by not working it every seventh year. They wouldn't do it, and they were carried up in captivity to Babylon. Look at France! In Paris you see building going on and everything the same as on any other day. England and France are side by side, and people have been looking to see which would get ahead. And now France has gone down. A nation that won't obey the word of God will soon go to pieces. There must be a good many Sabbath-breakers here to-night. Get into the scales.

Honor thy father and mother is the fifth mandate. I suppose you think I'm talking to little children now but I'm talking to grown persons. I have traveled a good deal, but I have never seen a young man who didn't care for his parents, or a young lady who would get married against the wishes of her father and mother ever to prosper.

'Thou shalt not kill.' You say you have never murdered any one. Have you never got so angry at a person that you wished him dead? God looks at the heart, and in his sight you have killed the man you wished were dead.

The seventh commandment forbids adultery. Don't think you can indulge in sinful pleasure and then it will all be well at the end." The speaker quoted many passages of Scripture to show the enormity of the offense in the sight of God. "If there is any one present living in adultery let him forsake it and repent or meet the vengeance of a just God. The cry is now that God is a God of mercy. So he is, but he is likewise a God of justice. How about the man that outraged and murdered that girl in New Hampshire, and hid away her head? When he is hung, I suppose he will go straight to the shining streets of Heaven! Do you think such pollutions have any place there?

'Thou shalt not steal.' There is, perhaps some young clerk here just beginning to take money from the till down there in the store. Perhaps he wanted to go to the theater and hadn't enough money. If you ever expect to get to heaven you must repent and make restitution. You think you are all by yourself when you put your hand in the drawer, but God's eye is on you. The religion of Jesus Christ says don't touch what don't belong to you. Get into the scales with your theft unconfessed and up you will go.

The ninth commandment means, 'thou shalt not lie.' I wonder if there is any one here who likes to slander a neighbor or to spread a scandal. And though you find out it isn't true, don't you go on publishing it round, because you don't like that neighbor very well?

'Thou shalt not covet.' Have you never coveted your neighbor's money?

Yet, perhaps some of you will say, like the young man in Scripture, 'All these have I kept from my youth up.' What about Christ's commandment: 'Thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy soul and with all thy strength?' I don't think that any of these ministers here could say they did that. When I hear any one say he is perfect, I consider that an evidence that he isn't. A man once said in Mr. Spurgeon's presence, 'I am perfect.' Mr. Spurgeon said, 'We all thought so till you told us so.'

Then Christ's second commandment, 'Love your neighbor as yourself.' And none of us do that. Some of you may say, 'You'd better preach to yourself.' I admit it. The Son of God only ever kept that law."

WASTED POWER.—It sometimes happens in a mill, that a piece of shafting which has done its work so perfectly as to attract no attention, becomes bent or broken, or has a bearing displaced. Then, all at once, there is a great manifestation of power. The building shakes, machinery breaks or spoils its product, while the defective shafting, entirely unfit to do its proper work, makes more noise, attracts more attention, and to an unpracticed observer, manifests more power than before.

There is a certain class of men, who remind one of the broken or bent shaft. There is noise, and a running together of a curious multitude, who shout, "See what wonderful power!" while it is plain enough that the apparent power comes from a want of ability to do efficient labor in harmony with others. To refer to the mill again for illustration, the shafting is bent, or the bearings are out of place, so that all the force is spent in noise,—a mere shaking of the mill, and breaking of machinery or spoiling of products.—*Pres. Chadbourne.*

Delay not repentance one moment for if you repent not this present day, you will have a day more to repent of, and a day less to repent in.

As an example of true humility, it has been remarked, that in A. D. 59, soon after Paul's conversion, he declared himself "unworthy to be called an apostle." As time rolled on, he grew in grace, in A. D. 64, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature of a "perfect man in Christ Jesus," in A. D. 65, his exclamation was, "I am the chief of sinners." The bows and branches of trees which are most richly laden with fruit bend downward and hang lowest.—*Day of Days.*

Notices.

New York State Convention.

Tuesday, Dec. 7, 9 A. M.—Organization; Report of the State Agent; election of committees; miscellaneous.

At 2 P. M.—One-half hour spent in prayer for God's blessing on the convention; Reports of committees; at 3½ a lecture by Rev. L. N. Stratton of Syracuse.

At 7½ Evening.—Past Master Edmond Ronayne will work the degrees, and show how a man is made a Mason.

Wednesday, 8th, 9 A. M.—Reports of committees; Matters pertaining to the State Agent; organizing a local society.

2 P. M.—Prayer-meeting ½ hour. At 3 1-2 o'clock, addresses.

7 1-2 Evening.—Ronayne—How a Man is made a Mason, continued.

Delegates and clergymen will please address Rev. W. A. Sellew, Rev. Mr. Sankey or Rev. W. Post as soon as possible, signifying their intention of being present. Seceding Masons who intend to be present will please signify the same to Mr. Post as soon as possible.

Brethren, come praying that the convention may redound to the glory of God. Sec'y.

Wisconsin.

The annual convention of the Wisconsin State Christian Association opposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., Wis., on Wednesday and Thursday, the 2d and 3d of Feb., 1876. Elkhorn is the nearest rail road station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to secure able speakers for the occasion.

By order of the

Executive Committee.

Michigan Notice.

The friends who subscribed to the lecture fund at the Anti-secret Association of the State of Michigan held at Fentonville, 30th of March last, and subsequently, will please forward the same or a portion of the same to me at Howell, Mich., at once, as the lecturer is in need of the same and has an order drawn on me for some over ninety dollars and no money in the treasury to meet it. Hoping that you will remember that the laborer is worthy of his hire and respond promptly to the above, I remain yours respectfully,

J. H. Wilcox, *Treas.*

Past Master E. Ronayne, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Reform News.

Incidents by the Way from the Indiana Agent.

THE PORTLAND MEETINGS—A FALSE BROTHER—XENIA—A HORRIBLE AFFAIR.—LA FAYETTE.

Nov. 6, 1875.

After the State meeting at Marion, I drove home and made arrangements for Bro. Ronayne to speak in the large hall in Portland. In due time he came on with our dear Bro. Stoddard, who spoke on Saturday evening in the College chapel at Liber, to a fair audience which had assembled on a few hours notice, and a very manifest interest was excited to hear him again. On Sabbath he preached three times with a power which reached the hearts of the people and caused some to say, "Oh, if we could only have more of such preaching!" On Monday evening according to announcement, Mr. Ronayne took the neophite through the intricacies, into the refulgent "light" of the Entered Apprentice degree, in the presence of a very large audience. Several attempts were made by Masons and cowardly "*jacks*" to disturb and annoy the audience; but his rebukes were well-timed and to the point, and never failed to quell the cowardly spirit of the lodge. Next evening the hall was procured by paying an extra five dollars,—the owner being a Mason! This time Hiram displayed his unparalleled courage and fidelity by refusing to give "the Master's word," and died a martyr to truth (!) Noble fellow! Then we sat and watched and waited until the fifteen days were passed, and the eventful period had arrived when the "lost was found and the dead was alive;" and then with a breath of relief we dispersed, ready to sing, Hail nonsense supreme! O, how revolting is the ugly thing in its reality!

After repeating the dose at Fairview chapel Bro. Stoddard spoke at—*not in*—a school-house three miles north from Portland, with his usual eloquence, and on Friday the two "ruffians" who came so far to waylay and kill poor Hiram, departed carrying with them the prayers of many of God's people for their usefulness and happiness. God will keep his faithful ones. blessed be his name.

Having remained at home until Wednesday, the 3d inst., on account of my wife's ill health, I hitched up my faithful "Bill," and started on a six weeks campaign. I ate my dinner at Balbec, and spent a few pleasant moments with good Bro. Paxson, who, on parting said, "Hit them a blow for me and I'll help pay your way." How few think of this very necessary feature of the work! How many that read these lines will think, "*Our State lecturer is hitting these great evils* A BLOW FOR ME, I must help pay his way!" As many as do may send their donations to my address at Portland, Ind., and request me to "hit the blow," in this practical way. But I digress.

In the evening at about five o'clock I drew up in front of the very fine residence of "brother" Bevington. He and his wife are members of the Wesleyan Methodist church at Hickory Grove, and having stopped with them a year ago, I was kindly entertained. But I learned he and his wife had joined the grange, and were too poor to take the *Wesleyan*. We had some argument, but there seemed to be no particular feeling. In the morning they invited me to call whenever convenient. So on this invitation, standing for a year, I called on Wednesday evening. Sister B. kindly asked me to put my horse out, as the men were away at work; which accordingly I did. In a short time Bro. B. came up and I went out to the yard to meet him; he said, "Good evening," in a very surly tone, and passed by me into the house. I followed in, whereupon he arose and went out and engaged in unloading some corn. I followed and said, "Mr. Bevington, am I to understand that my call is considered an intrusion?"

"Not *much*," he answered, half gruffly, half confusedly."

"I am sure I do not wish to intrude *at all*," said I, "and so I'll go."

Suiting my words I started to the barn, when he said, excitedly and remorsefully, "O, what did you say? Yes, you can stay if you want to; of course you can stay!" I walked to the barn, hitched Bill to the buggy, and started away just at dusk, and in the rain! I did not know a soul for ten miles further on my route, but I knew the good Lord would not allow me to suffer too much, and drove on some three miles further, where I put up with a young farmer by the name of Bachelor, a son of the treasurer of Wells county, whom I found to be a genial, intelligent, manly fellow, though a Freemason. We talked very freely, and in the morning refusing to accept anything for my entertainment, he invited me to stop whenever passing. I trust in the Lord that our friendly talk on Masonry will do him good, for he is an honest man.

Yesterday evening I arrived at Xenia, where I stayed with Bro. J. M. Darby, till this morning. I met our honest and clear-headed Quaker Secretary, Wm. Small, and altogether had a pleasant call at X. Brother Darby and family are always ready to assist in the good cause. Joseph Mills, whom I did not see, is also a staunch and large hearted friend at this place. God bless these good faithful men and women.

To-day, while stopping for dinner I learned of one of those strange,

UNACCOUNTABLE MURDERS,

which are sometimes committed. David Robertson, a farmer in moderate circumstances, for years a resident of this (Howard) county, a member of the United Brethren church, well known as an honest and kind-hearted man, never known to quarrel in his family, on last Wednesdry evening, after the family had retired, murdered two of his children, (his oldest son, and a daughter,) and attempted to kill the wife and remaining child, who only barely escaped. The terrible deed was performed with a revolver; and, as if it were not enough to shoot the poor things dead, they were terribly mutilated besides. The wife and child having escaped, he fled for his life. Coming to Kokomo, he took the train for Indianapolis, but at an intermediate station fell from the platform and was crushed to death by the wheels of the coach. This sad affair occurred about nine miles east of Kokomo, and one mile from where I took dinner. The tripple funeral of the murdered and the murderer took place to-day.

I am stopping to-night at New London, with Sneed Thomas, a Quaker, and a friend to our cause; there have never been any lectures against the lodge in this county, but I think there will be soon, for we have some here who are as true as steel. To-morrow I go on to La Fayette, D. V., where you may hear from me again.

THE TUNKERS—A DYING FRIEND—LECTURES AND SERMONS.

Nov. 18th, 1875.

On Saturday morning (Nov. 6th), I was up, and just as the sun began to touch the curtains of night with the white tips of his fingers and to come in at the "gateway of the day." I bid farewell to the kind family of Sneed Thomas, who had sheltered and fed myself and horse, and was on my way to LaFayette. How superbly grand was nature in her beautiful silver attire of frost, which sparkled on trees, stones, houses, barns, fences and fields in its own diamond livery on that beautiful morning! How grand nature always is! But such is our stupidity that we fail to discover its grandeur, excepting in special manifestations.

At noon I stopped at Edna Mills, about twelve miles east of LaFayette, to feed my horse and eat a lunch which the good sister Darby had given me the day before. I observed a large number of horses, buggies, wagons and carriages hitched about the place, and upon enquiry found that the Tunker brethren were engaged in holding a meeting in a church hard by. I entered the house which was more than comfortably full, and found Bro. Jesse Calvert of Kosciusko County in the stand introducing the exercises. He preached one of the best sermons it has been my privilege to hear in a long time, from the language of the young man who came to Christ and asked, "Good Master, what must I do to inherit eternal life?"

He showed: 1st, That there is something for men to do; 2d, That keeping the moral law is not sufficient; 3d, audience, with some liberty, and good interest on their part. On Monday and Tuesday evenings I spoke to good congregations in the Wesleyan church at Montmorenci. Brother Lacy, the Wesleyan pastor, was away filling appointments and only Bro. Brown and some strange friends seemed interested. I received nothing for my services, but the assurance of having sown good seed, to be garnered in eternity.

On Wednesday evening, according to arrangements made by Bro. Steinspring, I spoke in the granger's hall, and was a good deal annoyed by interruptions by secret society rowdies, who were led on by a Mr. Freels, who acts as sexton of the hall, and who was very careful to have a collection taken for himself. He is a half-United-Brethren, half-granger, whole-"Jack" sort of man, calculated to do any cause he joins more harm than good. It is well he's in the grange. I commend him to the Masons and "Red Men."

Thursday I went to LaFayette and met brother Lacy on his way home. I met an old friend of by-gone days and That all have something to lay aside. Christ said, "Sell what thou hast, give to the poor," etc; and 4th, That all must in addition "follow" Christ. O how the shams and fooleries of the world melt away before such heaven-indited truths as this dear brother presented, with all the fervor of a true prophet in Israel! If the church and its ministry would exemplify the plain

honest truth of the Gospel in theory and in practice, how it would wither and blast the hollow, pretentious humbuggery of the world!

In the evening I arrived at LaFayette, a fine, active city, claiming a population of twenty-five thousand. Here is located the State Agricultural College, in a beautiful situation on the West side of the Wabash, on the Oxford road. The buildings are large, commodious, and of a fine type of architecture. I found my friend and brother, George Layton, who had invited me to speak here, lying very sick of typhoid fever. He has since crossed the river, and is reaping the reward of a life devoted to Christ. He was a member of the U. B. church.

On Sabbath, the 7th, I went up to Montmorenci, some eight miles west, after having spent most of the night at the bedside of Bro. Layton. I stopped with Rev. John Robinson, an old minister of our Wesleyan connection, and after dinner we attended Sabbath-school near by in a granger's hall. I was called upon by the superintendent to open the school and make some remarks. Here I had the pleasure of taking the left hand of my good young brother Jacob B. Steinspring, who, like myself, has the mifortune to be destitute of a right hand.

At the request of a number of persons, I made arrangements to preach in the hall in the evening. I stopped with Bro. Steinspring and his parents who are readers of the *Cynosure*. They are members of the Tunker Brethren Society, and were first induced to subscribe for it by Bro. Calvert, who is a noble worker in this good cause. In the evening I spoke to a fair had a pleasant hour's talk; then came to Buck Creek station, where I found the United Brethren people in the midst of a protracted effort, and instead of delivering a lecture as had been arranged, I preached from Isaiah xlii. 4, "He shall not fail or be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." I endeavored to show the work of God in man's behalf, and the utter wickedness of all attempts on man's part to do what God alone can do by the Gospel. That Freemasonry and secret temperance societies are attempts to supplant Christ in the heart of man; and the reforms of the day never can succeed out of Christ. God was with us very graciously, and I hope lasting impressions were made for good. Friday evening I spoke in the Associate Presbyterian (seceders) church, six miles from Delphi, Carroll county, to a very good audience of attentive listeners. Rev. S. G. McNeil is pastor and President of the Theological Seminary of the denomination. I am stopping with our good friend and brother, Rev. S. B. Huston, one of the Theological students. He and his good wife are ardent supporters of our cause. Bro. H. proposes to raise a club of ten for the *Cynosure*, which I am satisfied he can do here. Here are the Caruther's, the Malcolms, Millers, Johnsons, Andersons, Montgomery, Boyd, Galloway, and others, all warm friends to our cause.

MONDAY, THE 15TH. I attended service yesterday in the Seceder's church, and heard Mr. McNeil preach. He has attended one of my meetings, and I one of his, but so far I have not had the pleasure of speaking to him. I am told he is a radical anti-lodge man. One peculiar feature of this church is its "non-inter-ministerial communion." More anon, JOHN T. KIGGINS.

—A sure way of supporting our Agents and Lecturers is to become interested in their work by reading their journal of toils, struggles, hardships, encouragements and victories. Those who enter heartily into the labors of these devoted, self-denying men will not be slow to help them as the Lord gives them means and opportunity. *Read the paper and help the agents.*

From Wisconsin.—Agent's Report of Work.

Editor Christian Cynosure:

I have now been in the State about three weeks, spent some time in getting things in motion for our State meeting, and for lectures. Have spoken four times in the Baptist church at Spring Prairie, Walworth Co. There are some earnest friends of the cause there. Some of the brethren of the "mystic tie" were considerably disturbed; one of them, Walter Durthick, made himself quite notorious by so frequently losing his "jewels," and the congregation had several hearty laughs at his expense.

Arrangements having been made for work in the town of Linn, on my way there, I stopped at Springfield, and took a box from the depot, and put it into my buggy. There were two men near by; one of them stepped up to the side of the buggy and looked at the long box, with some curiosity, and asked, "What do you carry in there?" I said, "Dead Masons. I have Hiram in there."

In a low voice he asked, "Abiff!"

I said, "Yes, Hiram Abiff."

The other asked, "Can you raise him?"

I said quickly, "Yes, upon the five points of fellowship."

He spoke Masonically of the rubbish of the temple, to which I assented; and then said, "When we find the sprig of cassia, and it comes up easily, has no root, and the ground is soft, we shall know where he is buried, and find him. We will give him the Entered Apprentice grip, and if the skin and flesh comes off will try the Fellow Craft grip, and if that fails, (raising my hand in true Masonic style, to show how offensive the dead Hiram had become) Solomon will come and give him the strong grip of the lion's paw, and if that don't fetch him saltpeter won't save him."

Said he, "I guess you have been there."

I said, "If I haven't, who has?" and quickly raised my hand, gave the due-guard of the Entered Apprentice, to which as quick as thought they both responded; and I drove away, much amused at what had passed. They would be willing, no doubt to swear at any time that I am a true son of Hiram. But if they had known that my "dead Masons" were paintings to show up the ridiculous inside workings of the Masonic lodge, instead of drawing their hands across their throats, they probably would have wanted to draw a knife across mine.

Sunday last preached in Linn, in what was a Baptist church, but one man, who is an Odd-fellow and a Mason, and a Masonic minister have broken it entirely up, and the building was sold at auction and bid off by a Methodist. Have given four lectures there this week. There was a little rowdyism the last evening. After leaving the house, and getting away a little distance, the rotten egg argument was used, but no harm was done. The congregations have not been large. The farmers are very busy harvesting their corn, and then there are some that *talk* a great deal of devotion to the cause, but don't *act* it.

For the war, P. ELZEA.

From the Pacific Coast:

WOODLAND, Yolo Co., Cal., Nov. 10, 1875.

DEAR CYNOSURE:—I will write a few lines at this time to keep you and the readers and friends of the National Association informed of the progress of the cause in this State. I cannot report much as our cause is moving rather slow as yet, having had at the best but a feeble beginning. But we have some live men in the State, if they are but few. Our agents have not accomplished much yet, as one is not well and has been at home most of the time since the organization; he is the one, too, that could lecture some occasionally. Though in feeble health, the other is keeping on hand and scattering Anti-masonic literature wherever opportunity presents itself. What we want most now is an able lecturer, sent on by the Association, or otherwise; for we will accept the services of an able man, who will offer himself to do the work. I do not doubt that such a man will get a good support.

Secrecy is more bold and fortified here than in the Eastern States, as a greater proportion of the population belong to secret orders, and almost all the State and county offices are filled by them, to a greater extent at least, I believe, than in most Eastern States. I understand that our chairman of the committee is at present in correspondence with the Association East, to secure a lecturer as soon as possible. May the right man be found to fill the important place of exposing the doings and influences of the power of darkness and secrecy and thus helping on the cause of true freedom and Christianity. A great many persons are afraid to act themselves, while still they wish the cause to go on, because (as a brother told me when I asked him to take the *Cynosure*, he was afraid of stirring up the wasp's nest) of the opposition, and possible ridicule and excitement they might be exposed to; but is that the right spirit? The Lord grant that all such may not only discover the necessity of the cause, but obtain of him also the moral power to act according to their conviction, regardless of the buzzing of the wasps. If we sit still, what will become of our children? They will all be lured into those secret dens and clans, to wear the shackles of tyranny and slavery forever. But if we stand firm, fight the battle according as the Lord gives us light, understanding and strength, our influence will grow, the movement will command respect, the powers of darkness will be overcome, and the buzzing of the wasps will cease.

Respectfully yours,
PHIL. BECK.

Correspondence.

Note from Samuel D. Greene on the Third Jury over Morgan's Body.

An article in the issue of the 7th of October, by "G. W. H." brings to my mind something of the history of Bates Cook and the connection of Ebenezer Griffin with the third examination of the body of Morgan at Batavia. In reading Thurlow Weed's article in the *Cynosure* and recollecting that a Mason took an accurate description of every article of the clothing found on the body of Morgan at Oak Orchard, I hastily sat down and wrote the article that was published, and used Mr. Cook's name where I am now reminded I should have used Ebenezer Griffin's. In relation to the buttons on the pants it seems clear to me *now* that the man pointed out to me as Bates Cook asked the questions; and it may have had reference to a question put by Griffin previously. I did not personally know Bates Cook, Thurlow Weed, or Griffin. The whole affair at the examination of the body of Morgan at Batavia was a confused mess; and although my recollections of the trial and the many contradictions and Masonic fabrications, I am surprised that in general I am so little mistaken.

I removed from Batavia in 1829 and did not know anything of the further history of Bates Cook.

SAMUEL D. GREENE.

—The correspondence of the *Cynosure* is worth twice the cost of the paper to every friend of the cause.

Skeleton in a Box!

Skeletons, skulls, cross-bones and coffins are indeed a fitting symbol to that institution which swears its members to the penalty of throat-cutting, tongue-eradicating, bowel-carving, brain-smiting, etc. The supremely savage genius of the craft would very naturally suggest "bloody heads," mangled hearts and vitals of slain human victims, on the altars of its midnight orgies.

But my purpose in this writing, was, to add another case of the ludicrous kind to the skeleton list of Masonic worship, in connection with the O. F's. of Jackson, Susquehanna Co., Pa. I will tell it as told to me, not pledging for its absolute correctness; but for its substantial accuracy.

Not long since the building in which the Odd-fellows worship, took fire and put in peril their "sublime symbols" in the lodge-room. In their consternation they fell to work to lighten the ship. Pell mell, out went the precious stuff to seek safety in the air and light to which it had been so unused; and, O, shocking to relate! the unsanctified eyes of the rude "cowans," and "profanes" fell on the *furniture* of the lodge-room The prying eyes of little children fell on these precious things, of course desecrating all they touched. Human eyes and God's light will desecrate any lodge interior, more than the death of a thousand Morgans, by the consecrated hands of the "faithful!"

Behold a little coffin! What's that for? And here's a sword, etc. Just at this fearful crisis, in consternation

up rushed the little cripple with a long-skirted coat, whether cut for the purpose or not it was surely the very thing to cover the little coffin from the light, and the rude eyes of children. (Men know better than to look at lodge stuff *when it can be seen.*) When our little lame friend got the little coffin from the light, and saucy eyes of those "profanes" who witnessed the sight, he presented, with his sable trophy, a most risible spectacle as he limped away with the coffin under his long coat.

We heartily congratulate the Jackson O. F. lodge in having so devoted and daring a son in this dire emergency, with a coat so well fitted to the task. May he long live to serve that sublime order, and the long coat be sacredly preserved as a lodge relic long after all the profanes have learned not to use their eyes, or the light or any organ of body or mind to the exposure of the "orders." NATHAN CALLENDER.

The Grand Master of Illinois and his Corner-Stone.

WEST UNITY, O., Oct. 23, 1875.

Editor Christian Cynosure:

As the Masonic rebels of Winnebago county, Ill., and the Southern Wisconsin Agricultural Association have failed to procure the services of His Excellency Jeff. Davis, to speak at their fairs; and as we think the suggestion of Hon. Chas. G. Williams to get some one to pronounce "a eulogy" on Wilkes Booth not quite the thing (as lions to impress the crowd should always be exhibited alive), we would suggest the propriety of procuring the services of Hon. Albert Pike; in fact, it is our opinion that he would be a decided success, probably more so than Davis himself; for though he may not be much of an agriculturist, yet we think that no friend of the "Lost Cause" would fail to listen while the hero of Pea Ridge told what he knew about raising scalps.

But we took up our pen to examine Past Grand Master Hawley's defense, or apology, or whatever it may be called, in reference to the Chicago corner-stone laying. He starts out by telling us that he laid the corner-stone "assisted by R. W. Lounsbury, D. G. M., R. W. Joseph Robbins, S. W. G., and the Masons of this and sister jurisdictions." He also stated that in point of numbers it was unsurpassed by any similar event of our time. Whether the old adage that "too many cooks spoil the broth" is applicable to Masonic stews we are not prepared to state. He tells us that these "ancient ceremonies are universally respected," yet a "few fanatical bigots" (he did not state the number), "who may be well informed on other subjects but whose ignorance and misconception of the designs and claims of Freemasonry are entitled to pity" etc., did actually forward remonstrances to the authorities at Washington against the Masons being permitted to perform the ceremonies.

From the above we learn two facts: 1st, that these ceremonies are universally respected; and 2d, that they are not. Which we leave for Past Grand Master Hawley to reconcile at his leisure.

We also learn that they never foist these ceremonies before the public unless especially invited to do so. This he claims to be a well known characteristic of this society. We fail to see the necessity for spending time to state what was already well known, unless for the simple reaaon that not one in a thousand ever knew it. But when we consider that these especial invitations usually come from Masons themselves, it makes the statement a little clearer, and we think it would be as well to have it something like the following: The Masons in office invited the Masons not in office to lay the corner-stone of the Chicago Custom-House.

Well he at length comes to the antiquity of the order, and he makes it appear in this way: "Notwithstanding this action [our remonstrances] the National Government, through its proper officers, without any solicitation on the part of the Masonic fraternity, formally invited the Grand Master of Masons of this State to lay the corner-stone of this national edifice; thereby recognizing the antiquity of our Masonic institution, perpetuating the custom pertaining thereto, and acknowledging the appropriateness of its ceremonies." Whether this made it clear to the minds of his hearers we of course don't know, but it is the best, or at least as good evidence as we have ever heard offered on the subject. But what is good evidence in one case certainly should be in another. Let us try it.

We have in our place a barber probably 35 years of age. Suppose some day he should take it in his head to become "ancient" and should proclaim to the world that he was one thousand years of age, of course no one would believe it, not even himself. Well I am in town some Saturday afternoon and conclude to get shaved. The barber's enemies remonstrate, but I with characteristic willfulness have my own way, and the next week we find the following in the papers: The barber's claim to antiquity proved beyond a doubt, on last Saturday afternoon J. G. Mattoon went to his shop and was shaved!

Now the proof is just as good in one case as the other, and if patronizing a thing is to be taken as evidence that all of its claims are true, we think it should be a sufficient warning to honest men not to patronize lying institutions. The Chicago *Times* as early as April said, "They have even gone so far in their unwarranted and illegal impudence as to declare that this secret society shall take possession of this government building on the day on which its corner-stone is to be laid, and shall hold possession to the exclusion of all taxpayers who are not members of this secret society," etc.; and afterwards in the same article adds, "Notwithstanding that these services are excessively odious to an immense number of the taxpayers." As the two statements "Exceedingly odious to an immense number" and "Universally respected" cannot be true of the same thing, one of course must be false, and as the Grand Master admits of the opposition, we think he might as well admit the falsehood.

But if the Chicago *Times* could brand the whole farce as "illegal impudence," what kind of impudence would he call the following? We have not the room for it all but this is the substance: The part in the ceremonies performed by Hon. H. W. Blodgett had been assigned by the Grand Master to the President of the United States. Here we find the Grand Master of Masons of Illinois assigning to the highest officer in our nation the work of spreading a little mortar on the stone, while he and Lounsbury and Robbins and the Masonic fraternity laid the corner-stone. We wonder why this Grand Master did not assign to Vice-President Wilson or Chief Justice M. R Waite the position of hod carrier.

But he closes by telling us that the statement "is not intended as a reply to those fanatical busy-bodies who have sought to make themselves conspicuous, but to correct misapprehensions the Masons of this and other grand jurisdictions have touching the same." So it appears that even the lodge is divided on the question of corner-stone laying. For the war,

J. G. MATTOON.

OUR MAIL.

Walter Edgerton, Spiceland, Ind., writes: "Our people are so near all committed to some form of secret organization that it hard to do anything for the paper amongst them. I send three names and will try further and if I get any subscribers I will send on."

Mrs. E. Garte, Palmyra, Wis., writes:

"I live in a place like unto Sodom, the people are given to idolatry. Masons, Odd-fellows, Templars, and the like are in most every house. But I have taken a paper and tract to nearly every one and am working and praying."

Henry Kumler, Dayton, O., writes:

"My effort to get a new club has failed. I am sorry that it is so. But my efforts will continue for the *Cynosure* as it is an honest voice against the capital folly and vice of our land. For secretism sells its pretended mysteries for something when in reality it is nothing but a bore!"

J. A. Brenneman, Davis, Ill., writes:

"The friends to the cause in this town are few, at least those who have the courage to say a word against secret societies. Having myself battled in the ranks of the glorious cause of Masonry, for some years, I have faith in its ultimate success by the help of God, who rules all things for good."

Julius Cranston, Raymond, O., writes:

"I have destributed circulars and papers and think I have kept some out of the lodgs. I have not voted for more than one Mason in the last forty years, and have not been to hear one preach to my knowledge. My age is such as to prevent me from doing as much as I would like to do for your cause."

Mary C Mahan, Lexington, Ill., writes:

"It is more than meat and drink for me to work for this holy cause."

L. A. Cass, Schenectady, N. Y., writes:

"I am the only one in the college which I am attending who takes your paper, but my copy goes through many hands."

Van R. Cary, Freeport, Ill., writes:

"I am trying to get new subscribers and think I will succeed. You may count on me for one that will stand by you."

Artemas Bassett, West Chazy, N. Y., writes:

"I send you one new subscriber which is the result of seed sown over three years ago by my son in giving the *Cynosure* to a lady who was here on a visit."

This should encourage others who distribute our papers. Seed may grow after three or four years of waiting.

Jas. Bicknell, Stanwix, N. Y., writes:

"I wish I could do more for this blessed cause, but my means are very limited and so I can do but little in a pecuniary way I pray God to open the hearts and hands of those who have abundance that they may help in the pulling down of the strongholds of Satan."

S. M. Doane, Nunda Station, N. Y., writes:

"I like your paper very much. I don't know how I could get along without it as long as I am able to read."

James Mathews, Jordan's Grove, Ill. writes:

"One said to me that his preacher put in too much powder and shot too high. I don't think you do. You hit the mark every time. Light must penetrate the darkness. Your work and national reform must and will go together. Twice we have attempted to have Prof. Blanchard speak in Marissa, and twice been defeated. I do hope the next time any of your men come to south Illinois it will not be so. The devil must be met on his own grounds. My boys want you to send them Freemasonry Exposed by Capt. Wm. Morgan and the History of the abduction and murder of Morgan."

These books are just the thing for every intelligent boy. We hope more will be called for.

Chas. Mulholland, West Lorne, Ont. writes:

"The *Cynosure* is in my opinion just the paper needed in every family circle to open the eyes of all to behold the hideous monster called Masonry, that is stalking through our land comparatively unmolested and unnoticed. May God bless the N. C. A. and its organ in their great and glorious work, is the humble prayer of my heart."

Mrs. Reuben Rogers, Mauston, Wis., writes:

"I intend to take your paper as long as I can see to read."

The Sabbath School.

Lesson for Dec. 5.—Jesus and Mary.

SCRIPTURE.—John xx. 11-18.—Commit 11-18; Primary Verse, 17.

11 But Mary stood without at the sepulcher weeping; and as she wept she stooped down and looked into the sepulcher,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

International Lessons for 1876.

The committee to select the lessons of the International Series, have agreed upon and submitted to the public their report for 1876. The lessons alternate quarterly between the Old and New Testaments. The following are those chosen for the first quarter beginning with January:

1. Saul rejected. 1 Sam. xv. 10–23. Commit to memory vs. 17–23. Golden Text: "When he would have inherited the blessing, he was rejected." Heb. xii. 17.

2. David annointed king. 1 Sam. xvi. 1–13. Commit vs. 7–13. Golden Text: "And the Spirit of the Lord came upon David from that day forward." 1 Sam. xvi. 13.

3. David and Goliath. 1 Sam. xvii.

38–51. Commit vs. 45–49. Golden Text: I can do all things through Christ which strengtheneth me." Phil. iv. 13.

4. David in the palace. 1 Sam xviii. 1–16. Commit vs. 12–16. Golden Text: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi. 7.

5. David and Jonathan. 1 Ps. xx. 35–42. Commit vs. 41, 42. Golden Text: "There is a friend that sticketh closer than a brother." Prov. xviii. 24.

6 David sparing Saul. 1 Sam. xxiv. 1–16. Commit vs. 9–15. Golden Text. "Recompense no man evil for evil." Rom. xii. 17.

7. Saul and his sons slain. 1 Sam. xxxi. 1–6. Commit vs. 3–6. Golden Text: "The wicked is driven away in his wickedness." Prov. xvi. 32.

8. David established king. 2 Ps. v. 17–25. Commit vs. 17–21. Golden Text: "Believe in the Lord your God, so shall ye be established. 2 Chron. xx. 29.

9. The ark brought to Zion. 2 Sam. vi. 1–15. Commit vs. 6–11. Golden Text: "The Lord hath chosen Zion; he hath desired it for his habitation." Ps. cxxxii. 13.

10. God's Covenant with David. 2 Sam. vii. 18–29. Commit vs. 27–29. Golden Text: "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.' Acts xiii. 23.

11. Absalom's Rebellion. 2 Sam. xv. 1–14. Commit vs. 1–6. Golden Text: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.' Prov. xxx. 17.

12. Absalom's Death. 2 Sam. xviii. 24–33. Commit vs. 29–33. Golden Text: "He that pursueth evil, pursueth it to his own death." Prov. xi. 12.

13. Review; or, A Lesson Selected by the School. Golden Text: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. xxxvii. 34.

Farm and Garden.

Kansas Crops.

Prof. J. A. Bent of Wheaton, writes a very cheering letter from Kansas to the *Daily Witnes*. He has traveled at different times during the year through out the State and his description can be relied on. He says:

About a year ago I sent you an article setting forth the need of aid for the pioneers on the Western frontier. The generous response made to such appeals was of most saving effect, not only in diminishing suffering in the severe winter, but in encouraging even the poorest to try again. Seed wheat was furnished or loaned in many instances, and thus the corn fields stripped by locusts being in fine condition, were sown last fall. Now this whole frontier laughs with abundance. Having just returned from an extensive trip to the borders of settlement, it is a pleasure to be able to report so favorably. Ordinarily, new settlers in this region make the corn crop the main dependence, but the seeming disaster of last year has proved a blessing, teaching them to diversify their industry. Rye is found to be a most excellent crop, both for winter pasturage and the grain. Many instances have come to my notice where milch cows in this region were kept fat on it, and gave abundant milk for the whole winter. The crop of rye also did not seem to be diminished. The excessive rains that did such damage to the wheat and oat crop in Ohio, Indiana, Illinois and Missouri last summer did not prevail on the frontier; here it was warm and sunny with gentle rains, just sufficient to make all the crops in growth and harvest perfect. In Central Kansas there is a broad belt of country of the magnesian limestone formation. This is a beautiful, light-colored, easily-quarried and most workable kind of rock. Even the poor can afford to build marble houses. In Lincoln, Chase and adjoining counties, not a small portion of the homesteaders live in such houses. But what is more important, the soil in all that region is found to be remarkably well adapted to the growth of wheat and grass. So surprising were the accounts of heavy crops, that I have taken pains to go to particular localities to be sure that no mistake was made in the areas and in the quantity. I will give a few of the very best crops. Wm. Kellison, of Marion Centre, Marion county, Kansas, raised on a 2 1-2 acre tract 60 bushels per acre of winter wheat. This was on the bottom land of the Cottonwood valley. Great care was taken in the estimation, as a bet had been made on the yield of the field. The straw stood very even and over five feet high, and so dense were the heads that a felt hat slung on the field would be upborne. Capt. A. D. Lee of Cowley county, Kansas, had 1,100 bushels from a twenty acre field. His wheat weighed 63 1-2 pounds to the bushel, Early May variety of winter wheat. Jerial Wilcay, of Augusta, Kansas, raised on a 6 1-5 acre tract in the bottom at the forks of the Whitewater and Walnut, 365 bushels of machine or rounded measure. This reduced to the legal bushel of 60 pounds, amounted to 62¼ bushels per acre. I measured this tract carefully, weighed the wheat, and found that a machine bushel weighed 64¼, and a struck bushel weighed 62 1-4 ponnds. This is the largest yield I have heard of. The ground had been sown for several years to wheat, and was not manured or fertilized by artificial means. The crop was drilled, and the variety brought from Southern Illinois, was called "Gold Dust," a small berry resembling. but a little longer than the Early May. I saw a sweet potato at Wichita *Eagle* office that weighed 5 1-2 pounds, and a gopher, or mole, had apparently gnawed out a habitation in it.

There is a squash, in color resembling the Hubbard, on exhibition at the office of the Land Department of the Atchinson, Topeka and Sante Fe Railroad, that weighs 190 pounds. Thus are we taught our dependence on him who causeth his winds to blow and locusts to cover the land; anon His winds bring abundant rains, and the land is weighed down with plenty.

Home and Health Hints.

Equalization of Clothing.

It is now the season of the year when people should observe great care in their clothing. How often is it that clothing thrown aside during a "warm spell" is not replaced until it is too late, or catarrh takes possession of the frame, often becoming chronic? But just as bad a habit is the one of overloading one part of the body with clothing whilst another part is scantily supplied. Particularly is this the case with females; often they are seen wearing heavy shawls, and have on their feet light slippers, a small hat or bonnet, with a feather stuck in it, as a covering for their heads. Children are seen in very cold weather partly clothed, being bareheaded, limbs naked, with a thick round-about, and perhaps an overcoat.

It is also true that tight fitting clothes are a serious evil; but a far greater one is their unequal distribution upon the person. One part over-clothed, and another not half-clad, is a very common condition, especially among women and children. Women are governed by fashion; children are governed by women; and it is the great resource of fashion to produce new effects by piling on the textures, now here, and now there, and by leaving other parts exposed. If the declared purpose were to induce disease, no surer or more effectual way could be found to do it than this. The derangement of the circulation is direct and immediate. Its healthy equilibrium is destroyed; the thinly dressed lose their blood to the more vascular; and internal derangements give rise to various chronic bodily ailments; such as scrofular, phthisic, pneumonia, consumption and death.—*Selected.*

Consumption.

Consumption is not a disease of the lungs, but one of the system, showing itself in the lungs. If you fully comprehend this, you are for the common sense treatment.

Avoid all that local treatment by inhalation, all the panaceas, including whiskey and cod-liver oil (fashionable to-day, exploded to-morrow), employ those natural methods about which wise doctors have never differed.

1. Walk, in all kinds of weather, two or three times a day. If too weak for this, begin with the saddle.

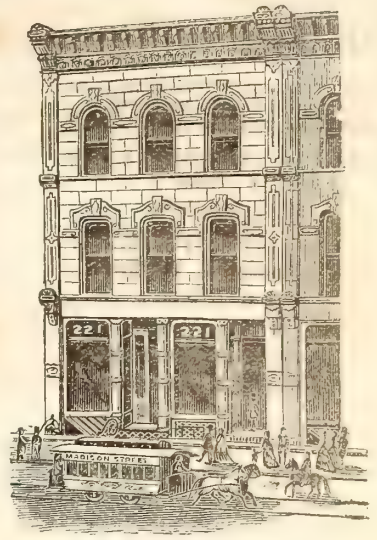
2. Hang by the hands in rings suspended from the ceiling above the door, swing backward and forward, sideways and in a circle. The effect on the walls of the chest is very remarkable. I have known such swinging to reduce the pulse very sensibly in a week. In each exercise continue until slightly fatigued.

3. Wash the entire skin with tepid water and good neutral soap every morning, on returning from the first walk, and rub the skin to redness every night on going to bed with a sharp hair glove. Lawrence's English patent gloves are the best. All druggists sell them.

4. Sleep much, retire before nine, adding a nap in the middle of the day. Never forget that good ventilation during the hours of sleep is vital in every case of diseased lungs.

5. Eat for breakfast and dinner, oatmeal, cracked wheat, beef, mutton, plain bread, potatoes and other vegetables, except tomatoes. Use no pastry or other trash. Eat no supper.

6. Cultivate jovial people. Laughter is the most precious of all possible exercises for chronic long suffering.—*Sel.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg

GEN. AG'T & LECTURER.—J. P. Stoddard.

—The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard. Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.

The Christian Cynosure.

CHICAGO, THURSDAY MOV. 11, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

"FAS EST AB HOSTE DOCERI."

Mr. Edmond Ronayne appeared to those of us who heard him at Peoria, a truly wonderful personage. Our readers will remember that he was born of Romish parentage in South Ireland; and has made his way, led as we believe by the angel of God, as Peter did, out of the prison of popery to where he now stands. He seems to have been born with two leading qualities in him, viz.: honesty and fearlessness; and as he has found his way among Christians fearless and honest like himself, he seems to respect a Christianity which dares, as Christ did, to assail popular evils; and his tone has improved from meeting to meeting, and our subsequent acquaintance with him has more than justified our first announcement of him as the possible John B. Gough of the anti-secret cause. For Mr. Ronayne's benefit, and to show our readers how little the Mason's "jacks" can say against him, we insert the following cowardly notice of him from the Peoria *Transcript:*

"THE MASONIC EXPOSE.—Turner Hall was crowded, last night, with an audience gathered to witness a Masonic expose, by Edmond Ronayne of Chicago. The speaker is evidently an Irishman, apparently about fifty years of age, and speaks so rapidly that it was next to impossible to understand him. Previous to the Masonic ceremonies, he delivered an address principally devoted to a defense of himself, and explaining why he left the order and is now working against it. He was exceedingly bitter against Masons and Masonry. We stayed only a few moments after the expose began, and have only to say that if the ceremonies gone through with were a true representation of those occurring in Masonic lodges they are good, but awful dull."

This beggarly notice is from an editor who says he never was a Mason, and that he believes Freemasonry to be selfishness. He said, too, he would have a reporter for his paper at our meeting. But the low growl of the lodge intimidated him, and he gave next morning the above flat and silly paragraph about a meeting which stirred up Peoria as it seldom was moved before.

But Mr. Ronayne is now about where Moses was when he slew the Egpytian who abused an Israelite. Moses felt sure, as Mr. Ronayne does, that God had sent him to free the people from that priestly imposture and oppression of which the lodge boasts itself the descendant. But he had not yet learned that "The wrath of man worketh not the righteousness of God,' and that "Without Christ we can do nothing." Christ alone is Master of the spirits that rule the world's darkness; and "If any man hath not the Spirit of Christ he is none of his."

A WORD FOR THE WAVERING.

FRANKLINTOWN, York Co., Pa., Nov., 1875.

Enclosed please find $2.20 for the *Cynosure* for past year. "Am much obliged for past indulgence." I am in the midst of a glorious revival of religion at an appointment called Mt. Victory in Cumb. Co., Pa., on York Spring Circuit, Pa. Conference. Eighteen persons have professed conversion; there are still a number seeking salvation. I have no difficulty in getting the people into the church (the United Brethren in Christ), though I invariably tell them that we will not admit them unless they sever their connection with secret societies. This you will observe is the circuit on which we had the anti-secret lectures near two years ago and our churches are open for more of the same sort. At our camp-meeting held in Adams Co., Pa., there were some excellent remarks made by Father John Fetterhoff of Chambersburg, Pa., which met with a hearty response from the entire membership; and were looked upon with approval by others. Even lodge men acknowledged them timely and sensible. We have two very energetic young men working in the interest of this great reform, H. Herman and I. Vanscoyoe. May the Lord bless them both and make them very successful. Yours truly as ever in the Lord, L. A. WICKEY.

No more convincing argument can be made to put courage into the souls of weak brethren in reform churches than such testimony as this and others like it frequently coming to the notice of our readers. It is the Lord speaking by the visitation of his Spirit and proving again the promise often quoted to cheer steadfast souls in 2 Cor. vi. 14–18, closing: "Wherefore come out from among them and be ye separate sai h the Lord. and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

This letter leads naturally to a consideration of those individuals in the United Presbyterian, United Brethren, Free Methodist or other testifying churches who do not stand by their brethren in upholding church covenant and discipline. A few who have taken this position may be insincere and unworthy persons who have mistaken their religious impressions, and while in the church are acting "the liar's part;" others may err through ignorance in advocating the lodge; but the great number are weak in faith and stumble through the fear of man which "bringeth a snare." The first class will fall upon their faces, confess their sin and repent, or else separate themselves from godly men, when the wavering souls fairly meet the promise of the Lord and take an open stand for Christ against every system or suggestion that does not honor him.

THE BIBLE IN SCHOOLS.—The following we clip from the papers:

"Philadelphia, Nov. 10th.—The church congress of the Protestant Episcopal church of the United States, reassembled, to-day. Papers on the best methods of procuring and preparing candidates for the ministry were read at the session yestarday. Rev. Clement M. Butler, D. D., of Philadelphia, in speaking af the school question, said: We should abandon the irreveren farce and desecration of the perfunctory reading of the Bible in our public schools."

Does it seem possible that this can be the utterance of a Doctor of Divinity of that church for which Cranmer and Latimer suffered in the flames! When this Protestant Episcopal priest "regenerates" a babe by the "perfunctory" use of an absolete or absolescent ritual, he comes much nearer an "irreverent farce," than when young children, in schools, read, as Sir William Jones read, in a "public school," the angel pictures of the Apocalypse, which that great scholar cited in his whole after life, as the very acme of the sublime.

NATIONAL REFORM.—The National Association, organized to maintain existing Christian features in the American government, and to secure the Religious Amendment of the Constitution of the United States, met in Philadelphia, on the 9th inst., for the transaction of its annual business. The Hon. Felix R. Brunot, of Pittsburgh, President of the Association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association. The maintenance of Sabbath laws, the retention of the Bible in the common schools, the defence of the judicial oath and other Christian features of the government, and the securing of suitable religious acknowledgements in all new State Constitutions, were expressly recognized as among the objects of the society. The next national Convention was appointed to be held in Philadelphia during the last week in June, 1876.

A convention for promoting holiness noticed elsewhere in this number has just been held at Wheaton, Nov. 15th to 19th. The ministers who conducted it were Rev. Mr. Carnahan (Baptist) of Dixon; Rev. Mr. Kent, President of the Western Holiness Associaton, Lacon, Ill.; Rev. Mr. Brooks, editor of *The Banner of Holiness*, Bloomington, Ill.; and Rev. J. J. Fleeharty of Neponset, Ill. The last three ministers of the Methodist Episcopal church. A notice of the convention more at large may be expected next week. An article on "The Bible Doctrine of Holiness," which will also be in the next number, was read as a part of a sermon in the College chapel on the Sabbath evening before the convention.

IOWA LECTURERS.—The *Christian Expositor* thus notices the Rev. J. M. Dosh, a minister of the United Brethren church, and an ex-Mason, who was appointed Bro. Haukins' assistant in the lecture work:

Our friends who are desiring the services of a lecturer upon anti-secrecy, will do well to confer with Rev. J. M. Dosh, State Lecturer of Iowa. We have not consulted Rev. Dosh, but feel warranted in saying that he can be engaged for a reasonable compensatons. He is a lecturer of whom the friends of reform may well feel proud. He is competent to give faithful expositions of the workings of the Masonic order, having once sat in the councils of the mystic circle. Why not engage at once upon an active campaign against secrecy? In the next few months, telling blows might be struck for the cause of, truth, if our efforts are properly concentrated. If the principles of the lodge are properly presented to the people of Iowa, there will be a wonderful awakening from the deep sleep into which they have gone, through the soft lullabys of the dark orders. Bro. Dosh can be addressed at Van Meter, Iowa.

—The General Agent was speaking last week in Homer and other points in Calhoun county, Mich. We expect to hear next from him in New Hampshire and other points in New England.

—There may be good and sufficient reasons for the necessity which led Bro. Wilcox, treasurer of the Michigan State Association, to insert the notice which will be read elsewhere. It is due to a charitable judgment to suppose there are. But will not the brethren interested look over the Lord's account and see that it does not run behind. Make haste to put this arrearage out of sight forever.

—A like difficulty, but perhaps worse, exists in New York. The *Wesleyan* notices the close of Elder Barlows labors for the year, and the notable deficit of over two hundred and forty-five dollars. The brethren round about Syracuse have lifted to the last pound. Where is the faith that pledged the meager salary last year at Lockport, or the works that prove the faith? Asleep? Dead? Has the Lord so fulfilled his promises toward any brother in New York? Don't be afraid to look this matter fairly in the front and remember the words of the Master:

"With what measure ye mete it shall be measured to you again." Remember, Bro. M. Merrick of 148 East Rail road St., Syracuse, is the State treasurer, and will be glad to receive your donations to the State fund.

—A blessed forerunner of the New Hampshire State meeting at Lake Village this week is reported. A general revival of religion has been in progress there and will without doubt receive a new impetus from the short visit of Christian men from all parts of the State who are willing to endure all things for the Gospel's sake. It is said that business is being generally suspended in order to give all persons an opportunity to take part in the gracious work.

—The papers state that Mr. Spurgeon has taken strong ground in a recent speech against the exclusion of the Bible from public schools. He said: "Why should that which ought to be an essential part of education not be believed in on account of half a dozen infidels? Why should the reading of the Bible be given up to please them, making infidelity the national religion of England? and badly as I think of the present religion, I certainly prefer it to having Mr. Bradlaugh Archbishop of Canterbury, and his doctrines taught as the religion of the age. One thing is certain, the churches must feel that the religious education of the people rests entirely upon them, and they must be doing their work."

—Among the notables at the last meeting of the Grand Lodge of Oddfellows in Indianapolis, was Mr. W. C. Park, an American by birth, but for twenty years a resident of the Sandwich Islands, and now chief marshal of that kingdom. He is also a prominent Mason, and can probably tell by what persuasions King Kalakaua was induced to become subject to the false oaths of secretism.

—The following item from the *United Presbyterian* throws light on the troubles in Brazil between the Masons and the papists and also confirms the idea that the Marquis of Ripon when leaving his place as Grand Master of England for the ranks of Rome fell naturally that way because the papacy was the only antagonist of the order with which he was acquainted: "Colonel Forney, in writing from Europe, says that in Catholic countries the Freemasons and Catholics are hostile to each other, and that the lodge is the most active enemy the Pope has. But he also says the fight of the Masons against the Pope has the effect not of making them seek some other religion, but of depending on their Masonry and making that a religion. This is the case in this country and everywhere else. When the lodge can get into a church that will foster it, it may or not do so, as it thinks best; but rather than let a church pursuade it to obey the law of Christ, it will set its face against the church and say it has religion enough in itself."

—The nation is again called to mourn. Vice-President Henry Wilson died at his room in the Capitol at Washington on Monday morning soon after 7 o'clock. His disease, the apoplexy, had a sudden and fatal termination.

Important Notice.—New York.

It is of the utmost importance to the progress of "The New York State Christian Association opposed to secret societies," that its friends should meet in council in Corinthian Hall, Rochester, in goodly numbers on the 7th and 8th of December next, to take into consideration the subject of ways and means, and the best plans for future aggressive action against the common foe. We have no election; we *must* fight; and our warfare must be aggressive, or we shall be driven from the field. We have aroused the enemy and drawn his fire and have learned his power, and know that in God we are mightier than he, if in his panoply and strength we press the battle to the gates. To go forward is victory—simply a question of time. To withdraw our forces and give up the contest, is cowardice, infamy, defeat, loss of self-respect, the contempt of the world and the displeasure of God.

Arrangements are making for a "feast of reason and flow of soul!" Men will be present with "thoughts that breathe and words that burn!" But we do not ask you to come merely to be feasted with what others say and do. You are wanted for stern work; you are wanted for sacrifice. We want the wisdom of your heads, the love and courage of your hearts, the money from your purses, and the faith in God that moves mountains. We want to see the men "whose heads have been made bald and their shoulders peeled" in bearing burdens against the fortresses of sin, and who will not flinch at sight of even greater burdens, knowing that in due time their full reward shall come.

Come up, ye strong ones! We want to look you in the face—give and receive strength. Come up to the meeting, ye faint-hearted, and be made strong! Come every lover of Christ and hater of anti-Christ! Come ye who know the evil in the lodges, and come to swell our ranks against the secret foe. Come, you who are ignorant, and learn your danger while it may be overcome, and help us drive from its lurking-places, Freemasonry and its mongrel whelps, now devastating all the fair fields of our God-given church and state.

Come one, come all! Friends, who have entered on this warfare, and who, though faint, are yet pursuing, call you with a Macedonian cry. A beleaguered church calls you. An imperilled government calls you. Justice, driven from her sacred halls by a secret foe, calls you. God calls you. Let nothing but duty keep you away from Rochester on the days above named. There has never been a time when your presence and assistance was more needed than now; never a time when you could do the cause more good. In the meantime make supplication unto God, with full consecration to all God's work.

J. L. Barlow.

Agent N. Y. Christian Association.

Telescope, *United Presbyterian* and other papers please notice the N. Y. meeting.

Religious Intelligence.

—One of the main causes of the outbreak in the Herzegovina was their feeling of indignity offered to their religion. Many of the Mohammedans are Christians who have changed their faith. The Mohammedans take advantage of every opportunity offered to insult and ridicule the Christians in their worship and religion, by mock processions in priest's vestments, etc. In a paper presented by the insurgents to the International Commissioners, the burden of complaint was that Christians could obtain no justice before a Turkish tribunal.

—From the monthly report of Bible work in Chicago, conducted by Miss Dryer and others, it appears that, besides a great amount and variety of other work, ninety-four cottage prayer-meetings were held during October.

—The last census of the United States shows that there is one church for every 522 persons; that while from 1850 to 1870 the population increased 66 per cent, (we lost a million lives by the war) the churches increased nearly 90 per cent.

—The religious denominations of Philadelphia are getting ready for the coming of Moody and Sankey. A large building at the corner of Thirteenth and Market streets is being fitted up for them. Much interest is shown in the prayer-meetings which are now held in anticipation of the coming of the evangelists. Rev. E. P. Hammond is preparing the way by holding meetings in West Philadelphia.

—A letter from Rev. William Winans, a reformed sailor preacher, says that there is quite a revival of religion and temperance in West Woodstock and Pin Hook, Oxford county, Maine. He visits from house to house with his Bible; reads and prays, and invites the family to meetings in school-houses, where he preaches and lectures on temperance.

—The English revisers of the Old Testament held their 34th annual session October 8. The first revision of Isaiah was completed, and that of Jeremiah carried as far as chapter ii., verse 31. The New Testament revisers held their 58d session October 12. Their work extended to the middle of the 9th chapter of the First Epistle to the Corinthians.

—The State Congregational Association of Nebraska met at Omaha, Oct. 29. The present number of Congregational churches in the State is eighty-one, an increase of ten in the year.

—Rev. Thomas P. Hunt, a member of the Presbyterian Synod of Philadelphia, brought before that body at its meeting, a few days since, a resolution calling for such a course in the Theological Seminaries as would lead students of theology to a more thorough study of the Bible.

—The Presbyterian Board of Education is receiving a large number of candidates for the ministry at each of its semi-monthly meetings. At the last meeting there were 146 whose recommendations were satisfactory. The total number already received this Fall is 276.

—Mr. Moody is expected to be present at the dedication of his North Side Tabernacle in January. The building is nearly completed. Over $20,000 were received for it from the publisher of Sankey's hymn book, the copyright of which was given him by the evangelists when they went to London, with the condition that all the proceeds should be used in some way to advance the kingdom of Christ.

—At the late Wesleyan General Conference a new agency in the church was created, that of General Evangelist. Bro. N. Wardner of New York has been chosen to undertake the work. He labors among the churches in every part of the country without salary or support except such as the generosity of the churches prompts.

—Moody and Sankey closed their Brooklyn meetings on Friday night with undiminished attendance and the blessings of hundreds. They took train Saturday morning for Philadelphia where they will begin with a week of meetings especially for Christians. They are expected to return to Chicago about New Year's.

—A Holiness Convention of great and permanent interest was held in Wheaton, Ill., last week, closing on Friday. The various churches united and crowded meetings were held. Ministers of the Baptist, church conducted the meetings, assisted by Pres. Blanchard, Dr. J. B. Walker and pastors of the place, some of whom with members of the College faculty with students and citizens in considerable numbers are seeking or have received the blessing of holiness.

News of the Week.

The City

Mr. H. H. Taylor, a wealthy manufacturer, died recently and left by will the bulk of his property in the hands of trustees to found a new charity which is most needed and will do the most good and least harm; or, if no new charity is needed the Home of the Friendless receives the legacy which will amount, it is believed, to $500,000 or more.——On Friday evening Martine's Dancing Hall, a large frame structure was totally destroyed by fire and six firemen were severely injured by the falling of the building.——The county commissioners have heretofore constructed the law to allow the county treasurer a salary of $10,000 beside some $2,000 commission. Since the late election and defeat of the Hesing-thief combination they find that $4000 is the limit of the law for the new treasurer.——The county-ring board is also defeated in its plan to capture the new court-house and defraud the city with an unsightly, poorly built structure at enormous cost. The protest of citizens and prospect of the work being taken from their hands by process of law is enforcing some regard for former agreements between city and county with a prospect of a fine building.

General.

Senator Ferry of Connecticut died at his home in Norwalk on Sunday.——Two men were frozen to death in Maine last week.——Another great storm has occurred off the east coast of England which was most disastrous to fishing craft, and many lives were lost.——In the negotiations now proceeding for the settlement of the troubles in the Turkish provinces, the programme put forward by Austria includes a comparatively high degree of self-government for the Christian communities in Turkey. Russia seems to demand only more faithful adhesion to the promises of reform already made by the Porte.——More than one hundred priests and nine canons of Rhenish Germany have given submission to the ecclesiastical laws.——Many of the inhabitants of Alsace and Lorraine are expecting to emigrate to this country and will settle in Pike county, Pa.——The body of Guiteau was buried at Montreal last week without any riot. The police and military were out in force, but beyond a few insults the Catholics made no resistance. The coffin was encased in a large quantity of cement which solidifying will protect it from desecration.

The Home Circle.

Thanksgiving.

An old red house upon the hill,
Half hidden 'mong the beeches,
A quaint old barn whose gable still
Above the house top reaches:
An orchard old but fruitful yet,
Which lines the meadows even,
A deck stone well above whose curb
A long sweep points to heaven,
A barn-yard wide where feathered tribes
In unison are dwelling,
Where noble fowl of every breed
Their daily loves are telling;
Where meek-eyed kine await the maid
Who comes with pails a-gleaming,
Just when the glories of the sun
Across the meads are streaming;
A polished floor beneath the roof,
And chairs of braided willow,
And beds so high that any one
Must climb to reach the pillow;
And curious portraits on the walls
Of grandsires stiff and hoary,
Whose good old souls long years ago
Passed peacefully to glory;
And paper curtains bright and green
Tied up with strings of cotton,
And grandma's chair beside the hearth,
'Twill never be forgotten:
For tho' her three-score years and ten
Have passed and gained increase,
She lingers still, a link between
Our cares and heaven's peace;
Ah, me, this room so quaint and queer
Is memory's dearest chancel;
'Tis hung with fancies which the years
May never, never cancel;
They fill with joy my solitude
When silence sets me dreaming,
For in my heart no cares intrude
When their glad light is beaming.
To-morrow's dawn, thank God, once more
I'll see the homestead olden,
And greet again around the board
The gray heads and the golden;
Will take from out the year of care
One day for peaceful living,
One day for rest and praise and prayer
And hearty true thanksgiving.

—*Selected.*

"Not an Enemy in the World."

It is occasionally said of an individual, "He has not an enemy in the world." I have often thought that such a man is much to be pitied; yea, more, to be blamed. A case of this kind reminds us of that Scripture which saith, "Woe unto you when all men shall speak well of you."

How can an individual live in this sinful and selfish world, and faithfully discharge his duties in carrying forward every benevolent and moral enterprise of the day, and have no enemies? Can he oppose infidelity, intemperance, Sabbath-breaking, and many other evils with which our land is filled, and have no enemies?

I pity the man who has so little energy of character, who is so wanting in independence of thought and action, who so invariably floats with the current of popular sentiment, as to live in the world without an enemy. Such a man is a slave to popular sentiment. He has no opinion of his own, nor does he act from a sense of duty, but to please others. If such a man is happy, his happiness does not arise from a consciousness of having done right, but from the simple fact that he has no enemies. His is a kind of happiness that men of good sense will scorn. He who has so little character, so little energy and enterprise as to live without an enemy, is easily led, but will never be a leader. Such a man would hardly dare to change the color of his house without general consent. In buying and selling he will consult the opinions of others, and governs himself accordingly.

This man has no opinion of his own; at least none to express, hence he never gives offense. When unjustly opposed, he makes no manly and dignified resistance. If individuals plan the destruction of his temporal interests, and dictate to him terms disastrous to his welfare, he makes no serious objections. He is considered as of no consequence in the world, and he acquiesces in that opinion. If he dies without an enemy, it is because he never lived like a man. The true spirit of men, a noble, generous, independent, persevering spirit was not in him. There is nothing in such a man to create in the minds of others emotions of hope or fear. Such a man is without point, position, argument or conclusion, with reference to any and every question that agitates the public mind. There is nothing in such a man to oppose; no wonder he has no enemies.

I should rather have two enemies to one friend, and be a freeman, and enjoy a consciousness of my freedom, than to live and die without an enemy, and without being a man in the world. Even if an individual is poor, he can and ought to be a man—a man of independent thought and action. The poor man has a right to his political and religious opinions; he has a right to select his own business in life, and to prosecute it with energy, provided it does not conflict with the principles of the moral and civil law. If enemies oppose, let them show their strength; if envy frowns, let it alone, and it will become its own tormentor. If the dogs bark at the moon, all the moon has to do is to shine on.

A man of principle, of noble independence, will treat others with all the respect their conduct merits, but he will not throw himself away, and repudiate his very manhood. He may renounce a profession, a calling, or any pursuit in in life, but he will still be a man, and claim the rights and privileges which God has given to man, irrespective of age, color, or position in society. Such a man will not bow down to a childish and fancied aristocracy to secure friendship and win smiles, which are of no practical or permanent value when secured. If a man does right, and in a lawful manner pursues his calling, if he labors diligently, and like a free, unbribed man pursues his course with manly independence, having due respect to the legal and moral rights of others, it is barely possible that Haman may prepare a gallows, but God will prevent the execution.

Let no young man seek to make friends and retain the friendship of the world at the sacrifice of himself, but rather let him strive to be right, and cultivate in his heart a determination to be a man, and a disposition to retain his rights as a man. He should do it at all times and under all circumstances regardless of consequences personal to himself. Such a man will make his mark in the world, and secure the confidence, respect, and friendship of every man whose influence will contribute to his wealth, reputation, or happiness.

The best men in the world—men who have had an opinion of their own, and the moral courage to express it, men of enterprise and improvement—have had enemies in life and death. They lived for their own good and the good of others, and never dreamed of permanent rest and universal friendship, short of that world "where the weary are at rest, and the wicked cease from troubling."—*Bible Banner.*

Religious Languor.

In a private letter from London, occurs a mention of a sermon recently preached by Mr. Spurgeon, in which he expressed the belief that the reason preaching was not more effective, was because the truths were not sharply enough believed by the preachers. The effectiveness of Mr. Spurgeon's preaching certainly suggests that a deep wrought conviction is a great element of power. The same remark applies to nearly all great preachers, to the old English divines, the reformers, and the great evangelists. "According to your faith be it done unto you," is a truth every minister should have engraved on his heart. And that faith is not enthusiasm or hopefulness or courage. It is the prostration of the soul upon the truth. It is a convic ion pressed into the life by experience and passing through the whole being, like the iron through the blood. It is the assimilation of God's truth into mortal manhood. Then preaching will not be making a sermon. It will be the irresistable impulsion of faith. It will be the outgoing of the man in the doctrines that are his life. "I believe, therefore, have I spoken." Faith is the only good reason for religious speech.

But the relation between conviction and power, applies not only to speech. It applies as plainly in Christian life. Is the church often a powerless witness in the world? Is it often hard to draw the line between those who love God and those who love him not? We will find the reason in the lack of faith not only in God, but in the truth we profess to believe. The difference between belief and faith is only this; by the former we hold the truth; by the latter it holds us. The former has no determining influence on character, but faith in proportion as it is real, commands the entire life. The truths we hold are grand and awful enough to sweep every thought, affection, and purpose before them. Holding them in a feeble faith we are standing on the bank of a historic stream and seeing how finely and strongly its waters move at our feet. But when those truths pass into our being, we are like one who is caught in the central current of a great river, and borne smoothly on its way. Why do we ask languidly in prayer for things over which our souls should be in agony? Because our conviction is only a sentiment. Why do we drift into the world-conformity when we should shun of the very appearance of evil? Because the Master's call for separation comes feebly, muffled in hearts that feebly hold the truth. Why, instead of earnestly contending for the faith in daily conduct is our Christian life more a parade than a battle? Because our faith in God is held more as an ornament than as a shield or a sword. Why is the world full of sneers at the church? Because they see no deep conviction, no intensity of life that burns in the words, shines in conduct, and even marks and bends the countenance to its mighty behest.

Getting comfortably to heaven is more to us than living valiantly on earth. Old Lyman Beecher used to say, "Eloquence is logic on fire." A Christian life should be the Son of God on fire in a human heart. We believe glorious and dreadful things, so glorious, so dreadful, the world could not resist a life that would faithfully reproduce them. Let us hide the Word of God in our hearts, till it melts into our experience, till it reappears in new forms in our prayers, our actions, the tenor of our lives, and then we will understand that the depth of our faith measures the breadth of our influence. —*Interior.*

Burying Ground of Giants.

The Carlisle, Kentucky, *Mercury* says: On the farm of Mr. Harrison Whaley, near Moorfield, in this county, is a skirt of wood which possesses characteristics of deep interest. About three inches beneath the surface of the entire tract, may be found innumerable bones, evidently the remains of a distinct species of the human race. Several mounds are also in the woods, and in one which has been partially explored, were found skulls and bones, which, from their size, must have belonged to a race of beings far more gigantic than the race which now inhabits the earth. In this mound were also found many utensils; also arrow heads cut out of the solid rock, and pipes of the same material.

Such a memorial of the past starts many inquiries. Was the place once a battle ground, where the aborigines fought to maintain the glory of their representative tribes? or was it a common burial ground? The first seems to be the most plausible theory, inasmuch as the whole tract, covering at least fifteen acres, has a multitude of human bones but a few inches beneath the surface. It is evident that they were never buried, but originally lay exposed to view, until the accumulated deposits of time formed the black, rich soil that covers them. But whatever theory may be adopted, it is certain that these bony memorials anti-date history, and furnish another proof of how little is known of the races and tribes who flourished, it may be, centuries ago.

Secrets of the Inquisition.

The correspondent of the London *Daily News* describes the visits he has paid to the many small, dark, and damp dungeons of the Inquisition at Rome, which has lately been thrown open to the public. The correspondent says:

"The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror. I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only

just begun; the period of their inser tion in this spot must have been more than a century and a half. From another vault, full of skulls and scattered human remains, there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination as it was shoveled up from below. But that is not all; there are two large subterranean lime-kilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground floor, in the immediate vicinity of the the very mysterious shaft above mentioned."

There is faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries, and works, and hopes that God will help. And there is a better faith, that works mightily, because it loves fervently, and never worries because it never fears. Love will, must work, and cannot be idle; it comes from God, breaks out in prayer, praise and service, like springs which cannot be suppressed. It is spontaneous, and grows by use. Faith that works by love is a tonic to the soul, girding it by bold endeavor, making it like God in active doings, in every service which can assuage a grief, relieve a pang, or impart a joy.

Children's Corner.

Across the Street.

A THANKSGIVING STORY.

Such a cold, gloomy day as it was, with the wind sweeping in strong gusts through the dusty streets, while the low gray clouds sailed along in great sullen-looking masses, promising snow by and by. But in spite of the dreariness of the weather, there were many happy hearts on that bleak November morning, for it was the day before Thanksgiving, and preparations for that time of rejoicing were going briskly forward in nearly every home in the great, busy town.

There was one house, however, in which there was none of this pleasant, unusual bustle; the kitchen fire was performing no more exalted duty than boiling potatoes, and the shelves of the little pantry were quite bare, instead of being loaded with golden pies and snowy cake, as they usually were.

Up stairs the father was lying where he had been for weeks, ever since he had fallen from a house where he was at work, injuring himself severely, though not fatally, as it was feared at first. After long days of suffering and danger he was slowly climbing back to health and strength again, but he still needed almost constant attention, and his wife scarcely ever left him, as was testified by her thin, worn face, which was pale and weary-looking, in spite of the brave, cheerful smile which was always ready when her husband looked that way.

Down stairs the rest of the family, a girl of nine and a boy of seven, were standing by the sitting-room window, looking at the crowds of people as they hurried by, and sometimes gazing at the house across the street, where through the windows of the basement kitchen, they could see busy forms moving about, none seeming busier than three children, who appeared to be everywhere at once.

"O, Elsie," sighed the boy disconsolately, "doesn't it seem too bad that everybody else is going to have Thanksgiving but us? There are the Grahams that'll have turkey and everything, and we just won't have nothing."

"I know," said Elsie; "it seems as if I couldn't hardly stand it sometimes; but then, Willie, mamma says it isn't just the dinner that makes the Thanksgiving day, and that we ought to have it more than anybody else, because God has given papa back to us again."

"Well, I am glad of that," said the boy; "but Elsie, there's George Graham that's going to have a good dinner, and his papa too, and I don't see why we can't."

"I don't know why," said Elsie, looking troubled, "but God does, Willie, and if it was best for us he'd give us our dinner too; maybe if we had it you'd get sick—you know you did last time."

Evidently this was a rather mortifying recollection for Master Willie, for his face grew very red, but he said: "O, I was little then, and didn't know any better. I wouldn't eat too much now."

"Willie," cried Elsie, while her face grew fairly radiant, "I wonder if God wouldn't give us our dinner if we'd tell him how much we want it, let's ask him and see."

This proposition did not seem at all strange to Willie, for Mrs. Murray had tried to teach her children the same simple faith in our Father's promises that she had herself, and the two little ones knelt down side by side, and began their prayer.

"Dear Father," said Elsie, "we are so thankful that our papa is getting well; but, since he's been sick, we've grown very poor, and mamma says she hasn't money enough to get anything good for dinner. We can't help getting a little tired of bread and potatoes, so if you would please send us a turkey we would be so glad." "And cranberries," broke in Willie earnestly, "and pies, and everything." "And if it isn't best for us to have these things," concluded Elsie softly, "please help us to bear it, for we're only little children, and we do want them so much."

"Do you really think he will send them, Elsie!" asked Willie when they were again at their post by the window.

"I know he will, if it's best," said his sister confidently; and for the rest of the day the two little faces were unclouded sunshine.

Thanksgiving dawned through a veil of snowflakes, and the streets of the town were decked in white, as for a holiday. A merry party gathered around Mr. Graham's breakfast table, chattering like a bevy of magpies, the mother said. Suddenly there was a ring at the doorbell, which Georgie answered, returning with a telegram which had just arrived for his father.

Mrs. Graham turned pale for a moment, but was speedily reassured by a laugh from her husband, who proceeded to read his dispatch aloud. "Tom here," it said, "come over to dinner; be sure to bring Betsy." There was an uproarious burst of delight from the children, while their mother bowed her head in tearful thankfulness; the message was from her father, who lived in a neighboring town, and Tom was a dear younger brother who had been away from home for two years.

Betsey, who had come with Mrs. Graham when she was married and left her father's house, was called in and made glad by the announcement that she was to go with them to see her boy, as she persistently called Mr. Tom Davis, though he towered full six feet three inches, and wore a most formidable moustache. Frantic preparations were at once commenced for a departure by the ten o'clock train, when suddenly Betsy reappeared, with a puzzled face to know what should be done with the dinner which was standing just ready to be cooked.

"O, it will keep till to-morrow," said Mrs. Graham, while George and little Belle cheered vociferously at the prospect of two Thanksgiving dinners. Thoughtful Jessie alone was silent; and, at last, her mother noticing this said, "What's the matter, dear?"

The little girl colored, as she always did when called upon to express her thoughts, but her mother's smile gave her confidence, so she said bravely: "Mamma, you know you told us last night that a great many people would have no good dinner to-day, and I was just wondering whether the best way to thank God for bringing Uncle Tom home again wouldn't be for us to send our turkey and things to some body that hadn't any."

Mrs. Graham's eyes filled with tears, as she listened to her earnest little daughter, but she turned to her husband saying, "And what does papa say?"

"Papa votes for it with both hands," said Mr. Graham heartily; "now, to whom shall we send a Thanksgiving dinner?"

"If you please, sir," said Betsy, "I was over yesterday afternoon to Mr. Murray's to take him some jelly, and I went in the back way. Mrs. Murray wasn't in the kitchen, so I stepped into the pantry, and, sir, there wasn't a bit of pie or cake, nor even a duck or a chicken on the shelves. You know he's been laid up a long time, and I s'pose they've no money to buy such things."

"Thank you Betsy," said Mrs. Graham. "I think that is the very place; now we must get the things ready and send them over."

"Please may I help?" asked eager little Belle, dancing around on the very tips of her restless little toes. "And I?" chimed in the others, "mayn't we too, mamma?"

"Yes, my darlings," said Mrs. Graham, "every one of you shall help to make a glad Thanksgiving day for the little children across the street."

"Won't they be glad?" said Jessie; "there they are at the window now," and the three pressed eagerly forward to nod and smile at Elsie and her brother. They, poor children, had very little breakfast that morning, and, although they had watched till bedtime the night before, and had been gazing from the window all the morning, there were as yet no signs of the expected dinner.

"Do you think it'll come, at all, Elsie?" asked Willie, rather despondingly.

"I don't know," said his sister, "but I think it will."

"Maybe God has forgotten," suggested the boy.

"Why, Willie Murray!" exclaimed Elsie in horror, "don't you know that God never forgets? Maybe he doesn't think its best for us to have a good dinner, but he hasn't forgotten, anyway."

"Do you see George Graham nodding at us?" said Willie. "O, yes, said Elsie, "and there's Jessie, too, and dear little Belle. I wonder what they're all looking so pleasant about."

The little Grahams disappeared from the window, but in a few moments the great front door opened, and quite a procession emerged therefrom and came across the street. Mr. Graham was in front, carrying a huge basket, while Belle trotted beside him, hugging a can of oysters tightly in her chubby little arms; Mrs. Graham and Jessie came next, with their hands quite filled, while Betsy brought up the rear, with another large basket, of which Georgie was fully persuaded he carried the heavy side. They went in at the gate, and, by the time they entered the kitchen, Elsie and Willie were standing there, with eager faces, almost afraid to believe in their own good fortune.

"We brought you your dinner," said Belle; "ain't you glad? there's pies in papa's basket, but he wouldn't let me carry none, for fear I'd break them; I brought the oysters, though; don't you like oysters?"

Before the bewildered children could reply, their mother came in, and then, after a brief explanation, the dinner was unpacked. Such a lovely dinner as it was; there was a great turkey, whose death must have thrown the whole barnyard into mourning; there Belle's oysters, and chicken salad, crisp, snowy celery, and cranberries which sparkled like rubies; there were mince pies with tender, flaky crust, and a great golden sponge cake, which was a fitting accompanyment for the quivering mass of amber jelly with which one dish was filled. Poor Mrs. Murray could scarcely express her thanks, while the two children seemed almost as much surprised as pleased, which was explained by Willie, who said to Jessie, in wondering tones, "How did God tell you?"

"I don't think I quite know what you mean," said the puzzled little girl.

"Why," pursued Willie, "we asked him to please send us our dinner, and there's every single thing we asked for, and more too. It seemed so long to wait, that I was afraid maybe he had forgotten, but Elsie said she knew he hadn't."

"No, dear," said Mrs. Graham, laying her hand softly on the little girl's head, "he never forgets, and he sent us here with your dinner because you asked him; always remember that."

They were all silent for a moment, then Betsy said something about the train, at which the Grahams all rushed away to get ready for their journey, and I don't believe there were two gladder families in all the goodly land of ours than the one which went whirling away on the cars, to see "dear Uncle Tom," and the one to whom their thoughtful, heaven-directed kindness had given a happy Thanksgiving day.
—*Pitts. Adv.*

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These globes are two artificial, spherical bodies on the convex surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions and many other important particulars. Their principal use besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are invaluable instruments for improving the mind and giving it the most distinct idea of any problem or proposition besides enabling us to solve the same. Contemplating these bodies we are inspired with a due reverence for the Deity and his works and are induced to encourage the studies of Astronomy, Geography, Navigation, and the arts dependent upon them by which society has been so much benefited.

Senior Deacon:—(to candidate) Let us pass on. (They pass out between the two pillars and proceeding a few paces arrive at the first piece of oil-cloth which is supposed to be the foot of the winding stairs, where they stop.)

Senior Deacon:—(to candidate) We next arrive at a representation of a flight of winding stairs consisting of three [3], five [5] and seven [7] steps. The number three alludes to the three degrees of Ancient Craft Masonry, the Entered Apprentice, Fellow Craft and Master Mason. It also alludes to the three principal officers of the lodge, viz., the Worshipful Master, Senior Warden and Junior Warden.

Senior Deacon:—(to candidate) Let us pass on. They move on a few paces more, the candidate being made to walk over the supposed three steps and having arrived at the second piece of oil-cloth they again halt and the Senior Deacon proceeds:

Senior Deacon:—We next arrive at a representation of the five steps. The number five alludes to the five orders in architecture and the five human senses.

By order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters, or it is a regular arrangement of the projecting parts of a building which united with those of a column form a beautiful, perfect and complete whole.

From the first formation of society order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end and then laid others across to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars and from this simple hint originally proceeded the more improved art of architecture.

The five orders in architecture are thus classed: namely, the Tuscan, the Doric, the Ionic, the Corinthian and the Composite.

In some lodges, and especially in cases where the Senior Deacon is desirous of exhibiting his superior attainments in Masonic knowledge, he here gives the candidate a lengthy description of the different orders, all of which however he has memorized from the Monitor and is therefore termed monitorial work. In country lodges this is scarcely ever done and indeed in the best of city lodges it is never more than tiresome and meaningless to the candidate and a bore to the members generally. The following therefore is all that is usually repeated and indeed all that the lodge wants to listen to:

Senior Deacon:—(to candidate) The ancient and original orders of architecture, however, as revered by Masons are no more than three: the Doric, the Ionic, and the Corinthian which were invented by the Greeks. To these the Romans have added two, the Tuscan which they made plainer than the Doric, and the Composite which was more ornamental if not more beautiful than the Corinthian. The first three orders alone, however, show invention and particular character and are essentially different from each other; the two others have nothing but what is borrowed and differ only by accident; the Tust can is but the Doric in its earliest state and the Composite is only the Corinthian enriched with the Ionic. To the Greeks therefore and not to the Romans are we indebted for all that is great, judicious and distinct in architecture.

The human senses to which this number five has a further allusion are hearing, seeing, feeling, smelling and tasting; the three first of which namely *hearing*, *seeing*, and *feeling* have always been considered as peculiarly essential to Masons for by *hearing* we hear the word, *seeing* we see the signs and *feeling* we feel the grip whereby one Mason may know another in the dark as well as in the light.

Here as in the case of the orders of architecture the Senior Deacon wishing to "show off" repeats a lot of trash, dilating on the five senses which he learns from some Monitor (see Sickles' Ahiman Reson pp. 188-145; also Mackay and Web).

Senior Deacon:—[to candidate) Let us pass on.

They then move on a few paces further and arrive at the third piece of oil-cloth where the candidate is again halted by the Senior Deacon, who says:

Senior Deacon:—We next arrive at the representation of the seven steps. The number seven alludes to the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

A Senior Deacon possessed of the spirit of egotism and vainglory, having learned his part from Sickles, Moore or Mackay, would, especially if prominent visitors were present, rehearse here a pedantic and unintelligible essay on the beauty and usefulness of the liberal arts and sciences, while at the same time he may know no more (and indeed never does) of what he is repeating than a North American savage does of the transit of Venus, but as the whole matter is printed and accessible to every member the silly vanity of the Senior Deacon is very seldom tolerated and hence he almost always contents himself with the following:

Senior Deacon:—I will however call your attention more particularly to the fifth science or Geometry, being that which is most highly esteemed among Masons.

GEOMETRY.

Treats of the powers and properties of magnitudes in general where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is a dimensionless figure, or an indivisible part of a space.

A line is a point continued, and a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth and thickness.

THE ADVANTAGES OF GEOMETRY.

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer to lay out grounds for encampments: the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles.

In fine, geometry is the foundation of architecture, and the root of the mathematics.

Senior Deacon:—(to candidate) Let us pass on.

Having walked over the last strip of oil-cloth representing the seven steps the Senior Deacon continues:

Senior Deacon:—We next arrive at a representation of the *outer door* of the middle chamber of King Solomon's temple which we shall find strongly guarded by the Junior Warden in the South who will demand of us the *pass* and *token of a pass* of a Fellow Craft. Let us attempt to pass.

By this time they have arrived in front of the Junior Warden's chair where the Senior Deacon gives three raps with the end of his rod on the floor. The Junior Warden rising to his feet, says:

Junior Warden:—Who comes here?

Senior Deacon:—A Fellow Craft on his way to the middle chamber.

Junior Warden:—How does he expect to gain admission?

Senior Deacon:—By the pass and token of a pass of a Fellow Craft.

Junior Warden:—Give me the pass.

Senior Deacon:—(answering for candidate) Shibboleth.

Junior Warden:—What does it denote?

Senior Deacon:—Plenty.

Junior Warden:—How is it represented?

Senior Deacon:—By a sheaf of wheat suspended near a water fall.

Junior Warden:—Whence originated this word as a pass.

Senior Deacon:—In consequence of a quarrel which long existed between Jephthah, judge of Israel, and the Ephraimites. They being a turbulent and rebellious people whom Jephthah long sought to subdue by wise and lenient measures but without effect. Being highly incensed and fraught with vengeance at not being called to fight and share in the rich spoils of the Ammonitish war they gathered together a mighty army and crossed the river Jordan to give Jephthah battle, but he being apprised of their intent assembled the men of Gilead gave *them* battle and put them to flight and to make his victory more complete he ordered guards to be placed at the different passes of the Jordan and commanded them, saying, "If any should pass that way say ye unto them, say thou *shibboleth*," but they being of a different tribe could not frame to pronounce the word right and said *sibboleth*, which trifling defect proved them to be enemies and cost them their lives. And there fell at time forty and two thousand of the Ephraimites. Since which time this word has been adopted as the pass by which to gain admission into all regular and well-governed lodges of the Fellow Crafts.

Junior Warden:—(to Senior Deacon) Given me the token.

Senior Deacon taking Junior Warden by the right hand presses the top of his thumb hard against the space between the first and second knuckle. See fig. page.

Junior Warden:—The pass is right, the token is right; pass on.

Senior Deacon:—(to candidate, moving on slowly. We shall next arrive at a representation of the inner door of the middle chamber of King Solomon's temple which we shall find more strongly guarded by the Senior Warden in the West who will demand of us the grip and word of a Fellow Crafts. Let us attempt to pass. (About this time they arrive in front of Senior Warden's chair where the Senior Deacon gives two raps as before calling the Senior Warden to his feet.)

Senior Warden:—Who comes here?

Senior Deacon:—A Fellow Craft on his way to the middle chamber.

Senior Warden:—How does he expect to gain admission?

Senior Deacon:—By the *grip* and *word* of a Fellow Craft.

Senior Warden:—Give me the grip.

Senior Deacon taking Senior Warden by the right hand, presses the top of his thumb hard against the first knuckle of the second finger (see fig).

Senior Warden:—What is this? (pressing his thumb on the corresponding knuckle of Senior Deacon's hand.)

Senior Deacon:—The real grip of a Fellow Craft.

Senior Warden:—Has it a name?

Senior Deacon:—It has.

Senior Warden:—Will you give it to me?

Senior Deacon:—I did not so receive it neither will I so impart it.

Senior Warden:—How will you dispose of it?

Senior Deacon:—I will letter or syllable it.

Senior Warden:—Letter it and begin.

Senior Deacon:—Begin you.

Senior Warden:—Nay, you must begin.

Senior Deacon:—A.

Senior Warden:—J.

Senior Deacon:—C.

Senior Warden:—H.

Senior Deacon:—I.

Senior Warden:—N.

Senior Deacon:—Ja.

Senior Warden:—Chin.

Senior Deacon:—Jachin.

Senior Warden:—What does it denote?

Senion Deacon:—Establishment.

Senior Warden:—By the right hand pillar at the entrance of King Solomon's temple.

Senior Warden:—The *grip* is right, the *word* is right; pass on.

The Senior Deacon and candidate moving slowly from the Senior Warden's chair towards the East the Senior Deacon says:

Senior Deacon:—(to candidate) Brother Jones, we are now within a representation of the middle chamber of King Solomon's temple, where you will find the Worshipful Master in the East who will give you your first instructions relative to the wages and jewels of a Fellow Craft. (The candidate is by this time in front of the Master's chair where he is left standing by the Senior Deacon who takes his usual seat.)

Worshipful Master:—(rising and addressing candidate) Bro. Jones, you are now within a representation of the middle chamber of King Solomon's temple where you will be received and recorded as a Fellow Craft. (Turning to Secretary) Bro. Secretary, you will please make the record.

Secretary pretending to write, answers:

Sec'y:—It is so recorded, Warshipful.

Worshipful Master:—(to candidate) Brother Jones, in your advancement hither you met with various objects of interest which more particularly attracted your attention: the first of which was a representon of two brazen pillars, one on the left the other on the right, which were explained to you by brother Senior Deacon. You next arrived at a representation of a flight of winding stairs consisting of three, five and seven steps, which were also explained by your conductor. Having passed the winding stairs you arrived at a representation of the outer door of the middle chamber which you found partly open but strongly guarded by the Junior Warden in the South who demanded of you the *pass* and *token* of a *pass* of a Fellow Craft which were given by brother Senior Deacon. You then arrived at the inner door of the middle chamber which you found more strongly guarded by the Senior Warden in the West who demanded of you the grip and word of a Fellow Craft and which were in like manner given by your conductor. You are now within a representation of the middle chamber where you have been received and recorded as a Fellow Craft and are entitled to the wages and jewels of a Fellow Craft. The wages of a Fellow Craft are *corn*, *wine*, and *oil*, emblematical of the corn of nourishment, the wine of refreshment, and the oil of joy; denoting *peace*, *health* and *plenty*. The jewels of a Fellow Craft are the *attentive ear*, *the instructive tongue*, and *the faithful breast*. The attentive ear receives the sound from the instructive tongue and the mysteries of Masonry are safely lodged in the repository of faithful breasts.

Worshipful Master:—(pointing to the letter G, continues) My brother, I will now call your attention to the letter G, which you will find invariably suspended over the Master's chair in all regular and well governed lodges of Fellow Crafts. It is the initial of

GEOMETRY.

Geometry, the first and noblest sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom and goodness of the Grand Artificer of the universe, and view with delight the proportions which connect this machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the wonder and admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived.

The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, and symbolic emblems most expressive, are selected by the fraternity, to imprint on the mind wise and serious truths; and thus through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.

But my brother this letter (pointing to the G) has a higher and a holier significance (gives three raps calling up the entire lodge) It alludes to the sacred name of Deity, before whom all from the youngest Entered Apprentice who stands in the North East corner of the lodge to the Worshipful Master who presides in the East together with all created intelligences should with reverence most humbly bow (the Master and all the brethren bow, he gives one rap and the lodge is again seated).

Worshipful Master:—This my brother, concludes the second or Fellow Craft degree in Masonry and nothing more remains but to give you the charge of a Fellow Craft.

The Master then repeats from memory the following charge. If he prides himself on being a good worker he of course learns the charge by heart and repeats it without the book, but if he is dull, as many Worshipful Masters are, he reads it as best he can.

CHARGE OF A FELLOW CRAFT.

BROTHER:—Being advanced to the second degree of Freemasonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which as a Fellow Craft you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

The foregoing together with the ceremonies used at opening and closing constitute the second or Fellow Craft degree. As in the Entered Apprentice degree so also in this when a brother is *passed* he is turned over to some other brother to be posted, and having learned the ritual of the first section, he is afterward publicly examined in open lodge and being found proficient and the ballot being found *clear* he is ready to be *raised* to what is termed the "sublime" degree of a Master Mason.

CHAPTER VI.

The following is the portion of the ritual of the Fellow Craft degree which must be earned before seeking advancement and in which as already stated the candidate is examined either by the Worshipful Master or more generally by the brother who has done the posting.

LECTURE.

Q. Will you be off or from?

A. From.

Q. From what and to what?

A. From the degree of an Entered Apprentice to that of a Fellow Craft.

Q. Are you a Fellow Craft?

A. I am, try me.

Q. How will you be tried?

A. By the square.

Q. Why by the square?

A. Because it is an emblem of morality and one of the working tools of a Fellow Craft.

Q. What is a square?

A. An angle of ninety degrees or the fourth part of a circle.

Q. Where were you prepared to be made a Fellow Craft.

A. In a room adjacent to a regularly constituted lodge of Fellow Crafts.

Q. How were you prepared?

A. By being divested of all metals, neither naked nor clad, barefoot nor shod, hood-winked and with a cable-tow twice around my naked right arm, in which condition I was conducted to the door of the lodge by a brother.

Q. Why had you a cable-tow twice around your right arm?

A. To signify that as a Fellow Craft I was under a double tie to the fraternity.

Q. How gained you admission?

A. By three distinct knocks.

Q. To what do they allude?

A. To the three jewels of a Fellow Craft.

Q. Which are the three jewels of a Fellow Craft?

A. The attentive ear, the instructive tongue and the faithful breast. The attentive ear receives the sound from the instructive tongue and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts.

Q. What was said to you from within?

A. Who comes here?

Q. Your answer.

A. I, "Septimus Jones" who has been regularly initiated as an Entered Apprentice and now seeks *more* light in Masonry by being passed to the degree of Fellow Craft.

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Nov. 17th, 1875.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Nov. 25, 1875, FROM S Aldrichs, G Allen, J Bicknell, J Bell, A Bassett, P Barnard, A Bichard, W Cheetham, G Camp, S M Doane, J T Davis, J Finney, J Fetterhoff, M Good, P L Goss Mrs G W Hanks, J S Hickman, T Hodge, W H Herrington, P Kribs, J T Kiggins, Rev H Kinsley, Low, J Lautz, C M Livesay, W N Lowell, G Leaming, J Levitt, H S Limbocker, R McClelland, A Mitchelson, C Mulholland, P McWilliams, J P Morr, H W Marsh, A Mitchells, R D Nichols, D Platner, L E Packard, L Perry, Mrs R Rogers, Miss H A M Read, J Reid, B F Seaders, J Simons, J Strubble, J Strock, S H Skinner, P S Snyder, Mrs M J Wheaton, W Whittin.

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Grain Wheat—Spring, No. 1	$ 1 10	1 10½
" No. 2	1 06	1 06½
" No. 3	88	89½
" Rejected	75½	76
Corn—No. 2	51⅛	51¾
Rejected	50	51
Oats—No. 2	30⅝	32½
Rejected	25⅝	27
Rye—No. 2	68	68½
Bran per ton	11 50	12 00
Flour—Winter	5 25	7 50
Spring	3 50	5 75
Hay—Timothy	13 00	16 00
Prairie, "	7 00	11 00
Lard per cwt	12 10	12 50
Mess pork, per bbl	19 50	19 75
Butter fancy yellow 33c.; common to choice roll	18	25
Cheese	11½	18
Eggs firm	23	25
Seeds—Timothy		2 25
Clover	6 20	6 25
Flax	1 30	1 45
Poultry—Chickens per doz	2 50	3 50
Turkeys per lb dressed	11	13
Potatoes	32	35
Apples from store	3 00	3 50
Broom corn choice old 10 @ 11 to		
inferior and crooked	4	6
HIDES green to dry salted	06	12½
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	39	52
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 50	6 25
Good	4 50	5 25
Medium	4 00	4 50
Common	2 75	3 75
Hogs, dull and declining	6 50	7 50
Sheep	2 75	4 50
New York Market		
Flour	$ 5 00	9 00
Wheat—Winter	1 18	1 50
Spring	1 05	1 41
Corn	75	77½
Oats	42	52
Rye	80	95
Lard		12⅜
Mess pork	22 25	22 50
Butter	16	33
Cheese	6	12¾
Eggs	28	29½

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CHICAGO, THURSDAY, DECEMBER 2, 1875.

VOL. VIII., NO. 9.—WHOLE NO. 294
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Topics of the Time.

The National Grange met in Louisville, Ky., last month, and among its transactions was the adoption of a marriage ceremony. The order is thus self-confessed to be a religious institution which worships some divinity after its own self-projected ordinances, or else it proposes to make a farce of a solemn ceremony. What with lodge burials and baptisms and marriages any Divine supervision of these affairs will soon become needless for secretists.

Princeton College, New Jersey, has long had a rule against the nuisance of college fraternities, and all students agree before matriculation to observe this rule. The lodge influence however stole in and began to show its incontinent head. The faculty has acted bravely and expelled twenty-two recalcitrant students, eighteen of whom are seniors. It is safe to say that neither the college will suffer in purse or reputation nor the remaining students in scholarship or character from this prompt action.

—The *Masonic Jewel* of Memphis, Tenn., has learned that three Masons, "without fear of Grand Master Bell, or the Grand Lodge of Arkansas before their eyes" have been making Masons in Crittenden county, Arkansas. They were in need of a new lodge, and not having the necessary number of Masons to secure a charter, began to manufacture them to meet the exigency. But, though these Masons were thereby violating all their obligations as much as any seceder ever did or could, the Grand Master of Tennessee, who edits the *Jewel*, has no rebuke for them, but considers the matter a good joke. Now Mr. Ronayne does the same thing, *i.e.*, makes Masons without asking leave of the Grand Lodge. He, moreover, does this with an infinitely higher object. The Arkansas Masons wanted to set up a permanent night school where they proposed to rob consciences of their integrity and turn kind-hearted men into Hessians. Mr. Ronayne, animated by the desire that all men shall know the truth and abhor deception, avarice and irreligion, is explaining before crowded houses the fraud and darkness of the lodge by making Masons in the most public manner, and the most approved style established by the Grand Lodge of Illinois. Why should not all worthy men and Masons second his efforts?

The trial of the whiskey ring at St. Louis beside being a victory for the government, has brought to light an extensive conspiracy by which the government was methodically defrauded by distillers and revenue officers. The same conditions apparently exist in Milwaukee, but so far the courts have not succeeded in breaking the ring The transactions of the ring were carried on with all the secrecy and safeguards used by the lodge and though the direct connection of the two were kept from sight, there is little doubt of their active co-operation. A few years since a gentleman who had been proprietor of a distillery near Chicago, and had in that connection become intimate with all the details of the ring in this city, said that Freemasonry was closely and directly connected with all its operations. This he knew from personal knowledge. An active Mason in Wheaton Lodge, No. 269, and for some years a guager in Chicago, has been indicted for defrauding the revenue of over fifty thousand dollars. If he chose to do so, he could, no doubt, tell of the double fraternity of the ring. The attempted intimidation, threats of personal violence, or of burning property of liquor manufacturers not in the ring are unmistakeably Masonic. The whole business from first to last is such as men whose consciences are seared by contact with the lodge would find congenial. While it adds materially to the revenue, yet the enormous frauds, and expensive official machinery kept up to prevent them, subtract largely from the gross receipt. And so long as the Government practically licenses the trade without discrimination of its purpose, whether for the arts or for the dram-bar, it will be a fruitful source of fraud and bribery.

Have any of your neighbors once taken the *Cynosure*? Please ask them to renew their subscriptions.

The Bible Doctrine of Holiness.

[The following paper was read as a part of the printed programme before the Elgin Congregational Association at Huntley, Ill., by the Senior Editor of the *Cynosure*, in October last. It was favorably noticed in the *Advance*. The subject of the paper makes it very important.]

Absolute holiness, infinite opposition to all moral evils, belongs only to God. In men, holiness is conformity to the nature and will of God, or freedom from sin. Since men have been on earth, it has been obvious to all but the morally blind that they are fallen; and the great problem of morals to the Enochs and Elijahs of the race has been how to reverse the fall; and their followers have, in all time, substantially copied their ideas, and adopted their methods. They have sought to restore men by contemplation or by action; by "walking with God;" or by assailing the idolatries of men. The first class, of which Jacob Behmen and George Fox were types, have sought by one doctrine or other, to absorb men into the nature of God. They are the Quietists and Mystics of all ages; while reformers and iconoclasts have been followers of Elijah. Both of these orders have furnished men worthy of being translated as were their great prototypes. Fenelon and Madam Guyon sought to cleanse man's inner temple by the indwelling of God; Wickliffe, and Huss, and Luther, sought to reform the outer world by assailing the idolatries of nations. Both classes too have furnished men of defective mind and character who have stained history and dishonored their cause by their follies, vices and crimes. Monks and mere mystics represent one of these sort of persons, and Jehu and Sampson, mere iconoclasts, the other.

When our Saviour came on earth his name, *Jesus*, declared his mission, *to save men from their sins* i. e., to make men holy, and as his cotemporaries understood him, in this present life. When the angel made this annunciation to Joseph, the presumption is, that "Just man" had not a thought of salvation from sins in any other world but this. Nor it is probable that he had any such question in his mind as that of entire or partial sanctification. The prophets had all along taught that national calamities followed national sins, and in the then wretched state of his nation under Rome, and the monster Herod, the promise that Christ should "save his people from their sins" was a message to thrill a patriot's heart with joy. And when Jesus entered on his public work of cleansing the Temple and reforming religious abuses, he was acting, as the Jews hoped he would, as a national Saviour.

But he was a personal Saviour as well. When the motley and miserable crowd came about him, "He healed them every one." The blind got eyes, the lame feet, the deaf hearing, and the maimed and mutilated limbs. "They were made whole every whit." They were not half healed, but "whole." They were "complete in him." And Matthew Henry says, "Christ's method of dealing with men's bodies showed his plan of dealing with their souls." And surely it were a trivial errand for the Son of God to restore limbs and lives which were soon, as they afterward did, to lie down in the grave. The salvation which he brought was of the soul as well as of the body; eternal as well as complete.

The question raised by the sanctification discussion is: Does the mission of Christ include, and does his Word promise complete deliverance from sin now in this present life? And if so, how shall we make it available?

This discussion, we may remark in passing, is assuming enlarged proportions. It has been more or less agitated since first men began to believe in and attend to personal experience in religion. One hundred and fifty years ago, the Moravian brethren, and with and after them John Wesley and his followers, speculated and interpreted Scripture on the subject. At this present time the United Brethren, with a membership of 150,000; the Wesleyans and Free Methodists, both young denominations, teach more or less earnestly an entire sanctification from sin, as the privilege of believers in this life. Thirty years ago a very large proportion of the students at Oberlin College were organized into praying bands something after the idea of Mr. Wesley, seeking the blessing of entire sanctification, and many believed themselves to have obtained that blessing. The well-known prayer-meeting in New York City attended by Mrs. Palmer and her friends, originated in the same idea. "The Evangelical Association," an excellent and strong denomination, have now a publication distinct from their regular church papers, advocating the holiness of Christians. *The Banner of Holiness*, a respectable sheet, printed at Blooming on, Illinois, and mostly sustained by Methodist Episcopal preachers in conference connection, is the organ of the "Western Association for the Promotion of Holiness." This Association, which is undenominational, holds convertions on the subject where they are called. A few

years since a Methodist Episcopal preacher by the name of Inskip, while standing in a Baltimore pulpit, believed himself the subject of remarkable divine influence. He has left the regular conference work, and devoted his energies to the promotion of holiness ever since in connection with national camp-meetings under the supervision of a committee of their General Conference. *The Earnest Christian* of the Free Methodists, and *the Wesleyan, Advocate of Holiness* and *Bible Standard* as also the books of Prof. Upham, Mr. Boardman and others are well known. And these, with other agencies, pressing the single point of personal sanctification on the minds of American Christians are a sign of the times which Christians should discern, if they will be "workers together with God."

As the object of this paper is entirely practical it would be absurd to attempt in the time allotted, a discussion or review of the metaphysics or exegesis of the doctrine of holiness. Mr. Wesley disavowed the theory of a "sinless perfection," preferring the phrase, "Christian perfection." President Finney used the phrase, "Permanent and entire consecration." President Fairchild, his successor, criticises Mr. Finney, insisting in a late paper, that a man cannot know that he is permanently consecrated, because his consciousness does not project itself into the future; and, therefore, present consecration is all that any one can know or do. The late Albert Barnes told me that he astonished his people by telling them that he had not consciously done a wrong act for three years. Without bringing forward a theory of my own, or a criticism on the theories of others, I shall conclude this paper with a series of independent propositions bearing on the Bible doctrine of holiness and its discussion, with a view to practical duty and results:

PROP. I. Discussing sanctification, though necessary to a proper understanding of it, is not receiving sanctification; which must be received by faith.

II. In the whole history of the discussion, if we except quietists and mystics, those who have concerned themselves in seeking it, like Moravians and Methodists have received a profound and observable impression on their moral and spiritual natures, whatever theory they have adopted.

III. Christ was neither quietist, nor, like Jephthah, Sampson, or Jehu, an iconoclast, yet he promised "rest to the soul," and inculcated ceaseless activity, and aggression on the world's evils.

IV. The early Christians were called "saints," *i. e.*, holy persons; they were addressed as "them that are sanctified;" in short were regarded as persons now are who profess entire sanctification or holiness. See 1 Cor. i, 2, and vi, 11.

V. The promises of holiness to Christians are all given in general and unlimited terms. Thus they are promised "rest," not partial or perturbed rest, but "rest," and "rest to their souls." They are, moreover, encouraged if they "walk after the Spirit," that there will be "no condemnation" to them (Rom. viii. 1). And Paul prays that their "whole spirit, and soul, and body may be preserved blameless unto the coming of Christ." and adds, "Faithful is he that calleth you, who also will do it."---1 Thess. v. 23.

VI. Christians are commanded in express terms to "be holy" and to "follow holiness without which no man shall see the Lord."---Heb. xii. 14.

VII. In the 51st Psalm David prays not only that his actual transgression may be blotted out, which he committed in the murder of Uriah, but also that he may be "washed thoroughly" from the original or birth sin, that is to say the sin in which he was conceived; and asserts that if so washed he shall be "whiter than snow." If this prayer was proper for him, then also for us.

VIII. There are two correlative propositions which bear strikingly on this subject: "If we ask any thing according to his will he heareth us." "And this is the will of God, even your sanctification;" not partial sanctification, but sanctification.

IX. Now the proofs that the ordinary, average Christianity in the churches of the present day is in a deplorable apostacy from the Bible standard are melancholly and abundant. The very fact that separate papers are springing up to advocate holiness, outside of the regular church journals shows that these church journals which reflect the sentiments and moral state of the churches do not advocate sanctification in earnest. If they did, whence the necessity of others?

X. The devotion to fashion and conformity to the world, and the consumption of time and means in dress, equipage, etc., in the churches, fully equals or excels that of the world, as a whole.

XI. The almost entire absence of fasting, which is so much insisted on throughout the Bible, and sanctioned and enforced by the example and precepts of Moses and the prophets, and Christ and the Apostles, shows a fearful apostasy in the church-life, from the Word of God.

XII. The shameless effrontery with false doctrine and no doctrine is proclaimed in pulpits and church journals claiming to be orthodox and evangelical, proves a general apostacy from Bible holiness in the churches.

XIII. The general, if not well nigh which universal neglect of discipline in the churches, proves the same departure from the Word of God. The lamentable failure of the churches on the slave question, and on popular evils generally, proves that American Christianity is not following Christ who twice drove out worldly abuses from the temple at the obvious risk of his life; nay, with certain loss of his life, for it was for that they crucified him.

XIV. These painful propositions are more than sustained by facts, records and circumstances which might be given and authenticated to any extent, and if so they surely prove the necessity of a general turning to God, and seeking after holiness, without which neither men nor churches shall see him in peace.

But it is objected that error and fanaticism have followed and marred the efforts of those who have sought for entire sanctification. This is partly true. But it is equally true of those who first insisted on credible evidence of regeneration as a qualification for the communion supper. Even as late as Whitefield, and the "Great Awakening," a synod of Congregational ministers in Boston scouted, and by resolution, condemned as fanatics those who professed and insisted on regeneration by the Holy Ghost as a basis of church fellowship. Insisting on sanctification now is regarded and treated almost precisely as insisting on regeneration was treated then, and our remedy must be the same.

The ministers of that day who went with Edwards, the Tennants, Whitefield;---with the "Great Awakening" as it was called;—fasted, prayed, met together in conventions, preached and applied the Word of God. They could not surely know who were converted, any more than we can pronounce who are sanctified; but they knew that the Holy Spirit was promised to regenerate souls, and we know that "the will of God is our sanctification." Rest assured, we shall not stumble into holiness by ignorance or mistake. If at all, we must be sanctified "through the truth," and truth taught, believed in and applied. Let us sanctify fasts. Let us call solemn assemblies of the people of God. In short, let us treat this matter of holiness as we treat other grave and solemn matters, and our sins shall be blotted out when the times of refreshing shall come from the presence of the Lord; and the pure in heart shall see God.

Shackled in Conscience.

BY D. B TURNEY.

It is certain that Freemasonry fosters a law of caste that is most unfriendly to all the great interests of society and the general good. From the selfishness, folly, and expensiveness of Freemasonry, I see very little reason to doubt that the lodges and synagogues to Satan, to be shunned by Christians as they would shun the black plague. Can it be otherwise than injurious to our interests, moral, social, and civil, for these lodges to spring up and flourish? Does not this formation of a government within a government have a tendency to divide the allegiance and confidence of the people, by constantly continuing to bring the law of the order and the law of the State into conflict? These interests of the State and of the lodge are not the same. They often clash. And past experiences and history, even in our own country, have shown that a Freemason will not permit the interests of the order to suffer. The lodge system is the most awful evil of the day. It engenders social divisions, and sows discord even in the family circle. It cultivates and encourages a great crop of animosities, and chokes every spirit of open, frank, honest investigation.

Look at the men who have been elevated to place and power through the manipulations of lodge intrigue. Many of them are corrupt knaves, put into stations of honor and emolument which they in no wise merit. There is a great distinction and difference between prejudice and principle; but many of these men cannot be made to think so. Because they have not yet risen to manhood, they will not put away the childish things of the lodge.

Ah, it is sad—sad indeed—to be shackled in conscience, and aware that you are shackled; but it is a much worse thing to be shackled in conscience without knowing that such is the case. Ignorance is terrible.

Whenever a good man favors Freemasonry and speaks of the a order in tone of commendation, he is probably shackled and not aware of the enshackelment, deluded and not conscious of his delusion; dreaming, and yet thinking himself awake.

Shackled in conscience! Shackled in conscience!! May the shackles be broken before it is too late. If we are not careful Freemasonry will yet throw its folds around our institutions, and crush them, even as the mythological ocean serpents crushed to death the sons of the Laocoon.

I have no right under any law of God in nature or revelation to be shackled in conscience. I cannot, therefore, subscribe to the oaths and obligations of compliance and concealment required and imposed in Freemasonry, having been taught in the word of God and apostolic example "to have always a conscience void of offense toward God and toward men." Acts xxiv. 16. What right can any man have to bind himself with an oath concerning what is hidden from him till he has sworn to conceal and never reveal it? If this be not answering to a matter before hearing it, the philosophy of language cannot find what is.

1st. A man who is shackled in conscience cannot realize the practicability of true soul-liberty, just as one who is born blind never knows the value of eyesight.

2d. He cannot consult the laws of benevolence, where those laws seem to interfere with the interests of his order, but only where they harmonize with those interests. It limits his liberality.

3d. He becomes a tool for the dirty work of others, and is used by the order to the advancement of its own ends and aims—a cat's paw to get the monkey's chestnut out of the fire.

4th. He cannot expose the falsehoods of his order, escape from the participation in its abominable and disgusting ceremonies, and denounce the barbarity and indigestibility of its oaths, coupled with their inhuman and bloody penalties.

5th. He must consent, in silence, to a great deal that his judgment would repudiate as wrong; must witness without remonstrance a corruption of the church and the inculcation of dangerous theology.

6th. He is enmeshed in the bonds of fellowship with men for whom he can have no moral respect, and is selfishly required to yield his obedience to their mandates, without knowing in advance what those mandates may involve.

7th. He is made to violate his marriage vow, by curtaining his heart from her that lieth in his bosom. What can he know of the sweets of domestic happiness and peace? Does he not imperil every sacred obligation of matrimony, by having secrets to be guarded and kept from his wife?

8th. He submits to an abrogation of the authority of God over his soul, or at least disregards that authority, by binding himself with penalties that involve the surrender of all real manhood. A man cannot serve two masters. When the lodge requires one thing and God forbids it, he cannot serve both.

9th. He discovers the immoral bearings of his order upon society, and yet continues his connection with the order and thereby participates in the evil.

10. He encourages treason against his country by holding up the hands of a fraternity that violates law without scruple. It violates civil law by requiring the administration of extra-judicial oaths, by assuming a jurisdiction over the lives of its members, by exacting unlawful penalties, and by pretending that its own oaths and obligations are as binding as the oaths of civil law.

11. He subverts religion by a failure to rebuke the dissoluteness, frivolity, ostentation and immoral practices of his order.

12. He wastes money, loses time, neglects business, trenches upon the hours for sleep, and misdirects energy, to give favor and popularity to an order that raises up falsehood, by a reversal of all the principles of the law of God.

Surely a man cannot afford to be hackled in conscience. Who wants the seeds of death to be sown in his own soul? Who desires to have his manhood pulverized and his moral perceptions blinded?

Say, is it not a fearful evil, a terrible sin, an awful shame, a wicked crime to be shackled in conscience?

The Romanising section of the church of England are moving faster than the world imagines. A large convent connected with St. Clement's Boscome, Bournemouth, was formally opened on Sunday, after high celebration in the parish church. The officiating priest was the Hon. and Rev. E. F. Russell of St. Alban's, London, who, wearing a cope studded with jewels, headed a long procession through the several rooms of the convent.

The Roman Catholic Archbishops and Bishops of Ireland have issued a pastoral address which was prepared at the late National Synod at Maynooth. After referring to the Synod of Thurless and its decrees, the pastoral takes up the subject of education. If necessary, it says, the struggle for religious education against the present "mixed system" of education will be kept up as long as the struggle for Catholic Emancipation was kept up. A Catholic training school for teachers is to be established under the control of the Vincentian Fathers. The pastoral says, "The Catholic University has bravely sustained, for twenty-five years, the unequal struggle against religious education. It is forming in its own spirit the professors and masters who in a few years will have the intermediate education of the country in their own hands."

Our Foreign Letter.—Edinburgh.

A day is a very short time to see the sights of Edinburgh, but when one has an intelligent guide he can learn much of the place even in so short a time. I do not mean a professional guide who has a story about each point of interest which he relates in a dull monotone very much as a parrot talks, but a Scotchman (and a Highlander at that) who, though he has a respectable business, counts it a pleasure now and then, to show the city to strangers. When we left St. Andrews we found ourselves in the same compartment with such a gentleman with whom first acquaintance was formed by questions about the route. He perceived we were Americans and took especial interest in us for that reason. It seems as though the work of Moody and Sankey had enlarged the already large heart, full of hospitality for the American, which the Scotchman carries in his bosom. Whatever may have been the reason for his kindness we shall remember it.

In our walk next day we first crossed Calton Hill crowning which is a peculiar monument. From a distance one might fancy the ruins of the Greek Acropolis in sight before him, but a closer view shows that the immense marble columns are part of an unfinished building. Below the hill is Holyrood, the royal palace of Scotland with Burns' monument on the way. In the latter we saw letters, manuscripts and other interesting memorials of the poet. Persons interested in the political history of Scotland should not fail to visit Holyrood when in Edinburgh. In the picture gallery are life-size representations (if not likenesses) of the kings from the great Bruce to James VI. (James I. of England), under whom the crowns were united, together with others of earlier and later date. The rooms of "poor Mary," as the Scotch lovingly call her, are kept as she left them. The faded tapestry, and costly, worm-eaten furniture tell a story of departed grandeur. The stains of Riccio's blood on the floor and many other things remind the visitor of the unfortunate Queen. From the palace we walked up through the streets of the "old town" towards the castle. The parliament houses, Knox's grave, St. Giles' church where he preached, the house where he lived, the old and new church assembly rooms, and Guthrie's Ragged Schools are all on this interesting walk. We spent some time visiting these places but stopped longest in the New church assembly rooms where Moody and Sankey held most of their meetings. They have left, but we saw the fruits of their meetings in the earnest prayers and exhortations and American hymns at the noon-day prayer-meeting which was just in session. At the castle we enjoyed, among other things, the fine view of the city and country about it, and then walked down the hill to the antiquarian museum where our kind friend left us in charge of one of the officials, but we were almost too tired to enjoy the many interesting objects there. The stool which Jennie Geddis hurled was there, but we were grieved to learn that the story must be classed, as the official expressed himself, with the story of the 'three black crows.' A circular tour on top of a two-story train (street car), formed an agreeable and restful close to the day's wanderings. The beautiful monument erected to the memory of Scott is omitted in this description because it must be seen to be understood. The most interesting days' excursion from Edinburgh is the one that includes Abbotsford the home of Scott, Dryburgh Abbey, the resting-place of his remains, and Melrose Abbey, immortalized by his "Lay of the Last Minstrel." The ivy-covered ruins of the latter fully warrant the eloquent words the great poet used in describing them.

H. A. F.

Anti-Slavery and Anti-masonry Yokefellows in 1835.

GARRISON AND GREENE.

The following interesting and remarkable letter was occasioned by an account of the Boston mob which attacked and dispersed a small meeting of the Female Anti-slavery Society in Boston, Oct. 21st, 1835, forty years ago. The mob turned on Garrison who fled and hid for a short time in a carpenter shop, but was finally seized and dragged through the streets with a rope about him, until finally at the order of the Mayor, lodged in Leveret Street jail to save his life. His newspaper sign was torn down by the Mayor's order, and broken up, and tracts and papers torn up and thrown into the street upon the howling assailants. The city authorities and nearly every daily and religious paper joined in praising the lawless crowd.

To the Boston Herald:—

Having my attention drawn to an article describing a slavery mob which transpired in the city of Boston, forty years ago to-day (October, 21st, 1835), my mind recalls some facts that I do not recollect ever seeing presented to the public in relation to William Lloyd Garrison, showing their devotedness to the cause he had espoused, the overthrow of slavery.

In 1831, Mr. Garrison and a man by the name of Knapp, both very poor, came to Boston; took a room in Merchants' Hall, in Congress street, over the Post Office, where another society had two free presses warring against a powerful institution, grown up in the United States unsuspected until it deigned to usurp authority adverse to the laws of the nation, and to punish by death a man who had not violated a known law, but had assumed to perform the right of a free citizen. At this time (if I recollect aright) there were two large rewards offered for the person of William Loyd Garrison; one in Pennsylvania for two thousand dollars, and another in the State of Georgia, by one Nesbit, of five thousand dollars for him dead or alive. Here was a very natural and fit place for him and his companion to resort to commence or continue hostility to a powerful institution which had usurped and also absolutely held in its grasp the political power of the nation; and where, too, another power had, in this boasted free and independent country, usurped with authority to administer its laws and had a power so great as to shut the mouths of a boasted free press and free speech (and still does) so far as was in its power. Here was the commencement of the overthrow of these two powers; the one holding a large proportion of its inhabitants in chains, the other corrupting the church of God, usurping authority over the political, civil and judicial power of the nation. Here in this room Mr. Garrison and his companion slept, and lived principally on bread and milk and such articles of food as they could obtain from their scanty means. They had no press and but little type to commence the *Liberator*, and feared also those two advertisements offered for Garrison. They were permitted to use the type and press of the *Anti-masonic Christian Herald*, then published by myself and David Campbell in an adjoining room; and, to screen Mr. Garrison, the *Liberator* was for a few months published and circulated from our office before Garrison and Knapp obtained type and prepared to assume the full publication and circulation themselves. Under these auspicies commenced a press moved by the power of God, which has resulted in enlightening the nation and the overthrow of slavery. There, too, in that same hall was commenced under the same Almighty power, an additional print for the overthrow of another institution, although not distinctly named, but which George Washington, the Father of our country, in his farewell address described thus with the ken of a prophet, Freemasonry: "All obstruction of the laws, all combinations and associations under whatever plausible character, with the real design, to direct, control, counteract or awe the regular deliberations and actions of the constituted authorities are destructive of this fundamental principle, and of fatal tendency."

Now, as shown in the history of our country, Freemasonry and the power it assumes, Washington fully described; and like slavery, its cherished companion, the Hon. Charles Sumner says it must be overthrown if our country is to be the land of the free as our ancestors designed it; andlike which, it seems, God, in his righteous judgment is moving his beloved people for its overthrow.

Now another incident and I am done. I was a member of that small party of anti-slavery men and women which assembled on the 21st of October, 1835, forty years ago, and was routed by a mob in the city of Boston, and Garrison was lodged in jail. I followed the rabble to the carpenter's shop in Wilson's Lane. The *Atlas* says, a rope was fastened under Garrison's arms and about his neck and he was let down by means of a ladder to the ground. This is not correct. Mr. Garrison gives the right version. After Mr. Garrison was landed in the Lane near State Street, he was borne along in the mob by two stout men one on each side, and soon, while on State street below the old State House, a

man made his way to Garrison and put his forefinger into the white handkerchief he had about his neck and twisted the handkerchief so tight that Garrison's tongue was out of his mouth. Seeing it I forced myself into the crowd and caught hold of the man's coat collar, and by a powerful pull tore his coat in twain and liberated his fingers from Garrison's handkerchief and saved him from choking to death. If that man is now living and should happen to read this he may know who tore his coat. I followed Garrison until he was got into the carriage which the mob tried to overthrow, and assisted in keeping it on its wheels, and with others ran to Leveret street, and saw Garrison safe in jail.

SAMUEL D. GREENE.

Henry Wilson's Career and Death.

The death of the Vice-President was to the national capitol and the nation itself sudden and startling. Although for some time his enfeebled health gave warning of the end, and his last attack was of so serious a nature, yet the promises of his eminent physician of speedy recovery had cheered every heart. On Saturday, Nov. 20th, he had seemed much better, and on the next evening it was reported that he would be able to leave Washington for the North in a few days, hence his sudden death on Monday morning was quite unexpected. From various reports we have taken the folfowing account of the last hours of Mr. Wilson and his interesting public history:

The Vice-president went to bed at an early hour and slept tolerably well during the night. In his waking intervals he asked for water. About midnight he got up and walked around his room. Then, going to his table, he took up a little book of poems entitled, "The Changed Cross," with the motto, "Not as I wilt, but as Thou wilt," and read three verses from it, one of which is as follows:

Help us, O Lord, with patient love to bear each other's faults,
To suffer with true meekness.
Help us each other's joys and griefs to share,
But let us turn to Thee alone, in weakness.

Other verses had been marked in the book among them the following:

What if poor sinners count thy grief
The sign of an unchastened will;
He who can give thy soul relief,
Knows that thou art submissive still.

This volume belonged to his wife, and contained a photograph of her and their son, both deceased. He treasured it beyond value, and always made it his companion, from which he seemed to derive much comfort. After reading the verses, he spoke with gratitude of the kindness of his friends during his sickness, and of the widespread sympathy in his behalf. He then returned to bed, in a happy mood, and slept. At 3 o'clock this morning he awoke, complaining of pain his stomach. One of his attendants rubbed it, and, being thus relieved, he again fell asleep. At 7 o'clock he awoke, remarking that he felt better and brighter than at any time previous. He said that he was going to ride out to-day, as his physician, Dr. Baxter, advised him to do so, if the weather was fair. At 7:29 o'clock he said he would get up and take breakfast. He then called for "bitter water," which had heretofore been prescribed, and having drank it, he laid down, with his left side on the pillow, as if with sudden exhaustion, breathing heavily, but uttering no words, and in a few moments he died, without a struggle.

Mr. Wilson, like Abraham Lincoln, was born in poverty and obscurity, and, like him, he rose to eminence by forces inherent in himself, which no discouragement or opposition could repress. He was born in Farmington, N. H., February 16, 1812. At ten years of age he was apprenticed to a farmer in his native town, with whom he remained until he was twenty-one, receiving in the whole eleven years only about twelve months' schooling. Though not much in school, however, his education went on by means of reading, for which he early acquired a taste. During his apprenticeship he read, on Sundays, and in the evenings by firelight and moonlight, not less than one thousand volumes, borrowed from a private library in the neighborhood of his residence, and in this way, no doubt, gained no small amount of the information which fitted him so well for his public career. His apprenticeship being ended, he left his native place, and, with all his earthly possessions in a pack upon his back, walked to Natick, Mass., where he spent a few years in mastering what Whittier so happily calls "the gentle craft of leather." Having earned a small sum of money, he returned to his native State, and resolved to seek the education of which he felt the need. He had not long enjoyed the opportunity for instruction afforded by academies in Stratford, Wolfboro', and Concord, when the failure of the person to whom he had entrusted his savings compelled him to abandon his cherished plan and return to Natick, where he resumed his work as a shoemaker.

His good habits and his natural abilities, however, made him conspicuous among his associates, and in 1840 he was enlisted in behalf of Gen. Harrison's election to the Presidency, he making a great many speeches. From that time to the present he has been conspicuous in American politics. He was almost continuously a member of either one or the other branch of the State Legislature, and frequently the presiding officer. He was an active Anti-Slavery man, and opposed the annexation of Texas. In 1848 he left the Whig National Convention, when it rejected the Anti-Slavery platform, and united with the Free Soil National Convention in Pittsburg. In 1853 he was the Free-Soil candidate for Governor of Massachusetts, but was defeated. When the Know-Nothing organization elected Gardner Governor of Massachusetts, Mr. Wilson was a member of that party, but when that party subsequently rejected an Anti-Slavery platform, he abandoned it. In 1855 he was elected to the United States Senate in place of Edward Everett, resigned, and continued by successive elections a member of that body until 1873, when he resigned to become Vice-president, to which place he was elected in 1872.

Notices.

New York State Convention.

TUESDAY, Dec. 7, 9 A. M.—Organization; Report of the State Agent; election of committees; miscellaneous.

AT 2 P. M —One-half hour spent in prayer for God's blessing on the convention; Reports of committees; at 3½ a lecture by Rev. L. N. Stratton of Syracuse.

AT 7½ EVENING.—Past Master Edmond Ronayne will work the degrees, and show how a man is made a Mason.

WEDNESDAY, 8th, 9 A. M.—Reports of committees; Matters pertaining to the State Agent; organizing a local society.

2 P. M.—Prayer-meeting ½ hour. At 3 1-2 o'clock, addresses.

7 1-2 EVENING.—Ronayne—How a Man is made a Mason, continued.

Delegates and clergymen will please address Rev. W. A. Sellew, Rev. Mr. Sankey or Rev. W. Post as soon as possible, signifying their intention of being present. Seceding Masons who intend to be present will please signify the same to Mr. Post as soon as possible.

Brethren, come praying that the convention may redound to the glory of God. SEC'Y.

Michigan Notice.

The friends who subscribed to the lecture fund at the Anti-secret Association of the State of Michigan held at Fentonville, 30th of March last, and subsequently, will please forward the same or a portion of the same to me at Howell, Mich., at once, as the lecturer is in need of the same and has an order drawn on me for some over ninety dollars and no money in the treasury to meet it. Hoping that you will remember that the laborer is worthy of his hire and respond promptly to the above, I remain yours respectfully,

J. H. WILCOX, *Treas.*

PAST MASTER E. RONAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Reform News.

Good News from Southern Ohio.—Important Local Societies.

DAYTON, Ohio, Nov. 19, 1875.

Editor Christian Cynosure:

On the 16th, 17th and 18th inst. we had an excellent and profitable meeting at Greenfield, Highland Co., Ohio. On my way there I called on Rev. Mr. Richey, secretary of the Western Tract Society in Cincinnati, where Finney's letters are published. He related to me an incident which recently occurred in that city. There is a Mason there who hates President Finney so much that he is very ready to call him a liar. Dr. Aydelott came along and said to this gentleman, "Our old friend is dead." "Who?" he inquired. "Our old friend, President Finney," said the Dr. He replied, "He is not my friend. He is a liar," "Hold," said Dr. Aydelott, "don't be too fast, my friend." "Yes, he is a liar," he repeated. Whereupon Dr. Aydelott told him that he had himself been a Mason in former life, which utterly silenced the battery and discomfited the Mason by learning that the Dr. had seen the inside of the fraternity and knew therefore the correctness of Finney's statements. Our meeting began on Tuesday evening at Greenfield. Stoddard and Ronayne had been here before me, pioneering the way. The first evening the attendance was small; they could not get the pulpits to announce the meeting and I was late in arriving in the train; but the interest grew with each successive meeting, until on Wednesday evening we had a considerable congregation and a fine interest. We had three meetings at the church on Wednesday. Who can beat that? On Thursday morning we organized a local society opposed to secret orders and it has every appearance of being effective; almost every one present joined, including some of the best, most active and pious men in the community. James Watt was elected President; John W. Baird, Vice-president; D. S. Coyner, Secretary, and C. O. Beatty, Treasurer. Bro. Axtell is looking after subscribers for the *Cynosure*. You will hear from him before long. He is a faithful member of the M. E. church and worker in our cause. We have a local organization in the city of Dayton with Rev. John Kemp at its head as President, which holds monthly meetings. It has among its members some strong defenders of our cause, such as Dr. Davis, Professor in Union Biblical Seminary, Rev. M. Wright, and W. O. Tobey, editors of the *Religious Telescope*. Our meetings are good and edifying to all, only such as do not want the orders hurt. Pray for us in Ohio, that God may prosper his work of reform. WM. DILLON.

Past Master Ronayne at Elmwood, Ill.

ELMWOOD, Ill., Nov. 22, 1875.

BRO. K.—Perhaps it may be of interest to the readers of the *Cynosure* to know that Mr. Ronayne has given the people of our thriving village a course of lectures and expositions of Freemasonry in his inimitable manner, the immediate effect of which is to open the eyes of the people to the inconsistencies and frivolous foolishness of the so-called "hand-maid of religion." The further effect we hope for is to keep young men out of the silly trap, and draw some conscientious men who have been led into the bondage of the lodge to renounce it and free themselves from its corrupting influences.

When it was found that Mr. R. was coming I was approached and advised that I was doing myself injury by bringing such characters to our peaceable town; that I was dependent upon the public, etc., etc., all of which I heard, of course. I was assured that the man was a "perjurer, a liar, an embezzler, a Roman Catholic, a man without character or friends, and—and—in fact, how can such a man be believed after taking such oaths voluntarily and then violating them."

Well, Mr. R. came Thursday, the 11th inst., and the first evening initiated a candidate as an Entered Apprentice before a crowded house, and as far as I have yet heard not a Mason present. There are two stories out accounting for this absence of the craft;

one is, that they met and agreed to stay away, and another that the Worshipful Master ordered them to stay away; but be this as it may we got along nicely without them, and they missed such an opportunity of sitting for a portrait as they may never have again.

Friday evening we had the ceremony of making a Master Mason, with the tragedy of slaying the "orphan," which was so complete, that al hough the place was ill-suited for such a performance, yet all, or nearly all, went away satisfied that Mr. R. was a master workman. He also gave us an account of, and the reason why he left the lodge, with the action of the lodge in expelling him, together with some account of the Masonic "blessed charity" after the great fire.

Saturday evening Mr. R. gave us some incidents of the charity and benevolence of the lodge as they had come to his knowledge, with part of the Fellow Craft degree and an epitome of Chapter Masonry.

During the three evenings the room was filled beyond its seating capacity, and I hear that many went away unable to gain admission. The last evening a few of the craft were present. Although the seats were uncomfortable, and the lectures were over three hours each in length, yet the audience did not seem weary and many were surprised when told how long they had been kept.

I judge from the *Cynosure* that we have been and are still only getting the stereotyped Masonic argument—or want of it—which consists in loud and long vociferations of "He lies!" "He's a liar!' "You can't believe him—and —and—."

One of the craft who did not deny anything, said there was a beautiful symbolism underlying those ceremonies which the Anti-mason could not see. I think that is probably the case but I doubt whether any one can see it. One Mason did not want to be seen in such company. I did not learn whether he would be ashamed of the company or the company be ashamed of him. The respectable Christian portion of our community was largely represented. Mr. R. seems thoroughly versed in Scripture, and made so many and such apt quotations to prove his positions, that it was nearly impossible to hear him and not be convinced that Masonry is a delusion and a snare. These meetings have caused much discussion on a subject that had almost become one of the interdicted questions. One Mason in apparent candor assured me that Masonry (i. e., the "real secrets") had never been written or printed, and never could be. I assured him that if he meant by the "real secrets" that feeling of contempt and utter degradation which a man must feel for himself stripped, blindfolded and sold for naught, I was almost willing to agree with him.

Another thing has been brought to the surface, the fact that people are so generally afraid of the "sublime" institution, although but few are willing to own their fears. Masons studiously circulate the idea of the extent of the order and seek to inspire not so much a fear, as assurance of the ability to do good to its friends, and people seem to think its power to hurt its enemies is equally great, and there is not a doubt but what that power has been largely exerted in every place where a lodge exists and many have felt its withering blight, and this conspiracy against society is one of the great reasons why good men should rally to its destruction.

We do not propose to stop here, but follow up the advantage already gained, until we prove that there is not, and can not be, an institution in this country that may not be freely discussed and its merits or demerits fully known. "So mote it be."

H. W. Marsh.

At Farmington.

Farmington, Ill., Nov. 20, 1875.

Dear Cynosure:—Our slumbers here have been broken in upon this week by brother Ronayne for which we feel disposed to thank both him and the Lord. Assisted by Bro. H. W. Marsh, he initiated a candidate into the first and third degrees of Masonry, showing not only that its ceremonies are a ridiculous farce, but that its oaths make it a dangerous institution in our republican government; while its observances paralyze the piety of its church-going members. Few, if any, listened to his lectures without being convinced of the truthfulness of his exposure; and a healthy agitation now seems to pervade our community. Some who have been members endorse the statements of Bro. Ronayne and speak freely of its baleful influence upon themselves. Those who have been friends of this movement, but silent, are now speaking freely. Surely a brighter day has dawned upon us.

Yours, P. P. Chapman.

Brother Hinman's Report of Work.

Roseville, Ill., Nov. 22, 1875.

Dear Bro. K.—After an interesting series of ten meetings in Putnam Co., I attended our State Convention at Peoria, and am now hearing some of the echoes. The following article, cut from the Galesburgh paper, shows the spirit in which the fraternity meet our arguments. I will add that I have heard the most bitter denunciation and vilification of Mr. Ronayne from the Masons and unqualified praise from those not ensnared by the lodge. Amidst abounding opposition our cause is onward.

I have during the past week lectured five times in Stark Co., viz., twice in Duncan, twice at Pleasant Valley, U. B. church, and once at Wyoming. I hope soon to be able to send you a club. I expect (D. V.) to spend some two or three weeks lecturing in this part of the State. Yours for the Lord,

H. H. Hinman.

The following is the notice referred to above:

What is termed the "Illinois Christian Association" met in Peoria on Tuesday and Wednesday of this week led by Blanchard. The chief object of this association is opposition to Masonry, Odd-fellowship, etc. The call for the meeting especially invited seceders from Masonry, and said the work of the degrees would be given publicly. In other words, while professing to be working in the interest of Christianity, they really are working in the interest of the devil. They violate their solemn obligation, and make liars and perjurers of themselves. While professing to be the saints of the earth, they become the condemned and despised of all men who regard the sanctity of an oath. They become meaner than the meanest dog that walks the earth. But let them continue their assaults upon Masons, Odd-fellows and other secret societies. By so doing they add to the strength of those associations, and create a desire among the people to unite with them.

And on Monday and Tuesday of next week, these sweet-scented individuals propose to hold a meeting in Farmington. A "Past Master" will be present and a "full and fair exposition" of Masonry will be given. Who proposes to be the rascal in that party? Is it the "Past Master?" The man who would do that would, in our opinion, steal your pocket-book, if he could do so without you knowing it.—*Canton Ledger.*

Calhoun County, Michigan, Visited.

Litchfield, Mich., Nov. 18, 1875.

Bro. K.:—We have had a rich feast of sound, logical, convincing anti-secret doctrine for a few days past from Bro. Stoddard. We had been trying to prepare for his coming, and had a fine field of work laid out for him, which he entered as a hero (though in the midst of a furious snow storm) and left as a victor. He arrived Saturday, the 13th, at Homer, was taken six miles in the severe snow storm to his first appointment at a school-house that evening, where he also preached Sabbath morning; went three miles and preached at 2 P. M., where he was met by Dea. Andrus, and went seven miles to the Free Baptist church on Cook's Prairie where he preached at 7 P. M. on the religion of Masonry.

Monday we went back to the place of beginning, and in that vicinity he lectured Monday afternoon and evening, and Tuesday 2 P. M., and then went 8 1-2 miles in a severe snow and wind storm to Homer village and spoke in the evening in the Presbyterian church, and Wednesday evening, 17th, at the M. E. church, Litchfield village, and left on the 11 o'clock train P. M.

Though the weather and going were unfavorable, we had good congregations generally, and I think we can say with all truthfulness and great satisfaction, secretism was well ventilated, the candid convinced and others cowered down so they could not even bite or kick, and a deep and favorable impression left. There are three Masonic and some other secret lodges on the ground canvassed, and a goodly number of the mystic tie were at nearly if not all the meetings, day and evening. Some at the beginning of the lectures were quite sure one who had not been stript, hoodwinked, haltered and aproned could know nothing about Masonry; but I am quite sure before Bro. Stoddard left they had decided that one such man did know something of secretism.

May the divine blessings follow the labor, and this great reform be hastened on. Yours for the right,

H. S. Limbocker.

Working Steadily On in Pennsylvania.

Uniondale, Pa., Nov. 18, 1'75.

Dear Cynosure:—Since my last statement of work on this field, I have lectured at the following points, all in Susquehanna county: Dimock, Uniondale, Clifford Corners, Welsh Settlement, one lecture at each place; week before last two evenings in Presbyterian church at Gibson; and last week, Monday and Tuesday evenings at Brooklyn, the first evening in the lecture-room of the M. E. church and the second evening at Odd-fellows Hall. I could fill a column in regard to these meetings. In all but two of these places the cause was presented for the first time, and a number found in each approving of our efforts against secret orders. This sympathy will be further developed and enlightened and I hope organized for effective work. The secret power grows in communities where nothing is done to stay lodge influences, but where the people are posted in these matters there is a decline of the dark orders. They shrink from light and with the presentation of their false principles. They lose their supremacy, and the people are kept from their slavish, ruinous snares.

At Brooklyn lodge influences (Masonry, Odd-fellowship and the grange) are strong, and the ministers of the place entered into the contest in favor of their idols. I hope, however, that the public mind was aroused to thought, inquiry and investigation that will lead to right Christian action as the final result. Through the kindness of brother Joseph Powers I have lectures appointed for each week-day night of next week. W. Raynor.

Correspondence.

Outsiders Free to Question the Lodge.

Crystal Lake, Ill.

Dear Cynosure:—A few of us are still alive and awake on the subject of secretism. Our county anti-secret convention came off on the 14th of October, and nominated candidates for county Treasurer, George W. Garrison; for Surveyor, John Brink.

I am aware that a man will meet opposition in all forms if he assails this "Image of the Beast" called Freemasonry. I have seen the inside workings of the institution, and I know its soul-damning influences. If a man means to be honest, what help will he derive from Masonry? I answer from experience. None whatever. Then will our young men not take warning of those who have had experience in the order? I think they are very self-conceited or very willing to become the dupes of the most abominable institution for dishonesty that the world ever knew. Wherever I go in the neighborhood where Mr. Ronayne's exposition took place, I hear the boys saluting me, and also the adherents of Masonry, with, "How are you Jubelum? How is Mah-hah-bone to day? and how are you Hiram Abiff?" So you see the rising generation are not asleep. I think the expositions were a good thing for this country, and the

source of a great deal of inquiry, so that men begin to try to inform themselves. Several have asked me if the knocking down process was the way all lodges had in the third degree, and I invariably tell them the truth; it is. Several have said to me, "Then I don't want any Masonry in mine." I generally give the workings of the lodge as nearly correct as I can remember and all the paraphenalia of the third degree with its obligations which generally brings forth the remark, "I'd never stand that." But little they know what they would stand if the cable-tow was once around their neck Young men, especially young Masons, is it not sublime to have the halter round your neck like a balky mule? and a hood-wink over your eyes, and then go seeking light—yes, divine light from a whole lodge full of infidels, and maybe drunkards, and bad men of all grades; those who would ruin you to advance a bad cause, to keep you away from your family and those who would see you happy, and whose advice would be by all means, obey God, to do which is unmasonic. GEO. L. PEELER.

—A friend in Wisconsin sends his contribution to help the National Association secure the Carpenter building. Has not the Lord other sums in other hands that he would be pleased to have invested in like manner?

DEAR SIR;—You will find enclosed a P. O. order for seven dollars of the Lord's money in my hands for the Carpenter Donation, and may the Lord bless the labors of the Association.

Yours truly,

O. C. BLANCHARD.

[The above donation was by mistake credited as $5 in the acknowledgments of receipts for Oct.—Treas. N. C. A.]

The Grange Exposition Endorsed.

BUCYRUS, Ohio.

Editor Christian Cynosure:

I saw a notice in your paper asking such of your readers as know the exposition of the grange to be correct to be so kind as to write out their endorsement for publication. I never belonged to the grange, but think I have good grounds for saying that the Exposition of the grange is correct, having opposed them for some time. While in the West I talked with the grangers and I had a grange expose with me. I let an officer in the grange have it to read (door-keeper). He had it two days, and said to me, "Your book is correct word for word," adding that the higher officers made the members believe that part of the ceremony was unwritten. "But," said he, "the expose has it written as it is given for unwritten work. He further said that he would not have anything more to do with the grange. I talked with an uncle of mine in Cass county, Mo., who said the blindfold, steps, ditch, plowed ground—all had a meaning.

I have in my possession a grange manual. It is such a good book I carry it with me all the time, and when I talk with the grangers and they say that I do not know anything about the grange and the expose is false, then I get out my little "good" book. Oh how they look! This week I was talking with a granger, also an Odd-fellow. He said the books that Caldwell had were all false. I told him I guessed not. "The grange," he said, "we could not know unless we joined." I told him I knew more about the grange than he did. He said I did not. I told him I did. He said there was no use in talking so foolishly. I asked him if he had a manual. He said he had. I wanted him to let me have it; but no, he would not let me see it. I then got the grange manual out of my pocket and showed it to him. He said I must have stolen it. I told him I got it lawfully. Then he said if any one had given me the book they were traitors. I read him the oath, asked him if it was correct. He said yes, of course, because I had the book. There are none that deny the manual. . . .

G. W. PARK.

[The letter compares the Exposition with the manual and proves the two alike and the former correct.—ED.]

OUR MAIL.

Wm. R. Bundy, Brunersberg, O., writes:

"I cannot well do without the paper and yet money is scarce. I have just moved into a newplace and will try and get some more new subscribers."

Sam'l H. Skinner, Avalon, Mo., writes:

"We have a man in our town formerly of Galesburg, Ill., who says President Blanchard's opposition to the lodge is on account of his being black balled when making application for membership. I suppose he was posted up lately."

This is an old story with any foundation.

L. Perry, Elgin, Ill., writes:

"I send my subscription and have tried to induce others to take the paper but have not got a name. There are many opposed to secret societies, but the current is so strong they dare not identify themselves with the cause for fear their business will suffer thereby."

Geo. Leaming, Stockwell, Ind., writes:

"I do not wish by any means to do without so valuable a paper containing principles that must ever live while man retains his reason, though so many apparently good ministers of the Gospel oppose. I have been trying to get some subscribers for the *Cynosure*, but have failed, not to convince, but they are afraid of offending some friend or minister. I am three score and ten years old and have never attached myself to any church or order and do not expect to while the ministry remain as at present. My family are all members of the U. B. church but one, and he is a Methodist, and all are opposed to secret societies."

Philip Kribs, Lamartine, Pa., writes: "I live in a neighborhood where the secret society question is not much agitated, although many are opposed to secret societies, but no workers but myself, and where there are many of these orders I find more enemies than friends. If I have the right kind of books I think I can do something on the anti side. I have circulated about 600 of your tracts in the last twelve months."

John Finney, Mansfield, O., writes: "God is with us; let us work and pray for all the reforms that your excellent paper works for, but especially the overthrow of all oathbound societies, that exclude Jesus Christ from their prayers; removing the corner-stone, a building must soon fall. May God increase the number of workers and readers in our reform, for have we not the cream and salt of this great nation with us?"

C. P. Miller, Crystal Lake, Ill., writes: "I have done what I could for you. Hope you will succeed in the right."

Austin Birchard, Fayettville, writes: "Enclosed please find $2.25 for which you will send the *Cynosure* to my grandson, who is about 19 years old. He has three young brothers, and I want these boys to have the reading of your papers that they may be instructed on the evils of Masonry and other secret societies in their younger days."

Wm. B. Walthall, Quakerhill, Ind., writes:

"I love the cause the *Cynosure* advocates, and much desire its success. I take pleasure in introducing it among my friends and neighbors. I hope that the light that is emanating from your office may increase in brightness and spread through the land."

A. W. Dunbar, Elkhart, Ind. sends six subscribers, and writes:

"Myself and Mr. John Guipe, have worked as hard as we could conveniently and not neglect our business, and I have the partial promise of two more names soon, and will try to get more if possible. We think we can't get along without the paper, and we hope the three months men will all continue. In the meantime we will be on the watch for more subscribers."

Dr. McLaren of Geneva, N. Y., sends a Rochester *Democrat and Chronicle* containing a long statement of the second jury held over Morgan's body which unanimously agreed in the verdict that the body was Morgan's. The article includes part of the report of the Anti-masonic committee of which Thurlow Weed was a member. Dr. McLaren says further: "It is my purpose to be one in the meeting at Rochester next month if the Lord permit. I was not able to attend last year. I am as well now as before my illness last year."

With its December number *The National Sunday School Teacher* closes its first decade. Those who have been familiar with it and with the Sunday-school cause during that time know that it has had, as its Prospectus says, ten years of leadership and of success. Its course has been one of progress from the beginning, and this number seems to have reached the climax of excellence. The first three articles, "Doubting Thomas," by Rev. Lyman Abbott; "Simon the Rock," by Rev. J. C. Taylor, and "The Church of the Holy Sepulcher," by Prof. E. C. Mitchell, are in the line of the lessons for the month. "The Training of Young Disciples," by Rev. Lyman Whiting, D. D., is an admirable contribution upon a subject that needs much discussion. The lesson expositions put such a wealth of rich material into the possession of the teacher that it is impossible for him to exhaust his store in dealing it out again to his class. Obtain a specimen number of Adams, Blackmer & Lyon Pub. Co., Chicago, publishers.

THE NATIONAL PROTESTANT.—This attractive and interesting Anti-Roman Catholic monthly was suspended soon after its introduction to the public last summer, but has been re-established upon a sound financial basis that guarantees its permanency and successful career. The editorial management of the paper will be in the hands of D. M. Gazzay, Esq, for twenty-one years connected with the press of the country. Of long practical experience as a writer and publisher, he will bring to his assistance the most able and popular theological and literary talent available in this country and Europe. The original plan of a monthly publication of the paper will be maintained for the present, but the publishers hope during the coming year to make it a regular weekly newspaper. The subscription price is but one dollar per annum. Specimen copies will be sent to any address upon the receipt of ten cents cents by the publishers, Messrs. Vogel & Co., 67 Liberty Street, New York.

Lesson for Dec. 12, 1875—Jesus and Thomas.

SCRIPTURE.—John 20: 24-31. Commit 24-29: Primary Verse, 29.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

29 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

GOLDEN TEXT.—"Believe in the Lord your God; so shall ye be established."—2 Chron. xx. 29.

TOPIC.—The Blessedness of Faith.

HOME READINGS.

M. Is. 53: 1-12. "Who hath believed our Report!"
T. Heb. 3: 1-19. "An Evil Heart of Unbelief."
W. John 3: 1-21. Unbelief is Condemnation.
Th. John 10: 24-42. Miracles Wrought for our Faith.
F. Heb. 11: 1-40. Faith Defined and Illustrated.
S. 1 Cor. 12: 1-11. Source of Faith.
S. Gal. 3: 1-29. Law and Faith

LESSON OUTLINE.

UNBELIEF AND FAITH.

"Blessed are they hat have not seen and yet have believed."

UNBELIEF OF THOMAS.

1.—Obstinate: vr. 25.
2.—Rejected.
a. What others had seen: Mark xvi. 9, 12; Luke xxiv. 32, 34, 35; Mark xvi. 14; John xx. 20; Luke xxiv. 43.
b. What others had heard.
1.—In salutation: Matt. xxviii. 9; John xx. 16, 19.
2.—In rebuke: John xx. 17; Mark xvi. 14.
3.—When commissioned: Mark xvi. 15; John xx. 22, 23,
4.—When promised signs: Mark xvi. 17 18.
c. What others felt: Matt. xxviii. 9.

UNBELIEF OF SINNERS.

1.—Its source: 2 Cor. iv. 4; John xvi. 9; Acts xix. 9; Luke xxiv. 25; Heb. iii. 12.
2.—Its sinfulness: Ps. lxxviii. 32; Matt. xvii. 17; Mark vi. 5; Heb. xi. 6; 2 Cor. vi. 14.
3. Its penalty.
a. As to the Jews: Heb. iii. 10; Jude v.; Rom. xi. 20.
b. As to all: John iii. 18, 36; Mark xvi. 16; John viii. 24; Rev. xxi. viii.

FAITH.

1.—What is it: Heb. xi. 1; 1 Pet. i. 8; Heb. xi. 27; Gal. ii. 20; Rom. xi. 20; 1 John v. 5.
3.—Its gifts: Rom. v. 2; 1 Pet. ii. 6, 7.
4.—Its source: Eph. ii. 9: Phil. i. 29; Heb. xii. 2; 1 Cor. xii. 9; 2 Tim. iii. 15.
5.—Aids to: John xx. 31; 1 John v. 13; Luke xvii. 5.

—It is not a good thing to miss even one meeting of the disciples. The evening that you stay away from prayer-meeting may be one when Christ is most specially manifest. There is a blessing promised when two or three are met together. Ps. 145: 18; Matt. 18: 19, 20; Acts 2: 46; 4: 24–32; 12: 5, 12; Heb. 3: 12, 13; 10: 24, 25; Jas. 5: 14, 16.

—How presumptuous it is for any one to say that God, who has an infinite number of ways to manifest himself, can do so, satisfactorily to himself, only in one way. What rules shall we prescribe for the Almighty, and what measures have we with which we can measure him! Job. 11: 7–10; Ps. 77: 19; 139: 6–8; Is. 55: 9; Jer. 23: 23, 24; Rom. 11: 33.

—It was enough to secure again the presence of Christ that there was one of his disciples who did not believe in his resurrection. It was the "one" for whom he was always seeking. He came not for many, but for one—each one. Ps. 119: 176; Matt. 18: 14; Luke 15: 7, 10, 32.

—The cry of Thomas: "My Lord and my God!" was a cry of joy. Believing brings peace. Rom. 5: 1–5; 12: 12; 15: 13; 14: 17; 1 Thess. 2: 16; 1 Pet. 1: 8.—*Nat'l S. S. Teacher.*

—The blackboard may be used profitably in Sabbath-school instruction, but it is not surprising to learn that many superintendents are discontinuing it. At first it was employed to make impressive upon the memory some precious text of Scripture, or some motto, but of late the sanctified puzzles and rebusses devised for this purpose display more ingenuity than taste, and are more curious than instructive. Taking up, at random, a lesson-paper, we find the sublime prayer of Jesus done up in acrostics. This specimen of art has the words "Jesus prayed," at its heading, and then follows, among similar performances, this:

Sanctify	True and Faithful Heavenly Minded Earnest Workers Mindful of ME.	Thro' thy Truth

That looks very much like trifling with the most solemn words ever spoken in human language. Certainly to mar the sublime majesty of that prayer with such goodishness as the phrase "earnest workers" has become, has a tendency to arouse indignation. It is a mistake to suppose that ingenious logograms help the memory. They perplex it, rather; and lead the mind from attention to the truth to the curious form in which it is presented. We cannot improve on the simplicity of the Scripture.—*Interior.*

EDUCATIONAL.

—Both Harvard and Williams now require sophomores to sign pledges that they will obey the laws of the college and refrain from "hazing." The ability to execute the laws against this misdemeanor is surely equal to the task of exterminating the secret fraternities, the hatching places for college "scrapes."

—A meeting was held at New Concord, Ohio recently, for the purpose of raising an endowment fund for the support of Muskingum College. The United Presbyterian Synod of Ohio proposed to donate $20,000 in aid of the college, provided the citizens contribute $10,000. Three thousand dollars of that amount was subscribed. Mr. Alexander Speer headed the subscription with $1,000.

—A Swedish Lutheran college has been opened at Rock Island, Ill., by the Augustana Lutheran Synod. It has accommodations for 100 students. Over 90 students have entered since the opening, Sept. 23. Instruction is to be given both in the English and Scandinavian languages.

—The *Christian Expositor*, Council Bluffs, Iowa, says that Western College in that State is in a prosperous condition this year. Two lectures against Freemasonry have been delivered during the fall. The students under Pres. Kephart are not likely to be uninformed of this great evil.

—The National University of Copenhagen by special act of the Danish Government, with all its lectures, examinations, degrees and diplomas is declared open to the women upon the same conditions as to men.

—A Presbyterian University for the North-west is projected. Its location will be Lake Forest, near Chicago. Rev. R. W. Patterson is spoken of for president.

—Indian Territory has a school fund of about one million dollars. Higher salaries are paid teachers in the Territory than any where else in the country.

Home and Health Hints.

Read This.

If two persons are to occupy a bedroom during the night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently the loss will be more, and the average loss throughout the year will be all of that. That is, during the night there is a loss of a pound of matter, which has gone off from their bodies, partly from their lungs and partly through the pores of the skin. The escaped material is carbonic acid and refuse animal matter, or poisonous exhalation. This is diffused through the air in part, and in part absorbed by the bedclothes. If a single ounce of wood or cotton be burned in a room it will so completely saturate the air with smoke that one can hardly breathe, though there can only be one ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night the air will be kept continually saturated with smoke, unless there be an open door or window for its escape. Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalations from the lungs of two persons who have lost a pound in weight in eight hours of sleeping; for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed, both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bed-rooms well ventilated and of thoroughly airing the sheets, blanket, coverlids and mattresses in the morning before packing them up in the form of a neatly-made bed?

TROCHES.—Every one can make his own troches, by following this recipe, given in the *Household:*—One ounce pulverized cubebs, one ounce pulverized licorice, one ounce pulverized gum arabic, one-half pound pulverized sugar, just water enough to moisten, warm slightly, stirring constantly, roll thin, and cut out with thimble, and dry.

To make a shoe-bag: Take a strip of cloth a yard and a half long and about eight inches wide, sew a row of pockets on it the whole length; I make them about square. Tack the strip up in some out-of-the-way place, say inside of a closet door. Put in plenty of tacks. Then have the upper pocket for your dainty slippers, the next for your sandals, and so on, always keeping each pair in its own pocket. By this means you can get any pair you want in the dark. If you never established the plan in your household of "a place for everything and everything in its place," turn over a new leaf and do so immediately.

Never put a particle of soap about your silver if you wish it to retain its original lustre. When it wants polish take a piece of soft leather and whiting and rub hard. The proprietor of one of the oldest silver establishments in the city of Philadelphia says that "housekeepers ruin their silver by washing it in soapsuds, as it makes it look like pewter.

Farm and Garden.

Shall Barns be Tight-Boarded?

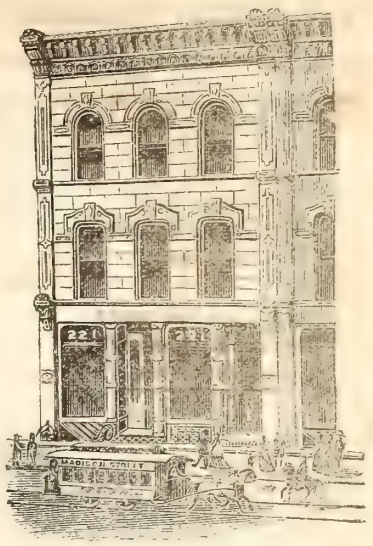
Many years ago we modestly opposed the notion that barn-boarding must be put on so that the air could circulate freely through and through. Also that the practice of keeping the barn doors open day and night while hauling in hay and grain was right and philosophical. The free circulation of air, it was then shown, tended to produce fermentation or slow combustion; and that grass, if cut in the stage when it contained the largest percentage of sugar, was extremely liable to fermentation when exposed to the air in the mow. This fact is proven by every farmer's experience, which tells him that hay in the stack must be riper and dryer to keep well than hay which goes into mow. Most of our fathers are now being convinced that tight barns keep hay, grain, and everything else better than open barns, and hence we frequently see them covered with boards planed, battened, and painted. It is the free circulation of air through the hay that causes fermentation and mouldiness. And because the air finds its way readily among the coarse stalks of clover, which, when green, contain much saccharine matter, it is next to impossible to prevent fermentation. If clover could be pressed down to a solid mass in the mow and the air excluded, there would no heating or mouldness occur and the hay would be bright and sweet. The truth here indicated is made plain where a mow has been half filled with wheat, which acted as a great weight in a press and excluded the air.

Plaster and Ashes.

Once while riding in the cars we noticed on either side of the track for some distance a tract of almost barren sand, the only vegetation seen being now and then a sickly white birch and a little sorry looking sorrel. Two gentlemen, evidently farmers, were talking of manure, when one said: "Do you know what would clothe those lands with a good crop of clover?" The other gentleman looked incredulous, and shook his head; "Well," continued his interrogator, "plaster and ashes will do it, for I have tried it on just such land, and at the end of the third year there was a heavy sward on it."

We did not forget the conversation, but went home and sowed a barren knoll over with plaster and ashes, and to our astonishment a good crop of clover came in, though we did not put on a grain of seed. We then tried the experiment on our pasture lands, with marked success, so much so that we recommended it to our neighbors whose pastures were thin, and in three years the pasture land in that section would feed nearly double the stock that fed on them before.

Ashes in the neighboring village rose in price, and the farmers to-day buy all they can get at 60 and 75 cents per barrel, and find it pays well at that. We believe there is much land in Minnesota now almost worthless that will one day be made valuable by the use of plaster and ashes.—*The Farmer's Union.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. H. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg

GEN. AG'T & LECTURER.—J. P. Stoddard.

—The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
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Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.

The Christian Cynosure.

CHICAGO, THURSDAY DEC. 2, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States

HENRY WILSON.

This great and good man is dead and the papers will now give the world his history, except what relates to the living questions of the day. In this respect they will treat him as they did Pres Finney, suppress the most important acts of his life.

In 1868, prior to our first Anti secret National Convention at Pittsburgh, I went to Washington, called Senator Wilson out of the Senate Chamber and asked him if he would address that Convention. He replied, "It will be almost impossible for me to leave here at that time; but I will come and address you or write a letter." He did write us a letter giving us his God-speed, which was read in the Convention.

He answered me impromptu without a moment's stopping to think of consequences to himself, adding: 'I am with you. Every one knows that I am opposed to secret societies" I afterwards saw him at his own house in Natick, and although he was so loaded with labor that he could not embark with us in the reform, and felt that his first duties were in the Republican party, which then was charged with the destinies of the country, he never flinched or hesitated to declare himself most explicitly against the whole system of organized secrecy. He said: "Mr. Banks and I parted on this question. And though I went into the Good Templars organization, as I have always been a decided temperance man, I had been a member but a little while, before I proposed to them to open our doors and lay aside the secret ritual."

It is a sign of the times that this great patriot is fallen, while yet we hoped he had years of labor for us left. The Republican party has not his peer remaining. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

How many subscribers will you secure to-day? How many this week?

THE HOLINESS CONVENTION AT WHEATON, NOV. 15TH to 19TH, 1875.

Some ministers of the M. E. church, a few years since formed "The Western Methodist Episcopal Association for the Promotion of Holiness." It grew out of the special experiences of some of their number. After a little they dropped the words "Methodist Episcopal" from their title, and now several Baptists belong to them. They are not a church. There are none of them Freemasons. They do not assail the lodge. They simply preach and promote the personal sanctification or holiness of believers. A representation from this body came to Wheaton, Ill., Nov. 15th, and held three meetings a day till the 19th. The sum of their teachings is this:

That there is no partial sanctification, none but entire sanctification taught, required or promised in the Bible, and that certain conditions being complied with, "The blood of Jesus Christ cleanses us from all sin."

That the phrases, "full salvation," "entire sanctification," etc., etc., have sprung up because Bible terms of holiness have been emptied of part of their meaning by a low and corrupt age and church.

That the Bible teaches and God promises two distinct things to penitent believers, viz: forgiveness of their sins and "cleansing" themselves or making them holy persons.

That King David, Ps. 51st, prays for these two distinct things, viz: to be forgiven his murder of Uriah, "blood guiltiness," and also that God would "wash" HIM "thoroughly,"—"whiter than snow."

That the whole teaching of the Scriptures concerning holiness centers in these two points, which are separate and distinct from each other, viz., forgiveness and sanctification; both promised to faith now and here in this life, and that both are perfect and complete; that we are not promised half forgiveness or half sanctification; that the prayer for "more grace," and a "deeper work in the heart" is not strictly Scriptural.

That such prayers are in fact for the average holiness of a corrupt age and church which we observe around us, and not for Bible holiness.

That as the sinner must promise a life of obedience, while knowing in himself that he shall disobey unless God changes his heart, so the Christian must promise a life of holiness, knowing he shall sin unless Christ keeps him from sinning.

That it is absurd to require a blind sinner to believe more for conversion or regeneration than a Christian for holiness or sanctification.

That the grand reason why the professing masses are so unsanctified is ignorance and aversion to holiness.

That the swarms of fanatics and hypocrites professing and proclaiming themselves sanctified are to be expected before "holiness to the Lord" becomes universal in the church.

That if Christ cleanses a man he can keep him clean, and that both are promised; and that perpetual watchfulness should be a result of faith and not a reliance for holiness, since all human doings and willings must fail to forgive or to sanctify.

And if it is proper and not a mockery to call on sinners to come forward, submit to Christ and believe for the forgiveness of their sins, it is even more proper to to call on wailing, imperfect Christians to come forward forsake all things and believe for the perfect and complete sanctification of their souls.

Such have been the teachings (imperfectly stated) at Wheaton by the brethren named in last week's *Cynosure*. The convention has been an event of great importance in the town. Efforts are to be made for a similar convention on a larger scale in Chicago.

WAS LINCOLN A CHRISTIAN?

Taking up the *Catholic Review* we find a story of Lincoln's religious life which can only be regarded light of as a piece of mistaken extravagance or perhaps worse. A certain Mr. Martin has written the statement in a French journal, the *Mond*, in answer to the query "Was Lincoln a Catholic?" started by over-zealous papists. He says he was once in conversation with Lefevre, the late Romish bishop of Detroit, and says: "We came to speak of political events, and of the assassination of President Lincoln, and we were not a little surprised to hear Mgr. Lefevre say with sadness, 'Ah! poor Lincoln, if he had remembered my advice his end would not have been so deplorable; why did he not remain at home on Good Friday, and why did he not continue to say his beads?' 'His beads,' we exclaimed, 'but Lincoln was not a Catholic!' 'He was not so latterly, you say rightly; he had become an infidel. But in his youth he was baptized by a Catholic missionary of Illinois, and I myself heard his confession many times. I frequently celebrated holy mass in the house of his parents. Later in life, he aspired to honors; he married a Presbyterian and he became a member of the Masonic society. We felt it a duty to break off our relations.' We confess that we did not at all expect this revelation, the authenticity of which we guarantee upon the testimony of Mgr. Lefevre, and Americans need not have the least doubt that they have nominated a Catholic for President. But Lincoln did as many others have done, he abandoned a religion he had freely embraced upon serious examination, and, to arrive at fortune and position, he became an apostate and an infidel."

This story bears the marks of untruthfulness or lunacy. Lincoln's early home was an unlikely place for the celebration of mass; not only from its humble surroundings, but from the Christian character of his mother such a performance is incredible. Lincoln never joined the lodge. In exceeding rare instances ignorant and conscienceless Masonic orators have claimed him, but lodge journals have positively denied the statement. As for his infidelity there is proof enough to the contrary. The papers last week published the following conclusive proof on this point. In 1864, Mr. Lincoln wrote the following letter to Mrs. Gurney, widow of Joseph John Gurney, the celebrated English Quaker preacher, who had sometime before visited him. Mrs. Gurney had the letter photographed, and a copy is now in possession of the Lincoln Monument Association. The letter runs thus:

EXECUTIVE MANSION, WASHINGTON, Sept. 4th. 1864.—*Eliza P. Gurney*—MY ESTEEMED FRIEND: I have not forgotten—probably never shall forget—the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago, nor has your kind letter, written nearly a year later, ever been forgotten. In all it has been your purpose to strengthen my reliance on God. I am much indebted to the Christian people of this country for their constant prayers and consolations, and to none of them more than yourself. The purposes of the Almighty are perfect, and must prevail though we, erring mortals, may fail to accurately perceive them in advance. We hoped for a termination of this terrible war long before this, but God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom and our own error therein. Meanwhile we must work earnestly in the best light He gives us, trusting that so working will conduce to the great ends He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make and do mortal could stay. Your people, the Friends, have had, and are having, a very great trial. On principle and faith opposed to both war and oppression by war. In this hard dilemma some have chosen one horn and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can in my own conscience, under my oath to the law. That you believe this I doubt not, and, believing it, I shall still receive for our country and myself your earnest prayers to our Father in Heaven. Your sincere friend, A. LINCOLN.

Wanted: Friends to put the *Cynosure* into the hands of hundreds of men who would become workers in this reform if aroused and informed.

—On Saturday the 20th ult., the Grand Lodge of Illinois with various lodges and Knight Templar commanderies paraded the streets of Chicago and laid the corner-stone of Rush Medi-

cal College in the western part of the city. But alas, how is the fine gold of their collars and aprons become dim! As the chivalric procession passed along Lake Street across Ashland Ave., it was actually hissed by the bystanders on the corner. Let now Grand Master Lounsbury prepare something furious for his next year's report. Hawley and the Custom-House was nothing to this indignity. Another interesting fact from this same performance: the son of a gentleman editing a journal in this city, who is only indirectly interested in our reform, a lad of a dozen years, went to see this show at a corner-stone and describing the Masonic corn-wine-and-oil performance to his parents said he never saw men act so foolish in all his life. The lodge regalia was equally unsatisfactory to this true young American. Let's have a generation of such boys.

—While our opposition to the lodge of whatever name should always be earnest and fearless it should never be rash nor inconsistent with a Christian character. Father Hogan, a Catholic priest of Harrison, New Jersey, has shown both these qualifications in his attack on secret orders. Mr. O'Donnell, one of his parishoners belongs to an Irish lodge of some sort, and the priest took such means as these to reclaim him. He rebuked him publicly from the altar; he so represented his private character in conversation that Mr. O'Donnell's Irish customers left him. Instead of the salutary effect looked for, the priest will probably have to answer to a suit for defamation of character, and O'Donnell is more firmly joined than ever to his society.

—Gov. Beveridge left the good people of Illinois in some doubt lately by proclaiming a "day of thanksgiving and praise to the Supreme Ruler of the Universe." It is well known that the Governor has a very tender feeling for the lodge, and his adoption of a bold Masonic title, which the order has made familiarly applicable to Buddha, Allah, or any other false deity, shows him to be altogether too ready with Masonic nomenclature. It is but another notable instance of the hate of "the world" for its Redeemer.

—Past Master E. Ronayne started for Syracuse, New York, yesterday where he will speak Friday and Saturday evenings, and then will attend the New York State meeting to be held at Rochester, Dec. 7th and 8th, and work the first and third degrees of Freemasonry. He will spend from Dec. 9th to Dec. 18th, in Western New York, speaking in Batavia, Leroy, etc., and then go to the Pennsylvania State meeting at Scranton, on the 21st, 22d, and 23d. In the early part of January he will again visit Indiana, and fill thirteen appointments for Mr. James McConnell, at Ligonier, Kendallville, etc., after which he will visit Polo, Freeport, and other towns in Illinois until Feb. 1st.

—Some friendly criticisms of Mrs. Cook's version of the difference between Protestant and Reformed Episcopalians will be reviewed next week.

—It is reported that the first Masonic lodge has been actually organized in Jerusalem. Some two years since Rob. Morris, "Blessed Charity" Cregier and a few other select Masonic spirits organized what they were pleased to call the Royal Mother Lodge of Jerusalem as a sort of compliment to the traditions of the order, but the members were neither residents of Jerusalem nor is it likely all of them were ever there. The new organization has in its membership persons from America, England, France, Germany, Turkey and Persia, religiously they are all Freemasons but members of the subordinate "sects" called Christians, Mohammedan and Jew.

—We find on examination that the letter of the late Hon. Henry Wilson to the first Pittsburgh Convention was not published with the minutes of that meeting but in a note its publication was promised in the *Cynosure*. An examination of the files of the paper fails to prove this promise fulfilled, and this neglect has probably lost the valuable testimony to the world, as neither the record nor correspondence of that Convention were given to the present secretaries.

THE FIRST ANNUAL MEETING of the Mt. Holyoke Alumnæ Association for Chicago and the Northwest was held at the Grand Pacific Hotel, Chicago Saturday, November 27th. The attendance was good and a resolution was passed, signifying the determination of the Association to raise $1,000, if possible, to supply the Seminary Cabinet with casts, or else to purchase some work of art.

The address of welcome which was given by Mrs. Dr. Jackson (one of Mark Twain's Innocents Abroad), was eloquent and beautiful. The Poem, Original Hymn, Dinner Toasts and Responses were all in good taste and of more than ordinary merit.

One sad feature of the gathering was to see pupils of Miss Mary Lyon, who confessed their great indebtedness to her, speak patronizingly of the Sunday daily papers, and vote to furnish them with a full report of their meeting. This vote was not unanimous, we are glad to say. Is it strange that the Bible is cast out of the public schools when such a leader as Mrs. Grant, of the Home for the Friendless, speaks patronizingly of the Sunday daily papers? Miss Lyon would not permit young ladies to visit their own homes on the Sabbath and discouraged them from writing letters to friends on that day. We think if her spirit was present on that occasion she must have been saddened to see her former pupils give their support to one of the greatest enemies of the Bible in our cities.

MARRIED.—At the residence of Augustus Adams, 992 Indiana Ave., Chicago, Thursday, Nov. 4th, 1875, by the Rev. W. A Lloyd of Ravenswood, Ill., Dr. L. B. Farrar of Paxton, Ill., to Miss L. E. Stearns, M. D., of Chicago, Ill. Vermont papers please copy.

Dr. Stearns occasionally contributed valuable hints to our health department and was our first "Florida Correspondent."

A gentleman writes: "The *Cynosure* is too cheap. I would not part with it if it was four dollars a year." An American lady in Germany who takes the paper writes telling us how much she likes it. The President of a bank in Jacksonville, Ill., expresses his great interest in it. Every day nearly we receive letters speaking of the great value of the *Cynosure*.

Religious Intelligence.

—The corner-stone of the monument to be erected in Fairmount Park, Philadelphia, by the Presbyterians to the memory of Dr. Witherspoon a signer of the Declaration of Independence, was laid on the 16th ult. Dr. W. W. Barr, moderator of the last United Presbyterian General Assembly and editor of the *Evangelical Repository*, offered prayer; Dr. Musgrave, President of the Presbyterian Historical Society laid the stone with a few fitting remarks, and Dr. Wm. Adams of the Union Theological Seminary made an address on the occasion.

—At the late meeting of the American Bible Society in New York, letters were received from the Rev. Dr. Bliss, at Constantinople, mentioning that new regulations have been adopted by the Turkish Government providing for a Censorship of all publications in the Empire, and threatening serious embarrassments to the work of the Bible Society.

—Earl Shaftesbury stated at a meeting of the Scottish Bible society, last month, that full permission has been given in Russia for the circulation of the Bible throughout the empire; and that authority is also obtained to print the Bible in the Turkish language at Constantinople.

—The joint commission from the Methodist Protestant and the Methodist churches met in Pittsburgh, Oct. 22d, to devise a basis of organic union. The Methodist church is the Northern part of what was once the Methodist Protestant church. These two branches, in doctrine and polity almost identical, were separated by slavery, and now that it has been put away they are in a fair way of reunion. After a harmonious session of four days, a basis of union was agreed upon by the commissioners.

—A large secession from the Roman Catholic church is somewhat of a novelty, and therefore attracts attention. At the last meeting of the Presbytery of Pictou, in Nova Scotia, a paper was received from one-hundred and twenty-five persons, declaring that they had renounced Popery, and that they wished to be considered as adhering to the Protestant faith. They had been for some time under instruction, and seemed to understand fully the difference between the form of religion they were abandoning and the faith they were accepting, and to which they purpose hereafter to adhere.

—The two leading Baptist papers in Boston, the *Era* and *Watchman and Reflector*, have been consolidated, with Dr. Lorimer in editorial control.

—Gracious revivals are reported in the Wesleyan churches of West Bureau, Ill., under the labors of G. P. Riley; and Ripley, Ohio, where Rev. C. W. Roberts is laboring.

—A convention of citizens of Ohio, favorable to the maintainance of our Sabbath laws, to the Bible in the common schools, and to the religious amendment of the Constitution of the United States, commenced yesterday in Xenia.

—The revival meetings in Philadelphia under Mr. Moody's leadership attained the largest proportions soon after they were opened. The Thanksgiving anniversary interfered somewhat last week, but the work goes on without very marked abatement

News of the Week.

The Vice-President's Funeral.

Friday was a damp, rainy day in Washington as if nature mourned the nation's loss. The funeral ceremonies were attended by all the public officers in the city and by a crowd so vast that the corridors were almost impassible. They began with prayer by Rev. Mr. Sunderland followed by a sermon by Rev. J. E. Rankins, pastor of the Congregational church. The remains was placed on board the train in charge of the committee from Massachusetts. A vast procession of citizens and military received them in Baltimore and the body lay in state till 6 P. M., when the funeral cortege proceeded by special train to Philadelphia where Independence Hall was opened for its reception. At New York the remains were detained a few hours on Saturday and demonstrations of high honor were shown. The funeral train reached Boston on Sunday and upwards of 30,000 people paid their tribute of respect and sorrow. The body will be interred at Natick where Mr. Wilson's wife is buried.

Foreign.

The American residents and visitors in Berlin held a Thanksgiving service. The sermon was preached by Rev. Dr. Thompson. At the conclusion of the religious service the congregation adopted resolutions expressing their sorrow at the death of Vice-President Wilson, and directing that a telegram of condolence be sent to America.——Another rout of the Carlist forces near Pamphelona has taken place. Don Carlos has issued a proclamation exhorting his soldiers to an energetic resistance against the fresh attack of the Northern army. The President will probably be able to announce in his annual message to Congress that Spain has consented to an abrogation of that clause of the treaty of 1795 which covers the right of search.——The British has purchased a controlling influence in the Suez Canal, paying four million pounds sterling for 177,000 shares of the stock.——The State Tribunal of Prussia has ruled that Von Armin may be tried for treason.——The German government has vetoed the extravagant stage dress of female actresses.

General.

The jury in the case of Wirth & Kiewert, distillers, Milwaukee, have returned a verdict of not guilty as to Wirth, but as to Kiewert they could not agree and were discharged. Miller, the gauger, who was convicted several days ago, and was awaiting sentence under bail, has disappeared.——The Democratic triumph in Mississippi involves the cutting down of the State printing bill from $100,000 a year to $16,000, and it is said the Republican newspapers in the interior are very generally suspending.——William B. Astor died at the age of 84, at his residence in New York on Wednesday last. He left an estate valued all the way from 100 to 200 million dollars.——Chancellor Howard Crosley, D. D. lately preferred a charge against police officers for visiting a drinking saloon, and they were discharged from the force.——There is a great activity in the various navy yards and all the available ironclads are being prepared for active service. The European fleet has been ordered to Lisbon and one vessel has been sent to assist the republic of Liberia in its war with the natives.

The Home Circle.

My Vesper Song.

Read at the First Congregational church at a Sabbath-school concert by a member of a Bible-class in Peoria, Ill.

Filled with weariness and pain,
Scarcely strong enough to pray,
In this twilight hour I sit—
Sit and sing my doubt away.

O'er my broken purposes,
Ere the coming shadows roll,
Let me build a bridge of song;
"Jesus, lover of my soul,"

"Let me to thy bosom fly."
How the words my thoughts repeat;
To thy bosom, Lord, I come,
Though unfit to kiss thy feet.

Once I gathered sheaves for thee,
Dreaming I could hold them fast;
Now I can but idly sing:
"O! receive my soul at last."

I am weary of my fears,
Like a child when night comes on;
In the shadow, Lord I sing;
"Leave, oh! leave me not alone."

Through the tears I still must shed,
Through the evil yet to be,
Though I falter while I sing,
"Still support and comfort me."

"All my trust on thee is stayed,"
Does the rhythm of the song,
Softly falling on my heart,
Make its pulses firm and strong;

Or is this thy perfect peace
Now descending while I sing,
That my soul may sleep to-night
"'Neath the shadow of thy wing?"

"Thou of life the fountain art."
If I slumber on thy breast
If I sing myself to sleep—
Sleep and death alike are rest.

Through the shadows overpast,
Through the shadows yet to be,
Let the ladder of my song
"Rise to all eternity."

Note by note its silver bars,
May my soul in love ascend,
Till I reach the highest round
In thy kingdom without end.

Not impatiently I sing,
Though I stretch my hands and cry:
"Jesus, lover of my soul,
Let me to thy bosom fly."

—*Independent.*

How to Drive Them off.

It was a charming day in winter, just such a day as sets the blood to dancing in one's veins and tingling in one's cheeks, and makes the step buoyant and the heart light.

Charles May really enjoyed it as he plunged about through the snow, and promptly performed the duties required of him both at the store and bank. But when the day was ended, he hurried home with an eager desire for the shelter and warmth and the genial glow only to be found at one's own fireside.

The family were already seated at the tea-table, and he was glad of it, for the keen, cold air had given him an appetite. He hurried to join them, and gave them a cheerful though rather noisy greeting as he took the seat which had been reserved for him.

"Do be more quiet, Charles," said his mother, in a peevish, complaining tone. "I never did hear such a voice. It goes right through my head every time you speak. I do believe you will drive me crazy some day."

Charles felt snubbed and somewhat disheartened by this reception; but the room was bright and warm, and he was really in a good humor, so he said:

"I am sorry I annoyed you, mother. I never can seem to remember to speak low. My voice comes right out before I think."

"If your nerves trouble you as mine do me, you would not forget so often," said Mrs. May as she passed him a cup of tea.

Charles bit his lip and began to feel that his home-coming had not been so pleasant as he had hoped it would be. For a time silence reigned. Then Miss Eva May, attempting to rise from the table, found that her brother's chair had been placed upon her dress, and a deplorable rent was the consequence.

"You careless boy!" cried Eva angrily, "Just see your work! My beautiful skirt, that I have worked so hard to finish, and I have only worn it twice!" The thought was too much for her. She began to cry.

"Don't, dear!' said the penitent Charles. "It cannot be helped now. I will get you a dress with the very next money I get. You see if I don't."

"Oh, do hush," cried Eva. "You do not know what you are talking about. You could not earn enough to buy me a dress like this if you should work a month. You are the most careless, aggravating boy I ever saw. Why can you not look where you place your chair, as other people do?"

"If I am careless, then you are as cross as a bear," said Charles, growing angry in his turn. "And as to your dress, if you make it long enough to trail across the room, you must expect people to set their chairs on it, and step on it, too."

"How impertinent boys are," said Eva.

"They are better than girls, any way," retorted Charles. "All that you girls care for is your clothes."

"How you two do quarrel," said Matilda, the oldest daughter. "I should think you might at least allow us to take our meals in peace."

"Be quiet," said Mr. May, rousing himself from a fit of abstraction. "Eva, do not say another word. Charles, drink your tea, and let your sister alone."

Charles hastily seated himself again at the table. Eva ran out of the room. Matilda lingered a moment, then followed her sister. Charles tried to get back his gay, careless mood, and at length partially succeeded.

When he went to the parlor he found Matilda there, reading a new novel. His eye was at once attracted by a pile of music which lay upon the piano, and he began to examine it.

"Do let my music alone, Charlie," said Matilda. "You will soil it if you do not take care. I do hate to have my music handled."

"Well, come and play for me, then," said Charles. "I see you have that new song which I like so much."

"I cannot play now," said Matilda, "I want to read."

"Oh, but I do so love music," said Charles; "and you can read that book at any other time just as well."

"As to that, I can play to you at any other time just as well," replied Matilda.

"No, for I am at home only a few hours in the evening, and callers so often drop in. Come, play just one piece for me, please do."

"How you do tease," said Matilda. "Can you not see that I want to read in peace!"

Charles gave the matter up, sat down by the table, and took up the evening paper. He had just begun to be interested in reading it when his father came in.

"Ah, my son," he said, "I had not quite finished my paper when the tea-bell rang. May I trouble you for it now?"

Charles handed the paper to his father, and then, not well knowing what to do, seated himself at the piano and began to play softly, with one finger, a popular air. He was very fond of music, and really made out pretty well, considering that his ear was his only guide. But soon his father called out to him in some impatience, "Charles, do stop that drumming. I cannot understand a word that I read."

"Bother!" muttered Charles under his breath, as he left the piano and sauntered to the front window, where he stood looking out.

A moment later and he heard a low, peculiar whistle. At that sound his face brightened, and he went hastily out. As he opened the front door, a somewhat older youth than himself came up the steps.

"Why, Ned Willet!' he said, "when did you come to the city?"

"Yesterday," said Ned; "and I am glad to get back. Come around to my room and spend the evening. We are to have a few of the fellows in to have a game of cards, a song or two, and a good time in general."

Charles hesitated. The prospect seemed pleasant; but he knew that his parents did not quite approve of Ned. As he hesitated, Ned caught him by the arm.

"Come on," he said; "you need not try to back out, for no one else can sing such a good song as you can, and the truth is, we cannot get on without you." Charles yielded, saying, "I did not mean to go out to-night; but no one seems to care for my company at home, and I can neither move nor speak without annoying somebody."

"Oh, I know," said Ned. "That is the way I am always snubbed at home. I was really glad when I could come to the city, earn my own living, have my own rooms and do as I liked."

So Charles went out into the night, and soon found warmth, mirth, good humor, and a hearty welcome. If the boy who entertained him was not a good companion for him; if the wine flowed freely; if the talk was not that which he ought to hear, whose was the blame? He had a pleasant home, but he had been driven from it as effectually as if such had been the concerted plan of his united family. Driven out! Driven out! Driven off! Is it not too true a picture?

Father, mother, sisters, have you a careless, noisy, good-tempered, well-meaning boy among you, who loves you dearly, yet sorely tries your patience by his blunders and restless ways? If so, and if you want to drive him off, behold the way to do it.—*Christian Weekly.*

There is an old proverb of a rusty shield that prayed: "O sun, illuminate me," but the sun replied, "First polish yourself." The Christian who expects to be anything honorable, strong and happy must be in such a position that the influence from God can reach him.

Sight for the Blind.

A blind man once applied to an eminent oculist, to inquire concerning an operation upon his eyes. He had been blind from birth. The oculist, after a careful examination, said that if he would submit to a critical surgical operation, there was a bare possibility that for an instant he might see; it would be only for an instant—a gleam—and then all vision of power would be destroyed. He would never see again.

The blind man desired that the oculist should undertake the operation. The question now to be decided was, what objects should he place before him, so that if that thrilling momen came, he might gain his first and last view of them. He desired that the dear friends who had ministered to him, in all those years of darkness, should be seated in chairs while the oculist was engaged in the operation.

For a long time the blind man subtmitted, in the patience of hope. At length that moment came! It was only for a moment; but he saw his dear friends! What a look that must have been! Now their image would be indelibly impressed upon his heart, and that thrilling moment's view would be his constant solace in all his remaining life of darkness!

Look at another fact which the above illustrates. If you are still without Christ, you also are in darkness. Your soul is blind. You have never seen Christ as your Redeemer, the "chief among ten thousand and altogether lovely." He is able and willing to open the blind eyes of your soul. Yes, the Divine oculist is Himself your dearest friend, whom you have never seen. He offers to dispel your darkness and heal your blindness.—*American Messenger.*

Bishop Simpson Saved by Prayer.

I remember once when there was a conference at Mount Vernon, at which I was present, Bishop Janes was presiding one afternoon, and, after reading a dispatch stating that Bishop Simpson was dying in Pittsburgh, asked that the conference unite in prayer that his life might be saved. We knelt down and Mr. Taylor, the great street preacher, led in one of his beautiful prayers. After the first few sentences, in which I joined with my whole heart, my mind seemed to be at ease, and I did not pay much attention to the rest of the prayer, only to notice its beauty. When we arose from our knees I turned to a brother and said, "Bishop Simpson will not die; I feel it." I then told him how the feeling came over me, and he assured me that he had experienced the same impression. The word was passed around, and over thirty ministers who were present said they had the same feeling. I took my book and made a note of the hour and circumstances.

Several months afterward I met Bishop Simpson and asked what he did to recover his health. He did not know, but the physician had said it was a miracle. He said that one afternoon, when at the point of death,

the doctor left him, saying that he should be left alone for half an hour. At the end of that time the doctor returned, and immediately noticed a great change in the patient. He was startled and asked the family what they had done for the bishop, and they replied nothing at all. That half hour I found, by making allowances for different localities, was just the time when we were praying for him at Mount Vernon. From that time on he steadily improved, and has lived to bless the church and humanity. God does answer prayer for physical good. I know he does. On the God who has so often answered my prayers I will still rely, scientific men and philosophers to the contrary, notwithstanding. —*Bishop Bowman.*

Home.

Is it a palace, a mansion, a couple of rooms, a hovel, a cellar, a garret, a niche in the wall, or a shifting tent? No! none nor any of these make home. It is neither marble, nor mosaics, nor pictures, nor carpets, nor wood, nor stones, nor bricks, that make home. It is not keeping out from cubes of space the wind and rain and biting cold or the fevering heat that makes home. These spaces, be they hallowed by sacred memories and never so fondly cherished, belong to the world like so much other sunshine or shadow, so much other space, and their enclosing walls are but mute creatures of the elements which gladly turn to ashes.

Solus returns after years on the sea. He enters the door of the house, there is a smell of mould, of dust, of decay, a shock of darkness and silence. A doughy touch is in the carpet, dusty webs festoon the rooms, the grates are red with rust, the doors creak on their hinges, the furniture is grim and discolored. All the dead machinery of home is here, but she is gone; it is no longer home, but the desolation of a mountain cave.

Home is life, love. Souls make home, whether in a hovel or a palace, in an Arab tent or an Indian wigwam. Where souls meet, irradiate with mutual love, there is home, peace, rest, the saving elysium of earth. It matters not in what manner of crucible or retort this divine psychic chemistry takes place, that place is home begun.

To vulgarize home into simply a place to eat, to drink, to sleep, to scheme, to dodge, to hide, to command and tyrannize, is the grossest of infidelito, the most flagrant of sacrilege. These places ore not homes, but resorts, and the foulest abortions possible to earth. Souls grow sick and hearts bitter, and the angels grow sad over such homes as these. Instead of saving they curse. In them there is no peace nor rest. Their dark shadow shuts out the battlements of heaven. Weariness and darkness, despair and cursing, brood over these dens, which almost close the heart to the highest virtue by loading every thought with misery. From these abodes heaven is too far to be reached, and even the earth itself looks hideous through the gloom. Supremely blessed are they who know not these pollutions, but who live in love's perpetual sunshine, in the light of sweet eyes overflowing with love returned, as pure as an angel's thought and as lasting as God's fiat.

As the dove returning across the watery waste, bringing the olive branch of hope and promise of green fields and an earthly future, so does that inspiration of love, which is the essence and reality of home, bring with it a holy olive branch of promise from the etherial fields of paradise, and an assurance of relationship, of communication, with the abode of the Father in the great home of the universe. Thus forever flows in this earthly home an ennobling, inspiriting, refining current of love from the abodes of the blest, and its unseen vein forever points heavenward. Oh home! sweet home! oasis of the desert, fountain of everspringing joy even on earth, and sweeter still, the earnest of a holier home to come. —*Pittsburgh Register.*

Children's Corner.

Tide-Marks.

It was low tide when we went to Bristol; and the great gray rocks stood up bare and grim above the water; but high up on all their sides was a black line that seemed hardly dry, though it was high above the water.

"What makes that black mark above the rocks?" I asked my friend.

"Oh! that is the tide mark," she replied. "Every day, when the tides come in, the water rises until it reaches that line, and, in a great many years, it has worn the stone until the mark is cut into the rock."

"Oh!' thought I, "that is it, is it?" Well, I have seen a great many people that carry tide-marks on their faces. Right in front of me was a pretty little girl, with delicate features and pleasant blue eyes. But she had some queer little marks on her forehead, and I wondered how they came to be there, until presently her mother said:

"Draw down the blind, now, Carrie; the sun shines right in baby's face."

"I want to look out," said Carrie in a very peevish voice.

But her mother insisted, and Carrie drew the blind, and turned her face away from the window. Oh, dear me! what a face it was! The blue eyes were full of frowns instead of smiles; the pleasant lips were drawn up in an ugly pout, and the queer marks on her forehead had deepened into actual wrinkles.

"Poor little girl!" I thought. "How badly you will feel, when you grow up, to have your face marked all over with the tide-marks of passion! for these evil tempers leave their marks just as surely as the ocean does; and I have seen many a face stamped so deeply with self-will and covetousnss, that it must carry the marks to the grave."

Take care, little folks, and, whenever you give way to bad temper, remember the "tide-marks."—*London Christian's Friend.*

—Indecision keeps the door ajar, but decision shuts and bolts it.

Neatness, Boys.

Why shouldn't boys be taught to be neat as well as girls; also to be industrious? Why should three or four masculines sit all the long winter evenings idle, while the weary wife and mother has never a leisure moment she can call her own? Mothers, if you would have your boys strong and self-reliant, and at the same time neat, careful, methodical men; and your daughters strong-nerved, healthy, self-sustaining women—train them up together. Teach the boys to be handy in the house, and let the girls lend a helping hand out-doors. Both will be the better for it. The girls should work out-doors as much as possible. As I have watched the woodman at the foot of some large tree, the thought has come to me, that here is where you get your strength and courage in mastering obstacles above yourself, and in inhaling the fresh air of heaven. If your mightiest implements were the mop and broom, and your breathing brought no purer air to the lungs than most kitchens and sleeping-rooms contain, you would be as nervous and sickly and timid as the majority of women are. In Summer, when I find myself getting nervous and fidgety, I fly to the garden and there find a sure panacea for many of the ills that poor woman is heir to. —*Selected.*

Discovery of a Lost Plant.—There has lately come to light a case which will rank with the most curious on record. The mines of Laurium, Greece, which were worked about 16,000 years ago, are in a great measure composed of scoria, or the refuse of ancient mines, which still yields a high percentage of silver. In clearing away a mass of this refuse, a quantity of seeds were discovered, which must have been buried for at least fifteen centuries. Restored to conditions favorable to germination, to the heat of the sun and contact of the air, the seeds gave signs of life, burst their buds, and sent down roots in the earth, and threw up stems into the light, where those last had budded and blossomed. So, a lost species of the genus *glaucium* (horned poppy) of the order *papavereus*, was revealed. Pliny and Dioscorides frequently describe the flower in their writings with great particularity, as its golden corolla is very beautiful, but it has hitherto been unknown to modern science. Now, the plant which had disappeared from the face of the globe for 1,500 years, has been restored.

A dog belonging to a gentleman who lived near Chester, was in the habit of not only going to church, but remaining quietly in the pew during service, whether the master was there or not. On Sunday the dam at the head of a lake in the neighborhood gave way, so that the whole road was inundated. The congregation, in consequence, consisted of a few who came from some cottages close by, but nobody attended from the great house. The clergyman stated that while reading the Psalms he saw his friend, the dog, come slowly up the aisle, dripping with wet, having swum to get to church. He went as usual into the pew and remained to the end of the service.

The Elephant in Central India.

In the region of Central India, which is destitute of roadways or railways, elephants are the chief reliance of the traveler, bearing him in safety over a country often impassable to any other beast of burden. Even the camel is considered less sure and trustworthy in difficult and dangerous passes. But, when pursuing a journey, the elephant is an object of great care, it being necessary to insure against his declining in strength under the fatigue of long daily marches. Several persons are required in order to attend properly upon the animal; therefore, the mahout, or driver, generally takes his wife and children along with him to assist in his especial duties. Morning and evening the animal must have a bath, and, before he sets out on his march, every part of his body where the skin is liable to crack in the hot sun—his forehead, ears, paws, etc.—must be anointed with grease. When at rest, he must be placed in the shade and relieved of his trappings. A simple cord tied around one leg and fastened to a stake, suffices to confine him, as a docile elephant never attempts to break away from restraint.

His daily rations, while on the march, consist of from 20 to 25 pounds of wheat flour, kneaded into cakes with water, and a pound of ghee, or clarified butter, and a half-pound of salt. These cakes are baked in pound loaves, and one-half is given at each of two separate meals. These rations ought not to be abated in quantity; hence it is important that the traveler should look to the matter himself, as the mahout does not scruple to rob the elephant by way of providing for his own family. But the regular meals of bread do not by any means furnish sufficient sustenance for the huge beast. He must be regularly taken to the jungle, where he selects and breaks off for himself branches of particular trees, —species of the fig are his especial favorites,—and, loading them on his back, returns to camp. He there strips off the leaves which he rejects, and, by a single dexterous stroke with the delicate finger terminating his trunk, removes the bark from each twig, however slight, and then, discarding the wood as he before has done the leaves, regales himself upon the bark alone.

A species of grass (*Typha elephanta*), with leaves growing to the size of a saber-blade, abounds in the pools of Central India after the month of April, and is preferred by the elephant to fig-boughs. He is also very fond of the sugar-cane, but this is too heating a food. The animal often makes up balls of earth, generally of red loam, and swallows them. This bolus acts as a violent cathartic, and is instinctively employed by the sagacious brute as a remedy for intestinal worms, with which he is very much troubled.

The animal soon becomes attached to the traveler who rides him, greeting his approach with a friendly cry, obeying his lightest direction, and carefully breaking the branches bending over the path, that might strike him in passing.—*Tribune.*

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FELLOW CRAFT DEGREE Concluded.

Q. What was then asked of you?

A. If this was of my own free-will and accord: if I was worthy and well qualified, duly and truly prepared, and had made suitable proficiency in the preceding degrees; all of which being answered in the affirmative I was then asked by what further right and benefit I expected to gain admission?

Q. Your answer?

A. By the benefit of a pass.

Q. Had you the pass?

A. I had it not but my conductor had it for me?

Q. What followed?

A. I was desired to wait with patience until the Worshipful Master could be informed of my request and his answer returned.

Q. What answer did he return?

A. Let him enter this lodge in the name of the Lord and be received in due form.

Q. How were you received?

A. Upon the angle of a square applied to my naked right breast, the moral of which was to teach me that the square of virtue should be my *rule* and *guide* in all my future transactions with mankind.

Q. How were you then disposed of?

A. I was conducted twice around the lodge to the Junior Warden in the South where the same questions were asked and like answers returned as at the door.

Q How did the Junior Warden dispose of you?

A. He directed me to the Senior Warden in the West and he to the Worshipful Master in the East where the same questions were asked and like answers returned as before.

Q. How did the Worshipful Master dispose of you?

A. He *ordered* me to be reconducted to the Senior Warden in the West, who taught me how to approach the East by two upright regular steps, my feet forming the angle of an oblong square and my body erect facing the Worshipful Master in the East.

Q. What did the Worshipful Master then do with you?

A. He made me a Fellow Craft Mason in due form.

Q. What is that due form?

A. Kneeling on my naked right knee, my left forming a square, my right hand resting on the Holy Bible, square and compass, my left forming a right angle supported by the square in which due form I took upon myself the solemn oath and obligation of a Fellow Craft Mason. (See page 66.)

Q. What is the penalty of your obligation?

A. "Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the wild beasts of the field and fowls of the air, should I ever knowingly or willingly violate this my solemn oath and obligation as a Fellow Craft Mason: so help me God and keep me steadfast in the due performance of the same."

Q. After your obligation what were you asked?

A. What I most desired.

Q. Your answer?

A. More light in Masonry.

Q. Did you receive more light in Masonry?

A. I did by order of the Worshipful Master and the assistance of the brethren.

Q. On being brought to light in Masonry for the second time what did you discover more than in the preceding degree?

A. The three *great* lights of Masonry as before by the aid of the three *lesser*, but with this difference that one point of the compass was elevated above the square which was to signify that as yet I had received light in Masonry but partially.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East on the step, under the due-guard and sign of a Fellow Craft, and who in token of the continuance of his friendship and brotherly love, presented me with his right hand and with it the pass, token of a pass, grip and word of a Fellow Craft Mason, ordered me to arise and salute the Junior and Senior Wardens as such.

Q. After saluting the Wardens how were you disposed of?

A. I was ordered to be re-conducted to the Senior Warden in the West who taught me how to wear my apron as a Fellow Craft Mason and return to the East.

Q. How should Fellow Craft Masons wear their aprons?

A. With the bib turned down.

Q. What followed?

A. I was presented with the working tools of a Fellow Craft Mason and taught their uses.

Q. What are the working tools of a Fellow Craft Mason?

A. The plumb, square and level.

Q. What are their moral and Masonic uses.

A. The *plumb* is an instrument made use of by operative Masons to try their work; the *square* to square their work and the level to *prove* horizontals, but we as Free and Accepted Masons are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions with the square of virtue and ever remembering that we are traveling upon the *level* of time to that undiscovered country from whose bourne no traveler returns.

Q. How were you then disposed of?

A. I was ordered to be re-conducted to the place from whence I came and to be there invested with what I had been divested of and informed that upon my return to the lodge it became necessary that I should make a regular advance through a porch up a flight of *winding stairs*, consisting of three, five and seven steps to a place representing the middle chamber of King Solomon's temple there to receive my first instructions relative to the wages and jewels of a Fellow Craft.

Q. What are the wages of a Fellow Craft?

A. Corn, wine and oil, emblematical of the corn of nourishment, the wine of refreshment and the oil of joy, denoting *peace*, *health* and *plenty*.

Q. What are the jewels of a Fellow Craft?

A. The attentive ear, the instructive tongue and the faithful breast.

The examining brother then stands up and examines the candidate in the step and grips as explained in pages 68,69 and which of course it is quite unnecessary to be gone through with here, after which he is requested to repair to the ante-room, there to await the action of the lodge or the will and pleasure of the Worshipful Master. It must not be forgotten that on all occasions when a brother, whether an Apprentice, a Craftsman or a Master Mason is entering or retiring from the lodge he must make the due-guard and sign of the degree on which the lodge is then open, and should he fail to do this whether through ignorance or neglect, his attention is invariably called to it either by the Master or some one of the brethren present.

As Freemasonry claims to be "a *conservator* as well as a *depository* of religion, science and art," and "includes within its circle almost every branch of polite learning," (see Past Grand Master Pierson's "Traditions of Freemasonry" page 14 and Sickels' "General Ahiman Reson" page 116) it may not be amiss to state that the second or Fellow Craft degree contains all the "science" and "art" to be found in the institution, and as the whole of the second degree is given word for word in the preceding pages the reader is respectfully referred to them for a knowledge of the "sciences" and "arts" which Freemasonry boastfully pretends to impart to its deluded votaries.

CHAPTER VII.

THIRD OR SUBLIME DEGREE OF MASTER MASON.

INITIATORY CEREMONIES.

Both points of the compass above the square.

The ground-work of the third or "sublime" degree of Master Mason is based upon the pretended assassination of one Hiram Abiff, Masonically termed "the legend of the Tyrian artist," a mechanic of considerable celebrity who resided in the ancient city of Tyre, and whom Hiram, King of Tyre, sent to King Solomon to assist in the construction of the once famous temple at Jerusalem. We are informed by what is called "Masonic tradition" that Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff, entered into a solemn compact never to communicate the so-called Master's word until the temple was completed, and then only in the presence of the three, and that in consequence of his fidelity to his trust when attacked immediately before the completion of the temple by the three Fellow Craft ruffians, Jubela, Jubelo and Jubelum, to extort from him these secrets. Hiram Abiff was slain and hence the Master's word was lost and the real secrets of Freemasonry lay buried in oblivion, and were unknown to any portion of the human family for a period of five hundred and thirty years or until the building of the second temple after the Babylonish captivity. The pretended secrets of Freemasonry, the word which was supposed to be *lost*, is the true name of God and hence if "Masonic tradition" is to be relied upon, neither the church of God assembled at the temple dedication, nor the high priest who ministered in the Holy of Holies, nor Elijah, nor Elisha, nor Isaiah, nor any other of God's prophets or people knew or have now any knowledge of the Almighty's real name, except those who go cable-towed and hood-winked into a Masonic lodge seeking for "further light," and which is to be imparted to them (very often by an infidel) at the rate of from fifty to one hundred dollars apiece. But this entire story of the assassination of Hiram is a falsehood, a base fabrication; and the foundation being a lie surely the superstructure cannot possibly be that upon which a Christian man can rely for salvation, or to which a Christian minister can consistently unite himself by extra-judicial oaths and sanguinary death penalties. In 1 Kings vii. 40, we read, "And Hiram made the lavers and the shovels and the basins. So Hiram *made an end of doing all the work* that he made King Solomon for the house of the Lord." Again in 2 Chron. iv. 11, "And Hiram made the pots and the shovels and the basins. And Hiram *finished the work that he was to make for King Solomon for the house of the Lord.*" Now if Hiram Abiff *finished* all the work that he was to make how is it possible that he could have been assassinated before the temple was completed?

This degree, notwithstanding its glaring inconsistencies and the almost innumerable evidences of its modern origin, is nevertheless considered as the most important as it is in reality the very summit of "Ancient Craft Masonry." It is from brethren of this degree that the rulers of the craft are selected because (according to Masonic authority) "it is only from those who are capable of giving instruction that we can reasonably expect to receive it."

There is no difference, as has been already remarked, between a lodge of Apprentices, Fellow Crafts or Master Masons, except in the manner of placing the "altar lights" or the Holy Bible, square and compass, and new members heedless of this distinction are very apt to make the due-guard and sign of a Master Mason as a salute to the Worshipful Master when entering a lodge of an inferior degree; indeed, I have often seen the Master's sign made in a lodge of Apprentices. The jewels worn by the different officers are also the same in each of the three degrees and for the information of the general reader shall be here enumerated in their order: The Worshipful Master wears a square; a Past Master wears a compass opened on a quarter circle, sun in the center; Senior Warden, a level; Junior War-

den, a plumb; Treasurer, cross keys; Secretary, cross pens; Senior Deacon, square and compass, sun in the center; Junior Deacon, square and compass, quarter moon in the center; Stewards, a cornucopia; Tyler, a sword, saber shape.

In addition to the jewels worn by the Wardens there is also placed on the pedestal in front of each a small column about eighteen inches high, the Senior Warden's being marked with a level and the Junior Warden's with a plumb. When a lodge is opened in any of the degrees the Senior Warden "erects his column" or in other words places it standing on his pedestal in front of his chair, and lays it down when the lodge is closed or "called off," while the Junior Warden's column is always down except when the lodge is "called from labor to refreshment." It will be only necessary to remark further that none but Masters, Past Masters or Wardens are permi ted to confer the degrees of Masonry and although a brother may have received the honorary degree of Past Master in a chapter, yet if elected as Worshipful Master of a Blue Lodge he must before installation be again invested with "the secrets of the chair." With these introductory remarks I shall now proceed to give in detail the exemplification of the *work* of the Master Mason's degree.

Worshipful Master:—(one rap) Brother Senior Warden, are you satisfied that all present are Master Masons?

Senior Warden:—(rising) All present are not Master Masons, Worshipful.

Worshipful Master:—(addressing any Fellow Craft present) Those below the degree of Master Mason will please retire.

Any brother present who has attained only to the degree of Fellow Craft will now step in front of the *altar*, make the customary salute (the due-guard and sign of a Fellow Craft) and retire to the ante-room and as no one but Master Masons are allowed to remain in and around the lodge room during "*work*" on the third degree, Fellow Crafts must at this stage of the proceedings entirely leave the building. The Master's order being obeyed as above the Senior Warden says:

Senior Warden:—(still standing) All present are Master Masons, Worshipful.

Worshipful Master:—Bro. Senior Warden, it is my order that we now dispense with labor on the second degree and resume on the third for "*work*"; this you will communicate to your brother Junior Warden in the South and he to the brethren present, that all having due notice thereof may govern themselves accordingly.

Senior Warden:—(one rap) Bro. Junior Warden, it is the order of the Worshipful Master that we now dispense with labor on the second degree and resume on the third for *work*. This you will communicate to the brethren present, etc., etc

Junior Warden:—(three raps) Brethren, it is the order of the Worshipful Master, communicated to me by way of the West, that we now dispense with labor on the second degree and resume on the third for *work*. Take due notice thereof and govern yourselves accordingly.

Worshipful Master:—Together, brethren.

All the members now looking to the East, in unison with the Master make the due-guard and sign of a Master Mason, see page 21.

Worshipful Master:—Accordingly I declare Keystone Lodge, No. 639, duly at labor on the third degree of Masonry. Bro. Junior Deacon, so inform the tyler. Bro. Senior Deacon arrange the altar (one rap).

The Junior Deacon informs the tyler as in the two preceding degrees, the Senior Deacon proceeds to the altar, elevates both points of the compass above the square and retires to his seat.

Junior Deacon:—(facing the East) The tyler is informed, Worshipful.

Worshipful Master:—Brother Senior Deacon, you will retire and ascertain what work there is in waiting.

The Senior Deacon taking his rod proceeds to the altar, makes the due-guard and sign (see page 21) and retires to the ante-room, where he finds Bro. Septimus Jones, who has been examined in open lodge (as in page) re-enters the lodge-room, makes the usual salute and reports:

Senior Deacon:—Worshipful Master, I find in waiting Bro. Septimus Jones, a Fellow Craft of this lodge to be raised to the sublime degree of a Master Mason.

Worshipful Master:—(rising to his feet) Brethren, Bro. Septimus Jones, a Fellow Craft of this lodge is in the ante-room waiting to be *raised* to the sublime degree of a Master Mason. He has been balloted for and duly elected. You have just heard his examination and if there are no objections we shall proceed to confer the degree upon him. (He pauses for a few seconds) There being none it is so ordered. (Gives one rap.)

Worshipful Master:—(continuing) Bro. Secretary, you will retire and collect the usual fee from Bro. Jones. Bro. Junior Deacon, you will take with you the stewards, retire, prepare and present brother Jones for the third degree in Masonry.

The brethren here mentioned make the usual salute, the due-guard and sign of this degree, and retire to the "*preparation room.*"

Worshipful Master:—Bro. Senior Deacon, you will cross the hall, take charge of the door and attend to *all* alarms.

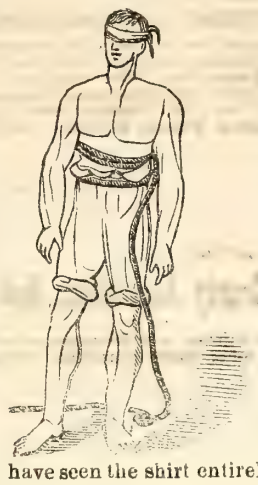
The Senior Deacon takes his rod and obeys this order by occupying the chair just vacated by the Junior Deacon during his temporary absence in the "preparation-room." In a little while the secretary re-enters the lodge, makes the customary salute and reports:

Secretary:—Worshipful Master, the usual fee has been collected from Bro. Jones.

The lodge may, if the Master sees fit, be "called from labor to refreshment" at this stage of the proceedings which is simply declaring a recess and is done as follows:

Worshipful Master:—(giving one rap) The lodge will be at ease until the sound of the gavel in the East.

During the short recess now allowed the members can indulge in a little chit-chat or perhaps take a smoke in the ante-room, and during this time also the lodge is entirely under the control of the Junior Warden who must *stand* in the South, and before whom all salutes must be made whether by a member retiring or entering. In the meantime our clerical friend and brother, the Rev. Septimus Jones, is in the hands of the Junior Deacon and stewards in the "preparation-room," who prepare him as follows to receive the full fruition of Masonic "light" in the "sublime" degree of Master Mason.



He is divested of all his clothing, his coat, vest, boots, stockings, cravat, collar and finally his pants being taken off, he is given an old (and frequently) dirty pair of drawers to put on. Both legs of the drawers are turned up above the knees, thus making his knees, legs and feet bare; both arms of his shirt are rolled up above the elbows making both arms bare; both breasts of the shirt are turned back so as to make both breasts bare (if the shirt bosom be closed in front as many are now-a-days, it must be either taken off altogether or else turned, the back to the front; in very many instances I have seen the shirt entirely off). A hood-wink is carefully fastened over the eyes, and a rope called a cable-tow is wound three times around his body; an apron is tied on with the bib turned down as a Fellow Craft (See page 71) in which condition he is duly and truly prepared to be made a Master Mason; and being thus prepared, the Junior Deacon thus leads him to the door as before, upon which he gives "three loud and distinct knocks." The Master in the meantime calls the lodge to order, and the Senior Deacon rising to his feet reports:

Senior Deacon:—Worshipful Master, there is an alarm at the door of the preparation room.

Worshipful Master:—Bro. Senior Deacon, you will attend the alarm and report the cause.

The Senior Deacon taking his rod proceeds to the door of the preparation room upon which he also gives three loud and distinct knocks, opens the door and the following dialogue occurs:

Senior Deacon:—Who comes here?

Junior Deacon:—Bro. Septimus Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of a Fellow Craft, and now seeks *further light* in Masonry by being *raised* to the sublime degree of a Master Mason.

Senior Deacon, (looking at candidate):—Bro. Jones, is this of your own free-will and accord?

Candidate:—It is.

Senior Deacon:—Bro. Junior Deacon, is the candidate worthy and well qualified?

Junior Deacon:—He is.

Senior Deacon:—Is he duly and truly prepared?

Junior Deacon:—He is.

Senior Deacon:—Has he made a suitable proficiency in the preceding degrees?

Junior Deacon:—He has.

Senior Deacon:—Who vouches for this?

Junior Deacon:—A brother.

Senior Deacon:—By what further right and benefit does he expect to gain admission?

Junior Deacon:—By the benefit of a *pass*.

Senior Deacon:—Has he *the pass?*

Junior Deacon:—He has it not but I have it for him.

Senior Deacon:—Advance and communicate the pass.

The Junior Deacon approaches nearer to the door and whispers into the ear of the Senior Deacon the word *Tubal-Cain* (See page) and again retires to the side of candidate.

Senior Deacon:—The *pass* is right (turning to candidate) Bro. Jones, you will wait with patience until the Worshipful Master is informed of your request and his answer returned. The Senior Deacon closes the door and returns in front of the altar where he reports as follows:

Senior Deacon:—(making due-guard of Master Mason) Worshipful Master the alarm is caused by brother Septimus Jones who has been regularly *initiated* as an Entered Apprentice, *passed* to the degree of Fellow Craft and now seeks *further light* in Masonry by being *raised* to the sublime degree of Master Mason.

Worshipful Master:—Is this of his own free will and accord?

Senior Deacon:—It is.

Worshipful Master:—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon:—He is.

Worshipful Master:—Is he duly and truly prepared?

Senior Deacon:—He is.

Worshipful Master:—Has he made a suitable proficiency in the preceding degrees?

Senior Deacon:—He has.

Worshipful Master:—Who vouches for this?

Senior Deacon:—A brother.

Worshipful Master:—By what further right and benefit does he expect to gain admission?

Senior Deacon:—By the benefit of a *pass*.

Worshipful Master:—Has he *the pass*?

Senior Deacon:—He has it not, but I have it for him.

Worshipful Master:—Give me the pass.

Senior Deacon:—Tubal-Cain (aloud, and making the due-guard).

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	Chicago, Nov. 29, 1875.	
Grain Wheat—Spring, No. 1	$ 1 07	1 08
" No. 2	1 04¼	1 05¼
" No. 3		86½
" Rejected		75
Corn—No. 2	49	50½
Rejected	48½	49
Oats—No. 2	30¼	30½
Rejected	26	26¾
Rye—No. 2		69
Bran per ton	12 00	12 50
Flour—Winter	5 25	7 50
" Spring	3 50	5 25
Hay—Timothy	13 00	16 00
Prairie, "	7 00	11 00
Lard per cwt		12 35
Mess pork per bbl	19 75	20 00
Butter fancy yellow 32c.; common to choice roll	18	25
Cheese	10	13
Eggs firm	24	25
Seeds—Timothy	1 75	2 25
Clover	6 20	6 25
Flax	1 30	1 45
Poultry—Turkeys per lb dressed	9½	11
Chickens	8	9
Potatoes	25	35
Apples from store	3 00	3 50
Broom corn	3	10
HIDES green to dry salted	06	12½
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	39	52
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 50	6 70
Good	4 50	5 25
Medium	4 00	4 50
Common	3 00	3 75
Hogs	6 80	7 50
Sheep	3 00	4 50
New York Market		
Flour	$ 4 75	9 50
Wheat—Winter	1 35	1 40
Spring	1 03	1 32
Corn	75	7 ½
Oats	42	52
Rye	83	95
Lard		12⅝
Mess pork	22 25	22 50
Butter	16	25
Cheese	6	12¾
Eggs	28	29

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CHICAGO, THURSDAY, DECEMBER 9, 1875.

VOL. VIII., NO. 10.—WHOLE NO. 290
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Topics of the Time.

A fortnight since there issued to the journals of the country from the office of the *Christian Union* a printed slip containing part of the discourse of its editor, H. W. Beecher, on a previous Sabbath, in which he referred plainly to the scandal troubles and announced a new departure, viz., that hereafter he would meet his accusers with silence and former trials would be dropped from mention; his theme being taken from the speechlessness of Christ before Pilate. But the resolution was only human. The unceremonious ejection of Mrs. Moulton and Deacon West have reacted so seriously that the latter has been re-admitted to membership, and immediately calls on the officers of the church to unite in calling a mutual council to settle the question: Is Mr. Beecher guilty of adultery and perjury. In considering the request in church meeting last week Mr. Beecher took occasion to say that Plymouth church when assaulted "would always show her fangs," and the time for silence had gone by. What weapons of spiritual war these are it is impossible to say, but Plymouth church has been fruitful in originating terms and doctrines for the latter days. It is understood that Mrs. Moulton's request for a council will be accepted if the terms can be agreed upon. The Angel of the churches cannot rest until this Brooklyn impurity is cleansed away.

The Forty-fourth Congress opened on Monday. To the mere politician the question of moment will be the behavior of the party leaders and the effect of their movements in next year's elections. The Democratic party will now have the opportunity of misusing the power gained in the State elections of a year ago, or of serving the country in fulfilling their promises; for they have the House of Representatives. The patriot will anxiously learn of any plans tending to increase the monopolies now over-riding the nation, or for dishonoring its credit by inflated currency, or for increasing its already enormous taxation. The President seems also to be uneasy and has lengthened his annual address and given it careful preparation. Inside the Democratic party the great contest has been for the speakership. Their choice would mark their line of policy. Proportioned to the interests at stake unusual effort has been used. The struggle narrowed down to Randall, of Pennsylvania, an inflationist, appropriator of the "back pay grab" of $12,000, and the candidate of Col. Scott and Jay Gould; and Kerr, of Indiana, a man of acknowledged ability and fairness, sound on questions of currency and administrative reform. On Saturday the Democratic caucus nominated the latter. If the hopes of the country are not misplaced this is surely a victory for the party as well as for good government. All sorts of subsidies and projects for special legislation, i. e., corruption, were waiting for the doors of Congress to open, expecting a favorable reception under the new party conditions. Jay Gould wants the Pacific Mail subsidy restored and the control of future investigations of that huge monopoly. Tom. Scott wants a subsidy for his Texas Pacific road of from fifty to seventy-five millions, but they are promised ill success. The country is ready for honest legislation no matter from whence; and there could not be stronger inducement or better opportunity.

Joseph Dugdale, the Friend Quaker of abolition times, and now President of the Iowa Peace Society, has furnished his local paper, the Mt. Pleasant *Journal*, with the following interesting facts connected with the late Peace Congress at the Hague:

"Among those who were present taking an active part were Henry Richards, M. P., of London, J. D. Miles, Sec. of the American Peace Society, of Boston; David D. Field, of New York; Wm. G. Hubbard, an eloquent minister among Friends, from Ohio, M. Fargasse, of Paris; S Simons, M. R. Piersanthoni, of Naples. The Halle Chamber of Commerce was represented by the President, John Seaton, and the Right Hon. M. Bernard. D. Dudley Field of the U. S., delivered the opening address on the "Present State of International Law." Henry Richards, M. P complimented the American people, by saying in his learned and able address, that he hoped a great triumph would arise out of this movement, which would adjudicate between the civilized nations of the earth, just as the Supreme Court of the American Federation adjudicated between the different States of the Union, as well as between the Federal and State Governments."

The Peace Society has recently met a great, almost irreparable loss in the death of its Secretary, Rev. J. D. Miles, who was present at this Congress.

Carry the War into the Courts.

AN ADDRESS BY ISAAC PRESTON, ESQ., BEFORE THE STATE CONVENTION AT PEORIA, ILL.

The organization and office work of the National Christian Association, of which this is an auxiliary, if I understand the subject, is to investigate the character and tendencies of oath-bound secret organizations and the influence, if any, they have on the general interests of community at large, and to spread out the results of such investigations before the general public, and to call public attention to it in a way that will secure a just and true verdict from the public sentiment of the country and the world. And here, sir, I will say that this subject has been investigated, and the principles and practice, the obligations imposed and penalties incurred, and all the advantages and immunities enjoyed by the members, and indeed the entire history of the Masonic fraternity having been published to the world so fully and clearly that every person who will may be thoroughly posted in regard to the character and conduct, principles and practice of the order, and notwithstanding all this it is a notorious fact to-day that a very large portion of the people, probably nine-tenths of all who are neither Masons or Anti-masons are as ignorant of the true character, principles, and acts of the lodge as a child six months old is of mathematics; and the question is why is it? The answer is plain as the alphabet. Every professional man, every business man, every mechanic and every intelligent laboring man well knows that even to be known and recognized as an enquirer into the character and acts of the lodge will be suicidal to his business of whatever class or character it may be. In fact the world knows that open opposition to Freemasonry is political death, popular death and social death, just as far as active adhering Masons can accomplish such results. Multitudes of our clergymen whose sympathies are with us, are afraid to take a real Anti-masonic paper. Our tradesmen dare not have them on their counters or about their store, and most of our young men fear the scorn of the fraternity and their friends, if found reading our papers or tracts; and there is many a man who would beard a lion in his den who can't endure a sneer. What we want and what we must do is to divise means to bring this subject before the public in a way to *force* it upon their consideration, and I propose to suggest one method for the consideration of this convention which I believe if understandingly adopted and persistently carried through will force it on the attention of the community, will elicit general discussion which cannot fail and to open the eyes and enlighten the mind of our people on this subject.

My suggestion is that hereafter every friend of our cause shall improve every proper opportunity that may occur to bring this subject *directly before our courts* in a way to *force* it on their consideration, Many of our friends have thought, and I have thought myself, that our legislatures should be petitioned to legalize the rejection of all Masons as jurors where a Mason is one of the parties to a suit; but I have reached the conclusion, that we now have all the right to challenge men and examine them as to their Masonic obligations to favor a party to a suit that we have on any other subject; and if a peremptory challenge is made to a Mason of respectable standing in community solely on account of his sworn connection with the lodge, it will certainly produce an effect. I think the Masonic candidate for the jury can be made to say on his oath as to his sworn obligations to assist a brother Mason. I think I should have a legal right to read the Master Mason's oath in court and require the candidate to swear that he never took that oath, or any other that is substantially equivalent to it, or reject him. I know no reason why a juror may not be as rigidly examined in relation to his Masonic obligations to favor a party to a suit in court as on any other subject. The members of the lodge have far stronger inducements to favor each other under all circumstances than natural brothers have.

In addition to the indissoluble ties of their Masonic fraternal love, they are bound by the most solemn oath, and that on penalty of death in its most appalling forms, to aid and assist a brother Mason so far as to extricate him from his difficulty if in his power, whether he be right or wrong, murder and treason excepted, and that left to his discretion. And here, sir, if I am asked how we know all this to be true, my answer is that we have just as good evidence of the truth of it (those of us who have never crossed the Atlantic Ocean) as we have that there are such places as London, Edinburgh, and Paris on the globe. We have the testimony of a thousand of the best men that can be named among the living or the dead for the last century that the Masonic revelations made by Capt. William Morgan previous to his abduction and murder in 1826 are substantially correct and multitudes who have come out and renounced Masonry within the last decade corroborate and

affirm the same. Some of the most distinguished of these men are known personally to many of us here; among them Pres. Chas. G. Finney of Oberlin, who has just passed away and gone to his reward, one of the most eminent Christian men of the present century. I and my family had the favor of sitting under his ministrations in Rochester, N. Y., half a year in 1828. His testimony is before the world. Then Elder David Bernard, a standard bearer for the Baptist church for the last half century in Western New York, and for years pastor of the Baptist church in Warsaw, N. Y., the place I emigrated from to Illinois, and some years principal of Wyoming Academy, where my oldest son received his academic education. Then Samuel D. Greene of Batavia, author of the "Broken Seal," and other standard works. All of these are personally known to many of us, and known to be men of irreproachable moral and Christian character by all who know them except the members, friends, and advocates of secret oath-bound organizations. I am fully persuaded that if the rule to challenge every adhering Mason as a juror on every occasion where one of the parties to the suit is a Mason, shall from this time be adopted and persistently adhered to it will do more to excite enquiry and call public attention to this subject than any measure that has been adopted since the Anti-masonic excitement died out in the third decade of this century.

Why, sir, suppose our honored and venerable friend here, Moses Pettengill, becomes involved in an important contested lawsuit with Judge Yates, and Messrs. Samuel Tait, Lewis Kenon, and Wm. M. Dodge, all active adhering Masons are brought forward and offered as jurors and are challenged, examined and rejected solely on account of their sworn obligations to their brother Mason, the party in his suit,—I ask you if this would not create a sensation? Sir, it would be the topic of conversation at every breakfast table in the city the next morning, from your honorable Mayor down to the poorest hod carrier. Masons would be interrogated by their intimate friends as to the character of this institution which disqualifies men for acting as jurors between their fellow men. Why, sir, I would not allow a personal friend of mine, being a Mason, to go on a jury in a case of crime, my opponent being a Mason, for the very plain reason that if I am entitled to a verdict, and he gives me the verdict, he violates his Masonic oath; and if he gives his verdict against me contrary to law and evidence he is guilty of legal perjury; and if he considers his Masonic oath binding on his conscience as an oath lawfully administered, I can see no reason why the sin against his own soul is not the same in either case. Surely then I would not allow a friend of mine to be placed in so perilous a condition.

I said the challenging, examination and rejection of those three distinguished gentlemen named as jurors would create a sensation and excite inquiry. I think our women would be likely to inquire as to the character of the organization which their husbands have been so long connected with and which has monopolized their evenings, and often to the late hours of the night, for the last ten to thirty years, and what are the characteristics of a society that should disqualify their loved and honored companions from acting as arbiters between their neighbors. I think Christian men would endeavor to satisfy themselves whether "there is nothing in Freemasonry that will interfere with their politics or religion," before kneeling at the Masonic altar and swearing a life allegiance to all the behests of the fraternity without knowing a thing of what those behests may require of them. And now, friends, this is what we want. We want to get this subject before the whole people and if this can be accomplished and if knowledge on this subject can be so disseminated among the masses of the people as to break the charm that rests like a nightmare on their minds and actually deters them from even looking at it, I verily believe it would not be fifteen years before the Masonic fraternity would be as dead in this country as it was fifteen years after the murder of Morgan for revealing its secrets. Then forty thousand out of forty-five thousand Masons in the Northern States abandoned the lodge and the Grand Lodge of the Empire State was not known by the outside public to hold a session for seventeen years. Such was the influence of the Morgan revelations and of the Morgan trials fifty years ago. With those times and those events I was personally familiar and to some extent personally engaged in ferreting out the criminals and collecting testimony for their trial and conviction. Morgan was carried right past our door to the place of his execution, and I went in company with a gentleman from Ontario county on our mission from Rochester to Fort Niagara, a distance of 85 to 90 miles, to look up and subpoena witnesses for the first trials of those men; and we were perfectly amazed to find what men of previously unblemished moral and Christian character would say or do to protect that institution. In the course of our investigations we became thoroughly and unalterably convinced that the men concerned in that conspiracy did consider their Masonic obligations in their binding force to transcend all others, civil or religious, human or divine.

In my own experience as a juror I have witnessed cases where Masons have totally ignored positive and unequivocal testimony to screen a brother Mason from justice, but I will take time to report but one such case. Some dozen years ago on grand jury in this State a complaint was brought before us against an ex-sheriff of the county for official mal-practice. The ex-sheriff was a high Mason. The charges were proven by several witnesses of entire credibility beyond the shadow of a doubt. The jury consisted of sixteen men and it required twelve to find a bill and there were five Masons in the panel. The eleven voted unanimously for a bill and the five Masons against it and the bill was lost. An ex-judge of the same county, who acted as district attorney for the above named grand jury, said to one of our friends not long since that the grand hailing sign of distress had been given him from prisoners at the bar where he was sitting as judge on the bench. A few months ago I had conversation in the cars with a lawyer, a member of the Cook county bar, who is a Mason and Knight Templar. He freely admitted that lawyers and parties do avail themselves of the advantages they enjoy as members of the lodge, and fully justified himself in so doing; and spoke in derision of the opposition to Freemasonry. I told him I had seen the time when slavery was as strong and defiant as Freemasonry. His reply was that slavery was local, Masonry universal. It was established throughout Christendom and in heathen lands. And, friends, this is true. It occupies the strongholds of the earth and it is no trifling enterprise we have undertaken to enlighten our fellow-men on this subject and to reclaim them from this folly.

I have studied the character and watched the progress and the handiwork of the Masonic fraternity for the last forty-nine years and the result of my experience and observation has been to fully convince me that the system is supremely selfish, intensely despotic; a system of fraud and falsehood, and when the exigency of the case requires a system of almost unparalleled iniquity.

But, sir, here let me say I am speaking of Masonry and not of Masons. There are multitudes of Masons who would scorn to carry out the behests of the lodge, a multitude more who never frequent the lodge; but they dare not come out and expose the wrongs with which they shun complicity, and they are claimed as members and the prestige of their characters and position all go to sustain the credibility of the institution; and, sir, my mind has long since been made up that it is not the best half of the members of the Masonic fraternity that runs its lodges.

And now, friends, as I said when I began, what we need and what we must do is to get the merits of the case before the masses of the people and if you think the plan I have suggested is worth trying, try it and give it a thorough trial, and if you haven't a lawsuit of your own, go to your neighbor that has one and if his opponent is a Mason, tell him to challenge every Mason that is offered as a juror and go to court and sit down with him and help and encourage him and compel the Masonic juror to swear whether he ever took such an oath as the Entered Apprentice and Master Mason's of the first and third degrees, and then if the court refuses to allow an examination of the candidate on this subject take a change of venue and keep doing till you get the community waked up, if nothing more. Then, when the people are awake, get on your lecturer and have a meeting and distribute 150 tracts and get a couple of dozen subscribers for the *Cynosure*. Will my honored friend, Mr. Hinman, approve and apply this method in his State agency, and will Mr. Stoddard start the mill and drive it, in his national mission? Our newspapers and lecturers have for the last seven years been driving mainly at Freemasonry in the church and in the pulpit and its influence on the general interests of religion and morality. This is right, the church ought to be free from it and the pulpit ought not to be contaminated with it; but let one respectable business man who is a Master Mason be challenged, examined and rejected, as I think he doubtless would be, and it will create a greater sensation in the community and will excite more inquiry and discussion than the rejection of ten applicants for admission to the Christian church on account of their being Masons. Why, sir, three-fourths of the entire membership and clergy of the orthodox churches in the Northern States stood sneering and pointing the finger of scorn at the old abolitionists till they saw the infidel world wheeling into line and that they were to be left out in the cold, and then they struck their colors. And, friends, when the church and the clergy wake up to know that sworn allegiance to the Masonic fraternity disqualifies men for acting as judges, civil magistrates and jurors and also as legislators, all our church doors will be flung open to our lecturers.

Let us then take courage, renew our strength and our efforts and work on. "Trust in the Lord and keep our powder dry," and our children shall see the triumph.

National Christian Association and Political Action.

BY J. L. BARLOW.

There is resting on the minds of some of our friends, the idea that our National Christian Association is about to, or has already become, a political organization; and that our several State Associations are about to fall into line as so many political engines, seeking the overthrow of secret societies through political action alone. Nothing can be farther rom the truth; and we wish, as soon and as clearly as possible, to point out and correct the mistake, for the sake of all concerned.

We have some among us who do not act at all politically, and who could not act with us in any way if ours was to be made a political body. There are others who are not as yet prepared to connect themselves with a new party, who yet according to their light, are willing to assist in the evangelical movement; while there are many others who believe the time has come for course of action which shall eventuate in ridding our courts of justice, our legislative halls, and our National and State offices of their Masonic incumbents and putting in their places men from the people who are content to be of the people, and who, when elected shall be known as the choice of the people.

The *American Party*, as now inaugurated and whose platform of princi-

ples challenges the admiration of every good American citizen, is mediately, if at all, the child of the N. C. A. Those who gave it birth, were members, most of them at least, of that body, and but for them that party had never been. But, when acting in this political capacity it was not as members of the N. C. A., but as parts of a mass-meeting, called for that purpose. As members of our Christian Association are to be found many United Presbyterians. As well attempt to make the N. C. A. responsible for their acts of church discipline, as to hold the same body accountable for the political action of some of its friends.

Let it be understood then that under no circumstances at present conceivable will the National or State Christian Associations change their nature or essence, so as to take in political action as part of their work. This none of us will consent to. Our opposition to Masonry and other secret societies, furnishes a well-defined field for Christian action, whereon all who love our common Christianity and its Author can heartily unite as against a common foe. In the National and State bodies we thus meet, and so far a good work has been done. There is much yet to be accomplished by those organizations. Let them stand and through them let us push on the peculiar work they were born to accomplish.

If our reform was simply a moral reform, moral means alone might effect it; but it is not so. Masonry is not only anti-Christian; it is anti-republican. It seeks not merely the overthrow of the church; it is equally the enemy of the State. We must not only drive it from the pulpits of the land, but also to dislodge it from the seats of power in the State and Nation. The one is a specially evangelical work; the other is political. The first I submit, we ought to do; but not to leave the other undone. With what show of consistency can we, who believe in exercising the rights, aye, the duties of citizenship, at all continue our labors to purge the pulpits from Masonic incumbents, while we still vote into places of secular power the tools of this same Christless despotism?

I appeal now to those who feel that they have rights and corresponding duties as American citizens, and will look at some of the objections urged against separate political action by some true-hearted friends of our cause. Says one of these, in speaking of the work we have undertaken, it "ought therefore to be kept above the level of politics." Granted, so far as our work in the Christian Association is concerned; but if our friend, as he seems to, means more than this, I must demur. If he means by "politics" the unprincipled tactics which characterize the existing parties which now divide the nation, we agree with him that "we have no need of invoking their aid;' and further, acknowledge the usefulness of so doing. They are wholly under the control of the lodges, and and are made to do their bidding. Our reform must be carried on without their aid; and despite their most strenuous efforts to defeat us.

The friend already referred to, says: "The *Great Reform* was carried on by Evangelists who were taught to let Caesar attend to his own affairs. It was nearly three hundred years before the first Christian President was elected; or in other words, before a Christian became Emperor."

This, to those who do not look closely, has an air of plausibility about it, which disappears under a calm inspection. To those who deem it the duty of Christians to abstain from all acts of citizenship, it might have some force; but to those who under present relations deem it their duty to exercise the rights and perform the duties of citizenship, the above forms no shadow of analogy. The Christians of the Saviour's time and those in the time of Constantine had no voice in governmental affairs, and therefore no responsibility in the premises. Remand us to the same position and then the remark of our friend would have some force. As it is, I see none.

Again, he says: "Politics has been tried once, and it failed." Precisely what is here meant I fail to discover. Again, "No great moral reform can ever be brought about by political agencies." Perhaps not by "political agencies" alone; but certainly past experience shows that these may be powerful auxiliaries. Witness our great anti-slavery struggle.

One thing is certain; so long as we vote with the present parties, no matter what may be our evangelical action, so long will Masonry flourish. It seems to me no alternative is left us; we must either give up our rights as citizens—cease to perform our duties, going on to vote Masons into office; or start a new party, as we have done, and "vote as we pray." The political part of our work need not interfere with our evangelical work. These are to be kept separate as organizations and yet can work in harmony, or, if any wish to engage in our moral work alone, the way is open. By engaging in the plans of our Christian Association, no man is necessarily entangled with or compelled to act with us politically. Our Christian Associations are for Christians and those who favor Christianity as against the anti-Christ of the lodges. The "American Party" is for all those Christians and others who see in Masonry and its secret kin an enemy of our Republican institutions which can only be met and overthrown at the ballot box. Let us all, then, work in harmony, where we can, doing all in our power, in accordance with our individual convictions for the overthrow of our common foe.

ORANGEMEN'S OATH: The *Southern Cross*, a Catholic journal invites attention to the oath of the Orange society with a remark about the loyalty of the person taking it. It truly promises little in that direction, but is no worse in reality than most other secret orders or than the Catholic organization itself. The obligation reads:

I., N., do solemnly and voluntarily swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, and to her lawful heirs and successors in the Sovereignty of Great Britain and Ireland, so long as she or they shall maintain the Protestant mission; that I will, to the utmost of my power, defend them against all traitorous conspiracies and attempts which I shall know to be against her or any of them; that I will steadily maintain the connections between the colonies of British America and the Mother Country, and be ever ready to resist all attempts to weaken British influence or dismember the British empire; that I will be true and faithful to every brother Orangeman in all just actions, neither wronging him nor allowing him to be wronged or injured without giving him due notice thereof and preventing it if in my power. I swear that I will ever hold sacred the name of our glorious deliverer King William, the Third, Prince of Orange, in grateful remembrance of whom I solemnly promise (if in my power) to celebrate his victory at the Boyne in Ireland, on the 12th day of July in every year. I swear that I am not, nor never will be, a Roman Catholic or Papist, nor educate my children, nor suffer them to be educated, in the Roman Catholic faith; nor am I now, or ever will be, a member of any society or body of men that are enemies of Her Majesty and our glorious Constitution.

Notices.

Wisconsin.

The annual convention of the Wisconsin State Christian Association opposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., Wis., on Wednesday and Thursday, the 2d and 3d of Feb., 1876. Elkhorn is the nearest rail road station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to secure able speakers for the occasion.

By order of the

EXECUTIVE COMMITTEE.

Michigan Notice.

The friends who subscribed to the lecture fund at the Anti-secret Association of the State of Michigan held at Fentonville, 30th of March last, and subsequently, will please forward the same or a portion of the same to me at Howell, Mich., at once, as the lecturer is in need of the same and has an order drawn on me for some over ninety dollars and no money in the treasury to meet it. Hoping that you will remember that the laborer is worthy of his hire and respond promptly to the above, I remain yours respectfully,

J. H. WILCOX, *Treas.*

PAST MASTER E. RONAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

Reform News.

Very Important from the General Agent.

THE MICHIGAN CAMPAIGN—A NOBLE GIFT FROM FATHER LEUTY—PUBLISHING HOUSE PROSPECTS—AT SYRACUSE—THE NEW HAMPSHIRE MEETING.

OFFICE "EARNEST CHRISTIAN,"
ROCHESTER, Nov. 20, '75.

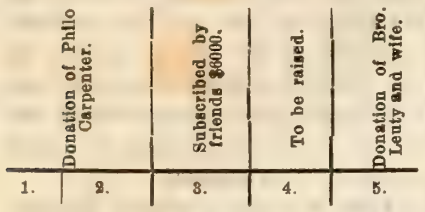
DEAR K.—Leaving Chicago at 5 A. M., I reached Homer, Mich., at 1 P. M. on the 13th instant. Here I met that noble, indefatigable worker, Rev. H. S. Limbocker, with whom I entered upon the campaign of the week. I spoke nine times in five consecutive days, and the many earnest friends whom I met seemed greatly encouraged by the immediate results of our meetings. Bro. L. had prepared the way and whatever of good may result from this brief campaign, is chiefly attributable to his judicious, efficient, well-directed efforts. I secured for the Publishing House fund one hundred dollars, for expenses $12.00, and Bro. L. reported nine secured towards a club for the *Cynosure*.

From Michigan I went to Ligonier, Ind., which I reached on Thursday morning, to find the flag flying at "mast head," and although unable to call on all the friends in town, those whom I met were in good heart. I was gratified to learn that the work done by Bro. Ronayne in Noble county was already bearing fruit and that his return is greatly desired by the friends. Brother and sister Leuty gave me, as they always do a true friend of our cause, a hearty welcome. Sister L. has been afflicted of late, but by the favor of the Great Physician and under the skillful treatment of Bro. Woodruff, she is so far restored as to be able to manage her domestic affairs with great skill and economy. At eighty-two years of age she sets her house in order with her own hands and with wonderful tact, making every apartment a model of order and comfort. Bro. L., "living on borrowed time," is active as a youth and occupies his time mostly with a "picked lot" o fifty-two steers that give ample proof of his efficiency and skill in "handling bovines."

Bro. and sister L. are thoroughly enlisted in our reform and although much occupied with the cares of life, still find time to lend a helping hand. Having carefully considered the legal status of the National Christian Association, and being convinced of the necessity of the incorporation, and satisfied of both the wisdom and honesty of the measures adopted, they have conveyed by warrantee deed one hundred and eighty acres of land to your Gen'l Agent in trust for the N. C. A. reserving to themselves the use and control of said land during their lives. This land is located near the town of Ligonier, is under a high state of cultivation, and is worth from $75 to $100 per acre.

This valuable donation (worth at the lowest estimate $13,500) Bro. Leuty wishes to so arrange that it may be applied to cancel the last $10,000 of the $30,000 required to secure the Carpenter Donation, and should other friends come promptly forward with their contributions, I have no doubt that the arrangement can be easily effected. Assuming that the last $10,000 is now provided for by Bro. and sister Leuty, the case stands thus: Divide the entire sum of the proposed endowment fund of $50,000 into five equal parts of $10,000 each. Number the parts respectively, 1, 2, 3, 4, and 5. Mr. Carpenter pledges, conditioned upon the raising of the whole $50,000, to give No's. 1 and 2. Mr. Leuty takes No. 5, leaving No's. 3 and 4 to be furnished by other friends. About

$6,000 of No. 3. has already been secured, leaving $4000 of No. 3 and all of No. 4, $10,000 yet to be provided for. The following simple illustration will present the case just as it now stands:



Just so soon as No. 3 is completed the N. C. A. obtains possession of No's. 1 and 2, and a warrantee deed on the completion of No. 4, provided it is effected before April 1st, 1878. Should the entire amount not be raised then the contributions of the several parties will revert to the original donors if such is their request, or be applied in such manner as they may severally direct. This fund is to be a permanent endowment for the work of the N. C. A., the interest of which is to be applied as provided in the constitution of the Association.

Such, in brief, is now the condition of the proposed publishing house interests of the N. C. A., and, as your fellow laborer and agent, I *appeal to the numerous friends throughout the country to aid in filling up the gap and thereby securing to our needy cause this munificent donation, and thus furnish the means for the more efficient prosecution of our reform.* I hope no real friend of the cause will fail to investigate this matter thoroughly, and if fully satisfied aid in completing this enterprize according to his ability.

In this city I find Bro. Post preparing for the approaching State Convention, and the friends generally anticipating Mr. Ronayne's coming with much interest. May the Lord direct and make the approaching anniversary one of great power.

NORTHWOOD, N. H., Nov. 27, 1875.

DEAR K.—From Rochester, where I was cheered by the kindness of that much abused, vilified and persecuted man, Bro. Post, and disappointed in not seeing Bro. Roberts, who was absent from the city, I passed on to Syracuse. Reaching the depot at 7 P. M., I was soon enjoying the hospitalities of Bro. Stratton, whose door turns easily upon its hinges to admit all true reforms and reformers. This man needs no word of commendation to the reading public. He has spoken to the enemy in the gates and many are the bowed heads that have been lifted up and the trembling hearts that have been made strong by his fearless words of truth. Repairing to the sanctuary on Sabbath morning I met for the first time Bro. Crooks' successor in the agency of the W. M. publishing interests. Bro. Kinney seems admirably adapted to his work and is doubtless equal to the great responsibilities of his station. Here, too, were a number of familiar faces and among them that earnest veteran defender of the faith, Bro. Barlow, whose poetry and prose are making terrible discord among the "ancient brotherhood." Bro. Foster being absent assisting in a revival meeting, I consented to occupy his pulpit and preached to a very intelligent and apparently interested audience, morning and evening. My second night in Syracuse was passed with Bro. Barlow, who accompanied me on Monday A. M. to the W. M. book rooms, where several of the more earnest of our friends assembled in counsel. Engagements in New England compelled me to hasten and I was forced to depart without calling on our standard-bearers, D. Kirkpatrick and Z. Weaver, which was to me an occasion of regret.

I took my ticket to Concord, N. H., and at 10:45 a. m. found myself seated comfortably and whirling rapidly along towards Albany, which we reached without incidents of special interest. At this point I remained until 9:55 waiting for a train to Springfield, Mass., which we reached sometime during the night and changed again for Worchester where we arrived at 5 A. M. Here occurred one of those vexatious night transfers from depot to depot in a strange city. But a little patience and a good deal of endurance brought us to the other side of this Rubicon, and soon after daylight the whistle sounded and the conductor shouted "All aboard for Nashua," and right glad was I to obey the summons. Winding among the hills and leaping over the chasms and passing through numerous manufacturing cities and villages, we found ourselves at 8:42 halted at Nashua where—"Passengers for Concord change cars." Obeying the timely notice I sought the designated train and feeling nearly exhausted resigned myself to forgetfulness from which the gentlemanly conductor aroused me with a shake, saying, "This is Concord, sir;" and informed me, on inquiry, that it would be necessary to procure my ticket at the office and take another car for Lake Village. Complying with his instruction I seated myself feeling a good degree of composure and an immense satisfaction that at last I had got upon the "home stretch." Upon this train I made the acquaintance of a clergyman who had once been connected with the lodge and who had never openly renounced it, but who had abstained from all active connection for several years, and who assured me of his sympathy with our reform and bade me a hearty "Godspeed." Our conversation gave him his first definite knowledge of our reform work.

Stepping from the car at about noon and looking over the crowd I saw the smiling face of Bro. Rathbun who was pressing his way through the throng to where I was standing. His hearty handshake and cordial welcome followed by an introduction to Rev. S. C. Kimball, gave me the assurance that I was not only in Lake Village, but among true and warm-hearted brethren. Accompanying them to the house of Dea. K. Cole, where we found good things in abundance, I learned that the opening of the convention was encouraging and that Bro. R. had already been rendering himself exceeding serviceable in the cause. Little business had been attempted during the forenoon session, but the brethren had been girding on the armor and burnishing their weapons for the spiritual encounter. The attendance from abroad was not as large as had been anticipated, but the interest was good at the beginning and steadily increased to the close. The Secretary, Bro. Kimball, will give a full report for your columns and I need not therefore speak of business, etc.; but it is due to the brethren that I should commend those by whose efforts this meeting was called for their activity, prudence, and ability in preparing for and conducting the exercises of this convention. It was exceedingly gratifying to witness the harmony prevading the entire convention among our friends, and the spirit of forbearance and love exhibited towards our opponents. Bro. Rathbun spoke with great plainness and boldness of his experience within and without the lodge, reciting facts that were terribly damaging to the fraternity, but the manner and spirit in which he spoke awakened the sympathy rather than the wrath of even his enemies, while he won his way straight to the heart of every friend who listened to his thrilling story. He will long be held in grateful remembrance by the many friends he has made for himself in N. H., and for the cause he so ably advocates. I regretted to learn of his increasing bodily infirmities, induced by the maltreatment he received from the lodge. It would seem that so useful a man could hardly be spared, and I would ask in his behalf the prayers of Christians that he may be spared and continued in this great and glorious work.

The convention showed great wisdom in the selection of their State Agent and Lecturer, by the appointment of Rev. S. C. Kimball of Center Strafford to that important position. Bro. K. is not a fanatic but an earnest, devoted, Christian worker, eminently fitted for the position. His experience as a pastor and as a teacher, together with a keen insight and ready comprehension of men and measures, joined with a vigorous constitution and a consecrated determination that cowers before no difficulty, are among the qualifications rendering this appointment eminently fitting. Friends securing services of Bro. Kimball may be assured that he will deal honorably, truthfully and faithfully with the secret lodges. This is a good beginning and already is the influence of this meeting extending to neighboring towns. I am to remain in this State until Tuesday of next week, speaking four times, and then I expect to go to Chelsea, Mass., and shall, D. V., reach Rochester, N. Y., in time for the State Convention, Dec. 7th and 8th. J. P. STODDARD.

The New Hampshire State Convention.

The New Hampshire Anti-secret Christian State Convention was held at Lake Village, Nov. 23d and 24th, and a State Association formed auxiliary to the National Association. Rev. J. F. Browne, of Bow Lake chosen President, with a Vice-President for each county; Rev S. C. Kimball, Secretary, and Kimball Cole, Esq., Treasurer. Rev. J. P. Stoddard of Chicago, was present and did good service by his wise counsel and eloquent lectures during the Convention, and afterwards at Bow Lake, Northwood, Strafford, and Gilmanton. Rev. D. P. Rathbun poured hot shot into the Masonic camp with telling effect, winning for himself a host of friends, and accomplishing much good. It is well known that the Masons nearly broke his back for exposing their ridiculous secrets, but he has more *back-bone* now than most men. Long may he live to teach the followers of Hiram Abiff!

The following resolutions were adopted:

MORNING STAR.

Resolved, 1st, That we honor the *Morning Star* for its noble record during the long conflict with the slave power, and for its steadfast advocacy of the temperan e reform.

2d. That we have rejoiced in its occasional utterances against secret societies, in accord with the emphatic and repeated declarations of the Free-will General Conference.

3d. That we would respectfully suggest that the recent rapid growth of secret societies demands from Christians a zealous opposition and an outspoken testimony against them.

THE CHRISTIAN CYNOSURE.

Resolved, That we recognize the *Christian Cynosure* as ably exposing the iniquities of secret orders, and as a valuable agency of intercommunication upon all subjects of reform; and as such we heartily commend it to the patronage of the friends of free discussion, and we will use our best endeavors to extend its circulation.

STATE LECTURER

Resolved, That the thanks of this convention are due, and are hereby tendered to Rev. S. C. Kimball for his fearless exposition of the evils of secret societies and his efficient labors in promoting the anti-secret reform work in New York, and that we respectfully request him to act as our State Lecturer and agent during the coming year.

The friends of reform look upon our Convention as a success, and trust much permanent good was done. A great work has been well begun.

S. C. KIMBALL, *Sec.*

Do you realize how cheap the *Cynosure* is! A single copy only $2.20 per year and when five persons pay for it in a club only $1.75 each. Clubs of ten sent at one time $1.50.

From the Wisconsin Agent.—Rouse at the Call.

Nov. 30, 1875.

Editor Christian Cynosure:

After the lectures in Lynn, I was invited to preach in the Presbyterian church just over the line in the town of Hebron, Ill., and spoke to a small congregation in the same house in the evening on the religion of secret societies. In the meantime arrangements were made for work in Geneva, Wis. Walker's Hall was procured, and three lectures given, commencing on Monday. The audiences were not large, but fair. Here Masonry exhibited itself in its true colors. The first evening the lecture had continued for a time, and a terrible stench filled the Hall. Perhaps I had better give you what the Editor of the *Geneva Herald* says in regard to it:

"The first entertainment of the lecture was seriously demoralized by the rascally action of some rude boys. When the interest of the lecture was at its hight a terribly obnoxious odor permeated and filled the house. Ladies with their noses in their hands rushed for the doors; . . . . seat after seat was vacated and the lecturer, powerless to stem the tide, no doubt pronounced dread anathemas on the villain who invented sulphate of potash."

The above is overdrawn in several particulars; perhaps four or five ladies left, and some roughs, there more for disturbance than anything else; but there were men and women present who could not be driven away by any such device. But how did this *Christian, Masonic* editor know that it was used? Masonry cannot hide its devilish doings in that way. The second evening rowdyism made some disturbance, but the third was quiet, except two Masons of the lowest strata of humanity interrupted a very little. There are a goodly number of friends in that place, and the cause is indebted to Mr. J. H. Ford, with whom I had a pleasant home while there.

Now, friends we have a notice in the *Cynosure* of when and where our State Convention is to be held, and there is plenty of time to give the enemy many heavy blows before that time. I have labored in the past under great disadvantages for the want of co-operation on the part of the friends of the cause. Have had to hunt them up, hunt up school boards, and church trustees, and then go to schools and private houses to give the notices; and in this way much of my time is used up in doing what others might and ought to do; and not more than half is done that might be with your help. Now let us have a lively time this winter. Where no lectures have been given, secure a place—church or school house—then write me without delay to Delavan, Wis., giving *county, post-office, and whether you live in village or country, and how far from, and in what direction*, so that I may find you readily, as I travel with my own conveyance. Let us get a good ready, and have a good gathering at our State meeting. We shall expect Rev. J. P. Stoddard there, and *all* the friends with whom I have conversed on the subject are *very* anxious to have Mr. Ronayne also. Will they, both of them, tell us through the paper whether they will come or not?

Another thing you should do, that is to make a little calculation to do something financially. I see by a recent statement in the *Cynosure* that "The receipts of the Grand Lodge of New York were over $100,000 last year." Thus the cable-towed and hood-winked dupes of the lodge are taxed, and it is ground out of them, for the purpose of destroying our government and the church of Christ; but it is doubtful whether $500 can be raised in that great State, with its thousands of friends, to help to enlighten the people on this subject. Now, friends, there are enough of you in this State to make your lecturer comfortable, financially; a thing that has never yet been done,—yes, and without *sacrifice* on your part. Now will you do it? Time will tell. But give me a shower of letters at once "calling me from refreshment to labor," and I will respond as speedily as possible. For the war,

P. Elzea

Marching Orders Executed.—Butler Co., Pa., Organized.

REPORT OF ONE OF THE VICE-PRESIDENTS OF THE PA. CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES.

A convention of the friends of anti-secretism and members met in the court-house in Butler on the 19 of October last; was organized by calling Rev. J. M. Imbrie to the chair and Mr. Hugh Braham to act as secretary.

Rev. J. H. Timmons then addressed the convention on Odd-fellowship with earnestness born of sincerity and truth, with logic unanswerable, with history and fact challenging contradiction, and with a spirit and power becoming the gracious Gospel of the blessed God, and altogether in harmony with the end proposed, namely, light and love and liberty and law and justice and equality among men, fully and universally, now and forever, and secret orders, which is only the popular and polite name for sham, deceit, danger and diabolism in church and state and family, to be banished from the earth and sent wholly and alone back to the fire-scared shelter of blackness and darkness.

Rev. Samuel Alexander then submitted a speech on "How to be an Odd-fellow without Initiation," that for boldness, depth, sweep and power on the side of right and truth was decidedly without a parallel and *sui generis*. He presented to the audience in general and the Odd-fellows in particular a challenge that then and there he would furnish the living man, Mr. J. D., who would converse with any honest member of the order in the mysteries of Odd-fellowship from initiation to encampment degree. They dared not accept the challenge. Mr. D. is just as good an Odd-fellow from A to Z as any of them; and for 25 cents to the *Cynosure* for "Odd-fellowship Illustrated," and 25 cents to a sold Odd-fellow jeweler for a pin, the so-called pin of "Fellowship, Love and Truth." Alas! in this case it was the pin of Fight, Light and Triumph against Odd-fellowship, for it has pinned the order up to the wall at Railtown where it has got so thin and dry it rattles. All the little boys there are as good Odd-fellows as any of the initiated. Many have done valiantly but Rev. Alexander showed that Mr. D. excelled all.

The convention was then adjourned till the next evening at 7 P. M., when Rev. D. Dodds was called to the chair and Rev. Timmons to act as secretary. The chair opened with a fervent appropriate prayer when the audience was treated to an address by the Rev. John Smith, M. E. minister, and a very firm, able and worthy witness for the truth opposing secret societies. The old veteran did well; some are hearty in according to him the "wearing of the laurel" as champion of the occasion; but without any "puff" or invidious distinctions all our speakers are crowned with the laurel of truth and wear it of right and with honor. Father Smith's subject was "The Evil Influence of Secret Societies in the Community." He was earnest, clear and cogent, and had very respectful attention, showing that he commanded the respect of the community he has so long served and enjoyed.

The chair next introduced Rev. J. R. W. Sloane, D. D., who as a master of the situation and occasion presented the subject of Freemasonry in such a happy, spirited, logical, manly and Gospel manner as to carry conviction against it to the hearts and homes and spheres and duties and joys of all the candid and unprejudiced. Methought Masonry was in the fiery furnace; and when heated seven times hotter than usual Dr. Sloane laid it on the test anvil of judgment and with the huge tilt hammer of truth he beat the dross and deceit and mummery and mystery and grand and great grand and peculiar and worshipful (?) till it was very small indeed. Masonry has within it the elements of its own dissolution; and our speakers all and the spirit that prevailed throughout the occasion together proclaim with the sharp ken of truth and prophecy and the certain force of fact and philosophy that already the artillery of hell in this respect is being turned against itself and this form of anti-Christ now showing its hydra head is only on exhibition for a short time, for the Son of Man will soon bruise his head and secretism shall be among the base things that were. Already the hearts of the free and faithful and fervent and strong and true everywhere are alive with and uttering this sentiment:

"Sail on, O ship of Light:
Sail on, O Gospel strong in fight:
Humanity wtih all its fears;
With all its hopes of future years,
Depends entirely on thy might.
We knew what Master laid thy keel;
What workman wrought thy ribs of steel
Who made each mast and sail and rope
What anvils rung, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope;
Fear not each sudden sound or shock,
T'is of the wave and not the rock,
T'is but the flapping of the sail,
And not a rent made by the gale;
In spite of rock or tempest's roar,
In spite of false lights on the shore,
Sail on; nor fear to breast the sea
Our hearts, our hopes are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears
Are all with thee; are all with thee."

The convention resulted in formal and permanent organization, and future, and we trust Gospel opposition will be directed by the society known as the Butler Co. Christian Association Opposed to Secret Societies, whose officers are these: Rev. Wm. P. Braden of Coultersville, Butler Co., President; Rev. John Smith of Baldwin, Butler Co., 1st Vice-president; Rev. R. G. Furgason of Butler, Treasurer; and Mr. Wm. Stoops of Mount Chestnut, Butler Co., Secretary, to whom correspondence will be directed.

The convention adopted this preamble and resolutions:

Whereas, Secret societies in their essential nature and practice are directly opposed to the duties we owe to God's own institutions, the family, the church and the state; and

Whereas, Their rise, progress and influence are now in painful and unrighteous conflict with these divine institutions; therefore,

Resolved, 1. That it is the duty of the Christian, the patriot and the lover of home to seek their overthrow by all available Gospel means.

2. That we entreat and invite all professing Christians now entangled with secret orders to sever their connection with these deeply deceptive and dangerous associations, and hear and accept the gracious invitation "Come up higher."

3. That we beseech those now ensnared in this wily trap of Satan to love, to assert and to defend the fatherhood of God and the brotherhood of man in Christ; to maintain their manhood and integrity invincible, and to devoutly cherish and stoutly recommend man's inalienable rights, liberty and equality.

Now, brethren, let us remember if our resolves amount to more than children's play we must, in the right way, do the things resolved. D. Dodds.

Nov. 24, 1875.

Have you read the Publishers' Department on the sixteenth page from week to week? Topics of vital interest to the success of the paper are considered in that column in almost every number of the paper.

The Good Cause Prospering in Western Missouri.

Baker, St. Clair Co., Mo., Nov. 26, 1875.

Dear Cynosure:—As protracted sickness has prevented me from devoting the time to the lecture work that I had anticipated devoting during the fall months, my report for the fall season so far will be very near a blank one, lacking only two lectures delivered in the Christian church in Warsaw, the county seat of Benton county, on the 19th and 20th inst. The friends had secured the insertion of a notice of the lectures in both the county papers, and as the subject had been considerably talked up I found upon my arrival at the church on Friday evening all things in readiness, the room lighted and warmed and the audience patiently waiting for the attack on the "Institution of ages" to begin.

My subject on the first evening was the impositions palmed off by the Masonic fraternity upon their candidates, and upon the public generally as regards their antiquity, the connection of ancient and modern great men with their institution, their boasted benevolence, etc.

Friday evening was the evening of the regular lodge meeting, they met early and adjourned for the purpose of attending the lecture and were consequently out in full force and occupied front seats. They however paid strict attention, and behaved well, and when one did happen to get so full that there was danger of the jewel being lost, he would get up and go quietly out. On Saturday evening I presented the evidence of the genuineness of the revelations of Masonry by Morgan, and others; then gave the manner of initiation of candidates in the first and third degrees, taking time to comment upon the oaths as I read them. I closed by giving the audience a short history of the "National Christian Association opposed to Secret Societies." Many of them had never heard of the existence of such an association before. The attendance both evenings good,

and I have never had the pleasure of addressing better behaved audiences. A perfect stillness reigned throughout the house, except when there was some demonstration approving the sentiments of the speaker. I distributed a number of papers and tracts.

I found here, as I find almost everywhere, some Masons that are dissatisfied with the institution. On Sunday morning a Master Mason came to my room and informed me that what I read out of the paper the night before was part of the work, at least so far as I read (I was reading from Ronayne's expose in the *Cynosure*). He said he would never go to lodge again. He gave some very good reasons why he would not, but as he promised to write out a history of his case with the Masons for the *Cynosure*, I will let him speak for himself. I will close by saying that our cause is daily gaining ground in the county of Benton, Henry, and St. Clair, and that I think we will have a few scattering votes for Walker and Kirkpatrick in 1870.

Yours in the work, W. M. Love.

New County Association in Western Pennsylvania.

Ellington, Chaut. Co., N. Y., Nov. 14th, 1875.

Editor Christian Cynosure:

I herewith transmit report of our county anti-secrecy association up to date from our previous annual meeting held first day of June last. Agreeable to notice in the *Cynosure*, our society met in Fredonia, and held two days, 19th and 20th of October, as a semi-annual convention, and by the blessing of God it was a glorious success. Elder Barlow, State Agent, was with us and no doubt he will report the meeting also, and perhaps more at large.

One incident is worthy of note, which is not common in conventions of this kind. In one of our sessions the regular business was suspended and turned into a prayer-meeting for the conversion of one of the members of convention. This was a very interesting case indeed, as it showed plainly the high state of feeling and the readiness of God to sanction our poor efforts to advance his cause. To him be all the glory.

I will now proceed to give an account of our late campaign in Lawrence Co., Pa.

We were invited to that place to form a county society, and according to notice in *Cynosure*, we arrived in the town of Slippery Rock, in said county, the first day of convention, and notwithstanding the extreme bad going, we had good attendance in the evening, which was our first meeting, and at the close of our remarks, we requested those who were with us in this movement to stand on their feet, and some thirty stood up,—praise the Lord. After some very appropriate remarks by Elder J. C. Smith, the meeting was adjourned to meet in the church at Rose Point next evening, about three miles off.

Met again according to adjournment. The meeting was called to order by the President, John Love, Jr., who called on several of the members to unite in prayer to God for his blessing, after which we were introduced to the audience, and by special request gave a brief expose of the first three degrees of Freemasonry, called the blue lodge.

We were followed by Rev. J. C. Smith by a speech that few could excel, and considering it being his first attempt at a regular set speech on this reform, it was grand. The chairman made some very appropriate remarks, at the close of which a motion was made and carried that we proceed at once to form a county association to oppose secret societies. The constitution being then read, was adopted and officers chosen as follows: John Love, Jr., of New Castle, President; Rev. J. Smith of Rose Point, Recording and Corresponding Secretary; J. R. Rodgers of Slippery Rock, Treasurer. The vice-presidents, one in each town in the county, we deem it not necessary to report their names. This new-born society bids fair to be the most vigorous and effective of any, unless we except Chatauqua as county organizations.

But after all, the great need is an organization in each township, and the officers of Lawrence County Society say they are determined, as soon as possible, to have every town in the county wheeled into line of battle.

Having accomplished the object of our mission to Lawrence county, we set our face "homeward bound." Our stop in Crawford Co., and also in Erie Co., will be reserved for a future communication. J. B. Nessell.

Correspondence.

The Dakotah U. B. Conference Misled.

Gayville, Yankton Co., Dak. Nov. 23, 1875.

Dear Cynosure:—Having some business with the office, I thought that a few lines from these ends of the earth, might prove acceptable. I have not been stationed at this point very long; but long enough, however, to learn that the devil has some of his ingenious devices established for the destruction of mankind. But, bless God! some of these works of darkness are on the wane. The church of Jesus Christ has been sadly misrepresented in these parts, some having become lovers of themselves more than lovers of God; but we are hoping and praying for better days. We desire all the readers of the *Cynosure* to pray for us, and that God would revive his work in Dakotah. We feel thankful that there are a few faithful ones here who are trying to endure hardness as good soldiers of Jesus Christ. I have not been able to do much yet for the *Cynosure*, but send one subscriber, who desires to take a bold stand for the right. May God bless him.

In the last *Cynosure* you noticed the resolutions as passed by our United Brethren Conference on the secrecy question. I wish to call your attention to one clause of that resolution, viz., that "we recommend to those who need light on the dark subject, the *Religious Telescope* and Lawrence Plain Thoughts on Secret Societies." The original resolution recommended the *Religious Telescope* and *Christian Cynosure*, but was lost and amended by substituting Lawrence Plain Thoughts. I will make this explanation. It was stated publicly before our conference to the detriment of the *Cynosure*, that you, Bro. Blanchard, had refused to make secrecy a test question in the church to which yo belong; that thus refusing to make it a question you blame us as United Brethren for retaining or receiving a member belonging to a secret order, and that we having expelled such a one, there would be nothing to prevent you from receiving him. An explanation is requested. I do hope that the subscription list of the *Cynosure* may increase until its name may become a household word throughout the land. Brethren, let us remain firm and steadfast, immovable, established upon that Eternal Rock Christ Jesus, and let the waves of persecution run high, Jesus has promised, "I will never leave thee nor forsake thee." Yours in Christ,

A. W. King.

Note.—If the zealous brother who made the above statement had made an effort to know its truth before speaking he would have been saved any self-reproach in reading this note. The Senior Editor of the *Cynosure* is a member of the "First church of Christ" of Wheaton, an independent ecclesiastical body, whose uncompromising position against the whole lodge circle is well known in Illinois. The manual of that church has the following rule which is faithfully maintained, no member of any secret order being admitted until the same is abandoned;

"Being fully persuaded that secret oath-bound societies are in their nature at war with the Gospel of Christ; therefore, as heretofore, all Freemasons desiring to unite with this church are expected and required to abstain wholly from the practice of Freemasonry; and the principle of this testimony is to be applied to members of other similar organizations."

If the Dakotah brethren had read in the *Cynosure* for three or four years the position of its editor on communing with Freemasons, as seen in criticisms on the National Congregational Council, they would not have been so easily misled.

Has Mr. Ronayne Cornered the Grand Lodge of Illinois?

Yates City, Ill., Dec. 1, 1875.

Mr. Editor:—The Right Worshipful W. J. A. Delancey, Senior Grand Warden, is now here for the purpose (probably) of instructing the members of Yates City Lodge in the changes lately adopted by the Grand Lodge in the ritual. These changes which are made from time to time as the secrets of Masonry are made public and which are equivalent to the substitution of *tweedledum* for *tweedledee* are nevertheless sufficient to keep up the deception and haul in green horns at $25 each and by means of the obligations to keep the secrets of Masonry and obey the laws and edicts of the Grand Lodge; bringing them under subjection to that class of Masons who are bound by oath to extricate each other from every difficulty, right or wrong.

W. H. Robinson.

OUR MAIL.

E. D. J. Meyers, Nesquehoning, Pa., writes:

"I pray the Lord to hasten the time when the people shall be free from the lodge."

Chester Williams, Waterport, N. Y., writes:

"I have done and shall continue to do what I can for the cause by scattering all the light possible. I give away my papers after reading them, and I have sent you some subscribers in the past and shall try hard to send you more."

B. Barto, Alton, Mich., writes:

"I intend to fight the "beast" as long as life lasts or until I see the last of it."

C. D. Brooks, Dunkirk, N. Y., writes:

"Our Christian and political liberty has come near reaching the death-struggle through the encroachments of secret combinations. But I think a better day is dawning and secretism shall not hold the power in church and state it has in these past years."

Stephen Jenkins, White Rock, Ill. writes:

"I still think I shall succeed in getting up a club. I have the promise of several. My heart is in the cause. I want Freemasonry and all kindred societies overthrown."

Wm. Banks, Phoenixville, Pa., writes:

"Business is dull here, and subscribers are hard to find."

W. C. Stevens, Footville, Wis., writes:

"Our is the first assembly district. The grangers put their candidate in the field, and we elected a strong anti-granger by a good majority. Another granger storekeeper has lost about $2,000 in Janesville and has quit the business. There is no grange store there at present."

Mary C. Mahan, Lexington, Ill., writes:

"The U. B. church in Lexington is divided on the secrecy question. Our minister when he came, professed to know nothing about Masonry. I thought he was poorly prepared to defend the Discipline of his church if he knew nothing of the opposition, and as he said he was not able to take the paper, I sent my own money for his subscription to the *Cynosure*. * * * I think he is a good man but weak-kneed and dare not take the paper. will send it where it will do more good."

Mrs. Mahan was an earnest worker in the anti-slavery cause, and now in her old age is still striving to aid in reform.

A. Oldfield, Bay City, Mich., writes:

"You recollect that several months ago there was an article published in the *Cynosure*, I think by S. D. Greene, giving all the particulars in regard to George Washington's membership with the lodge, the name of the lodge, his age, the number of degrees, and the time he continued an active member, etc. I hold that this is to a lecturer, worth committing to memory."

We are sorry to learn that both Mr Oldfield and his wife have been sick.

J. S. Rice, N. Pownal, Me., writes:

"In consequence of poor health I have not been able to do anything for your paper for some time. I shall do all I can."

We are glad to hear from this friend again, though sorry to learn of his ill-health.

Isaac Stearns, Mansfield, Mass., writes:

"X. A. Welton, an Episcopal clergyman of Bethlehem, Ct., a renouncing Mason preached a sermon from the text, "Dumb Devils." What a difference there would be in the world if every man and woman had from its earliest ages been free to tell the truth in conversation and aid in every good cause without fear, favor or dissimulation, and not been compelled to act the 'Dumb Devil.'"

John Leonard, Morristown, Ind., writes:

"I stood against the institution of slavery from my youth up, also all secret societies, although there are but very few men in this part of the country but belong to some one of them."

Z. T. Pretty, Oramel, N. Y., writes:

"The principal men here are either lodge men or controlled by lodge-power and the rest care nothing about it one way or the other. I have done all in my power to get subscribers for your paper but have failed. My faith is strong in God believing that victory will come."

The Sabbath School.

Lesson for Dec. 19, 1875.—Jesus and Peter.

SCRIPTURE,—John 21: 15-22. Commit 15-19; Primary Verse, 15.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my Lambs.

16 He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee where thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

GOLDEN TEXT.—"Lovest thou me?" —John xxi. 17.

TOPIC.—The Test of Love.

HOME READINGS.

M. Matt. 26: 14-35. A Vainglorious Boast.
T. Matt. 26: 69-75. The Three Denials.
W. John 21: 15-23. The Three Tests.
Th. 1 Pet. 5: 1-11. The Lesson Learned.
F. Ezek. 34: 1-16. The Flock to be Fed.
S. Is. 40: 1-11. Lambs to be cared for.
S. 1 Cor. 3: 1-23. The Reward of Labor.

LESSON OUTLINE.

THE WORK OF THE DISCIPLES.

"Feed my Lambs"—"Feed my Sheep."

THE WORK.

Its demand: Matt. ix. 37; xx. 1; xxi. 28; xx. 6.

Its scope: Mark xvi. 15; Acts i. 8; Matt. xlii. 38; Rom. x. 18.

Its nature:

a. Following Christ: John xxi. 19; Eph. v. 1, 2; John xiii. 34.
b. Testify of Christ: 1 John iv. 14; Acts v. 32; 2 Tim. iv. 2.
c. Suffer for Christ: Matt. x. 38; xvi. 24; 2 Tim iv. 6; Acts xx. 24.
d. Toward sinners: Mark xvi. 15; 2 Cor. iii. 12; 2 Tim. iv. 2; 1 Thess. ii. 8.
e. Toward brethren: Rom. xv. 14; John xxi. 16, 17; Acts xx. 28; Heb. x. 24; 1 Thess. iv. 18; v. 14.

THE LABORERS.

1.—Their capabilities: Matt. xxv. 15; 1 Cor. xii. 11; Rom. xii. 6; 1 Cor. xii. 29.
2.—Their responsibilities: Luke xii. 48; 1 Pet. iv. 10; 1 Tim. vi. 17, 18; Matt. xxv. 27.
3.—Their callings: Rom. xii. 7, 8, 11: 1 Cor. xii. 28.

THE REWARD.

1.—Is sure: Prov. xi. 19; Gal. vi. 9; Mark ix. 41.
2.—Is satisfying: 2 John viii.; Matt. v. 12; Ps. xvii. 15; xxxvi. viii.
3.—What it is.

a. A place: John xiv. 2; Heb. xi. 16; 2 Cor. v. 1.
b. A feast: Matt. viii. 11; xxii. 4; Luke xiv. 15; Rev. xix. 9; Luke xxii. 30.
c. A crown: 2 Tim. iv. 8; 1 Pet. v. 4; Jas. i. 12; 1 Cor. ix. 25.
d. A scepter: 2 Tim. ii. 12; 1 Cor. vi. 2; Rev. iii. 21; John xii. 26.

—There is nothing lost, but everything gained by obeying Christ's orders. If we have toiled all night and caught nothing, his command once again to let down the net is a promise of success. "Let us not be weary in well doing, for in due season we shall reap if we faint not.' Gal. 6: 9; 1 Cor. 15: 58; Heb. 10: 38; Jas. 5: 7, 8; Ps. 126: 6.

—How often is Christ near when we do not expect him, and even are not looking for him—"a very present help in time of trouble." Deut. 4: 7; Ps. 46: 1; 62: 7, 8; Eph. 2: 13.

—It takes a higher courage to suffer than to dare. It marks a truer devotion patiently and unmurmuringly to submit to afflictions than to be active in God's service. And yet we are told to rejoice in temptations, for the trying of our faith worketh patience, and patience shall make us perfect and entire, wanting nothing. Matt. 5: 11, 12; Rom. 8: 17; 2 Cor. 1: 7; 2 Tim. 2: 12; Jas. 1: 2, 12; 1 Pet. 2: 19, 20; 4: 13; 5: 10 —*National S. S. Teacher.*

Farm and Garden.

PROPER TIME TO MANURE TREES.—People often argue whether it is best to manure trees in the fall or in the spring, but we think that any one who tries it will find that the summer is as good a time as any. It is only a few years ago that it has been discovered that plants are like animals in this—that they, while appearing to be expending the daily nourishment on continuous growth, are really at the same time laying up food for to-morrow. Those who have examined vegetable cellular structure with a microscope, tell us that the formation is exactly like that of a honey comb, the cells lying together of a hexagonal shape, as if made by bees. But it proves that this structure is more like the illustration than those who used it suspected, in this— that is in the honey-comb, honey is stored up for use at a future time, so matter is stored up in these little plant cells for the future use of the plant. There are in almost all plants two growths during the reason. The first growth is formed almost wholly from the matter stored up in the cell of the previous year. After midsummer, especially in the apple tree, the whole of the force derived from the past year is expended, and it stores up a little for a new growth, which is soon after made. As the season progresses, the latter or secondary growth also in turn lays up some matter in its cells, for the next season, as the past season has done. Trees always like fresh food as well as animals; and thus it is with this explanation that one can readily understand how it is that a top dressing of good manure put under the trees soon after midsummer, when the second growth is about to take place, produces the marked good results we have before recorded.—*Colorado Farmer*

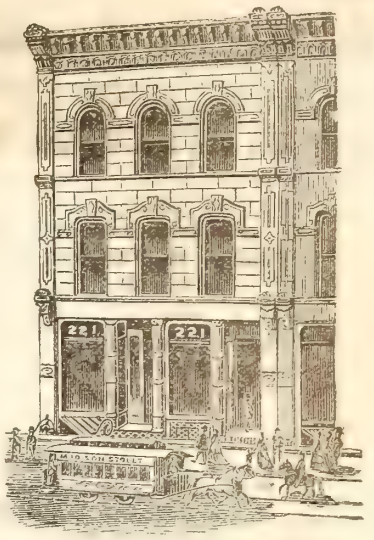
VENTILATION OF STABLES.—Air in passing through the lungs becomes charged with carbonic acid. If the animal is in the open air the carbonic acid escapes and does not injure, but if in a confined room, this acid is accumulated to such an extent as to be injurious to animals breathing the air saturated with it. It is in fact a deadly poison. Hence a proper regard to ventilation of stables and places where animals are confined is of the utmost importance and the want of it often leads to the most fatal inflammatory diseases. A man consumes about a gallon of air per minute. Boussingault says a horse throws off daily forty-five pounds of carbon contained in the process of respiration. It is evident then that air in a closely shut up stable or cow house, must soon become vitiated and utterly unfit to support life in a healthy condition. The air which animals breathe should be kept in a state of purity. The space over the heads of animals should be opened as far as possible and unobstructed by hay lofts or anything else, and ventilators should be made in the roof of all tightly built barns to allow the escape of vitiated air.

Home and Health Hints.

FIRE PROOF CLOTHING FOR WOMEN.—Ladies passing or sitting near an open fire of coal or wood; children left to their own devices before the nursery grate, and actresses swinging their trains too near the foot-lights, have all contributed their sad stories of death and disfigurement. Moved by the reiterated reports of such casualities, Queen Victoria, some years ago, requested Prof. Graham, a chemist of high standing, to institute experiments with a view to finding some method of rendering cotton fabrics fire-proof. It was admitted that while fire might be communicated to other fabrics, cotton alone flashed into flame upon the slightest provocation. The investigations of Prof. Graham, aided by two distinguished German experts, resulted in a recommendation of certain salts of ammonia as the most effective for the desired purpose, and not at all injurious to the goods. Sulphate of ammonia in solution, containing ten per cent of the salt, received pieces of finished muslin that were dried rapidly in a machine known as "hydro-extractor." The fabrics thus treated proved wholly uninflammable, while their colors were undiminished, save where madder had been employed as a dye, and even that tint was only modified slightly, and rendered less gaudy by the operation. Just as women would sponge cloth before transforming into garments, let them wash new muslin in the ammonia salt referred to.

EARACHE IN CHILDREN.—When a child's ear becomes painful, as it so often does, everything should be done to soothe it, and all strong, irritating applications should be avoided. Pieces of hot onion or fig should not be put in; but warm flannels should be applied, with poppy-fomentation, if the pain does not soon subside. How much children suffer from their ears—unpitied because unknown—it would probably wring the hearts of those who love them, suddenly to discover. It is often very hard even for medical men, to ascertain that the cause of a young child's distress is seated in the ear, and frequently a sudden discharge from it, with a cessation of pain, first reveals the secret of a mysterious attack which has really been an inflammation of the drum. The watchfulness of a parent, however, would probably suffice to detect the cause of suffering, if directed to this point, as well as to others. If children cry habitually when their ears are washed, that should not be neglected; there is, most likely, some cause for pain. Many membranes are destroyed from discharges which take place during "teething." Whenever there is a discharge of matter from the ear, it would be right to pour in tepid water night and morning, and so at least to try and keep it clean.—*Western Rural.*

HOW TO EXTINGUISH LAMPS WITH CHIMNEYS.—A correspondent of the *English Mechanic* says: "Turn the flame up to full power, then blow a short puff horizontally across the top of the funnel, when the light will not only be extinguished, but there will be no after-smoke—the formerly ignited wick will be extinguished by its own carbonic acid gas. On leaving my office at night I thus turn up the flaming wick, and, with a grateful gladness that the desk labors of the day (and night) are over, give a side wave of the hat past the chimney, which draws up the flame from contact with the wick, and the light is gone, and with no after-smell. This cannot be too widely circulated, as I read in the *Times* the other day that a lady lost her life by blowing down the chimney, and thus causing an explosion."



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. K. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GEN. AG'T & LECTURER.—J. P. Stoddard

—The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St., both Syracuse.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia,
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.

The Christian Cynosure.

CHICAGO, THURSDAY DEC. 9, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

FALSE TEACHERS.

In the Bible, these are called wolves in the clothing of sheep, and their ordinary designation by the Saviour was, "hypocrites." But who are false teachers? "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" This topic is suggested by the course of Rev. Mr. Thomas, Freemason and Episcopal Methodist, late of this city, now of Aurora, Ill., where his ministry is thronged, many Universalists, deists, and infidels taking slips in the First Methodist church there under his ministry. The Aurora *Herald* and Chicago *Times* seem to be his chief organs; and no circus or necromancer was ever more thoroughly puffed, repuffed, and puffed again.

Following is an extract from Dr. Thomas' Thanksgiving sermon, as given by his papers.

"If by taking the Bible out of the common schools it will possibly make the system stronger we might reluctantly acquiesce; but this is the last concession; before we allow the common schools to be broken up we would wade in blood. (Cheers.) Manhood, Liberty, Labor and Common Schools."

This clerical bombast, producing "cheers" from a Methodist pulpit, of course meant nothing but clap-trap. The man who will put a brand on the whole Bible by thrusting it from the schools, is not likely to wade knee deep in blood for a part of what he has already surrendered wholly to priests and Jesuits. When he gives up the Word of God from the government schools, as their standard of law and morals, will he fight for the school-shells that are left?

The admirers and clackers of this man in the Aurora *Herald*, inform us that the story of the fall of man and his consequent need of a Saviour are church dogmas and "husks;" that Moses found the Ark of the Covenant and the Ten Commandments "in use" among the Egyptians; and the writers impute these shallow absurdities to Dr. Thomas. The only answer to such stuff is that Christ constantly referred to and quoted from the Old Testament "Scriptures," as the word, not of man, but of God: and in his prayer for his disciples he said, "Thy word is *truth*;" meaning the books of the Old Testament, now in the Hebrew Bible, and handed safely down to us.

When Dr. Thomas and his infidel followers, therefore, give another and different account of the decalogue and Ark of the Covenant from what the Bible gives, they dispute point blank the saying of Christ, "Thy word is truth."

Besides, for Dr. Thomas to say that the Ten Commandments which forbid all gods but the true, were "in use" among Egyptians who had as many gods as monsters in their Nile, and cattle on its banks; and to say that Moses, who wanted to get his people out of Egypt to "serve God" according to the law, was such a fool as not to know that the Decalogue was then "in use" in Egypt, is just about as sensible as to say that the churches of San Francisco found the Sermon on the Mount "in use" among the Digger Indians of the Sierra Nevada.

"But there were false prophets among the people even as there shall be false teachers among you, who privily shall brign in damnable heresies, even denying the Lord that bought them, and bring upon thomselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. These are wells without water, clouds that are carried about with the tempest, to whom the mist of darkness is reserved forever."—2 Pet. ii. chap.

If the authorities of the Methodist Episcopal church have any respect to their ordination rules and vows, they will soon take measures to relieve their churches of such empty deceivers and teachers of "false doctrines."

BISHOP MCQUADE of Rochester, N. Y., proposes to build school-houses and rent them to the Government to teach "Beecher's secular education in; provided before and after school hours his priests and religious (!) women may teach the children to practice the religious Masonic conjurings of the church of Rome; and when his 'secular' schools are thus topped and bottomed with popery, does any man who knows him suppose Mr. Beecher would interpose the least objection? Has he ever assailed the church swindles in New York?"

BEECHER ON OUR PUBLIC SCHOOLS.

In his Thanksgiving harangue he holds that our schools should be like the Irishman's newspaper, neither political nor religious, thus:

"Above all, political influences should not be suffered to occur and control the school in creating departments. If Goliath is to be slain, it is a shame to send a wet-nurse to do it. Fit things for fit functions. And to make a department to be officered by the hirelings and off-scourings of political combinations is a blasphemy against the Holy Ghost of intelligence."

Then as to religion he proceeds thus;

"They must not be called religious in the just sense of that word. After the manner and speech of men the common school must not be regarded as a religious institution. It is secular; it must be kept secular and defended against anything that will make it other than secular. Only on that ground can you have national schools. It is not just and fair that I should be taxed for the education of my boy when I cannot send him to the public school for fear his conscience will be perverted and where he will be taught the things that I abhor. It is not fair to compel the children of a Jew,—a citizen like me, a tax-payer like me, a free American citizen like me,—it is not right that he should be compelled to pay money so that his child may hear the New Testament read day by day, which he doesn't believe in. [Applause.] It is not right that our substantial Catholic fellow-citizens should be compelled to send their children to schools where the Bible is read, when they do not believe that the Protestant version is the faithful version of God's will. [Applause.] It is not right that they should read their Doual Bible in the common schools and compel us to hear them. And it is not fair play that the majority should dictate to the minority."

REMARKS.

The phrase "blasphemy of the Holy Ghost of intelligence" denies, by implication that there is any Holy Ghost, or else degrades the third person in the God-head by a dashing comparison, which is itself blasphemy. The dictum that neither politics nor religion must influence the choice of teachers, etc., etc., is the merest gas. Jews, papists, Chinamen, atheists and communists, all are to stand on a level as candidates for the guidance of our children's minds while learning to know and think. Then this "fair play" which consists in turning God out of the government, and his Word out of the schools of this nation; as though the Most High God had neither claims nor rights in the matter! Then, further, the utter absurdity of hoping that when priests have got the Bible out of the school, they will not stop till they have expelled it from the court-house and the family! Then the ignorance of the speaker, as if it was dreadful to hear the Douay or Catholic Bible read in schools, which I have for months read at my family worship. Will those of readers who awhile since objected to our treating Mr. Beecher as an apostate, read and ponder the above.

ISAAC PRESTON, ESQ., TERRIBLY INJURED.—Just as we are going to press word comes from Mrs. O. M. Daniels, Lockport, Ill., that the old veteran, whose very able address at the Peoria Convention is published in this paper, had his face terribly mutilated, Dec. 3d, by the kick of a horse. It was feared the result would prove fatal. Strong hopes are now entertained that he will recover. Pray that God may yet spare him to his family and the cause.

—Let none fail to read the letters from the General Agent. Praise God for his blessings on the cause and take courage.

—Friends of Wisconsin have a special call in the State Agent's letter. Read it, and do everything possible to carry on the work to victory. Only eight weeks to the State meeting. Be up and doing.

—Every week that passes without getting subscribers now is lost time for the paper sure, and may be for other great interests of the reform.

—What can more encourage a true Christian heart in our cause than the reports of progress coming in from every quarter. The present winter promises to be full of good news, of lodges falling and the rejoicing of souls set free from their galling yoke. A number of letters full of good news have to wait another week. Work hard and write often, friends, for the cause. It is what the lodge foes dread and all who hypocritically stand with them.

—Elder I. Jackson, formerly of Minnesota, now of Harrison, Maine, is ready to speak against the lodge at points in northern New England where his services may be desired and expenses paid.

—A friend has sent us the interesting report of the Friends yearly meeting of Iowa. This body numbers some 8800 members and is intimately connected with the Indian agencies under the present excellent system adopted by the government. The reports presented to the meeting from agents and teachers among the Osages and other tribes in Kansas and the Indian Territory show that these once savage tribes can be reclaimed and brought successfully under the influences of the Gospel.

—A correspondent of the *Advent Christian Times* gives the following particulars of the secret communist society of this city. Recent developments show that this organization is soon to resume its periodical attack on the trustees of the relief funds and it is said projects of burning the city have been considered in its lodge meetings:

"The Labor Union of Chicago is a secret society, with some five or six thousand members; it has its signs and pass-words, and meets every two weeks in a hall rented for the purpose. It has sent a petition to the President of the United States, asking for arms to form militia companies, to be ready in case of war. They meet several times a month for drill; many have arms which they bought with their own money. They are in close connection

with the Unions of Boston, New York, St. Louis, and all the large cities, and they are to act at the same time. They do not consider themselves strong enough yet, but prefer to have about fifteen or twenty thousand men, before attempting anything."

—The Chicago *Times* the of 20th ult. publishes a long account of the troubles at Nauvoo, Ill., in 1844, which resulted in the ejection of the Mormons from that city, and the murder of their prophet, Joseph Smith. The account purports to be from a manuscript of Dr. B. W. Richmond in possession of his widow at McGregor, Iowa. Dr. Richmond was acquainted with Smith in New York, and Ohio, and was present an interested, but impartial spectator of the Nauvoo tragedy. In this narative occurs the following passage, for which we cannot vouch though it has a seeming probability, and in some points corrobora es other accounts:

"I noticed a lady standing at the head of Joseph Smith's body, her face covered, and her whole frame convulsed with weeping. She was the widow of William Morgan, of Masonic memory, and twenty years before had stood over the body of her husband found at the mouth of Oak Orchard Creek, on Lake Ontario. She was now the wife of a Mr. Harris, whom she married in Batavia, and who was a saint in the Mormon church and a high Mason. She is a short person with light hair and very bright blue eyes, and a pleasing countenance. I had called on her a few days previous to this occasion, and while convereing with her put my hand on a guilt-edged volume, lying on the stand. It was 'Stearns on Masonry,' and contained the likeness of William Morgan. She said she had taken it out, and thought if the mob did come and she was obliged to flee or jump into the Mississippi she would take it with her."

—The Norwich, Conn., *Daily Argus* announces the presence of our General Agent in New England to assist in organizing the New Hampshire State Association and probably to speak at several points in Connecticut. The same paper quotes from the Philadelphia *Press* the following contribution to the discussion of Washington's lodge standing:

"The influence of secret societies upon the politics of this country has in every case gone to support the judgment of President Washington, who, in notable terms warned the people against them. It is of the very essence of our public life, that to be healthy it must absolutely open the influence of discussion and competition. Good measures cannot be thrust upon the American people, much less manipulated into force by secret combinations. —*Philadelphia Press.*

N. C. A. Receipts for Nov., 1875.

PUBLISHING HOUSE FUND:	
Dan'l Brown, Ottawa, Ill.,	$ 5 00
T. Perkins, Polo, Ill.,	10 00
R. D. Nichols, Jonesville, Mich.,	15 00
By the Ill. Agent	1 09
GENERAL FUND:	
Philo Carpenter,	100 00
By the Ill. Agent	37 15
Collection at Duncan, $3; at Roseville, $7; at Florid, L. Skeel, $5, J. Dagger $1.15, J. W. Cutler, $2; at Mt. Palatine, J. Morrison, $5, J. McNabb, $4, A friend, $20.	
ILLINOIS FUND:	
J. C. Graham, Viola, Ill.,	5 00
Per State Association	70 58
J. P. Stoddard, $5; C. R. Hagerty, $5; Collected at Peoria Convention, $60.58.	
	$243 78

H. L. KELLOGG, *Treas.*

Three Points in the Episcopal Faith.

BY MRS. E. A. COOK.

Since specifying differences between the Protestant and Reformed Episcopal churches in the *Cynosure* of Nov. 18th, two letters have been received at the *Cynosure* office. We will quote from one of them only, as the two are similar:

"Nov. 22d, 1875.

Editor Christian Cynosure:

I noticed in the columns of the *Christian Cynosure* of Nov. 18th, an article giving a description of the churches in Peoria, and in describing the tenets of the Episcopal church, the writer made a sad mistake which I wish to correct.

1st. The Episcopal church does not believe its pastors have power to forgive sins or of delivering men over to everlasting punishment. They believe in repentance and faith, in Christ, and that it is through him we are saved.

2d. That the baptism of infants is not a saving ordinance.

3d. Nor are they believers in tran-substantiation, but look upon the bread and wine as types of the body of Christ.

I am a constant reader of the *Cynosure* and am much interested in the subject of Masonry."

The writer of the above doubtless knows what the majority of Episcopalians believe better than the writer of the article referred to does. The differences were told her by a pastor who had been consecrated in the regular church and left it for the Reformed; and in stating them he said that these differences are in their printed creeds. He did not say that Episcopalians generally believed them. The opposite might be inferred from the fact that many of the regular church had left it for the Reformed. "I fairly trembled," said he, "when the bishop placed his consecrating hands on me and said (in the words of the PRAYER-BOOK, "ORDAINING OF PRIESTS"), "*Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained.*" Is not the prayer-book good authority?

On the second point we quote it. After baptizing the child and repeating part of the ceremony, the priest says: "Seeing now, dearly beloved brethren, that this child is REGENERATE, and grafted into the body of Christ's church; let us give thanks."

In regard to transubstantiation we did not intend to impute it to them; our statement was:

"The old church considers Christ actually present in the bread and wine." The prayer-book says, "To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ." It explains: "The body of Christ is given, taken, and eaten in the supper only after an heavenly and spiritual manner." We had no intention of misinterpreting Protestant Episcopalianism, but in writing took the prayer-book for authority; and looking at the subject from that standpoint, we think that our Episcopal friends will say that we have not misrepresented them.

There are several of our readers doing all in their power to make the *Prospect for Clubs* brighter each week. Are you?

Read the sixteenth page, Publishers Department.

Religious Intelligence.

—Dr. McLaren, the new Episcopal Bishop of Illinois, was formally installed in that office at the Episcopal cathedral in this city yesterday.

—The statement was made at the late anniversary of Mount Holyoke Seminary in Massachusetts, that 115 female missionaries have gone to foreign lands from that institution, 18 of them from the last two graduating classes. Applications are now on file at Mount Holyoke for twenty more missionaries. Cape Colony, Africa, asks for eight. Several graduates are already in that field, and have had great success in Christian work.

—The following interesting facts concerning missions in Japan have been lately published: "Mr. Taylor was recently invited to open a hospital at Bezene, a large inland city, one hundred miles west of Kobe. On visiting the place, he found that there was a Bible interest started by a Japanese student who had been converted in America, but had died shortly after his return to his native city. Several high officials were present at a Bible meeting held in the house of the vice-governor, who is himself an inquirer. Since Mr. Taylor's return to Kobe a government officer has written to him: "Give us the Gospel first and the hospital afterwards; for we cannot afford to wait for the Gospel." It is probable that the sacred city, Kioto, once the Mikado's residence and filled with temples, will be occupied by the mission during the autumn. The blind counsellor of the Kioto government, Yomamote by name, is greatly interested in the truth and especially desires that a Christian school be opened there. He has said that what the Japanese need is some power that will change the heart and reform the life, and that naught can do this but Christianity.

—More than 300 Roman Catholics, voluntary converts to Protestantism, have been confirmed in Louisiana by Bishop Wilmer of that State.

—The Southern Methodist Episcopal missionary in China reports that the mission now has six native agents and two native Bible women in its employ, and supports five churches. Four converts were baptized last quarter.

—Rev. Mr. M'All, a Congregational evangelist, is carrying on an important revival in Paris. He has established fourteen stations at which meetings are held twice a day. There have been numerous conversions, including that of a rich stock broker, who has given up his business and devoted himself to mission work.

—The Southern Methodist are carrying on an important mission work among the Mexicans on the border of Texas. One missionary and five native preachers are engaged in the enterprise. Two new missions have just been established, and the baptisms are reported to be 138, and the number of members 166.

—Bishop Whipple, who has charge of the Episcopal Diocese of Minnesota, and for many years has devoted great labor to the good of the Indians, has written a letter to President Grant, saying that notwithstanding all the clamor that has been made, the President's peace policy towards the Indians has been a success, and that thousands of them are now learning to live as civilized white men, and among them are many as true Christians as can be found among the whites.

—The revival meetings have been attended with the usual crowded audiences in Philadelphia; at one womans' meeting over 10,000 were present. In Brooklyn the revival interest is still continued with marked results in the various churches. Rev. E. P. Hammond is also carrying on a powerful work in Harrisburgh, Pa., the churches entering heartily upon it.

—At the late meeting of the American Missionary Association in Middleton, Conn., a committee consisting of Hon. E O. Tobey, President Woolsey, Dr. Hamlin, Revs. Edward Hawes and George Whipple, were appointed to memorialize our Government at Washington to express sympathy with the efforts of Ismail Pasha, the Khedive of Egypt, to abolish slavery and the slave trade throughout his dominions, and in the regions up the Nile, Nubia, Abyssinia and elsewhere.

News of the Week.

The City

The trial of fraudulent election cases began last week with the conviction of three parties and sentence of one year's imprisonment and $1,000 fine.——The police superintendent has ordered the force to arrest on sight any known thieves or gamblers.——Many Christian women of Chicago realizing the dangerous tendency of the action of the School Board in rejecting the Bible are yet laboring with great zeal in circulating petitions for the restoration of the Word of God.—Prof. Swing is getting up a new church of persons to whom his loose views are agreeable.

General.

Theo. Thomas, the celebrated musical director, has been appointed to direction of music for the Centennial. ——New York is greatly excited over the escape of Tweed, the "Boss" of the celebrated ring which was broken two or three years ago. Tweed had been removed from Blackwells Island to Ludlow St. jail, where he was waiting the answer of the courts for a reduction of his $3,000,000 bail. The application was refused. The different indictments sued him for some $6,000,000. Attended by officers he has several times visited friends outside the jail. He thus went to his residence on Saturday afternoon, and left his keepers with his son in a back parlor while he should go up stairs. Not returning, search was soon made and the officers of the city notified of his escape, but not a trace was found up to Monday morning. It is generally believed that the jail keepers were heavily bribed Gov. Tilden has notified the sheriff that he will be held strictly to answer.——The whiskey ring suits in Milwaukee resulted last week in the conviction of three parties. It is becoming evident that ex-Senator Carpenter is implicated. In St. Louis, the clerk Avery has been convicted and sentenced and an indictment was formed last Friday by the Grand Jury against Gen. Babcock, President Grant's private Secretary, for complicity in the frauds.—— Charles O'Connor, the eminent New York lawyer, is very low and cannot recover.

Foreign.

A terrible explosion took place in a colliery near Tenedgar, England, last Saturday, by which 20 miners were killed.—It is stated in Vienna that Count Andrassy proposes the formation of an internal commission to establish an understanding between the Porte and the insurgents, and superintend the administration of Herzogovina. The insurgents report a defeat of the Turks with a loss of 1000.——There is continued trouble between foreigners and Chinese mobs. American missionaries and ladies have been assailed in Nanking. An English lady has been attacked at Jaku. Telegraph-builders have been again driven from work, near Fuchas, and the Amoy officials protest their inability to control the populace. The attempt to control the Formosa aborigines now is merely nominal.

The Home Circle.

The Mercy Seat.

Dedicated to a daughter far away.

BY REV. STEPHEN WRIGHT.

Our daughter dear we think of thee
With fond delight, thy face would see;
Far, far away, we seldom meet,
Save at the blood-bought Mercy Seat.

How sweet the thought, at morn or even,
To leave the earth and meet in Heaven!
By prayer our souls may often greet
Each other at the Mercy Seat.

Then let us lay aside our fears,
And staunch the frequent flow of tears;
Since Heaven is nigh, and Peace so sweet
Is found beneath the Mercy Seat.

And tho' our loved ones sleep in dust,
We hope they rest among the just;
No more to die, nor suffering meet;
But shout before the Mercy Seat.

Oh! let us then take joy or grief,
In Jesus there is sure relief;
And we at last before his feet,
Shall no more need the Mercy Seat.

And then how joyful we shall be
Amidst that holy company,
Whose home is fixed, where all who meet,
Forever dwell at Jesus' feet.

Cheshire, Mass.

The Baptism of the Holy Ghost.

The great need of the church is the Baptism of the Holy Ghost.

On the day of Penticost, in accordance with the promise of the Father, and in answer to the prayers of the assembled church, the Spirit was poured out in rich abundance. The apostles at once began to preach repentance and the remission of sins through the blood of Jesus. The consequences were soon manifest; believers were added to the Lord, multitudes both of men and women. They continued steadfastly in the apostle's doctrine, in breaking of bread and in prayers; they sold their possessions and goods and parted them to all men as every man had need; they did eat their meat with gladness and singleness of heart, praising God and having favor with all the people; and soon after we find the new made Christians going every where, preaching the word, and the Lord added to the church daily such as should be saved.

Similar results still follow pentecostal baptisms of the Holy Ghost. Let us enjoy such times of refreshing from the presence of the Lord, and we too shall rejoice in the prosperity of the Lord's work. Ministers will become more faithful, more earnest, more biblical, fuller and clearer in preaching the Gospel of the grace of God. The words spoken will come to the hearts of the people in the demonstration of the Spirit and in power. Sinners will be awakened, convicted and converted, and made to rejoice in the Lord. Multitudes even of the enemies of Christ and his Gospel, atheists, infidels, secularists, and unbelievers will be gathered into the church. When the Spirit comes in power the tongue of the gainsayer is silenced, and his pen ceases to write bitter things against God and his Son. The saints of the Most High will be strengthened to stand up and speak out for the truth. They will not hesitate to tell what God has done for them, and press on others to drink of the water of the river of life. They will be diligent and earnest in observing the means of grace. They will be ready to give of their substance to promote the cause of Christ, promptly, freely, liberally. The treasuries of the church will be filled and we will cease to plead for more money. Men at variance will come to see eye to eye, and learn to work together for the common cause. A baptism of the Holy Ghost will make the wrong right and speed on the cause of Christ gloriously.

We have the promise, "Our heavenly Father will give the Holy Spirit to them that ask him." Let us ask him; with our whole hearts let us plead for this crowning blessing; let us ask in faith, nothing doubting; let us ask in penitence, lamenting the sins of the past and turning from them; let us ask in earnest, feeling that we can take no denial; let us ask perseveringly, determined not to give over asking until the blessing comes. Let us ask him in our closets, in our families, in our meetings for prayer, and in the great congregation. Let us come together, and talking together of our needs and of the fullness that is in Christ, let us stir one another up to still greater earnestness and more patient waiting, and God grant that we may be baptized with the Holy Ghost not many days hence.—*Pres. Wallace in the United Presbyterian.*

A Noble Life.

John Coleridge Patteson, the story of whose life and work fills the two volumes just given to the American public, was born in England, the heir of a rich family, distinguished for their intellectual power, and occupying a position, the luxuries and advantages of which were such as to put every worldly temptation in the way of the boy who grew up among them. But, over against this, stood the fact that both his father and mother were true and devoted Christians, who trained their children in the faith, that to leave all and follow Christ should be no hardship, but rather a privilege and glory. The early death of Mrs. Patteson made the affection between Judge Patteson and his son unusually warm and strong, and through all their lives father and son were each other's best friend.

Coleridge graduated at Oxford, was ordained a minister of the Church of England, and soon afterward with a deep consciousness of his own weakness, but with an equally deep conviction, that his call was from God, asked leave of his father to go out to New Zealand as missionary to the heathen cannibals of the Melanesian Archipelago. The father bade the son God-speed, and they parted, knowing that in this world they should see each other no more, for the young man held back nothing; he gave himself, his fortune, all that the world offered him of comfort and affection and power, asking only that he might be permitted to spend all in the service of an ignorant and dying race.

For four years he worked under the Bishop of New Zealand, and at the end of that time was himself appointed Bishop of Melanesia, and it is of his labors in that position that we desire to give our readers a practical understanding, for the principles upon which he worked are well worth close attention although in the brief space of a single article it is not possible to give any just idea of the intelligence and energy which he showed in his arrangement and carrying out of the numberless details of missionary work among utterly uncivilized people.

About one half of each year he spent on board his little schooner, the *Southern Cross*, running in and out among the islands, effecting landings whenever possible, and beginning his acquaintance with the people by trading with them, exchanging iron tools, beads, fish-hooks, etc., for fruits and vegetables. At the second or third visit (sometimes at the first) he would succeed in inducing several of the most promising young men to return with him, and in this way, usually collected on each voyage some forty or fifty savage lads. These he took back with him to the Central School, first at Aeechland and later at Norfolk Island, where they were taught something, at least, of Christian civilization.

They worked upon the farm, in the printing-office, as carpenters, etc., and whenever they showed themselves sufficiently advanced, were trained as teachers, and finally ordained as clergymen; going back in these two capacities to the islands from whence they had been taken, there to devote themselves to the enlightenment of their own people. The great difficulty in the way was, of course, that the few individual Christians were so isolated from support that it was difficult for them to make any headway, or indeed for them not to yield to the dangers and temptations of the heathenism which surrounded them. As a safeguard and assistance against this, Bishop Patteson soon began to educate native girls in the schools, who became the wives of the young men and going back with their husbands founded Christian homes and taught much by the manner of their lives, gradually attracting to themselves the nucleus of a Christian community.

The work has been and still is, most successful, and Bishop Patteson established within his own field, at least, three great truths in regard to mission work—1st, that teachers of the same race as the pupils are the best, when it is possible to obtain them; 2d, that these teachers must be trained to teach all sorts of manual labor, all branches, so to speak, of civilized life as well as ordinary school work, and that in order to do this they themselves must be trained by devoted and intelligent Christian men and women; 3d, that it is by no means necessary and generally is great folly to thrust Anglo-Saxon civilization upon tropical barbarians. They are of a totally distinct race, living in a different climate, subjected to different temptations, and civilization must to a great extent be adapted to them, not they to civilization.

Bishop Patteson's life is an example of what intelligence, common sense, and energy can do when they are consecrated to God's work; his death shows us how a man who for years had held no work too humble for his hands, who had cast in his lot with the lowliest and most debased of earth's children, may die as a martyr and a saint; pure, fearless and triumphant.

During the last few years of his life, an active trade in slaves sprang up between the islands and Queensland, and the traders did not hesitate kidnap the natives by scores, often depopulating whole islands. The grief and anxiety which this caused Bishop Patteson may be imagined, especially as in many instances his name was used to decoy the unsuspecting natives on board the trading vessels, but not for a moment did he relax his work though he knew his danger to be constant.

On the morning of September 20th, the *Southern Cross* neared the Island of Nukapu, and one of the Bishop's native scholars wrote afterward this brief description of that last morning: "And as we were going to that island where he died, but were still in the open sea, he schooled us continually upon Luke ii., iii., up to vi., but he left off with us with his death. And he preached continually, at prayers in the morning every day, and every evening on the Acts of the Apostles, and he spoke as far as to the seventh chapter, and then we reached that island. And he had spoken admirably and very strangely indeed to us about the death of Stephen, and then he went up ashore on that island Nukapu."

The boat was lowered, and the Bishop, with a young English clergyman and three natives entering it, rowed toward the coral reef which encircled the island. They were met by several canoes, into one of which, manned by two of the island chiefs, the Bishop got, knowing that of old this had been one of the safest ways to conciliate the natives. They rowed at once to the beach, the rest of the party remaining in their own boat and quickly losing sight of the Bishop among the dusky crowd upon the shore.

Suddenly a shower of arrows was discharged from the canoes surrounding the boat, and of the four men in it, three were wounded, but still were able to pull back to the schooner, where they took in three more men and returned to the reef to wait for the Bishop. For some hours they waited, but at last saw two canoes putting out from shore, one of which, apparently unmanned, was permitted to drift toward them, and as it neared them the freight which it bore was seen to be the Bishop, wrapped in matting, with a palm leaf on his breast, and five wounds upon his body.

The next day they buried him in the ocean on which he had sailed so long, and a few days after, his English chaplain and one of the natives who had been wounded, died also, bearing witness in their death to the power of the noble life which had been their human example.—*Selected.*

—Revival meetings in Cleveland under the labors of Rev. A. B. Earle, the Baptist Evangelist, have become of the greatest interest. Mr. Earl will remain in the city but two weeks, but the city pastors will carry on the work unitedly.

A Wonderful Artesian Well.

BY MRS. E. A. COOK.

A stream of water four inches in diameter coming out of the earth, a part of it a distance of eight hundred and sixty-five feet, clear and sparkling, rushing up ceaslessly day and night, with a force sufficient to carry it from fifty to one hundred feet above the bluff whence it issues, or to run a flouring mill with more than six rounds of stone, with a sulphurous taste and smell, curing salt rheum, rheumatism, dyspepsia, and acting as a tonic upon almost any person who drinks it, is indeed wonderful. Such a wonder is the artesian well at Central Park, in Peoria. The cost of boring it was $2,700. The contractors say it is the largest well of the kind that they know of in the United States; and their knowledge of artesian wells is extensive. It will be utilized for the benefit of pleasure and health seekers. Fountains, swimming ponds, and a skating rink are already in process of construction, and they are beginning to talk of building a hotel for invalids near the well. Its waters are a mixture of one salt and three sulphur springs. The probability of sulphur springs in the bluff was first suggested by a scientific gentleman from St Louis. The well is arranged so as to throw one hundred and fifty jets of water which fall into its basin. It is beautiful as well as wonderful.

Influence of Books.

On one occasion James the First, of England, made a visit to Oxford, and was publicly received in the Bodleian Library. He said, "If I were not a king, I would choose to be a university man. If it ever should be my lot to be a prisoner, I could wish nothing better than to be imprisoned in this room, with all these books around about me for my friends, my counsellors, my comforters and my advisers. Books are among the best friends that it is possible for any man to have. They will be silent when he does not wish to converse; they will speak to him when he desires to be spoken to; they will take no offense at his comments. They include the most illustrious of the living, and the most illustrious of the dead. Having books, a man can number among his friends those who have distinguished themselves in civil life and in military life; he can have friends from the state; he can have friends from the church. He can entertain them all his life at the least possible expense, because they ask no more at the hands than the slenderest accommodations and the quietest place in his dwelling."

Something like that was said regarding books many centuries ago. It has been said again and again by multitudes on platforms and in print; but it has not always been assigned to its cultivated and talented author, many of whose other works are now practically forgotten. Books in many respects are like men—men so great that they can make their voices heard through the coming generations.

Said Fenelon, "If all the crowns of Europe were placed at my disposal on condition that I should abandon my books and my studies, I should spurn the crowns away and stand by the books." Such utterances as these would have been impossible if there had not been an immense attractiveness about books.

The Lord enjoined that the Hebrew king when he came to wield his scepter should, with his own hand, write out a book and keep it by him, that it might instruct him in his royal duties and guard and warn him against the temptations of his station. God himself made communications to man, and it pleased him at length to put them in the form of a book. When Jesus was here on the earth he went into the synagogue on the Sabbath day, as his custom was, and the book was offered him and he read, and he was pleased to speak out of the book. Infinite wisdom! Incarnate love! The Son of God himself condescending to speak to men from the wisdom of a book!

When he left the world he made provision for another book, and he is continuing to teach men. By the book he will continue to teach, we believe, until the trump of the archangel shall sound and the Son of God shall come again in his glory.

"Forever, O Lord, thy word is settled in heaven," and forever that Word is settled to be the instructor and the guide of men on earth. If men will not hear Moses and the prophets, if men will not believe the testimony to the spiritual and eternal world that is borne in the book, neither will they be persuaded, all that spiritualism says to the contrary notwithstanding, neither will they be persuaded, though one rose from the dead.—*Rev. John Hall.*

Children's Corner.

The Little Boy who Dared.

"Ho! you don't dare to cross the river on that broken plank," said one boy to another as they stood on the shore.

"Yes, I do," foolishly answered the other boy; "I dare do anything." So he ran on board, and was but just rescued from drowning.

Hearing this story of reckless courage reminded me of a boy whose daring was heroic.

A woman, bent and worn, with pale sunken cheeks, and weary, faded eyes, is sitting in an attic room of a tenement house in one of our large manufacturing towns. Her work was dropped a moment in her lap, and her hands are clasped tightly together. She is looking out from her narrow window on some children coming from school; and she has not noticed that her own boy has entered the room, so busy is she in thinking and trying in vain to solve that unanswered question of nothing producing something.

"I cannot have a warm shawl. Charlie must have a decent jacket to wear to school. He says all the boys call him 'Patchwork.' It is hard. No; I will give up going to the mission church, and will stay in the house. Never mind; Charlie must have his jacket. Poor boy! Who could have thought I could ever come to this?" And, overburdened with care, she hid her face in her hands, and wept; and the unfinished work drifted slowly to the floor.

A rough sleeve, a gentle hand on her shoulder and a boy's trembling voice, "Mother, dear, please don't! I don't need the jacket, really,"

The woman started in surprise. "Why, Charlie boy! I didn't hear you come in."

"No, mother, I know you didn't; but I am glad I now know that my new jacket was to be instead of a shawl for you. I don't mind their calling me 'Patchwork' now, mother; I've got used to it. And you must buy your shawl this afternoon."

Ah, poor sad-faced woman! there is a little sunlight in the dark world for you. The Lord has given you a boy in whom you may well rejoice. And, through the boy's pleadings, the shawl was bought.—*Well Spring.*

Something about Greek Letters.

A great many boys and girls who never studied Greek are familiar with the forms and names of the Greek letters. They are used in astronomy to designate separate stars of large constellations, and in trigonometry they are used as English letters are in algebra. Some of their names have become English words, and two of them are so used in the New Testament. Four times in the book of Revelation our Saviour declares himself to be the "Alpha and Omega, the beginning and the end, the first and the last." Alpha is the first and Omega the last of the Greek letters, and so they represent or symbolize our Lord's existence from the beginning, when he created all things, to the eternal future when he shall have completed all things. And you always see them in a monogram, or else very near each other, because the Saviour joined them together and neither of them expresses the complete meaning without the other.

The "I H C" or "I H S" (for C was an old form of the Greek S) is a very common emblem, and has been explained in several different ways. I believe they are the first three letters of the Greek word for Jesus, but some people think the letters are Latin, standing for three different words, which mean "Jesus Savior of Men."

You have often read in your geographies about the "Delta" of the Nile. This great river spreads out into several different streams near its mouth, making a sort of triangle, which was just the shape of the Greek letter Delta. Then again, you may have heard how very careful Christian scholars have always been to see that not even "one Iota" of the Bible should be changed. Iota is the smallest letter in the Greek alphabet, and there is a curious story about how it made all the difference once between the true and false doctrine of the church. In the year 325 a great Council of Bishops was called to condemn Arius, a Presbyter who denied that Jesus Christ was really God. He was willing to confess that Jesus was "of *like* substance with the Father," but not that he was of *one* substance with the Father, and the only difference between the two Greek words which mean "of like substance" and "of one or the same substance," was a single little Iota, like our *small* letter "*i*" without the dot.

I have only one more letter to tell you about just now, that is "Beta." It is the second letter, like our B, and when a little Greek boy wanted to say that he knew his "A, B, C," he said he knew his "Alpha, Beta," that is his alphabet. So you see how many Greek letters we use almost every day, Alpha, Beta, Delta, Iota, Rho, Tau, Chi, Omega, and those three which make up the I H S, Iota, Eta and Sigma. And if you want to see what they all look like in print, ask your big brother or your sister to show them to you in a Greek Grammar.—*Churchman.*

A Lie Sticks.

A little newsboy, to sell his papers, told a lie. The matter came up in Sabbath-school:

"Would you tell a lie for three cents?" asked a teacher of one of her boys.

"No, ma'am," answered Dick very decidedly.

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he thought another boy behind him cried out;

"No, ma'am."

"Why not?" asked the teacher.

"Because, when the thousand dollars are gone, and the things you've got with them are gone, too, the lie is there just the same," answered Dick.

Ah, yes! That is so. A lie sticks. Everything else may go, but that will stay, and you will have to carry it round with you, whether you will or not, a hard and heavy load.—*Post.*

Yankee Notions.

The first tin peddler started on his travels in Massachusetts in 1740. The first Franklin stove was put up in 1755. In 1760 shirt collars came into use, and the one-horse chaise was introduced. In 1770 wooden clocks began to tick. 1780 saw the first umbrella. In 1806 Philadelphia attempted to burn hard coal and failed. In 1807 the first steamboat went up the Hudson. In 1817 stoves were had in meeting houses. In 1822 Boston was lighted with gas, and steel pens were invented. In 1826 India rubber shoes were for sale. In 1832 railroads were built. In 1833 "Loco Foco" matches were had, and the Democratic party was called by that name. In 1838, envelopes for letters. In 1840, sun pictures taken and burning fluid used. In 1844 the telegraph. In 1847, the sewing machine, which has in so great a measure lightened the labor of sewing women. In 1850 Hoosac Tunnel was commenced; and in 1858 the Atlantic telegraph was laid.—*Ex.*

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FELLOW CRAFT DEGREE Concluded.

Worshipful Master:—The pass is right, and brother Senior Deacon, since the candidate comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the name of the Lord and be received in due and ancient form.

The Senior Deacon being provided with a pair of compasses, returns to the door which he opens without ceremony, and exclaims:

Senior Deacon—: (to candidate) Bro. Jones, it is the order of the Worshipful Master that you enter this lodge in the name of the Lord, and be received in due and ancient form.

The Junior Deacon takes the candidate by the arm and leads him into the lodge-room, halting him about six or eight feet inside the door, and the Senior Deacon standing immediately in front of him says:

Senior Deacon:—Bro. Jones, on your first admission to a lodge of Masons, *you were received upon the point of a sharp instrument* pressing your naked left breast. Upon your first admission to a lodge of Fellow Crafts *you were received upon the angle of the square* applied to your naked right breast, the moral of which was at both those times explained to you. Upon your first admission into a lodge of Master Masons, it becomes my duty to receive you upon both points of the compass extending from your naked left to right breast, the moral of which is to teach you that as the most vital parts of man are contained within the breasts, so are the most excellent tenets of our institution contained within both points of the compass which are *friendship, morality*, and *brotherly love.*

He then hands the compass to the Junior Deacon, and taking the candidate by the *left* arm, conducts him *three times* around the lodge-room, always traveling with the course of the sun, that is from the West or Senior Warden's station by way of the North towards the East, and thence around by way of the South and so on to the West again. While the candidate is thus being led around, on passing the three principal stations for the first time—that is South, West, and East—the Junior Warden gives *one* loud rap, the Senior Warden *one*, and the Master *one.* On his second trip around, the Junior Warden gives two raps in quick succession, the Senior Warden two, and the Master two, and on being led around for the third time, each of these officers gives three loud and distinct raps. It is important to observe that the Junior Warden in the South always leads off in giving the raps in all the degrees, followed by the Senior Warden in the West, and then by the Worshipful Master in the East.

As the candidate is being thus conducted around the lodge-room the Master in most instances reads the twelfth chapter of Ecclesiastes from the first to the seventh verse inclusive, as follows: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver-cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." And the reading is so timed that the last words are pronounced just as the candidate is halted in front of the Junior Warden's station. In some aristocratic lodges in cities and large towns where they can afford the luxury of an organ, solemn music is substituted for the reading. In some lodges also and especially in small country towns both the reading and music are dispensed with. After the candidate is thus conducted three times around the lodge-room he is halted in front of the Junior Warden's station in the South, and the Senior Deacon giving three raps on the floor with the end of his rod, that officer rises to his feet and enquires:

Junior Warden:—Who comes here? (not, Bro. Senior Deacon, who comes here?)

Senior Deacon:—Bro. Septimus Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft and now seeks *further* light in Masonry by being *raised* to the sublime degree of a Master Mason.

Junior Warden:—(to candidate) Bro. Jones, is this of your own free-will and accord?

Candidate:—It is.

Junior Warden:—Bro. Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon:—He is.

Junior Warden:—Is he duly and truly prepared?

Senior Deacon:—He is.

Junior Warden:—Has he made a suitable proficiency in the preceding degrees?

Senior Deacon:—He has.

Junior Warden:—Who vouches for this?

Senior Deacon:—A brother.

Junior Warden:—By what further right and benefit does he expect *to obtain this favor?*

Senior Deacon:—By the benefit of a pass.

Junior Warden:—Has *he the* pass?

Senior Deacon:—*He* has it not but I have it for him.

Junior Warden:—Advance and communicate the pass.

The Senior Deacon approaches a few paces nearer to the Junior Warden and whispers into his ear the word, *Tubal-Cain.*

Junior Warden:—The pass is right. You will conduct the candidate to the Senior Warden in the West for his examination.

The candidate is now conducted towards the West and being halted in front of the Senior Warden's station the Senior Deacon gives three distinct raps as before with the end of his rod calling that officer to his feet, and precisely the same questions are asked and the same answers returned as at the Junior Warden's station, at the end of which the Senior Warden says:

Senior Warden:—The pass is right. You will conduct the candidate to the Worshipful Master in the East for his examination.

He is then led towards the East and again halted in front of the Worshipful Master's chair where, as before, the Senior Deacon gives three distinct raps. The Master keeping his seat and in a very sedate, stern voice demands:

Worshipful Master:—Who comes here?

Senior Deacon:—Bro. Septimus Jones, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft and now seeks further light in Masonry by being raised to the sublime degree of Master Mason.

Worshipful Master:—Bro. Jones, is this of your own free-will and accord?

Candidate:—It is.

Worshipful Master:—Bro. Senior. Deacon, is the candidate worthy and well qualified, duly and truly prepared?

Senior Deacon:—He is.

Worshipful Master:—Has he made a suitable proficiency in the preceding degrees?

Senior Deacon:—He has.

Worshipful Master:—Who vouches for this?

Senior Deacon:—A brother.

Worshipful Master:—By what further right and benefit does he expect to obtain this favor?

Senior Deacon:—By the benefit of *a pass.*

Worshipful Master:—Has *he* the pass?

Senior Deacon:—He has it not but I have it for him.

Worshipful Master:—Give me the pass.

The Senior Deacon as in the two previous cases whispers into his ear the word "Tubal-Cain."

Worshipful Master:—The pass is right, and brother Senior Deacon, since the candidate comes endowed with all these necessary qualifications it is my order that you re-conduct him to the Senior Warden in the West who will teach him how to approach the East by three upright, regular steps, his feet forming the angle of a square, his body erect, facing the Worshipful Master in the East.

The Senior Deacon now leads the candidate back by way of the South to the Senior Warden's station before whom he is again halted and the Deacon giving one rap addresses him as follows:

Senior Deacon:—Bro. Senior Warden, it is the order of the Worshipful Master that you teach this candidate how to approach the East by three upright, regular steps, his feet forming the angle of a square, his body erect, facing the Worshipful Master in the East.

Senior Warden:—(standing up) Bro. Jones, you will now take the Entered Apprentice step—*step off one step with your left foot* bringing the heel of the right to the hollow of the left. (The candidate is instructed how to perform this exceedingly scientific feat.) You will now take the Fellow Craft step—*step off one step with your right foot*, bringing the heel of your left to the hollow of the right. (He is again instructed in the noble science of stepping off.) You will now take one advance step with your left foot and bring the heel of your right foot to the heel of the left, your feet forming the angle of a square. Stand erect. In order, Worshipful. (Makes the due-guard and resumes his seat.)

Worshipful Master:—(rising and addressing candidate) Bro. Jones, you are now standing before the altar of Freemasonry for the third time but before proceeding any further in these solemn ceremonies it becomes my duty as Worshipful Master of this lodge to inform you that it will be necessary for you to take upon yourself a solemn oath or obligation appertaining to this degree. It is one similar in its requirements to that which you have taken in the preceding degrees but *I assure you upon the honor of a man and a Mason that in this obligation there is nothing which can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family or yourself.* In your advancement thus far you have repeatedly assured us it was of your own free-will and accord: if you are still of the same mind and satisfied with the assurance I have given you, you will advance to the altar. (The Senior Deacon leads the candidate towards the altar) Kneel upon both your *naked* knees, both hands resting upon the Holy Bible, square and compass. (The Senior Deacon places the candidate as directed and stands at his left side.)

The Master now gives three raps calling up the entire lodge. They all then approach the altar, and arrange themselves in two rows one on either side of the altar and kneeling candidate, the ranks extending from West to East. The Master also approaches the altar and standing in front of the candidate remove his hat and says:

Worshipful Master:—(continuing) In which due form you will say "I" with your name in full and *repeat after me;*

OBLIGATION.



I, Septimus Jones, of my own free-will and accord, in the presence of Almighty God and this Worshipful lodge, erected to him and dedicated to the holy Saints John, do hereby and hereon (the Master at these words places his right hand upon those of the candidate) most solemnly and sincerely promise and swear:

That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master Mason's degree to any person or persons whomsoever except it be to a true and lawful brother Master Mason or within a regularly constituted lodge of Master Masons, and neither unto him nor them until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will conform to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden so far as the same shall come to my knowledge.

Furthermore that I will answer and obey all due signs and summons sent to me from a lodge of Master Masons or given to me by a brother of this degree, if within the length of my cable-tow.

Furthermore that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted and them only at my own option.

Furthermore that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, they applying to me as such, so far as their necessities may require and my ability permit without material injury to myself or family.

Furthermore that I will not sit in a lodge of clandestine Freemasons nor converse upon the secrets of Freemasonry with a clandestine-made Mason nor with one who is under the sentence of suspension or expulsion to my knowledge while under such sentence.

Furthermore that I will not assist in or be present at the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

Furthermore that I will not cheat, wrong or defraud a lodge of Master Masons nor a brother of this degree knowingly nor supplant him in any of his laudable undertakings but will give him due and timely notice that he may ward off approaching danger, if in my power.

Furthermore that I will not knowingly strike a brother Master Mason nor otherwise do him personal violence in anger except it be in the necessary defense of my person, family or property.

Furthermore that I will not have illicit carnal intercourse with a Master Mason's, wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it.

Furthermore that I will not give the Grand Hailing sign or sign of distress of a Master Mason except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction: and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.

Furthermore that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it and then only in low breath.

To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation mental reservation or secret evasion of mind whatever, *binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven so that no more trace or remembrance may be had of so vile and perjured a wretch as I*, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God and keep me steadfast in the due performance of the same.

Worshipful Master:—(to candidate) Bro. Jones, in token of your sincerity and to make this obligation more binding you will detach your hands and kiss the Holy Bible which now lies open before you.

The candidate's hands are removed by the Senior Deacon and he stoops down and kisses the book.

Worshipful Master:—(to Senior Deacon) Bro. Senior Deacon, you will now release the brother from the cable-tow as he is bound to us by an obligation, a tie stronger than human hands can impose.

The Deacon removes the cable-tow from around the candidate's body and throws it aside. The Worshipful Master now resumes his hat and steps back a few paces, always facing the candidate, the stewards or Deacons cross their rods over the Master's head and in this position he continues:

Worshipful Master:—Bro. Jones, in your present condition what do you most desire?

Candidate:—(prompted by Senior Deacon) Further light in Masonry.

Worshipful Master:—Brother Senior Deacon and brethren stretch forth your hands and assist me in bringing this brother from darkness to further light in Masonry. "In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." And now in humble commemoration of which ancient event, I Masonically say, Let there be light.

Here the Senior Deacon swiftly removes the hoodwink from the candidate's eyes, the Worshipful Master and brethren standing on either side make the due-guard of a Mason as on page 21, and retaining their hands in this position for a few seconds, the Master remarks:

Worshipful Master:—And there is light.

Worshipful Master:—(approaching the candidate) Bro. Jones, on being brought to light in Masonry for the third time you behold before you as before the *three great lights* in Masonry by the aid of the three lesser lights, but with this difference, that now both points of the compass are elevated above the square, which is to signify that you are never to lose sight of the moral and Masonic application of that highly useful and valuable instrument which teaches *friendship*, *morality* and *brotherly love*.

The Worshipful Master then steps back eight or ten paces and Senior Deacon addressing the candidate, says:

Senior Deacon:—Bro. Jones, you now behold the Worshipful Master approaching you from the East on the step (Master steps off one step with his left foot bringing the heel of the right to the heel of the left) under the due-guard (Master makes the due-guard of a Master Mason as on page 21) and sign of a Master Mason (Worshipful Master makes the penal sign, see figure, page 21.

Worshipful Master:—(to candidate) Bro. Jones, an Entered Apprentice steps off one step with the left foot, bringing the heel of the right to the hollow of the left and is called the first step in Freemasonry (he makes this step). A Fellow Craft steps off one step with the right foot bringing the heel of the left to the hollow of the right, (Master also makes this step) and is called the second step in Freemasonry. This was given you as the due-guard and this the sign of an Entered Apprentice. (Master makes the due-guard and sign of the first degree, see fig. page 14.) This was given you as the due-guard and this the sign of a Fellow Craft (he now makes the due-guard and sign of the second degree, see fig. page 19.) A Master Mason steps off one step with the left foot bringing the heel of the right to the heel of the left (makes this step) and is called the third step in Freemasonry. This is the due-guard (making the due-guard of a Master Mason as on page 21) and alludes to the position in which your hands were placed while taking your obligation. This is the sign (makes the penal sign of a Master Mason as on page 21) and alludes to the penalty of your obligation wherein you have sworn that sooner than violate any portion thereof you would suffer "Your body to be severed in twain, your bowels taken from thence," etc. These signs are given together and are used as a salute to the Worshipful Master upon entering or retiring from a lodge of Master Masons. Stepping to the altar where you now kneel you make the step, due-guard, and sign in this manner, (Master makes the step and signs quickly) after which you will be permitted to retire or take your seat as the case may be.

Worshipful Master:—(approaching candidate) And now in token of the continuance of friendship and brotherly love, I have again the pleasure of presenting you with my right hand, (takes the candidate by the right hand) and with it the *pass* and *token of a pass* of a Master Mason, but as you are yet uninstructed, brother Senior Deacon will answer for you. You take me as I take you (pressing his thumb hard on the second knuckle of the candidate's right hand, the candidate does the same.) This you will remember, is the real grip of a Fellow Craft. See fig. page 70) We get from this by saying:

Worshipful Master:—(to Senior Deacon) Will you be off or from?

Senior Deacon:—(standing at left side of candidate) From.

Worshipful Master:—From what and to what?

Senior Deacon:—From the real grip of a Fellow Craft to the pass-grip of a Master Mason.

Worshipful Master:—Pass.



The Senior Deacon now removes the candidate's thumb to the space between the second and third knuckles of the Master's right hand, while the Master moves *his* thumb to the corresponding space on the candidate's hand. See fig. 154.

Worshipful Master:—What is this? (pressing hard with his thumb.)

Senior Deacon:—The pass grip of a Master Mason.

Worshipful Master:—Has it a name?

Senior Deacon:—It has.

Worshipful Master:—Will you give it to me?

Seinor Deacon:—I did not so receive it neither will I so impart it.

Worshipful Master:—How will you dispose of it?

Senior Deacon:—I will letter or syllable it.

Worshipful Master:—Syllable it and begin.

Senior Deacon:—Begin you.

Worshipful Master:—Nay, you must begin.

Senior Deacon:—Bal.

Worshipful Master:—Tu.

Senior Deacon:—Cain.

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" Rejected		71
Corn—No. 2	46	46⅝
Rejected	44	44½
New Corn		38
Oats—No. 2	28⅝	29⅞
Rejected	26¾	27
Rye—No. 2	68	68½
Bran per ton	12 00	12 50
Flour—Winter	5 25	7 25
Spring	3 00	5 50
Hay—Timothy	10 00	16 00
Prairie, "	7 00	11 00
Mess Beef	9 75	11 00
Tallow		8¾
Dressed Hogs		8 00
Lard per cwt		12 20
Mess pork, per bbl	19 15	20 00
Butter fancy yellow 32c.; common to choice roll	18	24
Cheese	11	13
Eggs	20	25
Seeds—Timothy	2 00	2 30
Clover	6 75	6 90
Flax	1 35	1 52
Poultry—Turkeys per lb dressed	8	12
Chickens " "	8	10
Potatoes	25	35
Apples from store	3 00	3 50
Broom corn	3	10
Hides green to dry salted	5½	12½
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	27	33
LIVE STOCK Cattle, Choice	5 50	6 10
Good	4 50	5 25
Medium	4 00	4 50
Common	3 00	3 75
Hogs	6 50	7 50
Sheep	3 00	4 75
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Flour	$ 4 75	9 50
Wheat— Winter	1 35	1 47
Spring	1 05	1 38
Corn	70	74½
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VOL. VIII., NO. 11.—WHOLE NO. 297
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REMEMBER the offer expires January 1st. Two weeks more to work. Workers are gathering the harvest from New England to California. May Heaven bless them for their good work! Never has the list grown faster. Let the good work go on through the winter.

Topics of the Time.

Months, ago when it was proposed to send the heir of the English throne to visit the Indian dependencies, the estimated expense of the trip seemed greater than any probable benefit; but this objection at length vanished and parliament voted millions for the outfit and journey; prayers were offered in the churches throughout all the kingdom for the expedition; and from every point the political, social and religious interests of the most wealthy and populous of the foreign provinces seemed likely to be benefited by this visit of the prospective sovereign. A war steamer was fitted out with every convenience, and all preparation was made for so important a journey. The Prince has now been several weeks in India, but the burden of the dispatches tells only of feasts and balls in the more Anglicized provinces, elephant hunting in Ceylon, game shooting somewhere else, and the last telegrams announce great preparations for a "pig-sticking" in another district. Now if Wales was not Grand Master of English Masons we should say that this was not a fair return the deliberations of parliament and the anxiety of the good people of Britain generally. Being such, however, some may think him above criticism. But to the people of India, who have some interest in the future management of their affairs by a distant ruler, this disregard of the great duties of his position will assure them that, if he is not a perfect prince, he is at least a Perfect and Sublime Prince Freemason, who has learned to preside in a lodge and run down wild hogs.

The executive committee of the Centennial Exhibition have selected W. M. Everts as the orator, H. W. Longfellow as the poet, and a grandson of Richard Henry Lee, of Virginia, as the reader of the American Declaration of Independence, at the opening ceremonies. It is hardly questionable whether, under the circumstances, these appointments will be acceptable to the majority of the American people. William Cullen Bryant is spoken of as a citizen whose age and worth demand a place on the programme; and the claim of Hon. Charles Francis Adams is certainly no less. It is positively stated that this gentleman would probably have been elected orator but for the insane opposition of Dr. Geo. B. Loring, a recent candidate for nomination to the Governorship of Massachusetts with Mr. Adams and a high Mason. The Loring-Masonic faction failing to secure their end, voted in a body against Mr. Adams to the general regret of the best advisers of the Republican party. Loring could not sufficiently vent his Masonic spleen until he had defeated the appointment of the son of John Quincy Adams, and an American representative of the highest type and purest eloquence, to the honor of our centennial oration.

The *Cynosure* must depend not on the enemies or those who are indifferent to this reform, but on its active, intelligent friends, for support. Do they for once realize the situation?

Mr. Henry W. Dennis, Secretary of Monrovia, has written to the American Colonization Society some account of the troubles now existing between the little African republic and its native enemies. On the 10th of Oct. the Liberians suffered a severe defeat in an attack on a large native village; and their condition is rendered critical by an extensive arising of the surrounding tribes. The case is more disheartening from the fact as stated that English influence has been active in instigating the natives of Cape Palmas against the Liberians, and the arrival of every English steamer from down the coast brings to the enemy quantities of ammunition and guns, and as a general thing the officers and crew of these steamers openly express their sympathy with the natives. Mr. Dennis says: "We are too few in numbers, too far apart in communities, and too poor in means to hold our position on this coast unless aided by some foreign power. It is not impossible that after all the expenditures, sacrifices of life and toil in founding Liberia, it will be blotted out." The Liberian republic has always been looked upon as claiming some degree of protection from our Government and the anchoring of a United States war vessel off Monrovia will be able no doubt to change the disastrous current of events.

While these discouragements are met on the West coast, the interior of Africa is opening to evangelization before the steps of the explorer, Stanley, the follower of the devoted Livingstone. Skirting along the southern coast of the vast lake, the Victoria Nyanza, harassed by savage tribes and suffering terribly from lack of supplies, the expedition reached a district hitherto unexplored by white man and inhabited by a nation living in a state of comparative civilization and peace. Of the religion of this wonderful people and their king, Stanley writes thus to the New York *Herald*:—"Until I arrived at Mtesa's Court the King delighted in the idea that he was a follower of Islam; but by one conversation I flatter myself that I have tumbled the newly-raised religious fabric to the ground, and, if it were only followed by the arrival of a Christian mission here, the conversion of Mtesa and his court to Christianity would be complete. I have undermined Islamism so much here that Mtesa has determined henceforth, until he is better informed, to observe the Christian Sabbath as well as the Moslem Sabbath, and the great captains have unanimously consented to it. He has caused the ten commandments of Moses to be written on a board for his daily perusal, as Mtesa can read Arabic, as well as the Lord's Prayer and the golden commandment of our Saviour, 'Thou shalt love thy neighbor as thyself.' This is great progress for the few days that I have remained with him, and, though I am no missionary, I shall begin to think that I shall become one if such success is so feasible." The letter continues with great enthusiasm, urging Christian laborers to enter at once on this most promising field, where a population of some two million is waiting for the Gospel. Thus Livingstone's years of dangerous exploration are beginning to bear their fruit.

By taking the *Cynosure* you may save a son, a brother, or some friend from the soul-slavery of the lodge, or some one already in its snare, to escape.

Secret Societies in Colleges.

[From the N. Y. Daily Witness, Dec. 6.]

Secret societies are wheels within wheels or governments within governments, and consequently, if influential at all, a doubtful and, it may be, dangerous element in the community. In despotic countries there may be no means of organizing a revolution except in and through secret societies; but in a free country where every person can proclaim his views from the housetops, or still more publicly through the press, and where people may combine as much as they choose openly, there can be no need of secrecy except to accomplish purposes that will not bear the light. Society is honey-combed and worm-holed in the South by the Ku-Klux Klans, White Leagues, Knights of Golden Circle, and many other secret bands, or as Sheridan called them, banditti, which was merely substituting the Italian for the English word.

Nor are we sure that things are much better in the North.

Everywhere you meet with men who owe allegiance to some other society than the three which God has ordained, namely, the family, the church, and the state; and in not a few cases the obligations to that other society are the most regarded.

To associate together for laudable purposes, such as banking or railroad business, or the promotion of art or science, is not only lawful, but in many cases necessary; but in these cases there need be no oaths of secrecy, no signs, pass-words, grips or mystery of any kind.

In the case of ordinary secret societies, however, men violate no express pledge or voluntary engagement by joining them, but it is different with secret societies in colleges, where they are against the rules, and where students, on entering, pledge their word of honor to join no secret society whilst they continue connected with the college. To break this express pledge secretly is a treacherous piece of deception, which brands those who are guilty of it as unreliable, if not dangerous characters. They could have declined to make the engagement and remained out of college, if they preferred the secret society; or they might leave college in order to join it; but to give a solemn and explicit pledge and break it, concealing their crime, and continuing their contraband connection with the college, is conduct so monstrous that we cannot believe any Christian, or any honorable gentleman, however young, weak, or easily led astray, would be guilty of it. Cer-

tainly, if such an one has been inveigled into a breach of faith which his conscience must condemn, he will take the first opportunity to confess, apologize, and reform.

The parents, also, of all such delinquents, will study the very best interest of their sons, as well as of the college, and of society, by requiring prompt and hearty confession of their fault and full purpose of obedience to the college authorities in future.

Princeton College, which has been in many respects a city set on a hill to the colleges of America, has now providentially been put in the most conspicuous position of the contest between college authorities and disobedient students, and we trust its light will shine forth on this question.

The case of the secret societies in Princeton is a peculiarly aggravated one on account of the peculiar solemnity and fullness of the pledge against joining such societies given by every student on entering it, and to give in to those who have violated that pledge would be the annihilation of good government in that college, and a most dangerous and discouraging example for all the colleges of the land. It is, therefore, with great pain that we see symptoms of lack of backbone on this question on the part of some journals high standing as mentors and moralists, but we greatly mistake the character of President McCosh if any of these things shall move him from the right path. His motto will no doubt be, "Do justice though the heavens fall," and justice alike to the college, to the students, to their families and to the public requires him to make no concession whatever to a lax morality in this matter.

Suggestions from the Michigan Convention.

WEST UNITY, Nov. 1875.

Editor Christian Cynosure:

Having read in your paper the reports of the President and Secretary of the Michigan meeting held at Ypsilanti, we thought that possibly some of your readers might feel interest enough in the meeting to read a third report of how it looked, and the impressions made on the mind of one outside of the State organization.

In the first place, of Past Master Ronayne's opening the lodge we thought if we were to practice such nonsense, such lying, yes, such downright blasphemy, we should want it in an upper room, the higher the better, the curtains all drawn, the blinds all closed, the doors all tyled, the tyler, in addition to his drawn sword, to be armed with a double-barreled shot-gun loaded to the muzzle, and every member sworn "ever to conceal and never to reveal," and the penalty for revealing to have the throat cut and the tongue torn out. And then to think of a minister of the Gospel invoking God's blessing on such performances! And then meeting a poor, blind candidate, he demands of him the Master's word and threatens to take his life if he don't give it; at the same time he claims to know what the word is, and probably the blind candidate has forgot or never knew it. Well, they hit him with a paper club,—that is, the Rev. Mr. Jubelum does—and he has been caught in a blanket and buried in a grave due East and West, and we have forgotten how many feet perpendicular; and then our Rev. friend says we have killed our Grand Master Hiram Abiff. All a lie, of course; but then God's blessing has been invoked, and how far that will go towards atoning for falsehood and pretended murder, and the wish "O that my body had been severed," etc., we leave for our Rev. friend to settle with his conscience. And such a would-be murderer preach God's holy Word to me? Not much. And such an institution claiming to be moral; yes, claiming to be religious; claiming to fit us for that spiritual building; claiming that all that the soul requires can be found in the first three degrees! To express our opinion of it as a religious institution, we will borrow a few lines from Tom Moore:

"If I'm presumptuous be my sin forgiven
While here I swear by my soul's hope of rest,
I'd rather have been born ere man was blest
With the pure dawn of revelation's light,
Nay, rather plunge me back in pagan night
To take my chance with Socrates for bliss,
Than be the Christian of a faith like this.
Corrupts both church and state, and makes an oath
The knave and atheists passport into both."

But to the meeting. In the midst of the confusion King Solomon comes up and demands the cause of the uproar and wonders at Hiram's absence; at the same time had laid an embargo on all the shipping to prevent the escape of the murderers and threatens to kill twelve innocent men if the guilty ones are not found. This was very unwise in the King, to say the least of it. Rev. Harris Barham, author of the Ingoldsby Legends, always made his heroes talk sense if they didn't tell the truth. For instance, at the murder of St. Gengulphus, the Prince Bishop was very anxious to bring the perpetrators of the foul deed to justice and so he had the following notice published:

"This is to give notice—Whoever shall seize
And such person or persons to justice surrender,
Shall receive such rewards as his highness shall please
On conviction of him—the aforesaid offender.
And in order the matter more easily to trace
To the bottom, his Highness the Prince Bishop further,
Of his clemency, offers free pardon and grace,
To all such as have not been concerned in the murther."

Now there was good sound sense in that, if it wasn't true. And as the poor blind candidate was being led about we wondered if he did not think with Burns:

"O wad some pow'r the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us
And foolish notion."

But, says one, how do you know that the cremonies he went through are the ceremonies of the lodge? Well, one proof is that when he was training his awkward squad (and they were very awkward) if they made mistakes (and they made a great many), the fraternity were first to laugh; while Mr. Ronayne was teaching them, no odds how much the rest of the audience seemed to enjoy it, they could see nothing to laugh at. Thus when the man who acted as Worshipful Master held up the wrong hand; nothing very funny about that, and yet our cable-towed friends were very merry over it. At another time as the poor, blind candidate was being led around, one of the officers gave three raps instead of two, which the fraternity enjoyed hugely. These, with scores of other incidents, proved to us that they were familiar with all the ceremonies, for if they were not how could they detect blunders quicker than the uninitiated; and if they were so familiar with the ceremonies as their actions proved them to be, where did they learn it unless in the lodge? If the ceremonies, as given by Mr. Ronayne, were not the ceremonies of the lodge, lodge-men would know no more about them than others; but they did, and we would ask again, Gentlemen, where did you learn it?

We are taught in the "mysteries of Masonry" that to teach the truth and inculcate the precepts of charity, for the sake of a Divine life, are the sole ends and objects of Masonry; but let Ronayne attempt to teach the truth in reference to the lodge, and then you may see the rarest specimens of Masonic charity. In fact nearly all our lecturers have wonderful stories to tell of Masonic charity. Take for instance their treatment of D. P. Rathbun. Surely no one can fail to see the Masonic charity in his case, but the Divine life don't appear quite so plain.

We will conclude by saying that if any of the friends of our cause wish to learn the things that are done by the Masons in secret they should send for Mr. Ronayne. J. G. MATTOON.

Forney on Public Schools.

Col. Forney writes as follows on the public school question to his paper, the Philadelphia *Press:*

LONDON, Oct. 5.—By this mail I send you a number of extracts from late English papers, commenting upon President Grant's speech at Des Moines, Ia., on the religious question. You will perceive that all parties unite in regarding the demonstration of the President as of grave importance. Indeed, there can be no doubt of a very solid union among the Protestant sects on both continents against the recent assumptions of the Roman Catholic prelates. Men who have regarded other issues with undisturbed equanimity seem to have taken fire at the attempt to overthrow the system of popular education in America. Dogmas like Papal Infallibility and the Immaculate Conception, belonging, as they do, entirely to the church itself, produces little comparative effect upon outside observers, but, now that the education of the people has become a sort of watchword among the masses of Europe, and is being everywhere accepted, no matter how reluctantly, by rulers and leaders, an attack upon the common-school system of the United States, which all sides here acknowledge to be the model upon which they propose to form their new institutions, causes a quick and angry resistance. I have too much confidence in the wisdom and in the sagacity of the Roman Catholic churches of America to suppose that they will persevere in what must swell a resistless uprising against them. The history of popular education in Pennsylvania alone, not to speak of the grandeur and more perfect system of New England, should be a sufficient warning to all those who indulge the hope that it can be broken down. It is just forty years since the great Democratic Governor, George Wolf, and the great Whig leader, Thaddeus Stevens, joined hands in carrying through the original appropriation upon which has been erected the present superior organization. Those of us who recall the foundation of the high school of Philadelphia, whose graduates are scattered all over the Union, many of them now in the highest walks of life and foremost in the learned professions, and a large number of them leading Catholics, the later and equally prosperous Girl's High-School, not to speak of the academies and colleges which have blossomed and ripened from these examples in every county of the State, nor yet of the wonderful primary organizations in our thousands of school districts, will antagonize with more than ordinary spirit the attempt, come from what quarter it may, to dislocate this great establishment and its co-ordinate branches.

The movement to divide the revenues so that one special religion may have an opportunity to educate its people in a particular way comes at a most inopportune period, now that the necessity of the education of the whole people of Great Britain is regarded as one that cannot be avoided. But if there is any one thing to be deplored in America, it is such a contest as President Grant foreshadows. I recollect distinctly the two eras in our history, both of them almost originating in Pennsylvania,—the Native American riots of 1844–'45, and the Know-Nothing excitement of 1854, and both of which I resolutely opposed. Hostility to a religious belief, or to any portion of our people born in another country, is abhorrent to every true American citizen, and I should dread another division of parties on those questions. But it is a very different thing when any organization, religious or otherwise, takes up arms against popular education in the United States, and if the contest assumes this distinctive feature alone, there will be I predict, a united and irresistible movement in support of the ideas enunciated by Gen. Grant. I pray that the day is far distant when such a conflict may be precipitated, and it is to be hoped that the hundreds and thousands of Roman Catholics in America, who have enjoyed the blessings of our free education, who have sent their children to our common schools, who have, in fact, been liberalized by our institutions, will themselves present a breakwater against what may otherwise become a serious calamity.

RESOLUTION which springs from Christian principle, and is fortified by it, is fearless as well as unremitting. It is conclusive of good purposes and the pledge of their being executed effectively in noble sentiments and worthy deeds. The soul of the resolute is no less calm than firm.

Our Foreign Letter.—Germany and Holland.

The interest with which I scanned the first features of Germany which I saw, may be likened to the eagerness with which a son would study the face of a parent oft mentioned in his presence but never before seen. The mode of travel, the costumes and habits of the people and the physical features of the country were all interesting. Permit me in an informal way to give a record of our journey beginning with Rotterdam, in Holland, from which the reader may form some idea of these countries. We landed in Rotterdam on the 25th of September, and had to wait several hours for the "trein"—long enough to see the statue of Erasmus, overlooking the market women selling fruit; the house in which he lived with a foot-high statue in the wall; the crooked streets, tall, narrow houses, numerous canals, and some nicer houses with looking glasses outside the windows to reflect the sights of the streets into the parlors. From Rotterdam to Utrecht, the country is "flatness flattened." Ditches full of water answer for fences around little pastures with sleek cattle feeding in them. Countless windmills pump the water from the ditches (to keep them from overflowing) into the sea. Here as in Germany the railroads are carefully guarded. Watchmen salute passing trains at short intervals (a mile or less) and every crossing has gates that are let down when a train passes, to keep off the teams. Contrary to the custom here, we concluded to rest on the Sabbath day at Utrecht. We attended "Jan's Kerk" and were very much interested in what we saw and heard except the sermon, which we did not fully understand. A man with his wife (and the rest of the family I believe) seated the audience. The gentlemen were taken to pews along the sides and behind the pulpit, where they stood or sat with their hats off or on, just as they liked; the ladies were expected to sit in the body of the church on feather cushions, in horrible straight-backed chairs. During the sermon two collections were taken in little black bags at the end of ten foot rods, which were waved over the heads and before the faces of the audience. The aisles had been filled so that one row of worshipers had to get up and hand their stools to their neighbors to make a way for the publicans. At the close the ushers collected their fees, occasionally pulling at the coat or dress of some absent-minded or absent-pursed body that tried to walk by without paying. In the afternoon large crowds walked along one of the sluggish canals. In the evening young men (most of them in soldiers' uniform) and ladies (?) crowded into bar-rooms, the interior of one of which was visible from our room in the hotel. They drank and sang till ten or eleven o'clock, and went home in pairs, making "night hideous" with their screams intended for singing. It was in very sad contrast with Sabbath scenes in Scotland and in some places in America. We never before felt so strongly the value of our Puritan Sabbath and the dangers which threaten it. On Monday morning we climbed the cathedral tower, which stands alone a short distance from the "dom kerk." From the top we looked on Dutch landscapes stretched out for miles in every direction, until we were satisfied. The Prussian custom house officers on the frontier discharge a disagreeable duty very politely. They, as well as the railroad employees have a much more military bearing than in Holland. There is a marked change in the scenery as well. Forests are seen and the rivers wind in many a curve, while numerous villages dot the green landscape with their red tiled roofs, and mountains rise in the distance. Frequently the forests are of tall, straight-trunked pines planted in rows, which look strange enough to one accustomed to the wild woods of America. Our first stopping place was Wunstorf near Hanover. In answer to the door bell, mine host appeared with a light, and led us to rooms where we slept quite comfortably under piles of feathers. Next morning we breakfasted in a room with the "sanded" floor, and proceeded on our journey with the best wishes of our host. People are very fond of wishing each other a good bye, pleasant sleep and safe journey. Strangers may meet in a coupe, and ride together for an hour, without saying a word but when one gets out he is sure to say "adieu" to the rest. At Nieuburg, we were pleasantly entertained waiting for a carriage which stood across the street opposite our window. First the barn-door opened and the "kutschen" (driver) brought out the tongue and put it in place; after a long wait he came again and brought a whip and rug;—another pause during which the man's wife and children came out to examine the conveyance, finally the man came once more leading one horse, his wife followed with another, and the whole family proceeded to hitch them them to the carriage. The driver then mounted his seat, cracked his whip, and we were soon inside driving over the paved street towards Estorf. This is a pleasant, old fashioned "dorf," one of the many thousands that are scattered over Germany, in place of detached farm buildings. To get an idea of rural life here, the *dorf* should be carefully studied, but my space reminds me that I must close this letter *in medias res*.

H. A. F.

The Ambition of Rome.

The Roman Catholic church, as a whole, is a dead weight on the wheels of civilization. It punishes inquiry as a sin. It trains its pupils in the bigotry of by-gone years. It is the deadly enemy of free speech, free press, free thought. It teaches that the citizen's first duty is to a foreign potentate. It is the chief stumbling-block in the path of progress. All this is true, despite the many noble men and women who have devoted their lives to the service of the Mother church. That church retains, in the nineteenth century, the habits and modes of thought of the sixteenth. Suppose this great organization should become the dominant power in Prussia, in Spain, in France, in England, and in America. In every case the State would become a mere adjunct to the church. This is the theory of Romanism. In Prussia, the liberal laws of the last thirty years would be repealed, and Protestant worship would be put under heavy restrictions. Catholicism would be taught in all the schools, taxes for the support of the church would be levied on all the people. In Spain, Don Carlos would become king and despot. The country would relapse into the barbarism that has been creeping over it ever since Catholicism finally triumphed over the Moors. In France, Henry V. would fling the white flag of the Bourbons from the palace-towers of Paris and Versailles. In England, the domains that Henry VIII. tore from the church's grasp would be seized again. In this country, our public-school system, the corner-stone of our prosperity, would be instantly destroyed. In each country the church would suppress, to the uttermost extent of her power, the teaching of any creed except its own, the giving of any instruction unflavored with Romanism, independent scientific research, free thought, and free speech.

In 1077, Henry IV. of Germany stood for three days by the castle of Canossa, barefooted and clad in haircloth, praying the proud Pontiff who had excommunicated him and so driven him from his throne to pardon his sins. Now William I. of Germany has virtually driven Gregory VII.'s successor from his temporal throne, and perhaps can, if he chooses to do so, name the successor to Pius IX. The tables are turned with a vengeance.—*Tribune.*

Christian Love Applied.

If you are a Mason are you truly saved? Have you not a secret dislike to those humble followers of Jesus who conscientiously denounce Masonry? Have you the same dislike to those brethren in the lodge, who are opposed to true heartfelt piety; or do you not cordially accept their fellowship? You shun one and seek the other. With this feeling, how can you be in a state of salvation? Read this: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Which brother? Masonic or Christian? To whom was the apostle writing? To the lodge? Can you claim to love those whom you dislike? "He that loveth not his brother abideth in death." Yet you say you love God. "If a man say, I love God, and he hateth his brother, he is a liar; for he that loveth not his brother (whether that brother denounce secrecy or not,) whom he hath seen, how can he love God whom he hath not seen." Jesus says, "This is my commandment, that ye love one another, as I have loved you." Did Jesus dislike any of his disciples; even Peter who denied him? "But you have no right to judge a man." Here is the test: "By this shall *all* men *know* (not judge) that ye are my disciples, if ye have *love* one for another."

Friend, do you know that a true Christian must love even his enemies? If, then you consider those who denounce Masonry your enemies, do they not demand your love? Is that feeling of dislike the spring of true charity? Are your motives pure for being connected with a secret society? "Of course, first, it makes me more charitable. I am bound to relieve my needy brethren. (In the lodge of course.) Secondly, I can get along in the world much better. I am more successful. I have more friends." From your latter motives I see your are not yet "dead to the world, and alive unto God." Remember, "The friendship of the world is enmity with God." To accept your former motives, is to deny the efficacy of the religion of the Bible to make "the man of God perfect and thoroughly furnished unto every good work; and if secrecy be a means of grace, when was it introduced as such; and by whom? Did Christ? Did the apostles? We are commanded to be diligent in the use of every other means of grace; why is this excluded if it be such?

Friend, we generally stand up most for what we love most. Which do you stand up for the most, salvation or secrecy? light or darkness? the church or the lodge? Which has the most of your time, money and influence? To which place do you most delight to go? Is not secrecy the idol of your heart? "Be not deceived . . . . no idolator shall inherit the kingdom of God."—*Ex.*

Opinions on War.

WARD, the missionary, says, "Either our religion is a fable, or there are unanswerable arguments against war and the profession of arms."

DR. PAYSON says: "War is surrounded by a deceitful luster: but let the monster's hideous form be exposed in its true colors, and it will be an honor to Christianity, a powerful argument in her favor, to be known as his most decided and successful foe."

SIR WILLIAM NAPIER recognized the necessity of flogging in war, because WAR AFTER ALL IS A MOMENT WHEN MEN ARE DEVILS LET LOOSE.

RALPH WALDO EMERSON says: "War is on its last legs, and a universal peace is as sure as the prevalence of civilization over barbarism, of liberal government over feudal forms. The question for us is only how soon?"

CHARLES SUMNER, in his address before the American Peace Society says: "Peace is the grand Christian Charity—the fountain and parent of all other charities. Let Peace be removed and all other charities sicken and die. Where Peace is not, Christianity cannot be."

SYDNEY SMITH says: "The greatest curse that can be entailed on mankind is a state of war. All the attrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war: God is forgotten in war; every principle of Christianity is trampled upon."

CLUBS OF TEN $1.50 EACH SUBSCRIBER TILL JANUARY ONLY.

MR. E. RONAYNE, Past Master of Keystone lodge, 639, Chicago, Illinois delivered two lectures in the City Hall in Syracuse, on Friday and Saturday evenings of last week, against the principles and practices of Freemasonry. The first evening he initiated a candidate into the Entered Apprentice degree. For this purpose he had a regular constituted lodge, with aprons, gavels and staff, altar, Bible, and square, compasses, and the "three lesser lights of Masonry." He also had an anteroom for preparation, and a candidate in it. This candidate 'duly and truly prepared," at length was led into the lodge, and in due time was "brought to light." The second night he represented the Master's lodge, and a candidate "brought to light" in it. The killing of Hiram Abiff, his burial, the execution of the murderers as a Masonic duty, and the raising of Hiram from the dead, or in Masonic language, "from a dead level to a living perpendicular on the five points of fellowship, with the strong grip of the lion's paw" were represented. During these evenings there was probably not one person present but felt that Mr. Ronayne was thoroughly acquainted with Freemasonry, and had, as represented, taken many candidates into the lodge. The speaker moralized also with telling effect upon the character of the institution. The crowded auditory was wrapped as in a spell, while they saw the institution of secretism swept like a mountaineer's hut before an avalanche, or as a thistle-down borne on a billow of air.—*Am. Wesleyan.*

THE HEALTH REFORMER is a family journal on health topics that well deserves mention. Although in some points it may seem to advocate extreme views, yet it is full of useful information on this important branch of home economy, and is well worth reading in every family. One dollar a year; address, Health Reformer, Battle Creek, Mich.

THE SANITARIAN is a health journal of the first class, treating of disease and its causes in the most philosophical way. The December number has articles on Relations of Sex to Health and Longevity, Infant Diet, Relations of Inebriety to Public Health, Preventable Sickness, and School-room Stunting. McDivitt, Campbell & Co., publishers, New York.

THE GALAXY has articles of interest in biographical sketches of Walter Savage Landor and Balzac, the French author; Through Utah is continued and the Marriage Question is discussed in its economic and physiological features. Sheldon & Co., New York.

Notices.

Wisconsin.

The annual convention of the Wisconsin State Christian Association opposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., WIS., on Wednesday and Thursday, the 2d and 3d of Feb., 1876. Elkhorn is the nearest rail road station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to secure able speakers for the occasion.

By order of the

EXECUTIVE COMMITTEE.

Freemen of Pennsylvania, Attention!

After much perplexing correspondence and toil on our part we have at last come to the following conclusion on the subject of our State Convention: To hold it at SCRANTON, on TUESDAY and WEDNESDAY, THE 21ST, AND 22ND, of DEC. present; and have engaged Edmond Ronayne to assist us in said meeting in his accustomed way. We also expect the General Agent, Rev. J. P. Stoddard, and many other able men of our own State to be with us, while we earnestly invite all friends of our cause in other States to co-operate and work with us. Anti-secret men of Pennsylvania, North, South, East and West are urgently invited to work with us in this conflict with the foes of our Republican institutions, and of real Christianity. Never have the "elect of God" been called to confront a more ingenious and imposing type of demonism than this Masonic anti-Christ; while its "seed is as the sand of the sea for multitude." The design of the enemy is to mould every man, woman and child into some one of the forms of lodgeism, embraced in that diabolically grand "man of sin and mystery of iniquity," who exalteth and "opposeth himself to all that is called God." Justice has indeed fallen in our streets and judgment fled from our tribunals. Many of them condemn the innocent and justify and even flatter the guilty.

In view of such cases multiplied a hundred fold in our country, shall we not awake to our danger? To remain inactive while this foe eats out the vitals of our political and religious life is criminal madness, bordering on treason to our country and to our God. Have the masses of our people gone into judicial blindness, a sure prelude to our national doom? Once more we call on the anti-secret men of the Keystone State to rally to the annual meeting *at Scranton, Pa.*, on the 21st and 22nd of this month, at 1 o'clock P. M., at Panooka Hall.

When we organized at Wilkesbarre, one esteemed and aged brother, John Jones, of Phoenixville, was with us with countenance all aglow with Heaven's light. It was inspiring to all present to see the almost celestial beam on his furrowed face. Alive in every needed reform of his time, he has departed to be with Christ "who is our life," that when he shall appear he may also appear with him in glory. Well, may we repeat a sentiment uttered in his obituary: "*Who is there to take his place?*"

Rally from the "City of Brotherly Love;"
Rally from hillside valley and grove;
Rally from the 'City of Smoke;"
Rally thy soul, the Spirit invoke;
Rally ye churches, "set on an hill;"
Rally ye heralds of God's revealed will;
Rally men of the press, your duty fulfill;
Rally in God's strength, go up and prevail.

NATHAN CALLENDER,
Cor. Sec.

Reform News.

First News from the Rochester Convention.

[From a private business letter of Mr. Ronayne to the publishers we are permitted to take the following. Expect letters of unusual interest from Elder Barlow next week.—ED.]

ROCHESTER, Dec 9, 1875.

MY DEAR FRIEND COOK: The New York State Convention is over, and I will say positively that the present generation will pass away before the meetings here shall be forgotten.

On Tuesday evening Corinthian Hall was full, every seat being occupied, containing about 1200 to 1500 persons; but last night every part of the hall was *literally packed* and from 500 to 800 persons had to go away, not being able to gain admission. Bro. Barlow will write up these meetings and I presume the meetings at Syracuse. I must come back here again in Feburary and work the de rees in the greater part of this region. God is working wonderfully.

After my terrible task last night and night before last, I feel wearied and nervous this morning. I feel that I am here in the midst of secret oath-bound ruffians, who would take my life at the first chance. I go from here to Batavia, from there on Monday to Geneva, from Geneva to Spencer, thence to Scranton. May the Almighty God accompany me and be a guide and protector both on my right hand and on my left. If he don't save me from all my enemies, both spiritual and physical, then I am lost indeed, and may He protect my family while I am away, and guide them to do right. Hoping all your family are well, especially the little one who was sick, and that the good Lord will direct and bless and keep us all in safety till our work is done, I am very respectfully,

E. RONAYNE.

Intelligent, united, earnest action in this reform has always proved successful, but such action is utterly impossible without the means of communication and intelligence afforded by the *Cynosure*. In no other way can such a vast amount of information be secured for the same outlay as by the circulation of the *Cynosure*.

Incidents by the Way from the Indiana Agent.

Taking my leave of brother Huston and family I arrived at a brick schoolhouse six miles north of Lafayette, on Monday evening, Nov. 15th, where our good young friend Steinspring had made an appointment for me to speak. The audience was large and attentive, and I hope good seed was sown to fructify in the future. On Tuesday morning I drove through Lafayette, on through New Romney and Crawfordsville, and just at dark drew up in front of the residence of Rev. George Surface, of the U. B. church; I had now driven forty miles through the coldest day of the season; was thoroughly chilled, and so the people six miles west where an appointment had been made, were disappointed. I met Rev. Thomas Hamilton, a Presiding Elder of the Upper Wabash Conference, here. He seems to be opposed to Masonry. Bro. Surface is an old pioneer of his church, and true to her principles. He has read the *Cynosure* and worked for it for a long time.

After a pleasant rest and visit, and arranging work for the future, I started for Hillsboro, where I spoke in the school-house to a good audience, on Wednesday evening, the 17th. The trustees of the M. E. church had given their consent to the use of their church, but Masons swore that if they allowed it to be used they would never pay any more, and so they turned short about, and soon a singing-school was arranged to keep the young people away. Here I met friends in Rev. Rynearson, Carder, David on, Beaver, and many others. A strong current is in motion against the lodge in Hillsboro, and is met as usual by attempts to intimidate, which are not successful here.

On Thursday I came over to Veedersburg. Here brother Wm. Hoobler had arranged for the use of the large hall and posted the hand-bills, and good audiences were expected. Thinking I would come by rail, brother Hoobler had made arrangements with Rev. Dice, a U. B. minister, to meet me at the depot and take me to his house. But he did not once put in his appearance, and the U. B. pastor, Mr. Watson, had entered into a protracted "union" meeting with a Masonic Methodist preacher, with a full knowledge of the lectures. The audience was slim, and so in justice to the friends and myself only two meetings were held. I trust however, that *some* of the good seed fell upon good ground. I spent Sabbath in the country near brother Hoobler's, where I preached twice to good congregations in a school-house, I took dinner with the father of Hon. Dan Voorhes, who is a member of the U. B. church.

I stayed over night with brother Miller, a good German brother living near brother H.'s and in the morning started for Bloomingdale, where I arrived toward evening, and put up with Rev. A. D. Tomlinson, of the Friend's Society. In the evening I spoke to a very interesting audience in the Friend's church. A large number of the students in attendance at the Academy of which Prof. Barnabas C. Hobbs has for many years been principal, were in the audience. After the lecture, Bro. Hobbs made some well-timed remarks on the ensnaring nature of the "mysteries" which seem to find a fruitful soil in the "carnal mind." He alluded with much force to the bad influence of college secret societies, and declared we must join in the work of putting these orders down. Bro. Hobbs is a dignified, scholarly man, speaks in an easy graceful manner, always saying just enough to express exactly what he means. The National Association could do nothing that would add more to its influence than to secure the presence of, and an address from Prof. Hobbs, formerly Superintendent of

THE HARVEST TIME IS PASSING. OUR SPECIAL CLUB RATES EXPIRE WITH THE YEAR.

Public Instruction for Indiana, and one of the trustees of the State Normal School at this time. I am glad to be able to report that the Friends as a body in Indiana are moving toward active work against the lodge Dagon. I feel more and more in love with them as a people. God bless and prosper them.

At Coloma, six miles from Bloomingdale, I spoke in the Friend's church on the following evening to a large congregation, who listened attentively, while for an hour and a half I showed the conflict between the fundamental principles of the orders, and those of our free, civil and religious institutions. After meeting I sold some books, got five new subscribers to the *Cynosure*, and was urged to "come back again." I really begin to think I am improving as a lecturer. Why? Because I used to be unable to please the Quaker Anti-masons. They would shake their heads and say: "Thee is right, friend Kiggins, and I like thy lectures very well, *but I think thee should be a little milder.*" Brother Mattoon once said, "Brother K——, give them *hard arguments* in *soft words.*" I've been trying to profit by these kind hints. I will next give you an account of my work at Terre Haute, and in the south part of the State. JOHN T. KIGGINS.

Notes from the Illinois Agent.

PRAIRIE CITY, McDonough Co., Nov. 30, 1875.

DEAR BRO. K.—The village of Roseville, on the R. R. I. & St. L. R. R., is a place of growing importance with a population in and surrounding it of more than average intelligence and moral culture. It has four churches, Baptist, Congregational, Methodist Episcopal and Christian. I became acquainted with three of the pastors, two of whom, Rev. J. D. Wyckoff of the Cong'l and Rev. J. W. Coe of the M. E. church are, besides being men of ability, much beloved of their people and known friends of our reform. The pastor of the Baptist church, Elder Kent, informed me that he had been a Mason for years and was a lecturer on Masonry. He told me that it was not true that the name of Christ was excluded from the ritual of the lodge. He said that he had a copy of Webb's Monitor, published in 1792, in which the name of Christ occurred in the ritual of each of the first three degrees. I asked him to let me see it, as I was anxious to know the truth about this matter; but he would not. He said there was nothing secret in it, but I had made statements in my lecture that hurt his feelings and he was unwilling to oblige me. I disclaimed all intention of hurting his feelings as I knew nothing of him, or that he was present; and I told him that I was now more than ever convinced that Masonry destroyed a man's candor and Christian simplicity. I would like to know of any reader of the *Cynosure* if the old editions of Webb do mention the name of Christ in the ritual of the Blue Lodge?

I lectured twice in the Congregational church and though the nights were very dark, there was a good audience the first evening, and on the second the house was full below and in the gallery. Some of the Masonic brethren were greatly excited, and interrupted me repeatedly. It seemed very strange and wicked to them that anybody should assail their institution or presume to talk of its secrets. This was the first time it had been done in that place, though four lectures had been given in defense of Masonry, two by a Cong'l minister and two by Mrs. DeGeer. Anti-masons did not interrupt them and supposed they had the same right to a hearing.

Among the testimonies which I was able to give to the people of the correctness of our representations of Masonry was that of Mr. Elijah Bushnell, well known in that community as an intelligent and truthful man, who gave me his certificate that when he was a young man he watched through a hole in the wall the proceedings of a Masonic lodge until he learned their oaths and ceremonies and was able to repeat them, and that they were correctly given by Morgan and others. Seven new names were here obtained for the *Cynosure*, and the way has been opened for a revival of pure and undefiled religion. I preached on Sabbath evening in the Cong'l church, and came here yesterday and spoke to a small audience in the Cong'l church. The night was co'd, but I was cheered with the presence and sympathy of the pastor, Rev. Mr. Worrell, and also of the Baptist minister. I expect to lecture again this evening at this place and to spend the week in this vicinity.

Yours for the Lord,
H. H. HINMAN.

Friends Woodring and Smith at Horton, Bremer Co., Iowa.

On the 2d of October, Mr. Peter Woodring from Waverly (of this county), lectured in the F. W. B. church in this place to a large and respectable audience; Subject, Freemasonry, its character and Tendency. Mr. Woodring, though only a beginner in public speaking, did justice both to himself and audience; what he said was to the point and well proved. On Sabbath evening a large audience convened to hear from Mr. Woodriug on the subject, Freemasonry and Religion, which was ably discussed and well received, and without a doubt convinced many of the truth that Freemasonry is anti-Christ. Several Masons were in attendance at these lectures, and one would judge from their conversation and the uneasiness they manifested during the exercises, that the audience were learning more Masonry than they themselves knew. After the lecture, Mr. Woodring requested of the audience whether, in his next meeting with them he should lecture or go through an initiatory ceremony? His request was answered in favor of the latter, and accordingly on the 16th of October a large and expectant audience were congregated to witness the initiation of a candidate into the first degree of Masonry. Mr. Woodring was aided in this by Mr. Adam Smith from Waverly, a very strong Anti-mason, who has also delivered several lectures throughout the county. The exercises were highly interesting to the people; first, because they were well conducted; and second because they were witnessing what was worthy to be witnessed only by "free and accepted Masons." After the initiatory exercises, Mr. Smith spoke a short time, giving in a very clear and interesting manner, a short account of the political and religious condition of his native country (Germany), comparing Jesuitism, as it is there, to what Freemasonry may become here. Many other interesting and important things were said. It would be impossible in a short letter, to do justice to the interesting exercises. A good work has been done, and people have been brought to think deeply upon the subject, and we trust for the better. JEREMIAH GEORGE.

From Stark County, Ill.

DUNCAN, Ill., Nov. 25th, 1875.

DEAR CYNOSURE:—As your readers have not heard from this part of the State for some length of time, I will give a brief account of the work here. Bro. Hinman, our State Agent, was with us four or five days last week. Coming here fresh from the Peoria meeting, he was all alive with zeal for the reform work. As no arrangements were made for lecturing, he and the writer went to the village of Duncan, secured a suitable building, announced he lecture for the same evening, and the following one. But as the weather was somewhat unfavorable, and having been announced but a short time, the attendance was small. However, the next evening there were a few more present. But I find the lecture has caused some stir in the town.

The next two evenings were at the U. B. church three miles west of Duncan, where Bro. Hinman lectured to a very good audience both evenings; there being some of the craft there each time, but no disturbance. Bro. Norman, the present pastor of that place, is in full sympathy with the cause, and was well pleased with the lectures.

The day following Bro. Hinman went to Princeville, a railroad town some eight miles from the church. Although there are a few Anti-masons in that place, the trustees and directors closed their doors against the light. One Methodist member told Bro. Hinman that he had better be at home, or at better business, that he was causing discord, and family troubles, etc. When will the day come when professors of one holy religion will be free and unspotted from the world!

From here he went to Wyoming; but as he bade me farewell for the time being, I do not know the result there. From thence he goes to Warren Co., where we will hear from him by and by. May the good Lord go with him.

H. C. STOUGHTON.

The *Cynosure* not only contains overwhelmingly conclusive arguments against secretism, but gives a faithful report of the efforts being made in all parts of our nation for the overthrow of secret societies and the success attending such labors, as well as the best means to be used in prosecuting this work, as suggested by the combined experience of these laborers.

Correspondence.

How Anti-lodge Churches are Formed.

EAGLE HARBOR, N. Y., Nov. 30, '75.

DEAR CYNOSURE:—I am an old, crippled man, living on borrowed time; for the last eighteen months have been confined to my bed most of the time.

I gave my heart to God when a child and in striving to carry out his precepts I came in contact with the Morgan tragedy. On examination we found our offices of trust were filled with Masons. We at our next election turned out all, even down to the path-master. We on our next examination found about the same state of things in the church, which was the Methodist Episcopal, large and flourishing. Some of us felt unwilling to sit under a Masonic teacher, and sent a remonstrance against such a man being sent us from our annual conference. Notwithstanding our wishes a Mason was sent us. The next year one of our most influential and wealthy members, Bro. Parsons, refused to support a Mason, consequently he was taken up and tried by the preacher in charge and two secret society members. The only charges ever brought against him was refusing to support the Masonic minister. He was subsequently turned out of the church. Poor Bro. Parsons, an old man, died without the pale of the visible church.

Another case. On the appointment at Eagle Harbor, of which I was then a member, J. R. Spoor, a licensed preacher and poor mechanic, held a series of meetings some six weeks and had over one hundred conversions, some sixty of whom united with the M. E. society. There was talk of his being ordained, but he stated that no slave-holding or secret society bishop would ever lay his hand on his head; consequently at our next quarterly conference his license to preach was withheld.

From these circumstances a small faction of us withdrew and formed ourselves into the Wesleyan Methodist church. We then built us a church at this place and one four miles from here. The Lord has been with us and added to our numbers such as we trust will be saved. Not so with the flourishing M. E. society. They are now reduced in numbers almost to a corporal's guard; unable scarcely to support a minister without calling in the aid of Masons. The present incumbent of the pulpit is an ex-Wesleyan minister, who left the Wesleyans to join the Masons.

I prize the *Cynosure* highly and shall send the renewal for my paper and as many more as I can, by the first of Jan. If you think it advisable, I will give in my next a sketch of the pretended benevolence of Freemasonry that has come under my observation in past years. Yours truly,

AARON PHIPPS.

[Send on all such experiences, brother.—ED.]

A Masonic "Light" begins to Speak Truly.

MASON CITY, Iowa, Nov. 23, 1875.

DEAR CYNOSURE:—Masonry is compelled to come down in her pretensions to antiquity. At their great powwow lately held at Keokuk, Iowa, when the benevolence of their great hearts compelled them to spend $3,000 in show and parade in one night, and where their piety compelled them to spend a whole night in carousal and dancing, Prof. Parvin of Iowa City, who assisted when I was made a Royal Arch Mason, and who, I believe, is one of the pillars of the church in that city, in an address was more severe in his criticisms of those who claim Masonic antiquity than any "anti" lecturer I ever read of. He does not hesitate to call them liars; tells them that sensible people are being disgusted with such stuff, and advises the truth to be told in the future by all their orators; admits that the ancient worthies, that Masons have boasted of so much in order to give their system character, knew nothing of Masonry; admits that its history cannot be traced back two centuries and the oldest Masonic work was published less than one hundred years ago. He says that Solomon with all his wisdom knew no more of Masonry than the Queen who made him a visit, and that the St Johns were equally ignorant upon this subject. He admits that it had its origin in Europe (but says nothing about the grog-shop as being the place); takes the position that the higher orders of the institution are all surplus stuff gotten up by men who had more ambition than honesty, and are purely American, are not universal and cannot be.

This is the testimony of one high in these orders, but who is driven (if not willingly) to publicly expose (or acknowledge) the falsehood of all their claims of antiquity, thereby admitting one of two things, viz.: that these Masonic teachers (so-called), with the great Rob. Morris at their head, are, and have been lying, or were so ignorant that they did not know better. In either case Masonry must feel humiliated; and I for one would conclude it all a humbug, now, if I had not sense enough to see it before. Where the doctors so disagree, who is to decide. Let there be more light.

J. HANKINS.

Washington's Farewell Advice.

MORRISON, Ill., Nov. 27, 1875.

Lately there is much said about Washington's farewell address. I have a little book called the Scholar's Manual, containing the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address; printed in 1837, in N. Y. I will give you his language as recorded on page 57, Sec. 17, given under the head of "Irregular Opposition to Authorities:"

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character with the real design to divert, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small, but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common councils, and modified by mutual interest.

SEC. 18. However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be able to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion."

I have never seen this in the *Cynosure*, and if you think its insertion will further the cause of truth, you may dispose of it as you like. If Washington did not mean Masonry and secretism I don't understand the force of language. Yours for truth, O. S.

Other Convention Echoes.

We experienced a ripple of the sluggish waters by the flight through this place of Pres. Blanchard of Wheaton College. He seemed like a live coal, all aglow, as if just from the altar. To us it seemed like an angel visit which had soon departed. But short as it was it did more in the way of moving the placid waters than half a dozen like Mr. Holcomb and myself in a week. Still we shall never be able to get the ice broken so the waters can flow freely until we are able to get some lectures.

I received the last number [of the *Cynosure*], and was glad to find an article from Mrs. E. A. Cook. Should judge from its tone that she was at the Convention, and from her description of the churches and things at Peoria, I was much interested and instructed, especially in the points of difference between the regular Episcopal church and the Reformed church given in detail, concerning which I was in the dark. I always feel that I have made an important discovery when I have learned the true condition and standing of a church with whom I have not been familiar, from a reliable source. I know then about where to place them in the scale of orthodoxy when compared with the true standard, the Word of God, and do them no injustice by mistake.

Now as the case appears to me, the watchword from every pulpit in the land and every press that lays any claim to religion or morality should be, *Reform, Reform*, until the sound thereof like the great trumpet that waxed louder and stronger shall be heard through all the earth, and the great walls of anti-Christ in every form shall come tumbling down as of old, and the saints and people of the Most High, under the leadership of the great Captain of their salvation, Jesus Christ, who is King of kings and Lord of lords, shall arise to possess the kingdom. Very truly,

H. M. RAILEY.

Responsibility of Religious Teachers.

CHICAGO, Nov., 23, 1875.

Editor Christian Cynosure:

With much interest I have read the columns of your excellent paper, the principles of which must and will triumph.

"Truth crushed to earth will rise again,
The eternal years of God are hers:
But error, wound, writhes in pain,
And dies amid her worshipers."

A better name for your paper could not have been chosen; which is a center of attraction, or a standard for the people. Around this standard, as a nation, we must rally or the blood of our fathers who fought for liberty was shed in vain. Our government is in the hands of men who chose darkness rather than light, which proves our deeds to be evil. And the fact that a large number of our ministry have joined hands with the Dragon proves precisely what has been so often proved, that they are false teachers, blind leaders of the blind, of whom Christ said they should both fall into the ditch. In the dark ages there might have been an apology for such a course, but not in this day with the light of the Gospel, and the testimony of its author, who said, "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing." As in other days, the mouths of such men are filled with a lying spirit, being clad with scarlet and fine linen and faring sumptuously, and while feasting upon the widow's tear and the orpan's cry, they say, Peace, peace, when there is no peace to the wicked, saith my God. By them, this falsehood has been long and repeatedly uttered. For more than two hundred years they told us that slavery was a divine institution, and sanctioned by the golden rule. Many years His voice was heard saying, Let my people go, but like the proud king, they said, "Who is the Lord that I should obey his voice to let Israel go, I know not the Lord, neither will I let Israel go." It is no less true that the responsibility of the attempt to cross the Red Sea rests upon the head of the blind and ignorant king, than that for the crime of slavery with all its fearful results, the ministry of the nation is greatly responsible. "Woe be unto the pastors that scatter and destroy the sheep of my pasture, saith the Lord."

Modern Masonry with all its hellish designs and craftiness is most clearly demonstrated by St. John in the image of the beast which had the wound by a sword and did live, claiming the worship of all nations, and causing all, "both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—Rev. xiii. 16, 17.

EVANGELIST.

OUR MAIL.

E. Osborn, Decatur, Ill., writes:

"I feel like clinging still closer to our cause."

Justus Miller, Pikeville, Ind., writes:

"I have never belonged to a secret organization and have always fought them, but the *Cynosure* enables me to fight with success. Please don't let me miss a copy, for these initiations are doing the work that we need here."

Winfield Hines, Amo, Ind., writes:

"The enemies of the cause have things almost their own way here now."

W. N. Hartupee, Crown Point, Ind., writes:

"The old "handmaid of the church" (?) has her annual ball at this place next Friday evening. This will be a scene of which Masonic church members ought to be ashamed."

Silvester Coon, Hampton, Iowa, writes:

"Masons are flourishing. Their opposers are roused to action."

D. W. Cunningham, Solomon Rapids, Kan., writes:

"Crops are exceedingly good this year."

C. Hepler, Mendon, Pa., writes:

"I love the *Cynosure* for two reasons, first, because I believe it is a means in the hands of God in spreading the truth as taught in the word of God; and secondly, because I believe it is one of the best means of defence of the principles of our church (U. B. in Christ) on the secrecy question."

Susannah G. Reed, North Hannibal, N. Y., writes:

"As I am past seventy-one years I cannot expect to aid much longer, but our blessed Saviour Jesus Christ, I trust, will stand at the helm until all his enemies are put under his feet."

J. J. Fait, Canton, Ohio, writes:

"I hope to see the day when there will be an active anti-secret association in this county of which I can be a member."

P. B. Williams, Pleasant Plain, Ohio, writes:

"I give my papers to others to read. I think I have about converted one Mason."

A friend writes:

"I have made out to trade a *Cynosure* for potatoes. A neighbor takes the paper and I take the potatoes, as I could not get the money."

We hope others will follow his example when similarly situated.

Mrs. M. H. Truesdale, Trempeleau, Wis. writes:

"My mother takes your paper. She is strongly opposed to Masonry, having lived in the time of the Morgan abduction and with my father, George Hull, was the means of the secession of at least two acting Masons, one a minister of the Gospel. They were in the thickest of the fight. Father died at the age of ninety years. Mother has just passed her ninety-third birthday, in good health, and still bearing fruit."

Geo. W. Champ, Marion, Ind., writes:

"We want C. A. Blanchard here at Fairmount, and New Castle, Henry Co., Ind., as soon as we can make proper arrangements."

Wm. Slosson, Chenango Bridge, N. Y., writes:

"I am trying to do what I can to get the paper into the hands of as many families as possible for a short time, hoping and knowing that when once taken they will not readily discontinue it. The paper rings out no uncertain notes against one of the greatest evils we have in our country, Masonry. Go on with your good work and you cannot fail to convince thinking persons of the justness of your position."

N. S. Reigel, Auburn, Ill., writes:

"I will try and get some subscribers for the *Cynosure*."

We hope you will succeed. The State meeting will be held at your place next September, and by that time we trust there will be many readers of the *Cynosure* in your vicinity who will take a great interest in our convention.

Geo. Avery, Galesburg, Ill., writes:

"Robert Hall is a graduate of Knox College. His father and family were from North Carolina. They came to Plymouth with their slaves and bought land when it was new and cheap to settle their slaves on and give them their freedom. He was so persecuted that he could not do so and had to go to some Eastern State with his family and slaves and leave his land in Plymouth. He was gone 16 or 18 years and settled his colored people and then returned with his family to Plymouth, occupied and improved his land and died there. Mr. Hall is the youngest of the family and is now living and teaching and preaching to the colored people in the same town or county that his father and

mother and older brothers and sisters moved from. So we see that God will accomplish his doings if his children are true and faithful, though men and devils rage. He told me that many of the black people were joining the Masons and wished some of the Anti-masons would send him some books on Masonry as they have nothing in the library on the subject. I stated the circumstances to some of our friends and have got $8.50 to send to you for that purpose."

The Sabbath School.

LESSONS FOR FOURTH QUARTER.

Oct. 3. Jesus Lifted Up. John 12: 23 33.
" 10, Washing the Disciples' Feet. John 13: 1-9.
" 17. Many Mansions. John 14: 1-7
" 24. The Vine and the Branches. John 15: 1-8.
"31. Friends and Foes of Jesus John 15: 11-19.
Nov. 7. The Work of the Spirit. John 16: 7-14.
" 14 Jesus Interceding. John 17: 15-21.
"21. Jesus the King John 18: 33-38.
"28. Jesus on the Cross John 19: 25-30.
Dec. 5. Jesus and Mary John 20: 11-18
" 12. Jesus and Thomas. John 20: 24-31.
" 19. Jesus and Peter John 2 : 15-22.
" 26. REVIEW.—The Ministry of Jesus.

Lesson for Dec. 26, 1875—Review.—The Ministry of Jesus.

GOLDEN TEXT.—"But these are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."—John 20: 31.

TOPIC.—Twelve Reasons for our Faith.

HOME READINGS.

M. 12: 23-33. Jesus Lifted Up
13: 1- 9. Washing the Disciples' Feet.
T. 14: 1- 7. Many Mansions.
15: 1 8. The Vine and Branches.
W. 15: 11-19. Friends and Foes of Jesus.
16: 7-14. The Work of the Spirit.
Th. 17: 15-21. Jesus Interceding.
18: 33 33. Jesus the King
F. 19: 25-3 . Jesus on the Cross.
20: 11-18. Jesus and Mary.
S. 20: 24-31 Jesus and Thomas.
S. 21: 15-22 Jesus and Peter.

The topic for the day covering all the lessons for the quarter, it will be noticed, is: "Twelve reasons for our faith." The first division is called "Four Fruit Reasons," and the aptness of the title is reflected in the Scripture quotation, "Every good tree bringeth forth good fruit." The first of these reasons for our faith is that that has taken place which, in speaking of himself as a corn of wheat, he said would come to pass: "If it die, it bringeth forth much fruit." It has brought forth much fruit and so that is one good "fruit-reason" for our faith. The next is that the religion he taught and the example he gave make us bear the fruit of humility. And nothing else does or will. Hence that is another good "fruit-reason." Another good reason is that when we believe in God and in Christ our hearts are no longer "troubled." In his house are many mansions where sorrow does not come. Joy is a good fruit. And the lesson of the Vine and the Branches teaches us that we can have no fruit unless we abide in him. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" And that is one of the best of fruit-reasons for believing in him.

The four heart-reasons are: 1st.—Joy in the heart (15: 11); 2d.—The Spirit's presence in the heart (16: 7); 3d.—That we are kept, sanctified, and made one of heart with the brethren, by the Father (17: 12-21); 4.—His kingdom within us—we "hear" his voice. The last four are called "miracle-reasons" because the last three are miraculous appearances, well attested, and the first more miraculous than either of them, both in his behavior on the cross and the signs and wonders that took place at his death. The speakers who take up these three divisions should aim especially to show how each one sets forth and proves the divinity of Christ.—*Nat'l S. S. Teacher.*

Week of Prayer.

The Evangelical Alliance suggests the following topics for meditation and prayer on the successive days of the Week of Prayer, 1876: Sunday, Jan. 2.—*Sermon:*—The love of God perfected in him "who keepeth his word." Monday, Jan. 3d.—*Thanksgiving and Confession:*—A retrospect of the past year. Tuesday, Jan. 4th.—*Prayer for the Church of Christ:*—For the members recently added to the church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the Gospel of the grace of God. Wednesday, Jan. 5th.—*Prayer for Families:*—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or otherwise afflicted. Thursday, Jan. 6.h.—*Prayer for Rulers, Magistrates, and Statesmen* —For soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the prosecuted and oppressed. Friday, Jan. 7th.—*Prayer for Christian Missions:*—And for the conversion of the world to Christ. Saturday, Jan. 8th.—*Prayer for all Nations:*—For the maintenance of peace; for the cessation of tumults, wars and civil strife; and for the removal of intemperance, immorality, and infidelity from the land. Sunday, Jan. 9th.—*Sermons:*—The ultimate Triumph. Ps. lxxvii. 17.

Home and Health Hints.

CATCHING COLD.—At a time of the year when sudden changes of temperature are frequent, Professor Rosenthal's researches on the effects of such changes cannot fail to be useful and interesting to our readers. An account of his investigations was originally published in the *Detroit Review of Medicine*, and a synopsis of his results has been published in the *Popular Science Monthly*.

It has long been known that colds are produced by sudden changes from a higher to a lower temperature and not by lowness of temperature. Cooling the surface of a healthy animal causes the cutaneous vessels to contract and the blood is then prevented from circulating in the skin, and confined to the interior of the body, where it does not readily lose its heat, but serves to supply warmth to the vital organs. If the animal be exposed to heat, the cutaneous vessels become dilated and remain so after exposure to cold. The blood is thus largely exposed over a wide surface, and becomes rapidly cooled, even though the temperature of the surrounding medium is not very low. A sudden passing from a heated room into the cold outer air rapidly cools the blood below the normal degree. On its return to the internal organs they are cooled much more quickly than they would have been were not the vessels dilated by previous warmth. Thus the sudden cooling of the blood produces an irritating effect, or induces inflammation in a way that a gradual alteration would not do.

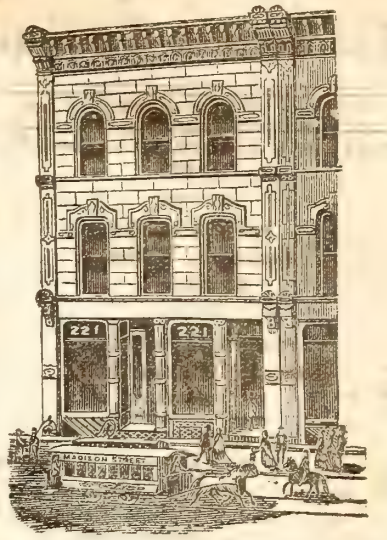
According to these investigations of Professor Rosenthal, it appears that to produce the evil results the change must be from above to below the normal temperature. This is contrary to what we suppose to be the generally received opinion, that a sudden change of temperature from lower to higher, as well as from higher to lower, may produce these effects. It has been advanced by many that colds are contracted quite as often in passing from the cool outer air into a warm room as in any other way. In other words, that "we catch heat" quite as frequently as we "catch cold." Professor Rosenthal's researches seem effectually to have disposed of this idea.

The effect of a chill in causing inflammation may be due partly to the effect of cold on the tissues themselves, and partly to the congestion (hyperœmia) which will occur in some parts when the fluid is driven out of others by the contraction of others. The first of these effects is, according to Professor Rosenthal, of most importance. From these considerations it is easy to understand why it is that frequent bathing or sponging with cold water enables one to bear sudden changes of weather with impunity. The tone of the vessels is improved by these cold applications, and therefore, when exposed to heat, they are not so relaxed that they cannot sufficiently contract when necessary.—*Chris. Union.*

RECEIPT FOR PRESERVING MEAT.—There is no good reason why farmers and their families should eat so much salt pork, leaving all the fresh meat to the inhabitants of cities and villages, when the following method will keep meat fresh for weeks even in the warmest weather. I have tried it for several years. As soon as the animal heat is out of the meat, slice it up ready for cooking. Prepare a large jar by scalding it well with hot salt and water. Mix salt and pulverized saltpeter. Cover the bottom of the jar with a sprinkle of salt and pepper. Put down a layer of meat, sprinkle with salt and pepper the same as if it was just going to the table, and continue in this manner until the jar is full. Fold a cloth or towel and wet it in strong salt and water in which a little of the saltpeter is dissolved. Press the cloth closely over the meat and set it in a cool place. Be sure and press the cloth in tightly as each layer is removed, and your meat will keep for months. It is a good plan to let the meat remain over night, after it is sliced, before packing. Then drain off all the blood that oozes from it. It will be necessary to change the cloth occasionally, or take it off and wash it first in cold water, then scald in salt water as at first. In this way farmers can have fresh meat all the year round. I have kept beef that was killed the 12th of February till the 21st of June. Then I packed a large jar of veal in the same way during the dog days, and kept it six weeks. This receipt alone is worth the price of any newspaper in the land. —*Ex.*

EXTRACT OF LEMON.—Best alcohol one pint; oil of lemon one oz.; peel of two lemons. Break the peels and put in with the others for a few days; then remove them. It costs but a trifle compared with that which is kept for sale at the stores.

IOWA GINGER SNAPS.—Take a coffee cup, put in three tablespoonsful of boiling water, one teaspoonful of ginger, half a teaspoonful of soda, three tablespoonsful of butter or lard, and fill the cup with molasses. Mix up and roll out thin.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. H. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg

GEN. AG'T & LECTURER—J. P. Stoddard

—The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

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State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.
New Hampshire, S. C. Kimball, Centre Strafford.

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W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
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J. H. Timmons, Tarentum, Pa.
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E Ronayne, *Cynosure* office, Chicago.
J. M. Dosh, Van Meter, Iowa.
W. M. Love, Baker, St. Clair Co., Mo

The Christian Cynosure.

CHICAGO, THURSDAY DEC. 16, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

$1.50 A YEAR IN CLUBS OF 10

Our special offer of the Cynosure to Clubs of 10 or more (old or new) at $1.50
expires January 1st, 1876.
Have *you* sent in a Club yet?—You have only a few days to work in, but *now* is the time to work

MOODY AND MASONRY.

At our last interview I urged on Mr. Moody that his labors would be evanescent and superficial, unless he distinctly and openly assailed the oaths, blasphemies and idolatries of the lodges. That if it was his duty to call whiskey, "that infernal stuff," his gospel must be set against the more "infernal stuff" of the organized deism and devil-worship of the lodges that cover and curse not only this country, but the globe. Paul assailed just such "infernal stuff" at Mar's Hill and at Ephesus, Acts xix. 19; and Christ everywhere, as when he condemned the Samaritan "stuff" on the well at Sychar, and when he assailed "traditions" and "commandments of men" which were the exact transcripts, and spiritual identities of modern lodge-worship. Mr. Moody listened thoughtfully and replied, "Well, if it is my duty the Master will show it to me." He, however, goes on the ground of the Western Holiness Association, hoping to kill off the lodge-worships by what Chalmers called, "The expulsive power of religious affections." He and they will find themselves mistaken; and that Christ and his apostles, guided by the Holy Ghost, were better Christian philosophers than they.

They said, "Let us convert the slave-holders and slavery will cease." They filled the churches with slave-holders, but slavery did not cease, but, as Albert Barnes showed, grew greener under God's altars. So will Freemasonry be strengthened by the Moody and Sankey revivals and the ground must all be fought over. Still their's is but the advance-wave of the coming deluge of light, and love, and holiness, which is to wash out the foul false-worships which are the last "strongholds" of Satan which will yield. God grant the spurious worships may yield to truth and save us from another national baptism of blood such as wiped out slavery.

SANCTIFICATION:—FAILURES.

Rev. Mr. Brooks, in the recent holiness Convention at Wheaton, said there were two sources or causes of the odium which Rev. L. B. Kent had stated, in the popular mind, attached to the idea and very term, sanctification or holiness. The causes of this Mr. Brooks explained, are two, viz., false sanctificationists, and heart-aversion to holiness in partially sanctified Christians.

There are two kinds of "righteousness," distinct and separate, spoken of in the Bible, viz., righteousness by law and by faith. Thus Paul, Phil. iii. 9, "Not having mine own righteousness, which is of the law, but that which is of God by faith." There are many, said Mr. Brooks, who turn the grace of God into licentiousness; who, professedly, and to human appearance, really receive Christ by faith as made of God their sanctification; but who, through ignorance, that a man is not really sanctified by faith any farther than "the righteousness of the law is fulfilled in them" by his walking after the Spirit, they fall into sin, and real sanctification has to bear the loathing and disgust which such people excite in all persons of sound mind.

Then, as long as the Christian is "sanctified in part," the part remaining unsanctified—the remainders of corruption and the natural man in him, move him to shrink from holiness as from fire; for it is the product of the baptism of "the Holy Ghost and of fire," which John promised that Christ would impart. Thus these two, loathing of sanctified hypocrisy and scoundrelism, and shrinking from real holiness, make the way of real holiness to be "everywhere spoken against."

But no violence of interpretation can blink or explain away the fact that God promises two things: to forgive the sin and cleanse the sinner; not half forgive and half cleanse, but "forgive," and "cleanse." "Lord increase our faith."

ONE HUNDRED NEW SUBSCRIPTIONS TO THE CYNOSURE! What a fine CENTENNIAL OFFERING to the anti-secret reform that would be! "WHERE IS THAT OTHER ONE-HUNDRED MAN?"

EDMOND RONAYNE.—A friend becomes nervous over our notice of Mr. Ronayne, and also over the remarks of Dr. Marsh on the same topic. And, indeed, it might be in better taste to make suggestions intended for Mr. Ronayne's personal benefit to the gentleman himself. Mr. Ronayne's work, fulfilling the words of Christ, that "there is nothing covered which shall not be known and come abroad," needs no advertising or commendation from us. His honest, fearless, and accurate turning the Masonic lodges inside out to the gaze of the multitude, draws, and will draw crowds wherever he goes; and the importance of his mission to the country and the cause can scarcely be over-estimated.

Our only anxiety is that he and ourselves keep constantly before our mind that Jesus Christ, and he only, is Master of the foul spirits who inhabit the lodges, and that we can, literally, do nothing without him. The lodge will follow him, as it does, with all its Satanic malignity and vengeance, and without more than ordinary grace, Mr. Ronayne will be in danger of letting his meetings and exhibitions wear the appearance of squabbles between himself and the lodges; and nothing could be more fatal than this. We must "fight the battle of the Lord," not our own, as Abigail advised David; and that keen soldier, statesman and Christian, struck with the penetration and force of her ideas, exclaimed, "Blessed be thy advice." Meantime there must be constant prayer to God, day and night, or Satan will get advantage of us and our speakers. How many Romish priests have come out and exposed and assailed the secret abominations of the Jesuits to little purpose!

Reading a single number of the *Cynosure* has saved a young man from the lodge.

THE PRESIDENT'S MESSAGE has been given to the country through the secular press and seems to meet a favorable response from those who are not known among their neighbors as politicians. It is a more lengthy document than he he has heretofore presented to Congress, and manfully faces some of the great dangers that threaten the Republic, to-wit, the pervertion of the ballot by ignorant, misled voters, the encroachments of the papal church, the legalized immorality in Utah, and the temptations to national dishonesty through an indefinite increase of paper money. He sums up the questions of greatest moment at the close of the message thus:

"As this will be the last annual message which I shall have the honor of transmitting to Congress before my successor is chosen, I will repeat or recapitulate the questions which I deemed of vital importance which are to be legislated upon and settled at this session:

1. That the States shall be required to afford the opportunity of a good common school education to every child within their limits.

2. No tenets shall ever be taught in any school supported in wh le or in part by the State, nation, or by the proceeds of any tax levied upon any community; make education compulsory, so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disfranchising none, however, on the ground of illiteracy who may be voters at the time this amendment takes effect.

3. Declare the church and the state forever separate and distinct, but each free within its proper sphere, and that all church property shall bear its own proportion of taxation.

4. Drive out licensed immorality, such as polygamy and the importation of women for illegitimate purposes. To recur again to the centennial year, it would seem as though now, as we are about to begin the second century of our national existence, would be a most fitting time for these reforms.

5. Enact such laws as will insure a speedy return to a sound currency, such as will command the respect of the world.

What more cheering to every tru friend of the cause than the rally of hundreds of our readers for the *Cynosure* list. A fortnight only is left for the great club rates.

—Nothing new has been received from Father Preston, and it is hoped that his injuries have not been so severe as at first feared.

—The news from the far East is full of encouragement. Bro. Stoddard found at first every avenue but one closed in Boston and vicinity, that was the home of the veteran Greene. A day or two spent in making the acquaintance of pastors and others proved the case different however, and after speaking to a good audience in Chelsea, on the invitation of the Congregational pastor and others, he came westward to Rochester leaving an earnest sympathy for ihe reform in many hearts. A letter from him next week.

—Our New York brethren seem to have met one of the greatest successes of the year. Bro. Post has written but too late for this number. Pennsylvania friends have their turn next week. Read Bro. Callender's trumpet blast, and ready every man appear.

—As will be seen by Mr. Ronayne's letter on the fourth page he expected show up Freemasonry in Capt. William Morgan's old home, Batavia, N. Y., the 9th or 10th of this month. A correspondent recently wrote that they hoped to get one hundred subscribers for the *Cynosure* in Batavia and vicinity. Surely there ought to be a multitude of the old neighbors of Wm. Morgan, who will hail Mr. Ronayne's coming with delight and be glad to aid the Anti-masonic cause by taking the *Cynosure*.

—The evening of Wednesday, Dec 8th, was an occasion of unusual interest at the house of Pres. Blanchard in Wheaton, from the marriage of a daughter, Carrie S., to Mr. Thomas E. Kennedy of San Jose, Cal. A large gathering of friends gave an enthusiastic and happy expression of their good wishes to the fortunate pair and followed them with blessings on their immediate departure for California. Mrs.

K, was a member of the last graduating class at Wheaton College, and was a valuable assistant on the *Cynosure* in its earlier history. Mr. Kennedy's father has resided in California for many years and is one of the earliest and truest friends of the reform in that State.

—The *Times* of Pittsfield, New Hampshire, of the 2nd, scoffs at the effort against the lodge in that region, and remarks of the late State organization, "The crop of fools is small this year, but to make up for lack of numbers they were exceedingly foolish." The time has gone by for calling names, as earnest friends of New Hampshire will soon prove to these lodge croakers. They may be called "fools" for Christ's sake but the certain issue of their righteous cause will prove them endowed with a more than earthly power and wisdom.

—Such words of hearty approbation of their course as we reprint from the New York *Witness* must surely cheer on those college faculties who are seeking truly the highest good of their students by abolishing the secret societies among them. The *Christian Instructor* says of these pests:

"With increasing earnestness many have for years felt that secret fraternities or societies are a momentous evil in collegiate institutions. Almost invariably they are found to divert the minds of young men from their studies and proper work, to accustom them to secret, and often unscrupulous intriguing and plotting, to have them form intimacies with improper companions, and acquire habits that cannot but be injurious in their effects and tendencies for the after life. In many instances these societies have unquestionably tended to ensnare and injure, if not to be the direct means of disaster and ruin. . . . What parent with a son in College, would not breathe freer and feel that his son was safer if every secret society there was abolished?"

The Late Mrs. J. B. Walker.

On Lord's day, August 29th last, the wife of Hon. J. B. Walker died at her home in Wheaton, after suffering more or less for years from the effects of a paralytic stroke. She was buried in Mansfield, Ohio, and our readers were promised a sketch of her interesting and useful life at the proper time. Before removal to Illinois Mrs. Walker had a stroke of paralysis which permanently and seriously affected both mind and body, nearly destroying the action of the former, and changing greatly her outward appearance. To the many friends of the family in Wheaton and other parts of this State she was hardly known, and to but few was her eminently active and useful Christian life of former years known at all. It was due therefore to her memory that a narrative of her active years should be publicly given. This sad but holy duty was performed by Dr. Walker on Sabbath, November 29. He spoke from the fitting text, Mark xiv. 8: "*She hath done what she could.*" Of this discourse the following is an abstract:

Mrs. Walker was converted in Vermont. After a long season of conviction and much earnest prayer she passed into a state of obedience and love that was joyful and refreshing. She was left an orphan at an early age, and for the most part sustained herself, and with some little assistance from friends obtained an education. She came West and taught school up to her marriage with Dr. Walker. This period of her life began in the trying times of the anti-slavery and temperance reforms. In these she was very active. While living in Hudson, Ohio, she sent out circulars and organized a County Female Anti-slavery society, and also a temperance society of like character. Mr. Walker was at this time beginning the publication of his first paper, the first religious journal in northern Ohio. Mrs. Walker heartily seconded his efforts and their all was embarked in the enterprise, which proved useful and to a considerable degree successful. Displeased at its firm and plain position on the slavery question an effort was made to remove Dr. Walker from the paper by persecution, but it proved a failure.

After removal to Cincinnati she ably seconded her husband's labors while rewriting and preparing for publication his wonderful book "The Philosophy of the Plan of Salvation." By teaching she assisted materially in sustaining the family while the income from mental labors was small. In the publication of the *Watchman of the Valley*, begun here by Dr. Walker, she also heartily entered, and was permitted to know that the united effort and sacrifice had been successful. When the paper had been brought to a paying basis it was placed in other hands. Afterward at Mansfield, Ohio, in an anti-slavery church these self-denying labors were continued, and again in the young city of Chicago where probably many of the older residents can yet testify to her zealous labors for the poor, and for reforms. Dr. Walker kept in connection with his publication office, where another paper, the *Herald of the Prairies* was begun, a tract and book store. He also preached to the Presbyterian church on the West side, which afterwards divided and became the First Congregational and Third Presbyterian churches, now ministered to respectively by Drs. E. P. Goodwin and A. E. Kittredge. Of his deacons two are yet living, Philo Carpenter and Nathaniel Norton, who are widely known in these two denominations for their labors and gifts for the advancement of the Redeemer's kingdom.

Mrs. Walker was here a member of a working tract society and one of its visitors. This organization visited all the families in the city regularly leaving a supply of religious reading and ministering to physical necessities as occasion might demand. There are yet in existence copies of petitions to the city council from Mrs. Walker recommending aid to destitute families. There was then no Home of the Friendless and the want of this noble charity was supplied by private Christian homes. On their return to Mansfield four orphan children were with them as members of the family. This number was increased until some twelve orphans or fatherless children shared at different times the tender care of this noble woman. On leaving Chicago, Mrs. Trask, niece of Tuthill King, Esq., addressed an affectionate and beautiful farewell poem to Mr. and Mrs. Walker, of which the following is part:

Ye have been much to me! Life hath been made
Brighter and holier for your presence here.—
The friendship too upon my soul ye've laid,
Hath charmed my mind to some calm, holier sphere;
Spirits hereafter, in the world of bliss,
Commune with those whose life with theirs could blend,
And so I'll live that when I pass from this,
Mine shall be circled where your spirits bend.

Farewell!—Yet ere I go, O, lay your hands
Upon my head in blessings, and I'll bow
My soul for the high gift,—and when I stand
With life's dark shadows twined around my brow,
Memories of this shall chase them all away,
And life grow brighter for the parting day.

Years of earnest labor were spent in Mansfield and Sandusky, Ohio, and in Benzonia, Mich., where Mrs. Walker's long and self-sacrificing activities were cut off by a paralytic stroke, when she was 61 years of age; seven years were yet added to her life, most of which were spent in Wheaton in the midst of sympathizing friends. A sincere and humble piety was united in her with superior mental vigor and a strong will moderated by great conscientiousness. Through the many changes of life she passed with unmurmuring endurance, and it is her husband's testimony, "I never heard her complain." After death the outward effect of her disease passed away and she appeared in her coffin as she used to in middle life. She was buried in Mansfield, Ohio, by the side of her mother and Rhoda, one of the best loved of the orphans to whom she had been a mother.

News of the Week.

The City.

Hon. J. D. Ward, U. S. district attorney, having resigned at request of President Grant Mark Bangs of Lacon has been appointed instead. Ward was too friendly with the indicted distillers.——The military court, consisting of Gens. Sheridan, Hancock and Terry to examine into the connection of Gen. Babcock with the St. Louis whiskey ring, met last week, but as Babcock has been indicted and will have jury trial in St. Louis, nothing will be done here at present.——The council have at last discharged their architect and employed Egan who is already engaged by the county to construct the new court-house and city hall.——The election of a successor to Judge McAllister in the State Supreme Court takes place this week. The corrupt politicians now in power here are trying to get in a man after their sort. There will be stubborn opposition.

Washington.

It is understood that Pres. Grant will send another message on the Cuban question as soon as correspondence now going on with Spain shall have developed the case more clearly. The President is understood not to desire either the annexation or independence of Cuba, but a representative provincial position, like Canada to England.——The adjournment of Congress for the holidays takes place on the 22d or 23d, and will extend to the 4th of January.

The Country.

Three workmen were killed by a fall at the Centennial buildings last week. The whole number thus killed there is now ten.——Again the "Molly Maguires" have begun to perpetrate fiendish outrages in the coal regions. Three brutal murders were committed by a masked band last week. They entered a house occupied by Charles O'Donnell, and after binding him they carried him out to the rear of the house and shon him. A man named McAllister wasl similarly murdered, and the gang, tot content with this act, kiled McAllister's sister.

Foreign.

A foreign steamer, the Deutschland, struck off the English coast last week and about fifty of her passengers and crew were drowned and the vessel was lost.——That part of the President's message on the Cuban question was telegraphed to Madrid where it caused the greatest excitement, although giving no very definite advice to Congress. —A dispatch from London says that on the whole the President's message has been well received, and especially that portion of it which treats of the finances of the Government and the possibility that at a not distant day the currency of the country will be reduced to a basis that will correspond with that of specie-paying communities.

Religious Intelligence.

—A remarkable revival is reported in Rushville, Ill. Some four weeks since a company of thirteen persons, all members of the "Holiness Association," came to the village unasked and unannounced. By previous agreement, after stepping off the platform at the station, they divided into companies of twos and threes and started out through the village conversing with every person, old and young, they met in the streets on the subject of their personal salvation, and where a willingness was shown, knelt down and prayed with them. They also visited the dwellings and business places of every inhabitant of the place, talked, sang, and prayed with them, and invited them to attend a meeting to be held at night in the school-house near by. Such earnestness arrested general attention, and a few came to the first meeting. The second day witnessed a repetition of the labors of the first, and on the second night the school-house was crowded. A religious awe seemed suddenly to take possession of the hearts of the people, and from that time to the present meetings have been held day and night with increasing interest. Over one hundred conversions are reported. —*Advance.*

—Rev. Dr. Talmage preached at the Brooklyn Tabernacle on a recent Sabbath against the expulsion of the Bible from the public schools, to an audience of more than 5,000.

—Rev. Charles Morton, of the Plymouth Bethel, Brooklyn, has a Bible-class of 180 men, with an average attendance of 100.

—The Reformed Episcopal church now numbers fifty-two congregations, with as many clergymen. A proposition is afoot for a new paper to be published in this city called the *Appeal*. Bishop Cheney and Rev. Dr. Fallows are to be the editors. The first number will appear in January, and it is to be a monthly for some time.

—A very important change was recently made by the Warren Avenue Baptist church, in Boston, of which the Rev. G. F. Pentecost is pastor, in its "Declaration of Faith and Practice." A clause declaring immersion to be "by Scripture example a prerequisite to communion at the Lord's table" was stricken out by a unanimous vote. This church is second in point of age to any in Boston having been founded in 1743.

—Rev. J. P. Sankey, of the United Presbyterian congregation at Rochester, N. Y., had for his theme on Thanksgiving Day a statement and defence of the law for capital punishment. His sermon was very favorably noticed by the press.

—A series of union meetings has closed at Peace, Kansas, which twenty-seven persons were converted, and believers greatly blessed and strengthened. J. B. Schlicter and H. T. Besse are pastors of the Cong. and Wesleyan churches in the place.

—J. D. Potter, the well-known New England evangelist, whose labors in various States have been peculiarly blessed in past years lately closed one of his four-days meetings at Elkhart, Ind. He has also held similar meetings at Angola, Ontario, and Orland, Ind., and Buchanan, Mich. This week he is at Michigan City. At Elkhart, there were some fifty conversions and many atill inquiring. Dr. J. E. Roy of Chicago is assisting in the meetings which are continued.

The Home Circle.

We can Make Home Happy.

Though we may not change the cottage
For a mansion tall and grand,
Or exchange the little grass plat
For a boundless stretch of land—
Yet there's something brighter, dearer
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures rich and rare—
Though we have no silken hangings
For the walls so cold and bare—
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheerful
If the right course we begin;
We can make its inmates happy
And their truest blessings win;
It will make the small room brighter,
It will let the sunshine in.

We can gather round the fireside
When the evening hours are long;
We can blend our hearts and voices
In a happy social song;
We can guide some erring brother,
Lead him from the path of wrong.

We can fill our homes with music,
And with sunshine brimming o'er,
If against the dark intruders
We will firmly close the door—
Yet, should evil shadows enter,
We must love each other more.

There are treasures for the lowly
Which the grandest fail to find;
There is a chain of sweet affection
Binding friends of kindred mind—
We may reap the choicest blessings
From the poorest lot assigned.

Selected.

First Lesson in the Old School.

It is sixty-six years ago, but the scene comes up in all its freshness—the young class just standing upon the threshold of that mysterious art, that first introduction to words seen as well as heard—to words as objective things, bringing with them something of a higher spirit, or as representative of the universal intelligence. I see them again, those slender forms—their voices are in mine ears—the child's slow monotone, as he points his finger along the line, pronouncing each monosyllable with equal emphasis, and now and then looking up to the grave face bending over him, and so solemnly intent upon the momentous work in which he is engaged,

No man may put off the law of God.

That was the first line I ever read, and the second was like unto it:

My joy is in His law all the day.
I may not go in the way of ill men.
He who came to save us will wash us from all sin.
I will be glad in his name.

It was the dawning of immortal truth. How much of precious meaning in these few words! How sublime they are!—how self-revealing! We *did* understand it. Men who caricature and talk about parrot-lessons, and words without ideas, may declaim as they will. We *did* understand it. The terms revealed themselves to us without the sham of object lessons, or any puerile illustrations. That word *law;* it is probable that it had never before fallen upon my ears. I may, perhaps, have heard men talk of "going to law," but it carried no intelligence. Surely, I had never before read it in a book or looked it up in a dictionary. But as then used in that living connection, I did understand it. It fell upon the mind with light and power. No clearer idea of it have I since received. God I had heard of; the great name was uttered in the recital of the oral infant catechism; it was connected with that mysterious question: Who made you? But this was a new revelation of Him. In the accompanying monosyllables, clearer than in many a sermon, revealed themselves the ideas of power, omnipotence, obligation, necessity: "No man may put it off." So that the words that followed: "My joy is in His law all the day." There was a light, a light rational in them, as well as a joy. We truly yielded the approbation indicated. We "rejoiced in the law after the inward man." We "consented to the law that it was good," as human nature is compelled to do ever after it feels the awakened "law of sin and death warring and ruling in its members." "Oh, let me not go in the way of ill men." This third line brought up the idea—the embryo idea it may be—of the great divergency—the two roads then beginning to part, but with their ends so immeasurably distinct; the "way of virtue," and the "way of vice," the "upward toiling and the smooth downward path," to use the language of Hesion's old picture, made so many centuries ago, or Solomon's way of life, and way of death, or the still more vivid representation of our Saviour—the broad and narrow way—the way of righteousness and "the way of ill men," from which we were thus early taught to pray for deliverance, as the way of danger, or the one in which our feet might so easily incline to run. "He who came to save us." It was not a mere sound. We did attach a precious meaning to that name, and along with it came the closely suggestive ideas of salvation, of cleansing, purity, deliverance from sin. As I have said, it may have been in their embryo state, but they were all there present to the soul in some spiritual form, and with some degree of spiritual power, when he said, "I will be glad in His name;" feeble and faint, indeed, but more precious, even in their dawning, than all the *practical* instruction of our latter utilarian school-books, with all their boasted freedom from dogma, and all their contempt for mere rote instruction. —*Prof. Taylor Lewis.*

Deserted on the Hills.

As I was traveling over the mountains of Cumberland some years ago, I heard a lamb bleating. I listened, detained, as I am sure, by a loving Providence. It was a pitiful cry. It seemed to say, "Help me, pity me, save me!"

I started in the direction whence it came. The little thing saw me, and came running to meet me. "Help me, pity me, save me!" It was half starved. I took it up in my arms. I think I talked to it. I saw an old sheep near by, and carried it to her. She would not notice it, and as I walked away, the little creature came tottering after me, —"Help me, pity me, save me!"

I thought, "I cannot leave ye, little one, to perish. I wouldn't mind carrying ye in my arms seven miles; but if I should meet the shepherd, what would he think of me? would he believe me?"

Just then I saw the tall form of a man rising above the top of one of the hills. It was my friend Richardson, the shepherd with whom I passed the night before. I had left some papers at his house, and he had hurried to bring them to me.

I told him about the lamb. "Yes," he said, "sheep will abandon them sometimes at this season of the year, when feed is so scarce. I will take it."

He took the lamb in his arms and held it against his bosom; and as I saw him going away over the hills, I could but think of the great Shepherd, who carries "the lambs in his bosom." And I thought if I, a sinful man, so pity a little creature God has made, with how much greater tenderness will he pity us, who is the Father of us all. Do you think that when the weakest of you cry to Jesus, "Help me, pity me, save me!" he will refuse to listen? Never.

Two years afterward, I visited friend Richardson, the shepherd, and asked him what became of the little lamb.

"Why," said he, "it is now the finest of the flock."

So may the feeblest soul that cries to heaven for help be strengthened by grace, and become the noblest and most useful in the flock of God.—*Newman Hall.*

Enemies.

A woman of rank in England has been, since the early years of Queen Victoria's reign, her sworn enemy. Not long ago she died, and she bore down to her grave the same undying hate. The frosts of age had not cooled it and she determined that her malice should follow the good queen even beyond the grave. She directed that her right hand should be cut off and buried at a spot where it could ever point towards a favorite royal residence, and this inscription to be placed above it—"I bide my time."

What a spirit in which to enter eternity. How could the poor soul venture to appear in the presence of Him who has said to the unforgiving, "Neither will your Heavenly Father forgive you."

It is not safe to admit this spirit of hatred even for a moment. It grows with what it feeds on until it becomes the overmastering passion of the soul.

Even the presence of death cannot vanquish it.

A noble general was riding over a conquered battle field, and observed a dying soldier. His uniform showed he was a foe, but he gave the order promptly to have a glass of wine put to his lips. The soldier raised himself on his elbow to take the cup, and saw in his benefactor the leader of the opposing forces. With a look of deadly hate he flashed his pistol in his face, but the general fortunately escaped the shot. The moment of surprise over, the general with true forgiveness said, "Give it to him all the same."

It is the Christian religion alone that can give us such teachings as these, "If thine enemy hunger, feed him; if he smite you on the right cheek turn to him the other also."

A gold refiner says that the figure "So shalt thou heap coals of fire on his head," is borrowed from his business. It is not enough to put coals below the crucible they must also be heaped upon the top of it or the gold will not be melted. So our enemies, by our persistent kindness, may be effectually melted, and turned to friends.

Many a Christian has had reasons to thank God for his enemies. They give him a clearer insight into his faults, and enable him to cultivate many sweet graces that otherwise would have had no chance to grow. God sends us just the discipline we need at just the time we need it. It is our wisdom to improve by the lessons he would teach us, otherwise they will surely be repeated.—*Presbyterian Weekly.*

American Holidays.

There is a vague idea that Americans are too sedate, that they have not sufficient relaxation, that they ought to appoint more holidays. But what does the idea spring from? Amusement is for health, happiness, effectiveness. Do not the Americans live as long as other people? Are they not the happiest people in the world? Are they really less effective than any other? What do we want of holidays? Probably we have come nearer than any other nation to equalizing work. A greater proportion of persons are actively engaged in business; a smaller proportion are suffering from intense and prolonged overwork. And just in the ratio of the equalization diminishes our need of holidays. The American workman is not a child with a set task, nor a slave with an oppressive burden, but a free, intelligent, self-respecting, and self guiding man. He lays out his own life. He reaps the reward of his labors. His work does not mean simply bread-and-butter, and a dance under the May-pole, but solid beef and pudding, a deaconship in the church, two weeks' summer board in the country, a piano for his daughter, and high-school, and perhaps college, for his son. Set him running a sack-race, indeed! He literally is the populace, at least of New England. The quiet country village, with its one meeting-house and four school-houses, may have a few exceptional tatterdamalions, recognized and tolerated, living from hand to mouth—a little Bohemian, half butt, half burden. But the mass of the people are such as the deacon aforesaid. They do not thank you for holidays. What they want more than the State prescribes they can take for themselves without prescriptions. Whatever amendment is made for our relief from work must be made in accordance with our constitution, national and social. Americans must go forward, and not backward. They can never be children again. They are not to be raised by greased poles. They are to find entertainment in society, not in sports. Relaxation is to work itself more and more thoroughly and beneficently into every day, not consecrate itself into senseless revels on set days. With increase of wisdom, occupation will more nicely adjust itself to capacity and taste, so that a man's business will be fruitful of pleasure. Every day will settle its own bills, and leave no over-

plus of weariness to be offset by to-morrow's enforced rest or prescribed merry-making. Our holidays will then be still more than they now are—days of great memories and suggestions, of family re-union, of national congratulation, of profound and manly thanksgiving.—*Gail Hamilton in Harper's Bazaar.*

Is Wine a Blessing?

I wish to say that the clergymen of the church of England are positively doing more for the temperance movement than Dissenters; and the same is true of their wives. I was invited to church, with a clergyman who is now Bishop of Carlisle, and we had a discussion for about two hours. A titled lady was present and she helped him. I was alone and had to bear the whole brunt of the battle in the scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I, "suppose it does."

"The Bible sanctions the use of wine."

"Very well, suppose it does."

"Our Saviour made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is, the w-i-n-e that is spoken of as a 'blessing,' is not the same w-i-n-e that is a 'mocker,' and the w-i-n-e that is to be drunk in the kingdom of heaven, cannot be the w-i-n-e of the wrath of God. So that, although I cannot prove it learnedly, I know it is so."

Now, there are others who go further than I can go, but you will please let me go just as I can understand it, and if I cannot go any further don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weak-headed brother, who stumbles over my example into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul.

Another gentleman, who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: our Saviour made wine at the marriage of Cana in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Well, he performed a miracle to make that wine."

"Yes."

"Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I feel that if I should give up the use of wine, I should be guilty of ingratitude, and should be reproaching my Master."

"Sir," said I, "I can understand how you should feel so; but is there nothing else that you put by, which our Saviour has honored?"

"No, I don't know that there is."

"Do you eat barley bread?"

"No," and then began to laugh.

"And why?"

"Because I don't like it."

"Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people on barley loaves manufactured by a miracle. You put away barley bread from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that that man signed a pledge three days afterward.—*John B. Gough.*

Mispronunciation.

It is possible that some one who reads the title of this article may find himself guilty of failing to pronounce *ci* like *sh* in shun. I find that my lady friend, who is very precise in her language, will persist in accenting etiquette on the first, instead of the last syllable. My good minister, who has the greatest aversion to anything wrong, was greatly surprised when I mildly suggested to him that aspirant should be accented on the penult, while my musical niece mortified me the other evening by pronouncing finale in two syllables. I heard my geological friend the other day explaining the subsidences of the earth's crust, but he should have accented the second instead of the first syllable. The same mistake happened the other day to my friend, President of the Reform Society, who spoke of the vagaries of certain people, by accenting the first instead of the second syllable. He also announced that I would deliver an address that evening, but I knew it was not polite to tell him to accent the last syllable. My boy says he left school at *recess*, accenting the first syllable, and he was loth to believe that, whatever the meaning of the word, it should be accented on the final syllable. Then my friend, the President of the Debating Club, who is a great student of Cushing's Manual, tells us that a motion to adjourn takes the *precedence* by accenting the first, instead of the second syllable. My other lady friend says that she lives in a house having a *cupelow*. She should consult the dictionary for that word. But I will close by remarking that my legal friend who is very scholarly, always accents *coadjutor* on the second, instead of the third, where the accent rightfully belongs.—*New England Journal of Education.*

Children's Corner.

Raking Leaves.

One Friday morning at breakfast time Bennie Dayton's father said to him:

"My son, if you choose to spend a part of your time to day in raking up the leaves in front of the yard, I will give you fifty cents for your trouble. I do not require it of you because Patrick Dungan would be glad of the job, but you can earn the money if it pleases you."

Now Bennie was always fond of an honest penny, how much more of a half dollar. So he answered quickly, "I'll do it, father, and thank you, too."

"Thoroughly, if at all, remember, Bennie," said Mr. Dayton, as he put on his hat to go to the depot, on his way to business in the city.

"Yes, father," answered the boy, and he started for the yard to get a rake, broom and a large feed-sack to hold the leaves; the job was to be done in the best manner.

Two sacks full of dead leaves were gathered and carried away, and then a lad came along, whistling.

"Halloa, Ben, what are you about?"

"Raking up these leaves, don't you see?"

"I see. A paid job?"

"Yes, sir."

"How much?"

"Don't bother now—too busy to talk."

"Ben?"

"H'm."

"Say, come down into the back lot a moment: the fellows want you."

"Don't think I can," Bennie said, rather hesitatingly; he was almost persuaded.

"Come on, just for five minutes," urged the boy.

Ah! Temptation entertained, boys, is victory won—remember that.

Down went the rake, and away went Ben, thinking there was time enough by and by. And an hour or so after, his mother, coming home from up in the village, saw a heap of leaves, the empty sack, and the rake, just near the gate, where any thieving urchin could lay hands upon them.

"George, where is your brother gone?" she asked the younger boy.

"Down in the back lot, playing ball with a crowd of boys."

"Go and tell him that I want him at once."

Bennie returned and finished the work, at any rate, to his satisfaction. Next morning his father left the fifty cents with his wife to be given to Bennie, if she thought he had earned it. The truth was, she did not have a very high opinion of the money being earned; but New Year's was drawing near and she knew the boy wanted to save and earn all the money possible, so she gave the money to him, saying:

"Bennie, father left this money for you. I do not really call the work well done, and if I were you I would rake it up a little more so that he can notice how clean you have left it."

"I'll bet I won't," said crusty Ben.

"If you please, I would like to know to whom you are talking, my son."

"Well, I raked the leaves clean; George can prove it; and I don't mean to do it any more. If you don't want me to have the money, I don't care."

"You will leave the room instantly. I shall speak to you no more until you remember the respect you owe to your mother."

"I'll come back—" commenced Ben.

But he did not finish, for his mother said "Go," and he dared not linger. He went out to play; but the mother sat there in her low chair, rocking baby Robbie to sleep, not singing to him, for her eyes were so full of tears that her voice was choked with them. Was it not hard to devote her whole life to her children, and get so poor a return as this?

Bennie was uncomfortable, too, and could not play, but stole quietly in and raked up all the leaves both front and back of the house, fixing it all in prime order.

That night Bennie received no good-night kiss, and after getting into bed cried long and hard. And when he could stand it no longer, he went down stairs to his mother, and, kneeling beside her, begged most earnestly for her forgiveness.

She quieted him first; then she had a good honest talk with him. She told him that, at the very best, a mother's life is a hard one; a life full of anxieties and cares. But children could make it so much harder that it would become unbearable; whereas they might help her over the rough spots, and make her path easy.

Above all, she explained to him that God was grieved when we sinned, and that if we asked strength of him more sincerely, we would fall before temptation less.

Bennie was sincere in his sorrow, for he has tried very hard since that Saturday to be a good boy, and his mother is proud of his efforts to do right.

None of us like the moral of a story to be set up before us; but if we look for one in this little sketch it will not be hard to find, and here it is:

"Honor thy father and thy mother, that it may be well with thee, and that thou mayest live long on the earth."—*Selected.*

Don't, Girls.

Don't think yards and yards of ribbon, ruffles and lace, will add one particle to your real value. Don't make a walking milliner's shop, or jeweler's store of yourselves, covering all that is of true merit within you with that which will attract only the shallow-brained. Don't think sensible people are to be deceived with vain show; they look for beauty of heart and mind. Don't flatter yourselves it is smart to affect ignorance of manual labor, or to be ignorant of it. Don't give the subject of matrimony a thought while in your teens, except to qualify yourself for the responsible position it places you in; you need all that time of your lives to fit yourselves for it. You need to study books, the laws of life and health, to be well experienced in the culinary arts, as perhaps the happiness and health of hundreds are depending on your knowledge of this. Don't give your time and talents to the world, or to seeking the things of time and sense that perish with their using. God has created you for a nobler purpose and made you accountable for what he has given you. Don't sell your birthright for a mess of pottage.

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FELLOW CRAFT DEGREE Concluded.

Worshipful Master:—Tubal.

Senior Deacon:—Tubal-Cain.

Worshipful Master:—(looking at candidate) The name of this grip my brother is Tubal-Cain. Tubal-Cain was the eight man from Adam and the first known inventor of curious smith-work and of metallic operations by fire. You will now arise and salute the Junior and Senior Wardens as a Master Mason.

The Master then steps to the East, resumes his gavel, gives ne rap and the lodge is seated. In some lodges the Senior Warden stands in the West during the entire ceremony from the time the candidate kneels, and when the Master has concluded his remarks about Tubal-Cain he gives the rap which seats the lodge.

The Senior Deacon now conducts the candidate by way of the East to the Junior Warden in the South and that officer rising to his feet, both he and the Senior Deacon and candidate make the step, due-guard and sign of a Master Mason. He is then led to the Senior Warden and that officer also rising, the step, due-guard and sign are again made by all three. The candidate is then re-conducted slowly towards the East and as he arrives on a line with the altar the Worshipful Master gives one rap, halting both the Deacon and candidate, and enquires:

Worshipful Master:—How do you find it in the South, Bro. Junior Warden?

Junior Warden:—(rising and making due-guard) All right in the South, Worshipful.

Worshipful Master:—How in the West, Bro. Senior Warden?

Senior Warden:—(rising and making due-guard) All right in the West, Worshipful.

Worshipful Master:—(to Senior Deacon) Bro. Senior Deacon, you will re-conduct the candidate to the Senior Warden in the West who will teach him how to wear his apron as a Master Mason, and return to the East.

The candidate should now be led directly back to the Senior Warden's station without passing around the altar; but some Deacons not being well posted lead him around by way of the South and standing in front of the Senior Warden the Deacon gives one rap on the floor with the end of his rod and says:

Senior Deacon: Bro. Senior Warden it is the order of the Worshipful Master that you teach this brother how to wear his apron as a Master Mason.

Senior Warden:—(standing up and approaching candidate) Bro. Jones, Entered Apprentices wear their aprons with the bib turned up (he turns up the bib). Fellow Crafts with the bib turned down (he now turns it down). Master Masons with the bib turned down and the left hand corner turned up (he tucks the left hand corner under the string). You will therefore be permitted to wear yours in this manner whilst working with us on this degree.

The Senior Warden takes his seat; the Senior Deacon re conducts the candidate to the East and leaves him standing in front of the Master's chair, while he himself retires to his usual place. The Worshipful Master rising to his feet takes a small trowel and looking at candidate says:

Worshipful Master:—Bro. Jones, being clothed as a Master Mason you are now entitled to your working tools. The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel. The trowel is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass: but but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one common band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

You will now be re-conducted to the place from whence you came and be there invested with what you had been divested, and (looking at his watch) if you are expeditious you may be in time to see the lodge closed.

This latter clause, or words of similar import, are put in by the Worshipful Master to deceive the candidate and to throw him off his guard by conveying the impression that the entire ceremonies of the degree are now over, and that nothing more remains to be done except to put on his clothes and go home.

The Senior Deacon conducts the candidate to the altar where he makes the usual salute, the due-guard and sign, and is taken in charge by the Junior Deacon or stewards who lead him back to the "preparation-room" and assist him to dress.

And thus the first section or Initiatory Ceremonies of this sublime degree are concluded.

SECOND SECTION.

When the candidate in the company with the Junior Deacon and stewards retire into ante-room, the lodge is usually called from "labor to refreshment," and while it is thus "called off," active preparations are being made for working the second section or dramatic portion of this degree. The Senior Deacon procures a strong canvass, kept in every lodge for the purpose, about eight feet long and five feet wide, ordinarily furnished with three loops on both sides by which it can be firmly held, also a large, round substance made of india-rubber with a short wooden handle, and called by Masons a "setting maul"; he then brings to view a small wooden box about eighteen inches long, eight inches wide and twelve inches high, containing a gong in the inside of it and which is operated by a spring on the top. The setting maul and canvass on such occasions are usually placed under or near the Treasurer's desk, but so hidden that the candidate cannot see them on re-entering the lodge, and the small wooden box (Masonically termed a *low twelve bell*) is placed near the Master's chair. The three *ruffians* are also appointed at this stage of the proceedings, as are also the Fellow Crafts who are to do most of what is termed the *floor work*, and all other necessary preparations are made to correctly represent the murder of "our Grand Master Hiram Abiff." When the candidate is dressed the Junior Deacon suspends from his neck a small plumb attached to a blue ribbon and which is known as the Junior Warden's jewel; he also ties on an apron worn in the usual manner with the bib and corner turned down, and being thus clothed he is conducted into the lodge-room where he is warmly congratulated by the Worshipful Master, Wardens and brethren, and various other little demonstrations exhibited to to make it apparent to the candidate that the degree is finished and that he has passed through the trying ordeal with more than ordinary courage and firmness. A few moments being thus spent in what may be termed as harmless deception the candidate is placed sitting in the Junior Warden's chair and the Master taking his seat and giving one rap "calls on" the lodge and all is ready for proceeding with the really interesting part of the "sublime" degree of Master Mason.

All being on the tip-toe of expectation the Worshipful Master addressing candidate, says:

Worshipful Master:—Bro. Jones, you will please approach the East.

The candidate approaches the East and stands in front of the Master's chair.

Worshipful Master:—Bro. Jones, you now no doubt consider yourself a Master Mason, and as such entitled to all the rights and privileges of a Master Mason, do you not?

The candidate either nods his head in affirmation, or else says, "I do."

Worshipful Master:—I presumed you did from the jewel you wear, it being the jewel of one of the principal officers of this lodge (alluding to the small plumb hanging from his neck). But my brother, it becomes my duty to inform you that you are not yet a Master Mason, neither do I know that you ever shall be. You have yet a rough and rugged road to travel, beset with ruffians and it may be with murderers, and should you lose your life in the conflict yours will not be the first. But remember in whom you placed your trust and "he that endureth unto the end the same shall be saved." On a former occasion you had some one to pray for you, but now you have none; you must pray for yourself. You will therefore suffer yourself to be again *hood-winked*, kneel where you now stand, and pray, either mentally or orally as you see fit, but when done signify the same by saying "Amen," aloud.

The Senior Deacon now steps forward and again places a hoodwink securely over the candidate's eyes and causes him to kneel on both knees as it were to pray, but in the whole course of my Masonic experience I never knew one to pray at this stage of the proceedings. The Worshipful Master stands up, removes his hat and gives three raps calling all the brethren to their feet and thus standing they await for some minutes till the candidate says, "Amen" aloud. Should he from any cause delay too long in doing so the Master or Deacon gives him a gentle hint to that effect and he complying with that request by saying Amen, the Master proceeds:

Worshipful Master:—You will now arise and make your progress.

The candidate, representing Hiram Abiff, is now assisted to his feet by the Senior Deacon who conducts him in the usual manner once around the lodge-room and as he approaches the South or Junior Warden's station he is rudely accosted by one of the brethren previously appointed to represent Jubela, who catches him by both collars of the coat and vest, shakes him roughly and says:

Jubela:—Grand Master Hiram, I am glad to meet you thus alone: this is an opportunity I have long sought. You know you promised us when the temple was completed that we should receive the secrets of a Master Mason, or Mason's word, whereby we might travel in foreign countries, work and receive Master's wages: behold the temple is well-nigh completed and we have not yet received that for which we have so long served. I therefore demand of you the secrets of a Master Mason.

Senior Deacon:—(for candidate) My brother, this is an unusual way of asking for the secrets of a Master Mason, neither is it the time or place, but keep your promise and I will keep mine. Wait until the temple is completed when if found worthy doubtless you will receive them, otherwise you cannot.

Jubela:—(shaking candidate rather roughly) Talk not to me of time or place; at first I did not doubt your veracity but now I do. Give me the secrets of a Master Mason or Master's word, or I'll take your life.

Senior Deacon:—I *shall* not, neither *can* they be given until the temple is completed and then only in the presence of three; Solomon, king of Israel, Hiram, king of Tyre, and myself.

Jubela:—(shaking and pushing candidate about still more violently) Grand Master Hiram, I'll have no more of your parley; give me the secrets of a Master Mason or the Master's word, or I'll take your life in an instant.

Senior Deacon:—I *will* not.

Jubela:—(to candidate) Then die. (He draws the twenty-four inch guage swiftly across his throat.)

The candidate is now hurried by the Senior Deacon towards the West or Senior Warden's station where he is met by the second ruffian, Jubelo, who takes hold of him in a still rougher manner than the preceding one and says:

Jubelo:—(shaking candidate with some violence) Grand

Master Hiram, give me the secrets of a Master Mason.

Senior Deacon:—(for candidate) I can not.

Jubelo:—(still more angrily) Give me the secrets of a Master Mason or Master's word, or I'll take your life.

Senior Deacon:—I shall not.

Jubelo:—(shaking candidate with greater violence) Grand Master Hiram, give me the secrets of a Master Mason or the Master's word or I'll take your life, in an instant.

Senior Deacon:—I will not.

Jubelo:—(to candidate) Then die. (He strikes him a slight blow with the square across the left breast.)

Six brethren are now beckoned forward to the northeast corner of the lodge close to the Treasurer's desk where they procure the *canvass* before mentioned, open it out, taking hold of it by the loops and the candidate being very swiftly hurried towards the East he is met by the *third ruffian*, Jubelum, who catches him by both collars as before and wheels him around so as to bring his heels to the edge of the canvass held by the brethren, when he says:

Jubelum:—(shaking candidate with more violence than did any of the others) Grand Master Hiram, give me the secrets of a Master Mason.

Senior Deacon:—(for candidate) I cannot.

Jubelum:—Jubela and Jubelo you have evaded, but me you cannot escape. My name is Jubelum. What I purpose that I perform. Give me the secrets of a Master Mason or the Master's word, or I'll take your life.

Senior Deacon:—I shall not.

Jubelum:—(taking setting maul and touching candidate's head with the short wooden handle) I hold in my hand an instrument of death with which, if you do not give me the secrets of a Master Mason or Master's word, I'll take your life in an instant.

Senior Deacon:—I will not.

Jubelum:—(to candidate) Then die. (At the same time he strikes him a smart blow with the pretended "setting maul" on the forehead and gives him a strong push which causes him to fall backward into the canvass as seen in the fig.)



The candidate is then laid on his back on the floor, covered up with the canvass and all the brethren retire to their seats, except the three supposed ruffians.

Jubela:—(in astonishment) What horrid deed is this we have done?

Jubelo:—We have slain our Grand Master, Hiram Abiff, and have not obtained that for which we have so long served.

Jubelum:—(in greater astonishment) Is he dead?

Jubela:—He is indeed, (putting his hand on candidate's fore. head) his skull is broken.

Jubelo;—Well, this is no time for reflection; what shall we do with the body?

Jubelum:—(in terror) Let us bury it in the rubbish of the temple until low twelve (twelve at night] when we three will meet again and give it a more decent burial.

Ruffians:—[together] Agreed.

The canvass containing the candidate is then lifted up by six of the brethren and carried across the room to the southeast corner near the Secretary's desk where he is again laid down and frequently covered up with chairs, pieces of wood, etc., to represent the rubbish of the temple, and all again retire to their seats except the three ruffians. Jubelum now seating himself near the candidate, says to his two companions:

Jubelum:—Now I shall stay here and watch while you two go and dig a grave after which we shall meet and bury it.

The other two ruffians, Jubela and Jubelo, move off towards the Senior Warden's station where they pretend to be digging a grave, the lights are all turned down to represent night, that is provided gas is used in the lodge-room, and the Master sitting in the East commences to strike very slowly and at equal inter. vals twelve strokes on the "low twelve bell," representing mid. night. As the hours of ten and eleven are being struck the ruffians Jubela and Jubelo approach the supposed dead body when the watching expectant Jubelum rises up and says:

Jubelum:—Is that you, Jubela?

Jubela:—Yes.

Jubelum:—Is that you, Jubelo?

Jubelo:—Yes.

Both together:—Is that you, Jubelum?

Jubelum:—Yes, low twelve and not yet discovered, now what shall we do with the body?

Jubela:—Let us convey it a westerly course from the temple to the brow of a hill west of Mount Moriah where we have been and dug a grave due East and West, six feet perpendicular, and there bury it.

Altogether:—Agreed.

The canvass and body are again lifted up and borne on the shoulders of the brethren towards the West where it is deposited in front of the Senior Warden's station having the head towards the West and the feet towards the East and all but the three ruffians take their seats as before. Jubelum taking the Senior Warden's column, says:

Jubelum:—Let us plant this acacia at the head of the grave [he places the little column standing at candidate's head] to conceal it and that the place may be known should occasion hereafter ever require it. Now let us make our escape.

They then pass out by way of the "preparation-room" door and after a few minutes' delay re-enter the lodge by the door of the ante-room, inside of which they find the Junior Deacon carelessly lounging and who represents a sea captain at the port of Joppa where the fugitive ruffians are now supposed to be.

Jubela:—[to Junior Deacon] Halloo! are you a sea captain?

Junior Deacon:—[as sea captain] I am.

Jubela:—Are you going to put to sea soon?

Junior Deacon;—Yes, to-morrow.

Jubela:—Whither are you bound?

Junior Deacon:—To Ethiopia.

Jubela:—[addressing his companions] Why, that is the very place to which we want to go. (turning to Junior Deacon) See, here are three of us, can we obtain a passage with you?

Junior Deacon:—Yes. I should be pleased with your compat ny. I presume you have got King Solomon's pass?

Jubela:—[in derisive astonishment] King Solomon's pass! Why, we came away in haste and on urgent business and must go. We did not deem a pass was necessary. We have got plenty of money [putting his hand in his vest pocket] and will pay you any price you ask.

Junior Deacon:—There is an embargo laid upon all the shipping and unless you have got King Solomon's pass you cannot obtain a passage with me neither can you from this port.

Jubela:—(to his companions) Well, in that case we had better go back and get a pass.

They now move off and approaching the spot where the body is lying the following colloquy take place:

Jubela;—(to his two companions) Well, we cannot obtain a passage from this port; now what shall we do?

Jubelo:—Let us steal a boat and put to sea.

Jubelum:—Ho! that will never do. This is a rocky and iron-bound coast and we should be driven upon the rocks and dashed to pieces.

Jubela:—Well, what *shall* we do?

Jubelo:—Let us flee to some other port.

Jubelum:—Ho! that will never do; before we could reach another port the whole coast would be lined with our pursuers and we should be taken and executed.

Jubelo:—(in despair) Well, what *shall* we do?

Jubelum:—[pausing a few seconds] Let us flee into the mountains and conceal ourselves as well as we can and preserve our lives as long as we can.

Altogether:—Agreed.

They then pass rapidly from the lodge into the preparation-room where they seat themselves to await future developements. The Master now slips out quietly into the ante-room and all the members commence to talk loud, sing, whistle, walk about, etc., creating a general confusion in the midst of which the Worshipful Master re-enters the lodge representing King Solomon, and in many so-called aristocratic lodges in large cities clothed in a scarlet robe trimmed with white fur and wearing a head-dress resembling a crown. On entering the lodge he struts forward aping the manners of a king and giving one heavy blow with his gavel, he exclaims:

Worshipful Master:—(as King Solomon) Bro. Grand Senior Warden, what is the cause of this confusion, why are not the craft pursuing their labors?

Senior Warden:—[rising and making due-guard of Fellow Craft*] Most Excellent King Solomon, there are no designs upon the trestle board.

Worshipful Master:—[in astonishment] No designs upon the trestle board! Where is our Grand Master Hiram Abiff?

Senior Warden:—[making due-guard] Most Excellent King Solomon, he has not been seen since high twelve yesterday.

Worshipful Master:—[in greater astonishment] Not been seen since high twelve yesterday! Then I fear he is indisposed. Let strict search and due inquiry be made in and about the several apartments of the temple and see if he cannot be found.

Senior Warden:—[making due-guard] Most Excellent King Solomon, strict search and due inquiry have already been made and our Grand Master Hiram Abiff can nowhere be found.

Worshipful Master:—[sorrowfully] Then I fear some fatal accident has befallen him. [turning to secretary] Bro. Grand Secretary, you will cause the several rolls of the workmen to be called to see if any are missing and let returns be made as speedily as possible.

The secretary procures a long strip of paper upon which he has written some Scriptural names and proceeding towards the ante-room he calls out "Craftsmen assemble—assemble for roll call." Some of the brethren, twelve if possible, now retire into the ante-room and the secretary proceeds in a loud voice to call the roll as follows:

Secretary:—[calling roll] Adam, [some brother responds] Here. Aaron—here; Nimrod—here; Jubela—no response; Jubela, Jubela. Moses—here; Ezekiel—here; Amram—here; Jubelo—no response; Jubelo, Jubelo. Daniel—here; Noah—here; Japheth —here; Jubelum—no reply; Jubelum, Jubelum. Levi—here; Isaac—here; Jacob—here.

Having thus called the roll he re-enters the lodge-room, leaving the door partly open, approaches the altar and making the due-guard of a Fellow Craft, reports:

Secretary—Most Excellent King Solomon, the several rolls of the workmen have been called as ordered, and three Fellow Crafts are found to be missing, namely: Jubela, Jubelo and Jubelum, who from the similarity of their names are supposed to

*The reader will observe that in working this second section of the Master's degree all present except the Worshipful Master and Senior Warden are supposed to be Fellow Crafts and hence the due-guard of a Fellow Craft is always made in addressing the chair. (See fig. page 19.)

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Benj. Ulsh sends enough subscriptions to finish his club of ten and writes: "I will try and IF POSSIBLE (if possible, means something when Mr. Ulsh says it), "will get another club of ten as a New Year's present for you."

W. Sperry, Waupun, Wis., sends a club of ten and writes: "In a former letter I informed you that I was trying to make out a club of five and I thought I should be doing quite well, if successful; but by persistent effort and hard work I have succeeded in getting up a club of ten." Persistent effort and hard work, with God's blessing are the right kind of material to use in canvassing for the *Cynosure*.

Bennet Chalfant, Mt. Vernon, Iowa, sends in a club of eleven.

If some of our readers who are not working for new subscriptions, knew how much good it would do us and them and the cause to send in a club of ten they would use "persistent effort and hard work" to obtain one. A club of ten secured, agents generally feel like getting more. Rev. J. T. Kiggins writes that he hopes to send another club of ten about the 20th or 25th. Messrs. Sperry, Ulsh, and almost all who send in ten talk about getting more. A. Needels, Sparta, O., sends a club of seven and hopes to make it ten.

The clubs do not come thick enough. We ought to report at least six a week at this season of the year. You may be too old to get subscribers, or too sick, or too busy; if so, we do not mean to ask you to canvass for the paper. But we wish we could know that every able-bodied person who ought to be working for subscriptions, is. Many thanks to those who have done their share of this work.

WHERE IS THAT OTHER ONE HUNDRED MAN? "Where is that other one hundred man you spoke of in the *Cynosure* some time ago?" asks Benjamin Ulsh, who has just sent in his one hundred and first subscription. He has a right to ask, and so we answer: Up in Minnesota; but we fear the grasshoppers and Masons have hindered him for he gets along slowly. Still we remember about the race of the "Hare and the Tortoise," and hope on. But there is another one hundred man who has sent in twenty-five names this month; Jas. McConnell of Ligonier, Indiana. We expect to hear of him often until the number is full.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Dec. 11, 1875, FROM J C Allaben, J Andruss, W W Ames, G F Albrecht, Geo. Avery, R Allinson, Wm. Brownell, W Barnland, N Burgess, J L Barlow, A Beach, W O Bancroft, J Bradley, B Chalfant. P C Chapin, Wm. M Casteel, Geo. W Champ, G Cutler, N S Dickenson, W A Dains, P W Faintor, N D Farming, J J Fast, D Finkle, J Farman, H Gregory, E J Grennell, D D Gray, E Gordon, J J Gable, C Hepler, H H Hinman, (2) J S Hickman, (3) S Hullman, J C Halsted, G J Hopkins, C E Joslin, J L Kennamer, J Lowe, Mrs. M Leal, G S Loeber, H Mohler, J McFarland, J McHenry, R D McCormack W Millet, A Needels, J T Nease, Z Y Petty, J Patterson, P B Parrey, A L Post, S G Reed, H S Reigel, J E Reagen, J S Rice, J T Rogers, E Renayne, J P Stoddard, W Slosson, J R Spencer, O C Stoughton, W Sperry, S Smith, Z Smith, Mrs. M H Truesdell, W Troup, B Ulsh, P B Williams, W F Willey, W G Walters, F M Waldron, A Wilbur, A S Whetsel, W Wilson, E Whipple, C Zorbaugh.

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	CHICAGO, Dec. 13, 1875.	
Grain Wheat—Spring, No. 1..	$	1 08
" No. 2.....	97	97½
" No. 3.....	78¼	79½
" Rejected.....	65	65½
Corn—No. 2 Old.....	51	51½
Rejected.....	49	49½
New Corn.....	44	51
Oats—No. 2.....	3[illegible]	30¼
Rejected.....		26
Rye—No. 2.....		68½
Bran per ton.....	10 50	11 00
Flour—Winter.....	5 25	7 75
" Spring.....	3 50	5 50
Hay—Timothy.....	12 50	16 00
Prairie, "	8 00	11 50
Mess Beef.....	9 75	11 00
Tallow.....		8¾
Dressed Hogs.....	7 75	8 12
Lard per cwt.....		12 20
Mess pork, per bbl.....	19 15	20 00
Butter fancy yellow 32c.; common to choice roll.....	18	25
Cheese	8	13
Eggs.....	20	25
Seeds—Timothy.....	2 00	2 80
Clover.....	6 75	6 90
Flax	1 35	1 52
Poultry—Turkeys per lb dressed	9	12
Chickens " "	8	10
Potatoes.....	30	35
Apples from store.....	3 00	3 50
Broom corn	3	11
Hides green to dry salted.....	5½	12½
Lumber—Clear.....	38 00	42 00
Common.	11 00	12 00
Fencing.....	12 00	13 00
Shingles.....	2 75	3 00
WOOL—Washed.....	38	52
Unwashed.....	25	38
LIVE STOCK Cattle, Choice..	5 50	6 00
Good	4 50	5 25
Medium.....	4 00	4 50
Common.....	2 75	3 75
Hogs.....	6 75	7 25
Sheep.....	3 75	5 25
New York Market.		
Flour.....	$ 4 40	9 00
Wheat—Winter.....	1 14	1 50
Spring.....	1 00	1 35
Corn.....	74	75
Oats.....	44	52
Rye.....	90	95
Lard.....		13
Mess pork.....		21 75
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CHICAGO, THURSDAY, DECEMBER 23, 1875.

VOL. VIII., NO. 11.—WHOLE NO. 298
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"New Year's"

is close at hand. A useful, valuable and welcome present for hundreds of families is here. Send the *Cynosure* for 1876. See the club rates. Get up a club on this basis. The Publisher's cannot continue their offer later. A few days more remain. Get your list ready and letter dated in 1875; and all rejoice in the great work already done, but press on for a greater.

Topics of the Time.

Pres. Grant has again exercised the power of removal in a way which will commend itself to all lovers of American principles. Chief Justice Dunne of Arizona is more a papist than a citizen of this country and has been most active in urging the passage of a law giving the greater part of the school fund of the territory into the control of the priests. One of his speeches aimed at the destruction of the school system has been widely circulated through the territory. In view of his activity in this way interfering with his judicial duties and more because his views proved his unfitness to sit as an expounder of law, his removal has been wisely made.

The first amendment to our federal Constitution was an article forbidding Congress to interfere in matters of religion, the last one proposed, which probably will be adopted, is presented by ex Speaker Blaine, to extend this limitation to the States. His proposition is this:

"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, shall ever be under the control of any religious sect, nor shall any money so raised ever be divided between religious sects or denominations."

Under the 10th amendment each State was left free to form an established church for itself or appropriate public money for sectarian purposes. This has been done by various States, notably in New York, but the time seems now come that the limitation should extend over the country, and though the more bigoted Catholics will fight, the more liberal of them will doubtless favor it. The time to guard against a threatening evil is when all will unite to prevent it. This proposition will not interfere with any school system any State may choose to adopt, while it cuts away the root of sectarian appropriations.

The Catholic Archbishop Spaulding in his jubilee pastoral describes in a lively style the celebration of the jubilee year at Rome as it might have appeared to participants centuries ago, and contrasts the present state of the fallen Babylon in doleful strain: "The sovereign pontiff, bowed down with years and sorrows is praying solitarily for the church, in the midst of wolves who are ravening in the fold. As Israel fell into the hands of her enemies, into the power of the Midianites, the Ammonites and the Philistines, so seems it almost to be with the Holy City." "The Holy City at this very hour, instead of being the resort of devout pilgrims, is the center of European revolution, the home of doctrinaries, communists, of bandits, sectaries and assassins. Shop windows are poisoned with indecent prints and skits on holy things." The prelate should bear in mind that the trials of ancient Israel with the heathen nations round about were brought about by the idolatry and sin of the Hebrews themselves, who preferred following their own inventions and worshipping the work of their own hands to the counsel and and adoration of the only true God. In much the same case is the papal church. It finds those before whom its rites and deceptions have been longest displayed are first to take up the infidel jeer against its pretenses of Christianity.

In contrast with this complaint is the bold language of the *Catholic Review* in a "Thanksgiving" editorial, which is worth the attention of all who devoutly pray for the final and complete overthrow of man-conceived religious forms and the denomination of false priests. It says;

"But a day or two ago some blatant Know Nothing reminded us that some injustice to Catholics would not be righted 'while as much of Plymouth Rock remained as would make a gun-flint.' As things are going we do not ferr that the day is distant when we shall carve Plymouth Rock into *our* arms—the rosary beads of the Catholics of New England, or rather shall we call it as it promises to become with a bette rclaim, New Ireland."

Great National Questions.

THANKSGIVING SERMON PREACHED BY REV. D. D. HILL, IN GALENA STREET M. E. CHURCH, AURORA, NOV. 25, 1875.

Deut. vi: 6-9.—"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates."

The Bible wide-open everywhere. If ever a people had cause for gratitude to God surely we are that people. The past year has been crowned with his goodness. We have enjoyed exemption from epidemics. It has been a year of general health. The commerce of the world has been undisturbed. The crops have been exceptionally abundant. We have enjoyed the blessings of peace. In seven hundred years of Rome's history, the temple of Janus was closed only three times. Now there is peace throughout the world except a little skirmishing in Spain, Turkey and Turkestan.

Our educational institutions have been greatly prospered. Especial progress has been made in the higher education of women. Old institutions are opened to them and new institutions, like Wellesley and Smith, have been founded.

The past has been a year of religious prosperity and there is a general expectation among Christians that the present will be a "Year of the right hand of the Most High." One hundred years ago our fathers planted the tree of liberty and we sit under its shadow with great delight and its fruit is sweet to our taste. In a few days, the centennial year of American Independence will be ushered in. President Grant says: "The centennial year of the nation is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington."

For the last ten or twelve years wherever opportunity has offered, an effort has been made to undermine the foundations of the government by destroying the common school system. This movement is lead by Roman Catholic priests, aided by Jews, atheists, infidels and political demagogues. The exclusion of the Bible and all religious teaching from the schools is only an incident in the main issue. The end of the movement is the utter destruction of our whole common school system. The war begun upon that system in New York. It was carried on in Ohio. In New Jersey at the last election the priests gave notice that certain amendments to the Constitution must not pass, In Connecticut this is one fo the questions of the hour. In every considerable city in the Union the effort is made where there is any possibility of success. In Milwaukee the Superintendent of Schools was for years, and I believe still is a Catholic.

And now in Chicago, failing to secure the expulsion of Mr. Pickard from the Superintendency because he is too good a man to be made the tool of the ring, the Board proceed to exclude the Bible and all religious instruction from all of the schools.

The manner in which it was done is noticeable. There was no petition. No one asked them to do it. There was no discussion of the question. It was treated like any matter of no importance.

The Chicago Board of Education is composed of fifteen members, only three of whom are Catholics. This sudden movement is part of a political manoeuvre by miserable demagogues to gain and consolidate the foreign vote.

Just as the Tammany Ring gave $600,000 from the public school fund of New York to the support of sectarian Catholic schools, thus securing the solid Catholic vote. I respect an honest Catholic, but these demagogues are almost beneath the contempt of mankind. However, the Catholics are the ostensible head of this movement. What do they demand? Rev. Thos. Preston, one of the most courteous Catholic priests in New York, says: "We demand that we shall receive our proportion, in regard to the number of children instructed, of the school fund raised."

Mr. T. C. O'Brien writes to the New York *Tribune:* "We don't want to mix up with Protestants and Jews and infidels in school matters, because we want our children to grow up in the holy Roman faith like their fathers, and not imbibe the loose irreligious independence of the age." Another paper says: "The denominational system is the only sound one." "The injustice of Protestantism is singularly exemplified by permitting the Catholics to pay for two systems as they are compelled to do under the present order of things. They are taxed for the common schools which they cannot use, and they have to support in addition their own educational establishments."

If a man will not walk in the highway, but must have a road through his fields by the side of the highway for the exclusive use of himself and his friends, should he be excused from paying road tax?

The *Freeman's Journal,* (Catholic, Dec. 11th, 1869,) says: "Let the public school system go where it came from—the devil," and this is the animus of the whole movement. Why? They fear too much light. Our magnificent system of common schools is one great bulwark against the ignorance and superstition which are necessary to make this a Catholic country, and they are determined to break down the system. They know as well as we the liberalizing, elevating, enlight-

ening influence which proceed from the common school. That the mingling of the children of all persuasions in one family under one course of instruction is adverse to popery. Foreigners remain Catholics for a generation or two, but they soon learn to think for themselves, and cannot be kept Catholics. The motto of the priests is, "Ignorance is the mother of devotion." They know as well as we that the period of Rome's greatest glory was the midnight of the world's history.

The whole case then is something like this: The Catholics demand that the public school money be divided, and a portion given to them according to the number of children. They urge as reasons for this demand two objections to the present school system.

1. The Bible is read and more or less religious instruction is given by the teachers.

2. The public schools are godless and produce bad men.

Or, 1st, the schools are too religious; and, 2d, they are not religious enough.

This reminds one of the Hibernian who was asked if he would have more dinner and replied, "No! unless it is better." When asked if it was not good, said, "It is good enough if there was only enough of it."

However, let us examine these objections to the public schools.

It is objected that they are godless and produce bad men.

The *Western Catholic*, (Chicago, July 6th, 1875,) says: "One of the most striking signs of the infidelity of the age in which we live is the ignoring by the government of religion in education."

And now that the Bible has been removed from the Chicago schools, the same paper says: "We venture to assert that our common schools are nothing but the nurseries and hot-beds of infidelity, moreover they turn out bad citizens."

After his wishes are gratified he is not as well pleased as he was before. We admit that the schools do turn out some bad citizens as all churches do some bad saints. But as an answer to the sweeping allegation made, the following are some of the results of our public schools in the last ninety years, 50,000 graduates of American colleges; 12,000 ministers; 200 college presidents; 600 professors in colleges and seminaries; 1,000 representatives in Congress; 200 Senators; 300 Governors and Lieutenant-Governors; nearly 500 Judges of the Supreme Courts. Nine-tenths of them all came from the common schools and they are among the most illustrious and influential names in American history.

The other objection is that the Bible is read and religious instruction is given.

It is said we have no union of church and state; our government has nothing to do with the propagation of religion. All religions stand on an equality before the law.

I reply. All men are equal before the law, because our law is a Christian law, but all religions are not equal before the laws of the United States Blackstone says, "Christianity is a part of the common law of England." Our jurisprudence is derived directly from the English. A long succession of decisions in most of the Supreme Courts of the States assert that Christianity is the common law of the land.

We are not a pagan or Mohammedan, but a Christian nation. There is no union of church and state, and I hope never will be. But you must cut the very heart out of American history before you can claim that this is not a Protestant Christian nation.

The most plausible argument is that of conscientious objections to the Bible. But the Bible is not a sectarian or ecclesiastical book. It belongs to no church in particular. Protestants, Romanists and Jews all claim to draw their principles from it, especially the Old Testament. It is absurd then for either to ask that it be degraded from the very place where it is especially needed. Five-sixths of the people have conscientious scruples against a conspicuous slight being put upon the Bible, and having it singled out for especial degradation. Ought not the conscientious scruples of five-sixths to weigh something against the scruples of the one-sixth?

Roman Catholic objectors do not care whether the Bible is voted in or out, if they can gain their object, which Archbishop Purcell himself declares to be the disruption of the present school system and the distribution of the public funds for the support of strictly sectarian and ecclesiastical schools. A Catholic writer says: "The books used in these schools revile the religion I profess, as a besotted superstition. The very text books of history and geography are made to protest against it, in which my children hear pries's spoken of without reverence; Protestant nations lauded as the only free and enlightened nations of the earth; Catholic nations sneered at as ignorant and enslaved, and the church denounced as a spiritual despotism, full of craft and crusted all over with corruption of faith and morals."

Aha! the text books must be put out then, as well as the Bible.

I suppose a committee of Catholic priests must be appointed to expurgate all that is offensive to their delicate consciences, from our school books and school literature. A modest demand, truly!

The next will be for the abolition of all our Sabbath laws, for the secularization of marriage. It will be considered an impertinence for the civil law to ask how many wives a man has, for the Sabbath and monogamic marriage are institutions of the Bible. They make the Sabbath a gala day, now. They break up our Sabbaths with their carousals and noise. Last Sabbath a Catholic procession, more than a mile long, marched through the streets of Chicago, with eighteen martial bands The procession started at a quarter past ten. What a quiet, peaceful Sabbath the Protestant churches must have had along the line of march of that procession!

They tell us we must not have chaplains in the army and navy. We must not open our Legislatures and the National Congress with prayer. Presidents and Governors must not appoint days of Thanksgiving. In short, we must not do anything that indicates that we are a Christian nation.

[Concluded next week.]

Impudence.

NEW YORK, Dec. 6.—Miss Catherine E. Beecher has published another letter on the Brooklyn scandal, in which she says there is a sure and immediate remedy for the scandal, which has alike disgraced Brooklyn, some of the Congregational papers, and not less our country and humanity. This remedy is the application of certain principles of common sense in all business affairs.

1. The first and chief is that in practical questions, that which has the balance of the evidence is to be assumed as the truth.

2. Established moral character is the highest kind of evidence, and the circulation of accusations contrary to it is slander, unless proved by the balance of the evidence.

3. Contradictory assertions by an accuser nullify his testimony.

4. Writings equally capable of two meanings are to be interpreted so as to be consistent with the character of the writer and his own declarations.

5. Self-accusations of crimes contrary to an established character, that involve evil and no good, are proof of a temporary insanity or monomania.

The above article we cut from one of our daily papers. This excellent old lady made an attempt once before to meddle with the Beecher scandal. Her charges against Mr. Bowen in that case were met in such form that it seems surprising that she should venture to say another word in regard to the matter. Mrs. Stowe's onslaught upon Lord Byron, and the revelation of Mrs. Hooker's moral eccentricities have made them wiser women; but the elder sister has not learned by experience. She says there are certain principles of common sense which regulate common business affairs which she sets forth as determining the innocence of her brother. They are as follows:

1. The first and chief is, that in practical questions, that which has the balance of the evidence is to be assumed as the truth.

If this statement be true then her brother should be a convicted felon, for a very large balance of the evidence was against him. His own evidence was *in his own behalf*, and his oath a direct contradiction of Tilton. When these two are balanced against each other, then the entire preponderance of the remaining evidence is against Beecher. The evidence of Mr. Moulton, and especially Mrs. Moulton, is direct and unimpeached. The evidence of Mrs. Tilton's brother in what he was permitted to say is directly against Beecher; and in what he was not permitted to say, his testimony is decisive of adultery. Then there were the witnesses that were prevented from testifying all they knew, as Bowen, Mrs. Bradshaw and others. Against all these the defendant testified for himself, and testified with knowledge of a brother's statement that perjury in certain cases was deemed no crime. If a man had written what Miss Beecher has written, it would be considered a very impudent and very flagitious statement.

2. Established moral character is the highest kind of evidence, and the circulation of accusations contrary to it is slander, unless proved by the balance of the evidence.

There is no better evidence of moral character as a clergyman in behalf of Beecher than there there was in behalf of Tweed as a civilian before his trial and conviction. If kissing his parishoners; and writing confidential letters to a best friend, who told him he did not believe his Gospel; if professing great love for Storrs openly, while secretly writing about him with bitter malignity; if preaching a doctrine that suited whatever audience was before him; if fastening and acting lies with Moulton,—if such things constitute a good moral character, Mr. Beecher ought to have the benefit of it.

4. Writings equally capable of two meanings are to be interpreted so as to be consistent with the character of the writer and his own declarations.

Mr. Beecher's writings are often no doubt, susceptable of two meanings. In one set he is going immediately to heaven with his dear infidel friend, whom he claims as his only friend on earth; but who rejects his Saviour, and lives accordingly. In the other he is going to heaven with Christians. In what set of his writings is there the most apparent sincerity?

5. Self-accusations of crimes contrary to an established character, that involve evil and no good, are proof of a temporary insanity or monomania.

Mr. Beecher has not thus far accused himself of any crime. Does this mean that if he should hereafter confess his guilt, the family will proclaim him insane?

The writer thinks these principles should be applied by clergymen, as she endeavors to do in behalf of the accused. This, through the Beecher influence, has been attempted in some quarters, but the common sense of the world is too strong to tolerate much cunning of that sort.

Perhaps the following scrap from the Chicago *Legal Adviser*, will aid Miss Catharine to a better estimate of the evidence in the case:

"If the whole conduct of Mr. Beecher does not point conclusively to his guilt, then all the rules governing such cases as laid down in the books of evidence are a deception and a sham. Certainly no person on trial for an offence ever brought himself more completely within the rules pointing to his guilt than has the great Brooklyn preacher. Whatever subterfuges may be resorted to by his adherents to break the force which his conduct and confession must have upon the public mind, there is one thing that Mr. Beecher cannot escape the consequences of, in the estimation of all decent people, and that is, his cowardly attempt to fasten the guilt of his improprieties, whatever the extent thereof might have been, upon an inoffensive, helpless woman, whose good name had before that been above suspicion. For this dastardly conduct alone, he deserved a verdict of guilty." INDEX.

Whoever well considers the state of the world and human experience cannot but conclude that God is more concerned to make man holy than happy; for many are able to rest in their sorrows, for the sake of their use and end, but no one finds rest in unholy delights. In sinful pleasures God follows man with a scourge; in sorrow with balm.

The Civil Oath a Nullity.

BY D. B. TURNEY.

Freemasonry is fraught with evil. Its ceremonies and mummeries are degrading in tendency and vitiating to social principle. Its oaths are immoral and in hostility to every upward movement of the immortal powers. Yet, there is a fascination about this order—an enchantment in its gaudy rites and claims of superior benevolence, beguiling many good and worthy men into its service.

The Thugs of India are a band of oath-leagued murderers. Yet among these bloody marauders may be found some of the otherwise kindest and best men of that benighted land. United in an oath-bound bond of brotherhood, grounded upon the intensity of their devotion to Kali, their secrecy for generations eluded the efforts of successive governments to detect and punish them; and under the special auspices of this hiddenness of iniquity, their sanguinary depredations were devised and carried into execution. In their sense of the term, these Thugs were of all men the most devoutly religious in the performances of divine worship. Before committing their murders and robberies, they betake themselves to the temples of their goddess Kali, presenting prayers, supplications and offerings to secure her approval to their awful work of imbuing their hands in the blood of others, vowing to consecrate to her service a large proportion of the booty obtained from their slain victims.

The Freemasons of our civilized country will cordially unite with us in denouncing the order of Thugs as the most awful and murderous band ti on earth. Yet, it is doubtful if the oaths of the Thugs are more corrupt and blasphemous than those of the order of Ancient Free and Accepted Masons—doubtful, I say, if the Thuggery of India has a more pernicious system of secrecy and oath-taking than has the Freemasonry of these United States of America.

No wonder the chief corner-stone of ordinary morality is crumbling away. It is boasted that the Masonic order is on the increase, and that nearly all our great politicians, talented ministers and shrewd lawyers belong. Well, what is the result? Just this: The civil oaths of our land have lost all sanctity, and oath-taking has become a mere sham. If it ever had any meaning, it has none now. The affiant is required to poke his right hand up into the air and repeat a form of words to which he does not perhaps attach the first shadow of importance, shifting whatever responsibility there may be in the case to the shoulders of the officiating administrator. This is technically called "taking an oath." It is said to be done "solemnly" and "in the presence of God." Wicked men can take the oath. Of course they can. They regard it as a perfectly harmless and unmeaning formula—the very words of which have sunk into indifference and contempt, owing to the superior sanctity of the oaths taken in the various secret orders of the day.

The civil oaths wherever and whenever they come in competition with the extra-judicial oaths are violated with impunity. They degenerate into a mere device to restrain the innocent and truthful and to give force to the guilty and untruthful. This, under the existing state of affairs, is their exact influence. The good man, who has not had the schooling of secret clanhood, hesitates under the sense of responsibility imposed by his civil oath; but the very same oath gives a fictitious and undeserved value to the words of the perjured liar. The Freemason who, for the good of his boasted order, will knowingly tell a falsehood, is quite as ready to secure a greater credence for his lie, by the ceremony of taking the civil oath, in the maintenance of an order which is pretended to be more ancient and sacred than any government now on earth.

These extra-judicial oaths have so degraded the whole moral tone of society that there seems to be no likelihood of a conviction for perjury in the case of a Freemason. Protected by their august order, they can swear to whatever lies will best suit their own purposes, with the assurance that the craft will hail them to safety by concealing them from personal danger.

The Church and Temperance.

SYNOPSIS OF WILLIAM BAXTER'S SPEECH ON TEMPERANCE AT INDIANA YEARLY MEETING, TENTH MO. 1, 1875.

Believing that the use of intoxicating liquors is the greatest stumbling block to the spread of Christianity, it seems to me highly important that every branch of the Christian church should make it a prominent and permanent part of its mission to remove this terrible evil from its borders.

I know of no branch of the church which ought to give the cause of temperance its sympathy and active cooperation more readily than that to which we belong. God made this church a powerful instrument in his hands for breaking the bonds of the enslaved negro. The conscientious and persistent protest of Friends against that great enormity, backed by a discipline forbidding its members to hold or traffic in slaves, aroused public attention so thoroughly that the conviction ultimately permeated the whole body politic, and resulted in the destruction of that great abomination.

We have to-day among us a greater slavery than that of the negro. That only enslaved the body—this enslaves both body and soul, with a far more terrible and relentless power than did the lash and chain of the slave-driver.

The removal of this fearful temporal and spiritual bondage should be the great work of the church—without its utter extinction the church of Christ never can be triumphant on earth. The one is diametrically opposed to the other. One tends to darkness and evil, the other to light and virtue. As there was an irrepressible conflict between slavery and a free government, so is there an irrepressible conflict between Christianity and the drink traffic. Hence the success of one must be the destruction of the other.

To accomplish the destruction of the drink traffic, the church must be consistent with itself. It must not only cry aloud and spare not from the pulpit, but its individual members must be consistent with its protest. Each member of the church must be willing to offer his individual sacrifice upon the altar, by renouncing the use of all that can intoxicate, and becoming a living example against the use of alcoholic drinks. The church must first be pure individually, before its collective purity can permeate and leaven society. So long as its members in any way sanction the use of intoxicants, so long will the protest of the church be shorn of its full power and influence against the drink traffic.

When the church becomes as earnest, consistent, and steadfast in its zeal socially, politically and religiously, against the use and traffic in alcoholics as it was against negro slavery, and when the discipline of the church shall become as thorough and uncompromising in reference to the use of intoxicants as it became touching the holding or trading in slaves, as I believe it will some day become, then will the influence of this society be felt more than it has heretofore been felt, in the removal of this greatest of all curses and sins. And why, I ask, should not the church make the disuse of intoxicants a necessary condition of membership?

Sir Henry Thompson, one of the most eminent physicians in Europe, but declared the most advanced revelations of science and experience, when he said: "I have long had the conviction that there is no greater cause of evil, moral and physical, than the use of alcoholic beverages. It injures the body and diminishes the mental power to an extent which few people are aware of. Such is the result of observation during more than twenty years of professional life devoted to hospital practice and to private practice in every rank above it. I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, to the ordinary and daily use of fermented drinks, taken in the quantity which is conventionally deemed moderate."

This being the case, does it not become a sin in the sight of God when Christian professors, with this knowledge before them, countenance by their use of intoxicants a traffic which not only mars the physical and mental laws of his highest created intelligence, but which also destroys millions of bushels annually of his golden grain—grain which is essential to the support of his creature man, and for want of which thousands are to-day suffering?

Not only this, but the facts of history incontestably prove that the traffic in drink is the greatest source of vice and crime, and forms also the most formidable impediment to the spread of the Gospel. All our missionaries, both home and foreign, confirm this.

A late writer in a religious magazine declares that the use of alcoholic drinks causes as many declensions from the church as all the ministers of the Gospel are instrumental in bringing to it.

Archdeacon Jeffreys, who for more than thirty years was a missionary in India, has stated that "for one really converted Christian as the fruit of missionary labor—for one person born again of the Holy Spirit and made a new creature in Christ Jesus—the drinking practices of the English have made one thousand drunkards."

With these sad facts before us, should it not become obligatory upon the conscience of every follower of the self-denying Jesus, who earnestly desires the extension of his kingdom among men, to give his individual example against the use of intoxicating liquors, remembering, too, the declarations of the Apostle Paul: "If meat make my brother to offend, I will eat no flesh while the world standeth," and "all they that are strong ought to bear the infirmities of the weak."

Now, if abstinence from intoxicants is a Christian duty; if it is in accord with life and health, and also with the great law of self-denial inculcated by the Apostle Paul, while if, on the other hand, the use of alcoholics forms the greatest obstacle to the progress of the church; if all this be so, and no one who has closely studied the subject can for a moment doubt it, then it seems to me, as a logical sequence, that the church should make this question a test of membership, because every member who countenances, by his own act the use of alcoholic drinks, is virtually raising a banner against the establishment of the Kingdom of Christ among men.

Hence, therefore, the church, to be consistent with itself, should make the disuse of intoxicants a test of membership. If the church preaches temperance, and at the same time allows its members to use the accursed cup, it is warring against itself, it is destroying its own influence and vitality, it becomes utterly powerless for proselyting the world unto itself. For the action and example of its individual members will always have more influence with the world than the precepts and principles it inculcates. Nothing has fostered infidelity half so much as the inconsistent and unfaithful conduct of church members. Nothing so much accelerates the power and spread of the church as the consistent Christian lives of the fathers of the church which established its glorious principles amid the storms and contentions of its persecutors.

Even so of the church and temperance. If the church ever expects to remove its greatest obstacle, the drink traffic, and become triumphant on earth, it must see to it that all its individual members renounce their allegiance to King Alcohol—the greatest of all the ambassadors of Satan. Nothing short of this will give us the victory. "Ye cannot serve God and mammon."

—General Sheridan holds that the Indian reservation should be made smaller and cut up into tracts for families, and that the Indians should then be compelled to work and send the children to school.

Notice.—Elder Barlow.

It may be of interest to our Anti-masonic friends to know that the undersigned has resigned his position as State Lecturer, etc., in New York, and has accepted the office of State Lecturer in Michigan, and has already entered upon his work. Friends who may wish to address him can do so at FENTONVILLE, Genesee Co., Mich., care of C. B. Remington. Michigan Anti-masons will also note the fact that C. B. Remington has entered upon the work of Financial Agent of the Michigan State Christian Association opposed to Secret Societies and receive him as such.

Notice for California.

Mr. John Black of Upper Lake, appointed chairman by the committee of organization for this State, will call a meeting of said committee and of the friends of the cause in general in California next spring; due notice of said meeting, time and place will be given in the *Cynosure* at the proper time. Friends of the cause, and especially those who circulated subscriptions, are kindly requested to collect funds and send them to the treasurer appointed by the committee. It is the intent now to have a lecturer on hand by, and if possible before that time, if arrangements can possibly be made. The motto is, "A long pull, a strong pull and a pull altogether."

PHIL BECK, *Sec'y and Treasurer.*
Woodland, Yolo Co., Cal.

See Publisher's Department on the sixteenth page.

REMEMBER the Wisconsin State Convention at Sugar Creek, Walworth Co., near Elkhorn, Feb. 2d and 3d, 1876.

—Pennsylvania meeting this week at Scranton.

Reform News

New York State Convention.

ROCHESTER AROUSED.—CORINTHIAN HALL FILLED TO ITS UTMOST CAPACITY.—THE MASONS ENRAGED.—ANTI-MASONS ENCOURAGED AND MULTIPLYING.

The New York State Christian Association opposed to secret societies held its fifth annual meeting in Corinthian Hall, in Rochester, on Tuesday and Wednesday, the 7th and 8th of the present month. A preliminary meeting was held in the Free Methodist church on Monday evening, addressed by the State lecturer; theme, "Masonry a Despotism."

On Tuesday morning at 9 o'clock, our work opened with a half hour prayer-meeting in which the Divine aid and blessing was implored upon all the work before us. After this D. Kirkpatrick, Esq., took the chair; committees were appointed, and reports were listened to from various parts of the field, showing that in some directions such progress was making as indicated a growing sentiment in our favor; and that the need of a thorough and general organization was being felt. Much anxiety, but no discouragement was manifested among the friends of our cause. The care and labor of working up the meeting had mainly fallen upon Bro. Woodruff Post, aided by Bro. Roberts and Sellew, and it seemed to have been well done. Rochester was awakened, and the people were watching developments. Especially were the craft open-eyed and attentive. During the day meetings our Convention work went on harmoniously and rapidly. On the entrance of Mr. Ronayne he was introduced by the writer to the Convention, which received him with applause. During the afternoon session the Agent and Lecturer made his report, and resigned his position as a laborer in the New York field. The committee on permanent organization, also reported in part for the coming year, retiring Mr. Kirkpatrick, much against their will, but at his own request, and bringing to the chair Rev. L. N. Stratton of Syracuse.

Tuesday evening Corinthian Hall had its seating capacity well tested, and more than a thousand people, among whom were many Masons, met in clandestine lodge, to witness and assist Mr. Ronayne in initiating a candidate into the first degree in Masonry. But how shall I describe this? I would that some painter or photographer could have been there to transfer the scene to canvass or to paper! It was easy to pick out the Masons by the rage depicted on their features, as they saw their lodge-play exposed to the public, by one whose workmanship showed him to bo a skilled artist in real Masonic labor, as well as by that dry, rasping horse laugh, which once heard is not soon forgotten—a laugh into which a Mason attempts to throw for effect, his utmost of incredulity, contempt, scorn, rage, murderous malice, and affected indifference, well seasoned with genuine surprise, sham, and fear! All this makes a notable cachinnation, wonderfully suggestive to say the least of it. At a certain stage of the proceedings an attempt was made to stampede the audience, which failed ignominiously. A large number of persons seated in the back part of the hall started simultaneously for the doors. Finding they had but a small number following they halted in the aisles, and stayed till the meeting closed.

The "Old Handmaid" received a staggering blow, from the effects of which she will never wholly recover. Masons were shamed and cowed, Anti-masons were strengthened, while the hitherto ignorant and indifferent were disgusted with the profane ceremonies, and many were heard to say, "I will never pay another dollar to a Masonic minister!" "I will never hear a Mason preach again!" etc. To which I heartily respond, Masonically, "So mote it be!"

Mr. Ronayne is a prodigy and our God has raised him up at this juncture to give a new impetus to our rapidly growing work. No unprejudiced mind can see and hear him go through an initiation without being convinced that he is what he claims to be, and it is worth going a long way to see his power over the madness of the lodge, when it for a moment becomes unbearable, as he leaves his work, advances to the front of the stage and throws at his enemies a few stinging sentences which quiets them as a pack of yelping curs are lashed into silence by their master; from which he returns to his work as though nothing had interrupted him. Several times during the evening this was done, giving an admirable display of the highest type of moral courage, as well as the power of right over error and wrong.

The second day of the meeting dawned upon us, with falling snow in the air, and slush and mud under foot, the very elements seeming to sympathize with the gloomy-hearted and discomfitted brethren of the craft. The *Democrat and Chronicle*, so far as I know the only paper noticing us, having a dozen lines or so about our meating thus far, speaking of the exposures the previous evening, and with what was intended as a sneer intimating that everybody in Rochester was now a Mason. Alas poor Yorick! After "Hiram" was slain, on Wednesday night, the Rochester press was silent as the grave. No allusion whatever to our meeting, or to our further preaence in that city.

During the day the usual routine business was attended to with spirit and zeal. In place of myself four unpaid lecturers were appointed:—Rev's. W. Post, D. P. Rathbun, L. N. Stratton, and Dr. Curry, to operate in different parts of the State. May God give the plan success.

In the evening Bro. Stoddard suddenly appeared upon the scene, and was gladly welcomed. Long before the hall doors were opened, the crowd began to gather, filling all the outside spaces clear down into the street; and still the numbers came quickly filling the hall, permanent seats, stools, and standing room until it would hold no more, when the doors were shut enclosing 1700 people, and turning away more than 500 anxious to enter. In this large audience were many Masons, a large number of whom took their seats in the back part of the hall, doubtless for a purpose.

Now commenced the work of the evening. Ronayne was in his element and opened up to us the lodge as working in the "Sublime and Ancient degree!" As he progressed the craft grew restive as their heathen mysteries began to grow upon the audience. When they became too obstreperous Ronayne would stop and administer one of his peculiar sedatives and then resume work. At length, coming to that part of the Master's oath where the candidate is made to swear he will not sit in a clandestine lodge, &c., he stopped and said to the assembled craft —calling their attention to that part of the oath—"You are now in a clandestine lodge, where a man is being made a Mason in a clandestine manner, and that too in violation of your oath, and you are all 'perjured villains' as much as I am." This shot went home with terrific effect. The Masonic rage came up to white heat, and the very atmosphere flashed with the spirit of murder. Another attempt was made to run off the audience, which failed as before. The noise became ceasless until the tall form of the sheriff was seen moving about in the crowd, when silence was obtained, so that the work went on until "Hiram" was slain, buried, found, raised on the five points of fellowship, and the Masonic name of God or its substitute given to him, viz., "Mah-ha-bone;" and thus Masonry was exposed in Rochester as never before; and hundreds went away to despise an institution they had hitherto supposed to be a good one "because there are so many ministers in it," satisfied that neither ministers nor salt-petre can save it when it shall become known in all its naked hideousness.

Thus ended one of the most successful meetings held in the Empire State, leaving our friends greatly encouraged Ronayne was to speak in Batavia, the old home of Morgan, on Friday and Saturday eveninge, and then in Seneca Co., on his way to Pennsylvania the week following. In February, God willing, he will return to New York and visit Lockport, Rochester, Syracuse and other places. May God preserve him from the hate of his enemies.

J. L. BARLOW.

The General Agent on the New York Work and Carpenter Fund.

OGDENSBURG, N. Y., Dec. 11.

DEAR K.:—Of the Rochester convention others will write you. At both Rochester and Syracuse the "beast" has received a wound from which it will not soon recover. I left Bro. Ronayne at Rochester on the evening of the 9th, sharpening his lance for a hand-to-hand contest in Batavia. Bro. R. has his own way of doing things as well as of "putting things," and whether or not it is exactly judicious to enter a controversy thus among strangers he is perhaps the best judge; but it awakens deep solicitude on the part of his friends lest he should receive attentions more serious than beneficial from those whose displeasure he incurs by his searching disclosures.

New York has lost an able worker and fearless champion of reform in the person of Bro. Barlow, who left his home in Syracuse for Michigan with the benedictions and blessings of his many friends in this State. Should the contemplated arrangement for Michigan be completed, I expect to see her stepping to the front and her older sisters in this reform will do well to "look to their laurels." I hope our Michigan brethren will exercise their accustomed generosity and allow their lecturers to make an occasicnal visit to some of the counties "over the line" and that northern Ohio and Indiana will occasionally secure the services o this man of strength, who is your "next-door neighbor."

Bro. Remington is a new man on the roll, but he enters the field with the credit of having originated a plan for finance which in the estimation of men who have been successful in their own affairs gives greater promise than any hitherto tried. With the experience, ability and determination of Bro. Remington to pioneer and Bro. Barlow to follow with his thorough discussions and organizing ability, victory seems measurably sure.

But this is incidental. I took my pen while sitting in the depot, To say that New York has *not* "fallen from grace," nor does she purpose even to "back-slide." Orthodox on the doctrine of the *duty* of "saints' perseverance," the uncompromising are

pressing on toward the realization of that good old "doctrine of perfection." Instead of one lecturer they have appointed four, either of whom is a host in himself with God and the truth to back him. I approve the plan to district the State making each man responsible for his territory, and when the way is thus prepared secure the services of Bro. Ronayne for the more central and larger cities. I hope these brethren will not consider their appointment merely "honorary," but honorable in proportion to their efficiency in defeating the infidel designs of the lodge and bringing souls to Christ. Bros. Post and Stratton assure me of their readiness to give every consistent aid, and I am now on my way to meet Bro. Rathbun who is always ready when the Lord calls to live or die for the truth. The other appointee's name has escaped me at this time, and although I have never met him I have no doubt of his fitness, and hope soon to have the pleasure of a personal acquaintance. I expect to spend four or five days with Bro. R. and then start for Scranton, Pa., via. Cazenovia, stopping at Blodgett's Mills whence comes the "Macedonian cry."

Before closing this hasty line I want to call the especial attention of those brethren to whom I wrote from Boston in reference to our Publishing House interests. This is a matter that demands the especial attention of every friend who wishes the success of the reform, and calls for prompt action. Certainly if two brethren give three-fifths of the whole amount they may reasonably expect others to complete the remaining two-fifths. The cause needs the building, and the city and whole country need a daily prayer-meeting in which the lodge may be mentioned among other devices of the devil without interruptions or calls to order. Beloved in Christ, I beseech you in the name of the Master, don't delay unnecessarily, or hesitate unreasonably. My time is, and will be so occupied with State conventions, and in the larger cities now in the good Providence of God opening to our reform, that I shall be unable to meet you personally as I should very much like to do. Send to Bro. Kellogg a report of your decision, or for any information you desire. Fraternally yours,

J. P. STODDARD.

The Massachusetts Meetings.

FROM THE VETERAN GREENE.

DEAR CYNOSURE:—As we have yet no real organization in Massachusetts against secret societies, and no one more interested than myself in the good work of reform organized through the power and spirit of God in moving a portion of his beloved church against the great evil of the day, though as upon the slavery question, so now again after nearly fifty years a part of his church is moving against the powers of darkness, it devolves upon me to give some account of the visit of the Rev. J. P. Stoddard, the Lecturer and General Agent of the National Christian Association, to Chelsea, Mass.

On the twenty-ninth day of November I received a postal card saying, "I will be in your vicinity Tuesday of next week," and at the appointed time I had the pleasure of taking by the hand and receiving a hearty greeting of a beloved brother and the right man in the right place. His prudent and wise method of mingling with and introducing the subject of his mission to those of his chosen profession, has left a favorable impression and a God-speed for his future success. On Monday evening, the 6th, I introduced him to an audience in Granite Hall, and he spoke one hour and a half to a crowded house and all standing places filled, without the least disturbance and only now and then a cheer at the rounded periods and clear presentation of the truth. Although I sat nigh I could not distinctly hear every word being somewhat deaf; but he introduced the subject in the following manner:

1st. He spoke of Masonry, not of Masons; declaring himself as no Mason, having never entered the lodge.

2d. Masonry, he said, was either good or bad, right or wrong, and as it was publicly exposed we could judge of it as of other things which are plain and clearly before the public.

3d. If right, we ought to sustain it. He then went on to say what Masons claimed for their institution. It was charitable and religious, especially in the death and resurrection of Grand Master Hiram Abiff, which shows their belief in the death and resurrection of Christ.

4th. If Masonry is wrong it ought to be exposed and abandoned. He then pointed out its errors. It was a system of darkness opposing directly the words and truths of the Bible, and its wicked and profane obligations were in opposition to the doctrine of Christ and therefore no Christian or Christian minister would understandingly sustain it and be a true follower of Christ.

5th. He then showed the diversity of opinion concerning it, the promises required before initiation and the oaths and penalties and also the application of the oath to destroy the business and character of any one leaving the lodge, consequently Masons that hate it remain in it and do not renounce until a clear way is opened.

He proposed to settle the question by testimony, and he went on to show proofs of its exposition and the knowledge of the individuals who had been inside the lodge.

7th. Then he declared the institution of Masonry to be wrong according to their own testimony inside and outside of the lodge. It separates husband and wife and violates the covenant obligations of marriage and thereby violates the express word of God that "they twain shall be one flesh, and what therefore God hath joined together let no man put asunder;" and he handled the subject in so clear and truthful a manner that the ladies approved its truth both by looks and applause.

8th. It enslaves men, shuts their mouths to a bosom companion, and in in very many ways compels them absolutely to lie or avoid the truth so as to bridle their conscience and destroy their peace.

9th. It rejects Christ in all their books and prayers and quotations of Scripture and proposes to save men otherwise than through Jesus Christ.

He then presented the paper and publications of the National Christian Association. His speech was wholly extemporaneous, drawing his inspiration from the truthfulness of his subject and the favorable and clear impress on his audience. He has left leaven in Chelsea that has begun already to work. An agent has come forward and begun selling books and distributing tracts. The ladies came to me to procure the *Cynosure* and tracts, and are in hopes of securing a club of ten at least. And when the programme promised for next January of a series of exhibitions performed by Past Master Ronayne is carried out, it is hoped Massachusetts will not be lagging in a reform so valuable to the church of Christ and the nation, in which she has heretofore done so much to enlighten the public on the same subject.

SAMUEL D. GREENE.

FROM THE GENERAL AGENT.

AUBURN DEPOT, N. Y., Dec. 8.

DEAR K.—One hour here and then I am off for Rochester. The back-look to Boston and its environments recalls many and very agreeable incidents during my stay of a week in that justly famed city. I was too busy with our reform interests to spend even an hour in "sight seeing;" but a man must be stupid indeed not to find much worthy of note, even incidentally, in this cradle of religious and civil liberty.

My purpose on arrival was to make only a brief stop, a kind of pastoral call on our honored friend, S. D. Greene; but when once on the ground resistance to importunities was next to impossible, so I began a survey of the situation. The keen-scented birds of prey, looking down from their rookeries upon the city, rejoiced to see many of its citizens paying tribute to fill their coffers and reverently or tamely bowing to their behests. Or, occasionally sallying forth in gaudy attire, they were luring their choice young men by their "much fair speech," and Delilah-like, weaving their locks into the artful web of secrecy; and but few dared, or *did* publicly and directly utter a word in protest. I found also those professing friendship were exceedingly reticent, and while they treated me courteously, showed a reserve betokening a want of confidence, or fear of exposure or something of the kind, which was very disheartening. I saw that the first obstacle to successful effort in Boston lay in a want of sympathy and understanding among real friends, who, although sincere, were nevertheless not perfect in wisdom. To attempt a public meeting without much preliminary labor would be hazardous, if not positively injurious to our cause. I began the work of visiting, calling upon such as I could reach, and writing to over thirty others, and on leaving was much gratified with the evidence that the effort was measurably successful. If I mistake not, the way is now fairly opened for any prudent, judicious lecturer to enter into the heart of Boston through it suburban cities.

There has been but little demonstrative opposition to the lodge of late in Boston, but its goings forth have been marked, and some of its deeds have been written by other than the pen of an angel. May God speed the day of righteous retribution when these lodges shall meet their record and answer for their conduct! Of our old friend Samuel D. Greene, at whose house I remained receiving every possible attention and kindness, it would be useless for me to speak. I have only to endorse all the good things that have been written by him and *about* him. I will simply add, that there are some men who "die hard" even under lodge prescription, and he is one of them. It is not usual to find a man 88 years of age, whose "eye is *not* dim" and who can walk for miles with little apparent weariness; but such is the man, notified years ago by the "benevolent fraternity" that his "wife should be a widow and his children fatherless." It may be said with truth that his companion is equally deserving of honorable mention. These quiet, unobtrusive, but indefatigable mothers in Israel, are too often overlooked, and their influence underestimated.

J. P. STODDARD.

Letter from Bro. Post.

ROCHESTER, N. Y., Dec. 10.

DEAR K.—Our Rochester convention was a marvelous one. We did not want for excellent homes for the many delegates and ministers and most of the merely visitors in attendance. The doors of Methodist Episcopals, Congregationalists, Free Methodists, United Presbyterians, Episcopalians and others were freely open to us. Those who could not entertain generously paid for boarders. Just here let me mention the courteousness of the proprietors of Centennial House, Messrs. Myles and Fordyse, whose house is a house of prayer, who gave their guests "perfect satisfaction" and whose generosity was not confined to a reasonable charge alone.

The convention was a grand success, not only on account of the number of delegates and visitors present, the brotherly love, peace and harmony which prevailed, the dispatch of business by the noble, Christian characters constituting the convention; the bearing with each other's infirmities; the attention to prayer and business; the wonderful and perfect expose by Past Master Ronayne, but also to the immense numbers which crowded Corinthian Hall and the multitudes that could not gain admittance. To pacify these they were informed that another opportunity would be given for their benefit to take place some time in February next. I must not forget to mention the noble bearing of Deputy Sheriff Ritter from whom we rented the Hall, and through whose influence the crowds, some of whom were disposed to be disorderly, were "regulated." We won't say who they were, you can guess; for indeed the sight was too painful for them as they beheld the degradation through which they had once passed, portrayed by Ronayne. At one time during the evening these gentlemen made a general stampede, tramp! tramp! tramp! in true "mili-

tary skill" only they were not covered all o'er with gorgeous attire, with swords, helmets, cked hats and white feathers, as recently in parade, till they found themselves out in cool air where they could breathe freely and the sight of their eyes would not so affect their nervous sensibilities. Their presence was scarcely missed only so far as disturbance was concerned.

But these gentlemen are to be pitied, great allowance must be made for them, they do not really know what they do. This throws a greater burden upon reformers for such must be borne with. May God have mercy upon them, especially on ministerial brethren who pass through the blasphemous, abominable, heaven-daring, godless—but let not God be mentioned in this connexion—deplorable, degrading, soul-cursing, loathsome, filthy, lying, hell-exulting, lecherous, shameless, reckless, horrifying, lawless, mean, low ceremonies and obligations of the order and from thence go away and extol this abomination, even saying in some instances in substance, if not in plain language, they can see nothing in Freemasonry that is not in perfect accord with holiness. Let all good people beware of these misguided men: are they the wolves in sheep's clothing? O brother, you cannot imagine how my soul was burdened, finding relief only in a fountain of tears as I witnessed the expose by Ronayne and thought of the criminality of our church in dermitting this temple of perdition to be built up among us which makes "hell howl and heaven let fall a tear."

Dear brethren, time fails me to tell all, but let me say such floods of light have never been poured on Rochester, nor such an intense desire manifest to know of this great evil since Morgan was abducted and paid the penalty for exposing the craft which John Quincy Adams and C. G. Finney and multitudes of just such men have denounced as a curse to any country.

Yours truly, W. Post.

Lectures and Incidents in the Indiana Work.

Pekin, Ind., Dec. 9, 1875.

I left Terre Haute on Monday, Nov. 29th, and arrived at Indianapolis at half-past six. Here I had nearly an hour to wait for the train going south, which I spent "pleasantly and profitably" by running over to "Bryce's Bakery" and indulging in a cup of coffee and lunch, and enjoying the eloquent and humorous conversation of my good friend Bryce. I hoped to have met brother Robinson, but was disappointed. Leaving the Union depot, we passed on south through Columbus, Seymour, Jeffersonville, crossed the Ohio on a bridge, said to be a mile and one eighth in length and landed in Louisville, Kentucky, at one o'clock in the morning.

New Albany is five miles below Louisville on the Indiana side of the river. Here I put up at the Commercial House till nine o'clock A. M., when I took the train for Pekin, at which place I arrived at half past ten. Here I put up with brother Jacob Bixler who conveyed me to Martinsburg in the evening, where I spoke in the Disciple church to a large audience. Much excitement had been produced among the cable towed when the announcements were made before I came. The Worshipful Master, who, I am told, is a skeptic, threatened to break up the church if they allowed the lectures in their house. Thus here, the lodge practically demonstrates the determination to throttle the discussion of its principles, and to "rule or ruin." But with all his bullying, the Master (!) succeeded but poorly in his attempt to scare the people. He finds that "mastering" a lodge and "mastering" everything outside is too great an undertaking for him. With all his blustering he put in his appearance but once, at the first lecture, and did not attempt to defend his order, though I gave him an opportunity.

Here, at Martinsburg, I spoke seven times, twice at Palmyra and three times at Pekin. The meetings, twelve in all, were well attended throughout, and on the whole, I think much good will result from them. A large majority of the young men of these communities are enthusiastic anti-lodge men. This is true also of the members of the churches—Methodists, Disciples, United Brethren, all seem to flow together in their support of the Gospel as against the Christ-rejecting orders. I have not for a long time visited a place where the people generally receive the truth more willingly than here. Brethren Bixler, Ezra Martin, Isaac Hustin, J. Martin, Weasley, Motsinger and Brock, are especially entitled to my thanks for the hospitality of their homes to which I was welcomed. Rev. Wm. Frantz, an old man, and a minister of the Christian church attended most of the meetings, riding six miles through bad weather part of the time. His son, A. B. Frantz, is a talented young man, whom I hope to see on the walls of Zion "earnestly contending for the faith delivered to the saints." He was largely instrumental in securing my services here, and with brother Jacob Bixler in securing funds to compensate me. God bless all these good men and women. Let the friends remember that the permanency of the good work begun here will depend, largely, upon the circulation of the *Christian Cynosure*. Brother Frantz proposes to raise a club of ten. Let our friends all rally to his aid and hurry up the club.

I go on to Leesville in an hour, where I am to speak this evening.

John T. Kiggins.

N. B.—Let those who may desire to write to me, address me at Terre Haute, Ind., up to the 22d instant.

J. T. K.

From the Wisconsin Work.

Geneva Lake, Wis., Nov., 29, '75.

Editor Christian Cynosure:

The secret orders have been considerably disturbed in these parts by the presence and lectures of Rev. Philo Ezzes, who gave us four lectures in the old Baptist church in the town of Lima, and three in Walker's Hall, Geneva.

Although the "cloven-foot" of the lodge showed the same old malignant disposition to abuse both the speaker and the listeners, yet we believe that the seed sown will bring forth fruit, and the good work has been commenced in these parts which ought to be followed up by more lectures. If we could get the use of a church in Geneva, instead of a hall, such lectures would do much more good.

Bro. Ezzea is laboring hard in the work of reform, with very little support for himself and family. His heart is in the work, and he makes it his business, pay or no pay. At Lima Baptist church there were two collections taken up, one amounted to 58 cents, the other some over $1 50, one brother putting in $1.00 of this sum; and one *strong* Anti-mason, (who gives over fifty dollars a year for the support of a Masonic preacher,) put into the hat *ten cents*, but afterwards gave Bro. Ezzea a barrel of apples.

I said that he worked pay or no pay, but he cannot stand it much longer, but will have to leave the work unless there is some arrangement made for his support. He has some eight or nine paintings, life size, which finely illustrate the inside workings of the lodge, and is well armed and equipped for the fight.

H. W. Clark.

Correspondence.

Lectures and Tracts.

Wellington, Ill., Dec. 3, 1875.

Editor Christian Cynosure:

It is truly gratifying to see the increased interest almost everywhere against the lodge; and no better evidence of this can be found than in the fact that our lectures are almost constantly on the move carrying the "light" to the people. Yes, "many are running too and fro," and light, or "knowledge is increased;" and thus the Bible idea or plan is carried out with victory certain. I had calculated with others to have secured Mr. Ronayne for a series of lectures in these parts soon but find he is engaged two months ahead elsewhere. We are absolutely needing another Ronayne—am satisfied he will be forthcoming.

The tract cause is an important auxiliary in the movement against the lodge. When at Chicago not long since, I obtained two thousand tracts. These I tried to distribute to the best advantage—all gone—and have just received one thousand more. We want workers or "laborers in the vineyard" and every *Cynosure* reader should keep his side pockets full of tracts, so that if from any accident in traveling or on trains or by lodge violence he should be taken away suddenly these tracts would assist a jury in arriving at one point and that point the identity of the subject. These tracts keep the lodge and people *stirred up*, and keep them awake. In traveling on trains see that the passengers in every coach are supplied with these small missives. I usually supply those standing on the platforms at the various stations by either passing them out at the windows or else handing them out to some boy or farmer-like man to distribute. Fops often belong to the lodge. I usually inquire "Will you please distribute these papers." And I find I can depend on boys generally, as they are not "roped" "chained," "hood-winked," and foresworn like boys generally are of larger growth. In short, keep the *enemy awake*; for like an army they will die unless they get rest and sleep. The *Cynosure*, our lectures and tracts are if properly supported, encouraged and circulated will in the end rout the lodge.

J. S. Hickman,

Bro. Hankins and Church Relations.

Moran City, Iowa, Nov. 20, '75.

Dear Cynosure:—I am more perplexed since I read the last *Cynosure* than before. You advise separation from the church as the last resort, and Bro. Ball would do it immediately. Now here are two men claiming to be guided by that spirit that cannot err, giving divergent advice upon the same subject. I know Bro. Ball, and have confidence in his sincerity and piety, and while I am not personally acquainted with you, I have no reason to doubt your integrity, yet what shall I do for light. Did any reform ever take place in any one or any party, or organization, in and of itself? How can I fellowship men who will stand up and deliberately deny the revelations of the lodge, and attempt to make me the liar, when they *know* what I say is true in regard to Masonic oaths. I say there is no chance for representation. Hell is full of better men, and yet men do it who make more pretension to piety than I do, or ever did. I have about made up my mind to do as Bro. Ball suggests, and walk no more with them and if I cannot find a branch of Christ's church uncontaminated with the lodge, I will go in a gang alone. Yours for truth.

J. Hankins.

Note.—We agree entirely with Bro. H., if he has no faith in the efforts to cleanse his church from secrecy by all means leave it. The Christian has no choice here, he is to be separate from that evil. From the tone of his first letter we inferred that the church was free from the lodge but the new preacher was not. In such a case an effort to save him might be hopefully undertaken. If the church members, however, are on the same side the question should have been raised before and labor undertaken with them. Our advice is not infallible. Bro. Hankins knows all the circumstances, and we believe the Lord will guide him if he asks through Christ for light.

OUR MAIL.

S. Hillman, Mantorville, Minn., writes:

"I intend ere long to do something for the Carpenter fund, that a place to publish papers, tracts, etc., may be had. I consider all secret combinations dangerous to national advancement, political or religious. I am glad that there are those that manifest an interest in this great and very much needed reform. I hope the number may be greatly increased and that speedily."

A. I. Jones, Keithsburg, Ill., writes:

"I have not done anything for the *Cynosure* yet, but I intend to try to secure some subscribers when I send again. I am heart and hand with you in this reform."

Rev. S. Smith, Manchester, Ia., writes:

"I cannot get along without the paper although money is scarce and hard to get.

I will try and get enough to keep it along if it is only a little at a time."

Of course it is a more convenient way to send for a year at a time, but we hope all friends in this brother's situation will follow his example.

W. Sperry, Waupun, Wis., writes:

"For many years I have been watching the onward march of secret societies and their blighting influence on church and state. The Masons, Odd fellows and grangers are very numerous in this community, and they have here as elsewhere encompassed the camp of saints. But the agitation has begun in good earnest and fire from heaven has already begun to fall which will eventually consume them root and branch."

Wm. Brownell, Belmont, Wis., writes:

"The *Cynosure* is just such a paper as I want my family to read. 1st, on account of its religious sentiments; 2nd, its anti-secretism in every form. Just my ticket from top to bottom. I will never vote for a man to fill an office who belongs to any secret society. I live in one of the strongest Masonic communities there is in the county at least, and a man has to have grit and fortitude to oppose them."

P. W. Taintor, Chapin, Ill., writes:

"The cause is gaining ground in this part of the county, although many friends are afraid to act on account of Masonic vengeance and the dollar in their business. Harmony Lodge, No. 3 at Jacksonville, I fought three years ago alone and single-handed. At that time it was not considered dangerous by the people. I voted for Wm. Wirt for President in 1831."

Benj. Ulsh, Silver Lake, Ind., writes:

"I succeeded in getting the hall in Manchester for lectures and an exhibition here, and have the U. B. church in Silver Lake and the Opera hall in Warsaw, hoping that Bros. Stoddard and Ronayne will find it convenient to occupy soon. The idea of having lectures and an exhibition in Warsaw and Manchester seems to create a considerable excitement. Manchester is a good place to lecture in as it is full of Freemasons and Odd-fellows."

Jas. Andruss, Amboy, Ill., who is almost eighty-three years old sends his renewal and writes:

"I am sorry that I cannot help you to subscribers and money to help the good cause, for if it does not succeed we shall lose our liberty. The best I can do is to pray for its success."

The great need of this cause is earnest prayer.

John Bradley, Wyanet, Ill., writes:

"We have been engaged in a revival. We have received thirty-eight members into the Wesleyan church and there are many more that will come in yet."

Zeba Smith, Montpelier, Vt., writes:

"I like your paper very much and am glad of its weekly visits."

A. Peck, Ligonier, Ind., writes:

"I have been a strong advocate of the Anti-masonic principles ever since the abduction of Morgan. I was living near Canandaigua at the time. My brother-in-law living at Middleport at the same time was the means of saving Miller's office from being burned. He overheard the Masons plotting the fire and notified Miller."

A subscriber in Oakland, N. Y., writes:

"I have had two sons addicted to that terrible curse, intemperance. I have been a strong active temperance worker from my youth up, but the rumseller and lodge are my bitter foes, and two weeks ago they brought home my boy dead, drowned while intoxicated. Only twenty-four years old, a kind, good boy, but the rumseller has done his work."

How can such things as this occur in almost every village of our land without arousing temperance people to use every effort to close all drinking saloons!

Job A. Talmage, Port Oram, N. J., writes:

"I have tried hard to get new subscribers but all seem too poor or afraid of having their business injured. I will still try and get some names, however.

Mrs. Sarah Lingo, whose beloved husband died last March, writes of him as follows:

"He esteemed the *Cynosure* above all other papers. He was opposed to all secrecy, and stood up for everything that was right. His death was triumphant in God."

L. L. Martin, Somerville, Ind., writes:

"Your paper is doing much good in our part of the country."

The Sabbath School.

Lesson for Jan. 2, 1875.—Saul Rejected.

SCRIPTURE.—1 Sam. xv. 10-23. Commit vs. 17-23.

10 Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

GOLDEN TEXT.—"When he would have inherited the blessing he was rejected."—Heb. xii. 17.

Repentance is attributed in Scripture to God when bad men give him cause to alter his course and method of procedure and to treat them as if he did "repent" of kindness shown.—Carmel in the South of Judah (Josh. xv. 55; ch xxv. 2.)—"Set him up a place," i. e., a pillar (2 Sam. xviii. 18), literally, a *hand*; indicating that the monument was surmounted, according to ancient fashion, by the figure of a hand, the symbol of power. The erection of this vain-glorious trophy was an additional act of disobedience. v. 13.—Saul was either blinded by a partial and delusive self-love, or he was, in his declaration to Samuel, acting the part of a bold and artful hypocrite. He professed to have fulfilled the Divine command, and that the blame of any defects in the execution lay with the people. Samuel saw the real state of the case, and, in discharge of the commission he had received before setting out, proceeded to denounce his conduct as characterized by pride, rebellion, and obstinate disobedience.—*Jamieson.*

—Do not explain so much that the scholar will have no chance left to find and see things for himself. There is a peculiar delight in the ecstacy of discovery. It richly repays all attention and effort. It is an enviable knack which some have of telling just enough, but no more.

Home and Health Hints.

From an excellent little volume of "Health Maxims Physical, Mental and Moral," by Dr. W. W. Hall, editor of Hall's Journal of Health, the following useful maxims are selected:

In no case is habitual night study an economy of time.

Marriage is the natural condition of man, and without it no man or woman ever feels settled in life.

While women should not marry under twenty, men should wait until twenty-five.

No man's likes or dislikes for a particular article of food should be made a rule for another.

Debt is a fire which will consume your substance, a viper which will poison your life, a hyena which will eat out your very entrails; it is a heart without joy, a face without a smile, a word without a sun. Therefore shun debt as you would a plague, pestilence or famine.

Hard thinking tires the body more than hard work.

The man who has the power of success is he who controls circumstances, instead of allowing them to control him.

The six cardinal "dont's" are, don't drink, chew, smoke, swear, deceive, nor go security.

Next to religion there is no element so essential to success in life, as vigorous, robust health.

To live well is a glory, to die well is a bliss.

Be your own master, and master of your calling, and you will soon become the master of others.

A cheerful disposition is the sunshine of the soul.

Never sit or stand with the wind blowing on you for a single moment. Never sit with the back to a window or door, even if closed, for the air coming in at crack and crevice will certainly give a cold.

The worst cold may be promptly cured if, within twenty-four hours after it has been taken, the patient will keep warm in bed, and eat little or nothing for a day or two.

He who does his work promptly, courteously and well, will in the long run, have as much as he can do.

The man who has a single idea and pursues it with a passion, will nearly always meet with triumph and success.

That man lives the longest who wisely divides the occupations of life between brain and muscle.

Cultivate an even temper; many a man has dropped dead in a fit of passion.

The best recreation for a student is to ride on horse back, to cultivate fruits and flowers, or walk an hour or two, and then return to his studies.

Neither body nor brain are safely, truly and happily rested by doing nothing.

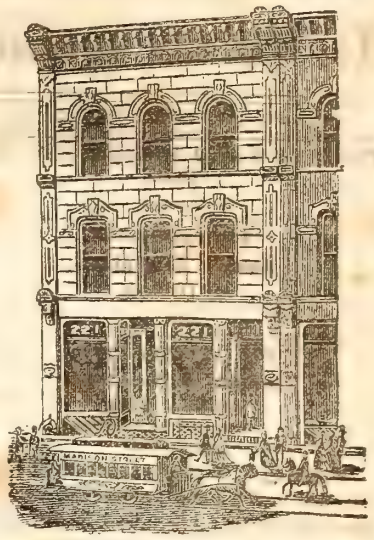
Those who know most, seldom make positive statements on any subject. The weakest minded and the least informed are habitually the most positive.

No medicine ever cured or can cure dyspepsia; the infallible remedy is to eat plain, nourishing food regularly, and live out of doors industriously. The almost universal cause of dyspepsia is eating too fast, too often and too much.

It is not he who works the hardest who has the best health; it is the deliberate steady laborer who lives the longest.

One of the best ways of living long and healthfully, is to gather around you, early in life, all the conveniences and comforts possible, and then to stay home of nights and enjoy them.

No one ought to make himself a galley-slave to any observance.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. H. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg

GEN. AG'T & LECTURER—J. P. Stoddard

—The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion; and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of three ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St., both Syracuse.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Ezra, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti.
New Hampshire, S. C. Kimball, Centre Strafford.

Lecturers at Large:

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerneld, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCasaey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
J. M. Dosh, Van Meter, Iowa.
W. M. Love, Baker, St. Clair Co., Mo

The Christian Cynosure.

CHICAGO, THURSDAY DEC. 23, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

$1.50 A YEAR IN CLUBS OF 10

Our special offer of the Cynosure to Clubs of 10 or more (old or new) at $1.50
expires January 1st, 1876.
Have *you* sent in a Club yet?—You have only a few days to work in, but *now* is the time to work

IMPORTANT SUGGESTIONS FOR OUR NEXT ANNUAL MEETING.

This has been set for Chicago next June, hoping the ten thousand dollars will be raised and our head-quarters be at the Carpenter building, where we can hold our meetings for prayer, consultation and business.

It has been suggested that a form of petition be issued to every subscriber to the *Cynosure* addressed to the local lodges, wherever there are friends of our cause to do it, asking the members of these lodges to give up their secret sworn allegiance to the dark empire or "order" which surrounds the globe to come out and become Americans, and citizens of a Christian Republic, which ours was intended to be and may yet become.

What say brethren and friends? We call Masons aliens and seek to exclude them as such from juries. We call them idolators, and as such seek to exclude them from the churches of Christ. Shall we be consistent and seek to reclaim them by prayer and this labor of love, every one working in his own particular neighborhood. Please answer and give suggestions. Shall this work be done.

CHRISTMAS.

Day after to-morrow, Dec. 25th, on which day Jesus was not born, because the shepherds of Palestine are not out nights in winter,—yet this day will be observed by millions as the very day on which Jesus was born in Bethlehem. The day will be observed by some with religious fantasies, by multitudes with harmless or harmful drolleries, and by a few, perhaps, with acceptable, because sincere gratitude to God for the gift of Christ. It is become common for spiritual Christians to keep Christmas with a protest. The late Dr. Kirk, of Boston in the last sermon we ever heard him preach, began by explaining to his people that "the birthday of Christ" was *not* his birth-day; that if it was, its observance was extra-Scriptural and invented; that the things told little children about Santa-Claus were fictions displacing loving parents in their gratitude, and exposing them to doctrines of devils in spirit-circles and fortune tellers, or to infidelity when these religious cheats are discovered in after life.

Well, the *Cynosure* has done some good in its annual testimony.

1. It has sharply defined and set before its readers the sin and blasphemy of "teaching for doctrines the commandments of men;" and practicing for worship the contrivances of men.

2. It has endeavored to "Prepare the way of the Lord and make his paths straight," right through and over popish, Masonic, and ritualistic counterfeits, and substitutes for the religion of Christ.

3. It has gladdened the hearts of thousands who have escaped these contrivances, and troubled many who have not. "It is written, he that glorieth let him glory in the Lord." Ritualism glories in priests.

The *Cynosure* would be an acceptable present to many a pastor who has more wants than dollars.

THE MOTHER OF HARLOTS.—We commend to the special notice of our readers the sermon of Rev. D. D. Hill of the New England church, Aurora, Ill., which appears in this and next number. The damage of false religious rites and ceremonies to nations appears in Mr. Hill's discourse in statistics which cannot be blinked or denied. And every American should read and ponder these statistics. Every secret society with its solemn oath and ritual—nay, every religious ceremony of mere human origin, whether in church, lodge or pagoda, puts the mind on the road to the Romish apostacy which is the mother of them all because it contains the nature and substance of them all; and all who practice these rites are helping to sink the civilization of Americans to a level with that of Mexico and French Canada. Mr. Hill has laid the Christian public under obligation by his clear and forcible presentation of these terrible facts.

THE MESSAGE ON CHURCH TAXATION.

President Grant made a serious blunder or two in his message in recommending the taxation of church property. He says: "In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to about $3,000,000. In 1860 the amount had doubled; in 1875 it is about $1,000,000,000; by 1900, without check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have paid taxes."

It is surprising that the discrepancy did not jog him into accuracy; from three to a thousand million in fifteen years is beyond reason. It is, moreover, not true. Had the President taken care to examine his own census tables he would have found the value of church property in 1850 to be $87,328,801; in 1860, $171,397,932; and in 1870, $354,483,581, and no one believes the present value thrice what it was five years ago. To tax the churches for twice or three times the value of their property is not a very reverential treatment of religious bodies, to say the least. Arguing from such an erroneous statement the recommendation, to say no more, would be doubtfully received. But there is another reason. By express terms of the constitution, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." The recommendation says that "without check," the church property will be so increased as to become an element of discord in the nation. If people zealously inclined toward religion choose to dedicate their property to the erection of church buildings, the "free exercise" of religion will certainly be infringed if restraints are put upon the practice by law. This matter has always been left to State legislation; and church property is now taxed in California, the only State where such a measure has yet been adopted. But not only is the message at fault in these two respects, it recommends the usurpation of authority over the religious by the civil power, which would be a most odious union of church and state. The President might have spared himself the trouble of recommending the violation of a principle so jealously guarded by the American people.

Incidentally ex-Speaker Blaine would shut off legislation on this ground even from the States by an amendment to the Constitution to prevent the capture of the public school funds by the Jesuits, which begins, "No State shall make any law, respecting the establishment of religion or prohibiting the free exercise thereof."

In criticising this portion of the message, we understand that "church property" means places of worship. When churches step outside their place and begin to hold and speculate in real estate or other property they are in that respect no longer religious, but commercial bodies, and property owned by churches not held for religious uses is as justly taxable as any other.

MASONIC HONOR TO WILSON.

The death of Mr. Wilson, Vice-President of the United States, was by the political element of the country duly and very properly honored, and demonstrated the esteem in which he was held for his party and other services as a politician. As a citizen, we mourned with our fellow-citizens; but as a Freemason, inasmuch as our society debars us from interference with politics or religion, we had nothing to say, inasmuch as the late Mr. Wilson was not only not a Mason, but on the other hand an Anti-mason of the John Quincy Adams school.

We were, therefore, astonished to learn that the Masonic flag, by order of our Grand Master, was placed at half-mast on the staff of the Masonic temple, the property of Freemasons, whose fraternity, if the late Mr. Wilson had the power, while living, would have been destroyed, in honor of the memory of that Anti-mason; but that the Grand Master, with two associates not members of the Grand Lodge, actually walked between the carriages and the hearse at the funeral pagent on the 27th ult., as a delegation of the Freemasons of New York, astonished us.

It may be proper that our lamb should lay down along side of the dead lion of Anti-masonry, but we can't see it in that light. There is such a thing as being too much of a Grand Master.—*The Square.*

Here's music. The most universally respected citizen (outside Freemason lodges) in the Republic, and the second in its government is dead, and because a flag of his country is dropped in token of respect and mourning, and because a lodge officer thinks he is yet a citizen and mourns the dead as such, behold how is the lodge in New York taken aback. For once the real desire of the lodge has unwittingly escaped it duplicity and its hypocrisy is self-betrayed. "As a citizen we mourned" to hide our hellish heart; "but as a Freemason"—ah! curses on a man who respected the judgment and was convinced by the logic of John Quincy Adams. The flag at half-mast over the Masonic temple in respect to an Anti-mason! Death and destruction! Well, gentlemen of the craft, don't any longer sail under false colors. Get out your own black pirate flag. No one will ask you to lower that. Its scutcheon is a wolf in a *lamb's* skin. Perhaps the lion of Anti-masonry is yet enough alive to tear off the disguise and crush the beast under it.

The Publishers try to make their department on the sixteenth page attractive. Some persons think they succeed.

The Machinists' and Blacksmiths' Union.

We are publishing an exposition of the above named order, but lack a little information. To any one who will send us this information we will be

greatly obliged and will send, post paid, half a dozen of the Exposition. In the President's "charge" to candidates after the obligation he says: "Should you at any time be without the password, (changed semi-annually) report yourself to the outside doorkeeper of your own union, give your name and state to him that you have not got the pass-word: he will first report you to the President by whose order you will be admitted. You will enter the room displaying the *sign of recognition*, proceed to the center, still with the sign in view, and salute the President and Vice-president thus:—— They will acknowledge the salutation thus:—— How is this "*Salute*" and the acknowledgement given? Address answer to Ezra A. Cook & Co., 13 Wabash Ave., Chicago, Ill.

—The New York and Massachusetts fields are prominent this week. Let us all help on the good cause in the Old Bay State by prayer to God, in whose hands are the hearts of men.

—A good way to make the coming New Year a time of blessed memory—send something from the Lord's treasury to help on with the Carpenter Building fund.

—The *Wesleyan* in a good account of the Rochester Convention says, "Spectators said to each other—'These men mean business.' A Mason said, 'All our state and municipial affairs are manipulated and controlled by secret rings; and I hope this movement will help to disclose one source of their rascality.' We answered, 'Sound!'"

It reports the expenses of the meeting met on the spot and one hundred dollars paid on the deficiency due the former State Agent. Now are there not a dozen brethren in all New York who can share the remaining debt without delay? Elder Barlow is now in Michigan (see notices), but funds can be sent him through the New York agents and treasurer.

—Mr. McPherson, the late clerk of the House of Representatives is now released from public duty and will immediately finish his life of Hon. Thadeous Stevens, some time since begun. Mr. McPherson has fine abilities and integrity for this work, and will not neglect the Anti-masonic career of the "Great Commoner."

—In the last *Telescope* the respected Bishop Dickson, of Illinois has an article on Christmas, written with the purpose of calling the attention of all observers to the gracious gift of the Son of God to the world, and pointing out some flagrant errors usually connected with the celebration of the day. May we suggest to the Bishop whether the fact of so many evil associations does not mark the character of the day as one appointed by man's device to make the "offense of the cross to cease?" The Lord's day, for which we have the warrant of Scripture, brings in no such disorders. The day is a popish fiction, and operates much as the Jesuit practices in China do now. The Chinaman beholds a cathedral more splendid than his joss temple; within he finds idols and pictures as many and finer, music more grand than from his rude instruments, and priests genuflecting in the way he has become used to. There is no difficulty in drawing in worshipers. They have no changes to make in heart or life, no cross to bear; and our missionaries find the Romish system an increasing difficulty in the way of evangelization.

Isaac Preston.—A letter from Mrs. Preston dated 18th inst., informs us that this aged friend is yet suffering from his accident but there is hope of his ultimate and full recovery.

Announcement to the Friends of Reform in Michigan.

Your Executive Committee are happy to be able to state that the mode of operation in regard to the lectureship in this State, as provided for at the Convention at Ypsilanti, has been set in motion. The delay has been greater than was expected, but it has been overcome and the forces are now at work. Rev. J. L. Barlow, late State Lecturer of New York, arrived in this State on the 11th inst. and has entered upon his labors. To those who were not present at the convention at Ypsilanti, it may be necessary to state that the plan adopted is this: A State Financial Agent has been appointed in the person of Mr. C. B. Remington of Fenton, Mich., whose business it is to precede the lecturer and solicit funds and pledges, secure halls in which to hold meetings, advertise the meetings and work up an interest, and in every way possible aid the lecturer in his work and in organizing local societies auxiliary to the State Association.

Now, friends, we want your earnest and ardent co-operation. *First*, resolve to put yourself in communication with Mr. Remington at Fenton. Then write. Don't delay. First come, first served. If you want lectures, say so, and say when you want them, and he will attend to your wants. Give these workers a hearty welcome, for they are worthy of your confidence. And don't forget the financial support necessary.

We have a good team in the field and we want to see this fair State of Michigan plowed and cross-plowed till the weeds of error and secretism are killed out and the seeds of truth and righteousness sown in their place. There never was a time more favorable for this work than the present. Let it be thoroughly and vigorously pushed.

Your servant, Cornelius Quick.

The International Review.—A. S. Barnes & Co., New York, publishers of this leading journal in American literature, announce that the January number will contain articles on the political situation in Europe with reference to Turkey and the Herzegovinian question, a criticism of Draper's "History of the conflict between Science and Religion," a paper on "Retrospective Legislation and Grangerism," another on the "Psychology of Murder," and another by Prof. Proctor on the astronomical discoveries in regard to the structure of the universe.

The Christian Patriot.—The first number of the *Christian Patriot* is now issued. It contains articles on Society, Temperance, Bible in the School, Secret Orders, the Currency Question, Infidel Testimony, the Sabbath, Strikes, etc. Terms one dollar a year, single copy ten cents, postage prepaid. Send and get it. Address Rev. T. H. Pollock, 4½ Magnolia Avenue, Jersey City, N. J.

—A Presbytery has been organized in Newfoundland, and its first meeting was held on the 4th of November. This is one of the fruits of the union of Presbyterians in the British provinces, and is regarded as a hopeful step for the interests of Presbyterianism in the provinces.

The Board of Directors of the National Christian Association have published a statement of the organization and objects of the Association. It is a legal corporation composed at present of 46 members of various Christian denominations. Its main object is to create a fund to be used against secret societies. One of the board, Mr. Philo Carpenter, has offered to give a valuable property to the society provided a certain amount of money can be raised. The next annual meeting of the Association is to be held in June, 1876. —*N. Y. Tribune.*

Religious Intelligence.

—At a recent meeting of the Methodist ministers in Boston, Bishop Haven, just from the South, asked the brethren present to pray for the renomination of Pres. Grant as necessary to the protection of the Freedmen's interest. His remarks were exaggerated by the reporters and telegraphed everywhere as a renomination of the President by this ministers' association.

—A Sabbath-school convention at Sevierville, Tenn., has unanimously adopted resolutions disapproving the running of trains and boats, and distribution of mails on the Lord's day and has arranged to petition the State Legislature and Congress to remedy the evil.

—The Scotch Presbyterian church of this city, Rev. James McLaughlin, recently received twenty-two new members.

—Arrangements are being made for the dedication of Rev. Moody's Church in this city on the first Sabbath in the new year. Moody and Sankey will be present and take an active part in the exercises. The building is centrally located and is large, plain, pleasant, and shows an economical use of funds in happy contrast with other churches in the city whose extravagant adornings have overburdened them with debt.

—The *Advance* says, "The Weekly Offering plan, adopted by Plymouth Church, Syracuse, a little more than half a year ago, has resulted in liquidating arrearages which had accumulated, of several hundred dollars, and greatly increasing the benevolent fund. The superintendent and some of the teachers in the Sunday-school a short time since undertook to interest the corps of boot-blacks in the city in religious matters, giving them a supper, replenishing their wardrobe and adding spiritual instruction. It was so successful an effort that the Y. M. C. A. solicited the privilege of assuming the continuance of the work, and it was granted, and is being prosecuted with much promise of good.

—The police authorities of New York have begun a raid on charitable gambling by enforcing the laws against lotteries. A Hebrew charity fair was not allowed to introduce raffling.

—Rev. C. D. Helmer, for eight years pastor of the Union Park Church of this city, presented his resignation and gave his farewell address Sabbath before last. The condition of his health makes it necessary to leave his work and this city. The church has increased from a small number to 800, and they have built one of the largest and costliest churches of the city, but are overborne with a load of debt too great for either pastor or people.

—The *Telescope* says, "Rev. Mr. McCune, formerly editor of the *Christian Unity*, has succeeded in the organization of a church after his ideal, thus adding one more to the number of sects, to all of which he is so intensely hostile."

News of the Week.

The City.

A French Catholic church took fire last Sabbath as the congregation was leaving it, and for a time a fatal crush was imminent. The building was saved by the Fire Department.——The first trial for illegality at the late election came off last week with a disagreement. The prosecution used every lawful means to procure a fair jury, but were obliged to take finally the low crowd picked out by the Sheriff who is a party to the infamous ring now managing affairs here.——The Babcock Military commission has been disbanded, as the trial in St. Louis rendered it unnecessary. Late developments indicate that the connection of Babcock with the whiskey ring was not a guilty one.——The American Board of Transportation and Commerce met at the Grand Pacific Hotel last week.

General.

The greatest Congressional excursion on record took place last week on the invitation of the Phila. Centennial Commission. The President and members of the departments joined both branches of Congress filling two trains. The Centennial managers want an appropriation of $1,500,000 and are likely to get it.——Pres. Grant and a number of officials attended Moody's meeting on Sabbath evening, and were much impressed with the sermon.——A resolution was introduced in the House last week declaring a third Presidential term unwise and unpatriotic, and it passed by the extraordinary vote of 282 yeas to 18 nays. There were a great many dodgers on the Republican side.——Three negroes were hung in the Tombs of New York last Friday for the murder of a Jew peddler. On the other hand several murderers have been freed by New York courts lately.

Foreign.

The Prince of Wales left Madras for Calcutta last week. He visited Kandy on the first of the month and was received with the greatest enthusiasm. A dispatch from there, Dec. 8th, gives an incident of the visit thus: The ceremonies to-night were very interesting. Buddha's eye-tooth and various holy books were displayed. The Prince gave a medal to the chief man in the temple, and Tamil-English dictionaries to the chief priests. There was a great gathering of priests. After the tooth was exhibited, two chanted passages for the Prince from the books. They presented two beautiful manuscript volumes to the Prince who accepted them graciously.——While the steamer Mosel was waiting at Bremer some two weeks ago ready to begin the trip to New York a terrible explosion took place on the wharf among the luggage. Over 200 persons were killed or wounded and the vessel seriously injured. A day or two later a man at Southampton attempted twice to take his life but was prevented and placed in charge of officers when he confessed himself one of a gang engaged in the Bremer explosion. They had prepared a cask of dynamite, arranged with clock-work to explode in ten days. This was to be put on board the Mosel, and at Southampton several boxes of rubbish, insured as goods of great value were to be also shipped. In mid-ocean the explosion would destroy the vessel and the insurance money could be collected. This plot of unparallelled atrocity was prevented by the premature explosion. The latest despatches from England throws doubt on this version of the mysterious affair.——Japan papers just received state that the political crisis appears to have passed over, the Mikado and his Government having triumphed over those who wished to involve the country in war or revolution. A proclamation has been issued intimating that the age of feudalism is past forever

The Home Circle.

Come, Labor On.

Come, labor on!
Who dares stand idle on the harvest plain?
While all around him waves the golden grain,
And to each servant does the Master say,
"Go, work to-day!"

Come, labor on!
Claim the high calling angels cannot share—
To young and old the Gospel gladness bear;
Redeem the time; its hours too swiftly fly,
The night draws nigh.

Come, labor on!
The laborers are few, the field is wide.
Nowhere nations must be filled, and blanks supplied:
From voices distant far, or near at home,
The call is "Come!"

Come, labor on!
The enemy is watching, night and day,
To sow the tares, to snatch the seed away,
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!
Away with gloomy doubts and faithless fear;
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labor on!
The toil is pleasure, the reward is sure;
Blessed are those who to the end endure—
How full their joy, how deep their rest shall be,
Oh Lord with thee!

—*Selected.*

The Argument of Prayer.

A frequent and favorite contributor reports the true story of a layman who is now preaching Christ in the Eastern States, and who recently related these facts before a large audience. It is a touching and remarkable testimony to the efficacy of prayer when prompted by a heart in accord with the Holy Spirit:

"I am nearing the sunset," said the venerable speaker. "A long life has been passed; and as I look back upon the route over which I have traveled, I can say it has been a land of deserts and of pits—a land of drought and of the shadow of death which has brought to me a thirst which only the water of life could quench. My childhood was spent in a prayerless home, my manhood was given to the study of those books which were the principal ones in my father's library as far back as I can remember. Of a studious nature, I read them carefully, and sought to satisfy the demand of the soul in the reasonings of Tom Paine, Voltaire, and Rosseau. They did not satisfy. Later I studied A. J. Davis, and in the Spiritualism found only a temporary relief. Compte and Darwin were favorite authors, and their arguments were perfectly familiar to me. I read the Bible only to misinterpret its truths and to pervert its teachings; was ever ready to dispute with Christians, and prided myself on my power to puzzle them with my atheistical doctrines. One evening a neighbor, a devout Christian woman, came in, and I at once beset her with my favorite topic, seeking to undermine her faith and trust. She made but little reply; and, after a few moments, surprised me with the remark, 'Father L., hadn't we better pray?' and before I was aware of it, I was on my knees listening to a most wondrous prayer. She seemed to be before the open door of heaven, leading me, a way-worn pilgrim, to its very gates. She prayed as the birds sing, and with holy earnestness that light might flash into my darkened soul. Rising, she quickly bade me good night and left. Then the Holy Spirit took possession of my heart. The Christian boldness united to a womanly modesty and simplicity, the peaceful joy which irradiated her countenance, compelled me to ask, What is the cause of such serene joy?

"I had seen Christians die in triumphant peace, and the question came up, What gives them this trust, and what sustains them in an hour when they stand on the confines of the other life? That night I prayed and no light came to me. I read the Bible, but it was a sealed book. My skepticism and infidelity were so dark and dreary, and the long, wasted, worse than useless life, stood out in such appalling contrast with the life of my little friend who seemed to live in an atmosphere of joy and song, that again I prayed and begged for light, and at last my prayers were answered, and for a year I have rejoiced in Christ my Saviour, my Redeemer. My wife has become a Christian, and my joy and sunshine and prayer and peace are abiding guests in my home."

Such is the testimony of the old patriarch who the past year has been actively engaged in service for his newfound King.—*Advance.*

No Burden.

There is a gateway at the entrance of a narrow passage in London, over which is written, "No burdens allowed to pass through."

"And yet we do pass constantly with ours," said one friend to another, as they turned up this passage out of a more frequented and broader thoroughfare. They carried no visible burdens, but they were like many who, although they have no outward pack upon their shoulders, often stoop inwardly beneath the pressure of a heavy load upon the heart. The worst burdens are those which never meet the eye.

There is another gate—one which we are invited to enter, must enter, if we would ever attain to rest and peace, and over which is also inscribed, "No burdens allowed to pass through." This is the straight gate which leads to life; and by it stands One who opened the narrow way to which it leads, saying to each one of us, "Come unto me all ye that labor and are heavy-laden, and I will give you rest."—*Congregationalist.*

Are We Bible Christians.

This is a very simple question, and each may answer, "I hope so," and then dismiss the question. But stop! This will not do. To hope so is not sufficient. The interests at stake are too vast to be left in any doubt. Life, eternal life, with all its unspeakable joys, is at stake. There must be no doubt but certainties. If we are Bible Christians, we must be living in strict accordance with all the Bible's teachings and requirements. If we are not Bible Christians we are not true Christians. This proposition is self-evident, but it does not the less need our most solemn thought, for what we are most willing to admit, and most firmly believe we are most apt to disregard.

Jesus declares, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." We are then to be judged by the obedience we yield to his will, that is, the law of the Father. We are to be judged, not by our favorite commentator, not by our pet sermonizer, not by the teaching of priest or minister, not by our own self-established standard, not by the opinions and customs of the circle in which we move, nor by the church which accident, interest, or our friends, have induced us to join, but by the Bible alone. By the Bible we must live, for by the Bible we shall be judged.—*Sel.*

Tell-Tale Lips.

I have observed that lips become more or less contracted in the course of years in proportion as they are accustomed to express good humor and generosity, or peevishness and a contracted mind. Remark the effect which a moment of ill-temper and grudginess has upon the lips, and judge what may be expected from an habitual series of such movements. Remark the reverse and make a similar judgment. The mouth is the frankest part of the face; it can't in the least conceal its sensations. We can neither hide ill-temper with it, nor good; we may affect what we please, but affectation will not help us. In a wrong cause it will only make our observers resent the endeavor to impose on them. The mouth is the seat of one class of emotions, as the eyes are of another; or, rather, it expresses the same emotions, but in greater detail, and with a more irrepressible tendency to be in motion. It is the region of smiles and dimples, and of trembling tenderness; of a sharp sorrow, or a full breathing-joy, of candor, of reserve, of anxious care, or liberal sympathy. The mouth out of its many sensibilities, may be fancied throwing up one great expression into the eye—as many lights in a city reflect a broad lustre into the heavens.—*Leigh Hunt.*

The Music of Silence.

There is scarcely a substance in nature out of which some kind of music has not been evoked. Metals, wood, air, water, have all through the agency of human intelligence, been made subservient to musical tones. Even stones, and hills of sand, we are told by travelers, have been known to emit sounds resembling an instrument being played at a distance. Thus, we see nature, unassisted by art or ingenuity, furnishes for us music—sometimes grand and awful, again soft, soothing, until at last it hushes into silence. Even in silence there is a kind of music, as every musician well understands. And in every composition do we not see nature's music mirrored? There is the rush of the current in grand crescendos, the moaning and shrieking of the winds, the dashing of the pelting rain, then the gradual dying away of the storm in graceful diminuendos, until all is hushed to silence. Then comes the rest. We all know the beautiful effect of the rest in music, which is the symbol of the music in silence. There is majesty in absolute silence often grand, awe-inspiring, more than is produced by the loftiest strains or richest harmonies. When we are told by the writer of the Revelations that there was silence in heaven for the space of half an hour, what a magnificent idea it conjures up in the mind! Thousands of thousands and tens of thousands of bright and glorious angels, who swell the choir of heaven, lay down their harps, with one accord for the sublime rest in the mighty song.

An Idol! Give it up! Not he.

You can't make him, he's been talked to, and talked to, urged, importuned, besought again and again, for his own good and the good of others. Still he clings to the idol, holds it fast, rolls it as a sweet morsel under his tongue and beside his teeth. He says he only takes a *little* about the size of a pea now and then, and so cautious is he and sly, very few unless he open his mouth, or come in contact with his breath would suspect him to be a tobacco chewer, especially as he never spits, but swallows the poisonous juice. So he goes, year after year, with a tawny look and stenched breath, in open face of public opinion and the light of grace. He knows full well it is grievous to his brethren. His example too is very bad for the youth. The dirty habit greatly injures his usefulness as a professor of religion, and public teacher. What influence for good at the present day can a tobacco chewer or smoker have on the drunkard, or in exhorting sinners to repentance. How can any one that is a slave to appetite, preach temperance or holiness? "Physician, heal thyself."

But the plea of this brother is, he only takes a *little*, and this *little* is for his health. And these little foxes are the very ones that destroy the vines—do all the mischief. How different the case of brother Benton, a noble soul. He thought it impossible to do without it. His physician told him he would die—he *must* use it—what did brother Benton do? He too only took a *little* about the size of a pea—and no one suspected *him* to be a tobacco chewer, so very genteel was he in the use of the weed. As light dawned gently—conscience whispered in a soft tone—"stop,"—Did he stop? The very *instant* he saw it hindered prayer, grieved the Holy One, he put down his foot, come life or death, he resolved never again to put the dirty thing in his mouth—never more to eat tobacco while the world standeth if it caused his brother to offend. From that very time his health improved. The truth was he had become fond of it. So it is in nine cases out of ten, where the plea is health there is a secret fondness—a desire to gratify a depraved appetite, "Ephraim is joined to his idols, let him alone."

The excuses for using the dirty tyrant are numerous and frequent. One uses it for his teeth; another for his general health; a third, for his corpu-

lency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another, because some ignorant, sottish, winebibbing, tobacco-chewing or smoking doctor recommends it:—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and happy thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto the "*accursed thing*," warn their patients to lay it aside *forever*.

As Paul said to Timothy, so say we to you, reader, "Keep thyself pure." Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco.

"Where lurk ye, thou blot on thy race?
Still dwell ye with civilized men?
Why crawl ye not into some desolate place,
The lair of a wolf, or a den
In the clefts of the rocks, in the desert, away
From the gaze of mankind and the light of the day."

—*Author of "Home Thrusts."*

Is Green Tea a Poison.

A new law, entitled the Sale-of-Food-and Drugs act, goes into force in England next New-Year's day. The Commissioners of Customs are given certain extraordinary powers by it in regard to the stoppage of imports of adulterated edible goods. A remarkable correspondence between the Commissioners and a firm of London tea-merchants has recently been published, much to the horror of devotees of the cup that cheers. The firm inquired whether the Commissioners meant to confiscate all adulterated tea after Jan. 1, and explained that such a course would put a summary stop to the supply of green tea, inasmuch as every particle of that tea is "faced." "Faced" is a pleasing paraphrase for "adulterated."

Black tea is the leaf in its natural state. Most of the varieties are, however, too mild to satisfy a palate used to pickles and mustards, and pepper-sauces, and like condiments. The dealers, therefore, kindly poison the leaf and produce what they are pleased to advertise as a "superior quality of green tea." At one time, ten pounds of green tea were sold in the American market for every pound imported. The process of adulteration was performed at the seaboard. A long cylinder, turning slowly over a fire, was half-filled with black tea. Then handfuls of turmeric, indigo, and other poisonous matter were thrown in. After the whole had been cooked together, the stuff came out as green tea. Each leaf was perhaps coated with copper! Since then "Chinese cheap labor" has supplanted Caucasian cunning. The Mongolian ships the tea already greened, and so saves the importer trouble. The change, however, is a bad one for the consumer. The almond-eyed heathen have surpassed their Christian teachers in the art of adulteration. A member of a Manchester tea firm writes to the London *Times* that the coloring matter used is a "filthy compound" of silicate of magnesium, Prussian blue, "and other dirt" and that the leaves colored are faded and old, and mixed with leaves of a plant bearing the suggestive name of "lie tea." The "lie tea," we may add, flourishes in New Jersey, and is carefully cultivated there,—it is not difficult to surmise why.

There is such a thing as pure green tea, but it is much weaker than the artificial stuff, and has to be prepared by a process of drying that is long and costly. It is rarely exported from China.

Recent reformers have argued that excessive tea-drinking does as much harm to women as excessive consumption of alcohol does to men. The comparison of the two may be an exaggeration, but it is not to be denied that tea has many victims, and that they one and all prefer it in its poisoned state.—*Chicago Tribune.*

Noah Webster's Work.

There is no doubt that Webster was right when he set himself the task of Americanizing the English language by a recourse to the spelling-book. He has succeeded very largely in determining the forms of words, but he did more than this, while he failed in the more ambitious task he set himself. He did more, by his shrewdness and his ready perception of the popular need, he made elementary education possible at once, and furnished the American people with a key which moved easily in the lock; he failed where he sought the most, because language is not a toy nor patent machine which can be broken, thrown aside at will, and replaced with a better tool ready-made from the lexicographer's shop. He had no conception of the enormous weight of the English language and literature when he undertook to shovel it out of the path of American civilization. The stars in their courses fought against him. It is so still. We cannot dispense with European culture, because we refuse to separate ourselves from the mighty past which has settled there in forms of human life unrepresented among us. We cannot step out of the world's current, though it looks sluggish beside our rushing stream, because there is a spiritual demand in us which cries louder than the thin voice of a self-conscious national life. This demand is profoundly at one with the deeper, holier sense of national being which does not strut upon the world's stage. The humility of a great nation is in its own past, and, where that is incomplete, in its admiration for whatever is noble and worthy in other nations. It is out of this reverence and humility and this self-respect that great works in literature and art grow, and not out of the overweening sensitiveness which makes one's nationality only a petty jealousy of other people.—*Atlantic.*

Many cannot endure the excitement of prayer who are fond of the excitement of carousal.

He is not the happiest or the most successful man who has accumulated the most money, but he who has done the most good with it for others.

Children's Corner.

History of Zero.

"Zero," on the common thermometer, like the fanciful names of the constellations, is a curious instance of the way wise men's errors are made immortal by becoming popular. It may be worth while to say that the word itself (zero) comes to us through the Spanish from the Arabic, and means empty, hence, nothing. In expressions like "90deg Fahr." the abbreviation, Fahr. stands for Fahrenheit, a Prussian merchant of Dantzic, on the Baltic Sea. His full name was Gabriel Daniel Fahrenheit.

From a boy he was a close observer of nature, and when only nineteen years old, in the remarkable cold winter of 1709, he experimented by putting snow and salt together and noticed that it produced a degree of cold equal to the coldest day of the year. And that day was the coldest day that the oldest inhabitant could remember. Gabriel was the more struck with the coincidence of his little scientific discovery, and hastily concluded that he had found the lowest degree of temperature known in the world, either natural or artificial. He called the degree zero, and constructed a thermometer, or rude weather-glass, with a scale graduating up from zero to boiling point, which he numbered 312, and the freezing point 32—because, as he thought, mercury contracted the thirty-second of its volume on being cooled down from the temperature of freezing water to zero; and expanded 180th on being heated from the freezing to the boiling point.

Time showed that this arrangement, instead of being truly scientific, was as arbitrary as the division of the Bible into verses and chapters, and that these two points no more represented the real extremes of temperature than "from Dan to Beersheba" expressed the exact extremes of Palestine.

But Fahrenheit's thermometer had been widely adopted with its inconvenient scale; and none thought of any better until his name became an authority, for Fahrenheit finally abandoned trade and gave himself up to science. Then habit made people cling to the established scale, as habit makes the English cling to the old system of cumbrous fractional currency.

Our nation began to use Fahrenheit's thermometer about the middle of the last century, or not far from the time when old style was exchanged for new style in the writing of dates.

The three countries which use Fahrenheit are England, Holland and America. Russia and Germany use Bauner's thermometer, in which the boiling point is counted 80 degrees above the freezing point. France uses the centigrade thermometer, so called because it marks the boiling point 100 degrees from freezing point.

On many accounts the centigrade system is the best, and the triumph of convenience will be attained when zero is made the freezing point, and when the boiling point is put 100 or 1000 degrees from it, and all the subdivisions are fixed decimally.

If Fahrenheit had done this at first, or even if he had made it one of his many improvements, after the public adopted his error, the luck of opportunity, which was really his, would have secured to his invention the patronage of the world.—*Northern Christian Advocate.*

An Acrostic.

I would be glad to impress the young folks with the importance of beginning early to study the Bible. What you learn of its truths and precepts will dwell in your heart, like a sweet melody, all your life. I give a copy of a very pleasant and profitable manner of searching the Scriptures. I expect to receive so many good proverbs, that there will be no necessity of another from me. The acrostic formed is an old Greek proverb. The subject—

WISDOM.

K—eep thy heart with all diligence, for out of it are the issues of life.

N—ow there was found in it a poor, wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

O—nly by pride cometh contention; but with the well-advised is wisdom.

W—isdom is the principal thing; therefore get wisdom; and with all thy gettings, get understanding.

T—he fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

H—e layeth up wisdom for the righteous; he is a buckler to them that walk uprightly.

Y—ea, also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

S—o shall the knowledge of wisdom be unto thy soul when thou hast found it; then there shall be a reward, and thy expectation shall not be cut off.

E—ven a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding.

L—abor not to be rich; cease from thine own wisdom.

F—or wisdom is better than rubies; and all things that may be desired are not to be compared with it.

—*Interior.*

STORMY DAY.—A young contributor writes to *The Advance*, "I want to tell you how I spent a stormy day. My little brother and I got two pieces of plain white paper, about eight inches long and six inches wide, and sewed them together at one side, so as to make a four-page sheet. Then we cut capital letters out of papers, and pasted them on the top of our sheet, so that they spelled *The Children's Journal.* Then we cut out pieces of poetry and stories, and pasted them on. When it was done, we let papa and mamma take it, and charged them each a cent for the reading. I do not know when we shall publish another. It depends upon the weather."

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MASTER MASON'S DEGREE. Continued.

Secretary—Most Excellent King Solomon, the several rolls of the workmen have been called as ordered, and three Fellow Crafts are found to be missing, namely: Jubela, Jubelo and Jubelum, who from the similarity of their names are supposed to be brethren and men of Tyre.

Just then three loud and distinct knocks are sounded on the door from the outside and the secretary, still standing at the altar, proceeds:

Secretary:—(making due-guard as before) Most Excellent King Solomon, there are without twelve Fellow Crafts clad in white gloves and aprons, tokens of innocence, who say they have important tidings to communicate and desire an audience with your Majesty.

Worshipful Master:—Admit the twelve Fellow Crafts.

Junior Deacon:—(opening the door) Enter, you twelve Fellow Crafts.

The brethren in the ante-room now enter the lodge and marching straight to the East, arrange themselves in a line in front of the Master's chair when one of their number who is well posted, becomes spokesman and makes the following report:

Spokesman:—(making due-guard) Most Excellent King Solomon, fifteen Fellow Crafts seeing the temple about to be completed and being desirous of obtaining the secrets of a Master Mason or Master's word, whereby we might travel into foreign countries, work and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master Hiram Abiff, or take his life. But, reflecting with horror upon the atrocity of the crime, twelve of us have recanted. The other three, however, we fear have persisted in their murderous design. We therefore appear before your Majesty, clad in white gloves and aprons, (extending his hands) tokens of innocence, freely acknowledge our premeditated guilt and most humbly implore your pardon. [They all kneel upon the left knee at the same time making the due-guard of a Fellow Craft.]

Worshipful Master:—Arise, you twelve Fellow Crafts. It is my order that you now divide yourselves into parties and travel three East, three West, three North, and three South, with others whom I shall appoint in search of the ruffians, and return not without tidings. Depart.

All except the three best posted brethren, whom I shall designate as Fellow Crafts No. 1, 2, 3, now take their seats and these proceeding very slowly in search of the ruffians pass out by the "preparation-room" door and after a short delay enter the lodge-room again by the ante-room door, supposed to be the port of Joppa, inside of which they meet the Junior Deacon as before, when the following dialogue takes place:

Fellow Craft:—[in search of the ruffians] Halloo, friend! Have you seen any strangers pass this way?

Junior Deacon:—[at the port of Joppa] I have, three.

Fellow Craft:—What sort of appearing men were they?

Junior Deacon:—They appeared to be workmen from the temple at Jerusalem seeking a passage to Ethiopia, but not having King Solomon's pass were unable to obtain a passage and returned back into the country.

Fellow Craft:—[addressing his companions] Why, these are the very men of whom we are in search. [turning to Junior Deacon] You say they returned back into the country?

Junior Deacon:—They did.

Fellow Craft:—[to his companions] Why, these are important tidings; let us go up and report this to King Solomon.

Three Fellow Crafts:—[altogether] Agreed.

They now proceed to the East and standing in front of the Master's chair, Fellow Craft No. 1 makes the following report:

Fellow Craft No. 1:—[makes due-guard of Fellow Craft] Most Excellent King Solomon, tidings.

Worshipful Master:—Report.

Fellow Craft No. 1:—We being of a party who pursued a westerly course from the temple, on coming down near the port of Joppa, fell in with a wayfaring man of whom we inquired if he had seen any strangers pass that way? He informed us that he had, three; and described them as workmen from the temple at Jerusalem, seeking a passage into Ethiopia, but not having your Majesty's pass were unable to obtain a passage and returned back into the country. Deeming these to be tidings of importance we have returned back to communicate them.

Worshipful Master:—These are doubtless the ruffians. It is my order that you now disguise yourselves and travel as before with positive injunctions to find the ruffians, and with as positive assurance that if you do not the twelve Fellow Crafts will be deemed guilty of the murder and severally suffer for the crime committed. Depart [gives a loud rap with his gavel as if angry].

The three Fellow Crafts now travel as before in search of the ruffians proceeding slowly towards the "preparation-room" door, and spending more time than usual outside, they again enter the lodge-room by the ante-room door and approaching the spot where the candidate representing the murdered and buried Hiram is all this time lying, the following conversation takes place between them:

Fellow Craft No. 1:—Well, here we are back again in sight of the temple and no tidings yet, (that is, of the ruffians) now what shall we do?

Fellow Craft No. 2:—Let us go up and report ourselves and suffer the penalty of our conspiracy.

Fellow Craft No. 3:—Ho! that will never do, for if we do those poor Fellow Crafts will be taken and executed.

Fellow Craft No. 1:—Well, what *shall* we do?

Fellow Craft No. 2:—Let us take a north-easterly course.

Fellow Craft No. 3:—Well comrades, arrange it among yourselves. I am weary, I shall sit down to rest and refresh myself (and suiting the action to the word he seats himself near the candidate's head).

The other two Fellow Crafts move off a little way-walking very slowly and as it were arranging what route they shall take next, when one of them looks back and beckoning to him who is sitting down says: "Come on, comrade, come on, and let us pursue our search." The weary Fellow Craft now in attempting to arise catches hold of the Warden's column, representing an *acacia* as before mentioned, and pretending to pull it up by the roots stumbles a little in rising, looks at the supposed *acacia* in astonishment and exclaims:

Fellow Craft No. 3:—Hail, companions! (they turn around and walk back hurriedly.) On attempting to arise I accidentally caught hold of this *acacia* which easily giving way excites my curiosity.

Fellow Craft No. 1:—Well, let us look around here and see what we can find. (Pretends to search.)

Fellow Craft No. 2:—(in surprise) Why, this has the appearance of a new-made grave.

Just as the word "grave" is pronounced the three pretended ruffians, Jubela, Jubelo and Jubelum, supposed to be hiding in in the clefts of an adjacent rock, and who for the time being are sitting immediately inside the door of the "preparation-room," now utter the following exclamations, the three Fellow Crafts, in the meantime, intently listening and commenting upon each exclamation as it is made:

Jubela:—O that my *throat had been cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water-mark, where the tide ebbs and and flows twice in twenty-four hours*, ere I had consented to the death of so *great* a man as our Grand Master Hiram Abiff!

Fellow Craft No. 1:—(to his companions in a low tone) Hark! that's the voice of Jubela.

Jubela:—O that *my left breast had been torn open and my heart plucked out and given as a prey to the wild beasts of the field and the fowls of the air*, ere I had been accessory to the death of so *good* a man as our Grand Master Hiram Abiff!

Fellow Craft No. 2:—(as before) Hark! that's the voice of Jubelo.

Jubelum:—O that *my body had been severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance might be had of so vile and perjured a wretch as I*, who *caused* the death of so great and so good a man as our Grand Master Hiram Abiff! Ah! Jubela and Jubelo, it is I woo am more guilty than you both; it is I who struck the fatal blow, it was I who killed him.

Fellow Craft No. 3:—(excitedly) That's the voice of Jubelum; these are the ruffians, they are confessing their guilt. Now what shall we do?

Fellow Craft No. 1:—Let us rush in, seize and bind them and bring them before King Solomon.

Fellow Craft No. 2:—But they are desperate men.

Fellow Craft No. 3:—Well, but we have got truth and justice on our side; let us rush in.

Altogether:—Agreed.

They then make a sudden rush for the "preparation-room" where a sharp and short scuffle is supposed to take place between the pursuers and pursued, and in a little while the three Fellow Crafts again enter the lodge-room, each one leading a pretended murderer as prisoner, whom they march up to King Solomon (Worshipful Master) and cause to kneel in front of the Master's chair. The following report is then made:

Fellow Craft No. 2:—(making due-guard of Fellow Craft) Most Excellent King Solomon, tidings from the West.

Worshipful Master:—Report.

Fellow Craft No. 2:—We being of the party who pursued a westerly course from the temple a second time, after several days of fruitless search and when on our return, one of our number becoming more weary than the rest sat down upon the brow of a hill west of Mount Moriah to rest and refresh himself. On attempting to arise he accidentally caught hold of an *acacia* which easily giving way excited his curiosity. Whereupon he hailed his companions and upon our return and examination found what had the appearance of a new-made grave. And whilst meditating upon this singular circumstance we heard the following horrid exclamations issuing from the clefts of an adjacent rock. The first was the voice of Jubela who exclaimed, "O that my throat had been cut across, my tongue torn out by the roots," etc., (as already given). The second was the voice of Jubelo who exclaimed, "O that my left breast had been torn open, my heart plucked out," etc. And the third was the voice of Jubelum who exclaimed in tones of greater horror than the others, "O that my body had been severed in twain, my bowels taken from thence," etc., whereupon we rushed in, seized and bound them and now have them before your Majesty (pointing to the kneeling ruffians).

Worshipful Master:—(sternly] Are these the ruffians?

Fellow Craft No. 3:—[making due-guard] They are, Most Excellent King Solomon.

Worshipful Master:—(addressing ruffians) What say you, Jubela, are you guilty or not guilty?

Jubela:—Guilty, Most Excellent King Solomon.

Worshipful Master:—Jubelo, are you also guilty or not guilty?

Jubelo:—More guilty, Most Excellent King Solomon.

Worshipful Master:—Are you guilty or not guilty, Jubelum?

Jubelum:—Most guilty, Most Excellent King Solomon.

Worshipful Master:—[very sternly] Vile miscreants and impious wretches that you are. You have slain your Grand Master Hiram Abiff and have not obtained that for which you have so long sought. Reflect with horror upon the atrocity of the crime

ou have committed and consider the amiable character of im whom you have so basely assassinated. Hold up your eads and receive your sentence. [The three kneeling persons old up their heads and look at the Master] It is my order that ou be now taken without the gates of the city, *and be there xecuted according to your several imprecations* whilst hidden in he clefts of the rock. [Addressing the Fellow Crafts] Guards, way with them. [Gives a loud rap and displays considerable nger.]

The ruffians are now marched very slowly back again into the "preparation-room" where they are supposed to be slain accord. ng to the strict injunction of King Solomon, and which is usual. y done in the following manner: The Fellow Crafts having he ruffians in charge, balance three times with the right hand nd right leg; the third time stamping the right foot on the floor nd striking the palm of the right hand against the palm of the eft. This they do three times and the pretended execution is ver, affording considerable mirth to those outside and often orcing a delicate smile from the brethren in the lodge. The hree Fellow Crafts now return to the East and one of them aking the due-guard as usual, reports: "Most Excellent King olomon, your orders have been duly executed."

Worshipful Master:—It is my order that you now go in search- the body; and when found you will observe whether the Mas- er's word or a key to it or anything appertaining to the Master's egree be found on or about the body.

They move away very slowly towards the Senior Warden's tation, where the candidate is all this time lying, and as they go ne of them asks: "Where is that weary brother who sat down rest and refresh himself?"

Fellow Craft No. 3:—Here I am.

Fellow Craft No. 2:—Do you think you can find the place?

Fellow Craft No. 3:—I think I can, (stepping forward towards he candidate's head and picking up the little column before eferred to) Here is the *acacia* and this is the place.

Fellow Craft No. 1:—Well, Let us dig down here and see what ve can find.

The candidate up to this time has been snugly covered up in he *canvass*, and this they now roll back, which in the scientific anguage of Masonry means digging down, and having come to he supposed body they spread their hands over the pretended rave in the manner of the due-guard of a Master Mason (See g. page 21). They at the same time slightly avert their faces wards the right shoulder and exclaim, "Phew! this is indeed he body of our Grand Master Hiram Abiff."

Fellow Craft No. 1:—What was that King Solomon ordered s to do?

Fellow Craft No. 2:—He ordered us to observe whether the laster's word or a key to it or anything appertaining to the laster's degree be found on or about the body.

Fellow Craft No. 3:—What do we know of the Master's word r a key to it? We are but Fellow Crafts.

Fellow Craft No. 1:—True, but we must obey orders.

Fellow Craft No. 2:—Well, let us search and see what we can nd.

The three Fellow Crafts now begin to fuss and fumble about he candidate's body, pretending to search on his person for the *ost word* or key to the secrets of a Master Mason, and after a few econds thus spent Fellow Craft No. 1 laying hold of the minia. ure *plumb* suspended from the candidate's neck as already nentioned, he enquires in some astonishment:

Fellow Craft No. 1: Why, what is this?

Fellow Craft No. 2:—(also handling the plumb) This is the ewel of his office.

Fellow Craft No. 3:—Well, let us take this and carry it up to King Solomon and if he says nothing about the Master's word r a key to it we will not.

Fellow Crafts:—(together) Agreed.

One of the supposed Fellow Crafts now removes the pretended ewel from around the candidate's neck and they again proceed o King Solomon's throne-room (Worshipful Master's chair) where the following report is made by the third Fellow Craft:

Fellow Craft No. 3:—(making due-guard) Most Excellent King olomon, tidings from the body.

Worshipful Master:—(representing King Solomon) Where was found?

Fellow Craft No. 3:—The body of our Grand Master Hiram biff was found in a grave dug due East and West, six feet erpendicular, a westerly course from the temple where a weary rother sat down to rest and refresh himself.

Worshipful Master:—Did you observe whether the Master's ord or a key to it or anything appertaining to the Master's egree was on or about the body?

Fellow Craft No. 3:—(making due-guard) Most Excellent ing Solomon, we are but Fellow Crafts and know nothing of he Master's word or key of it.

Worshipful Master:—True.

Fellow Craft No. 3:—There was nothing found on or about he body by which it could be designated except this (handing he little *plumb* to the Master), the jewel of his office.

Worshipful Master:—(receiving the plumb and rising to his eet) This is indeed the jewel of our Grand Master Hiram Abiff. There can be no longer a doubt of his untimely end. You Fel- ow Crafts will now form a solemn procession and go and assis he in raising the body; and, my worthy companion of Tyr addressing the Senior Warden, as Hiram, king of Tyre) since he Master's word is now lost I propose that the first sign made pon arriving at the grave and the first word spoken after the ody shall be raised shall be adopted as the sign and word for he regulation of all Master's lodges until future generations hall find out the right.

The Worshipful Master then gives three raps which call all he brethren to their feet and they proceed to the esupposed grav tanding in a circle around where the candidate is lying. The Master also proceeds towards the pretended prostrate Hiram and as he arrives at the feet of the candidate the Senior Warden slips the hoodwink from his eyes. The Worshipful Master then spreads his hands over the supposed grave in the manner of the due-guard of a Master Mason (see fig. page) the rest of the brethren doing the same, and then they all raise their hands perpendicularly above their heads and let them fall by three distinct motions (This is the grand hailing sign or sign of distress of a Master Mason, and is more fully explained on page .) The Master now proceeds to the head of the grave, the Senior Warden being on his right hand and the Junior Warden on his left, and they all march three times slowly around the grave or the prostrate candidate, singing as they go the following funeral dirge to the tune of Pleyel's hymn:

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

Mortals now indulge a tear,
For mortality is here.
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home

There enlarged thy soul shall see
What was veiled in mystery.
Heavenly glories of the place
Show his Maker face to face.

Lord of all! below—above,
Fill our hearts with truth and love.
When dissolves our earthly tie,
Take us to thy Lodge on high.

The singing of this hymn, or a portion of it, is so timed that at least the first, second and last stanzas are concluded by the time the Master arrives at the head of the grave, the third time when the procession is halted all the brethren standing around the body as before. The Worshipful Master then addresses one of the brethren usually one of the three Fellow Crafts as follows:

Worshipful Master:—One of you Fellow Crafts will now take the body by the Entered Apprentice grip and see if it can be so raised.

One of the brethren now steps forward to the right side of the candidate and taking him by the right hand presses the top of his thumb hard against the first knuckle joint of the fore-finger next the hand. (See fig. page) He also lays hold of his right arm above the elbow firmly with his left hand and holding the candidate thus he pretends to put forth very great exertion in attempting to pull him out of the grave, or in Masonic parlance to *raise* him by the "Entered Apprentice grip" and after one long vigorous effort he forcibly slips his hand from that of the candidate and reports as follows:

Fellow Craft:—(making due-guard) Most Excellent King Solomon owing to the high state of putrefaction, the body having been already dead fifteen days, the skin slips from the flesh and the body cannot be so raised.

The Worshipful Master and all the brethren now raise their arms perpendicularly above their heads and let them fall by three distinct motions, at the same time exclaiming, "Oh Lord my God, was there no help for the Widow's Son?" (This is the *grand hailing sign* or *sign of distress*. See fig. page)

Worshipful Master:—(addressing Senior Warden) My worthy companion of Tyre, you will now take the body by the Fellow Craft's grip and see if it cannot be so raised.

The Senior Warden now steps forward and takes hold of the candidate's right hand and arm as the "Fellow Craft" had done, at the same time pressing his thumb hard against the second knuckle of the right hand which is the Fellow Craft grip (see fig. page 80) and bracing himself firmly as the previous brother did, he makes another vigorous effort to raise the body as before but permits his hand to slip off as in the former case and reports:

Senior Warden:—(making due-guard) Most Excellent King Solomon owing to the reasons already assigned the flesh cleaves from the bone and the body cannot be so raised.

The Worshipful Master and all the brethren again raise their hands perpendicularly and let them fall by three distinct motions as before, at the same time exclaiming, "O Lord my God, I fear the Master's word is forever lost!"

In order to understand more distincsly how this sign is made and the exclamation given, I will here offer the following explanation: It will be remembered that the arms when raised perpendicularly are to be let fall by *three distinct* motions. The exclamation is also divided into *three distinct* parts with a slight pause between each, thus: "O Lord—my God—was there no help for the Widow's Son?" Or, "O Lord—my God—I fear the Master's word is forever lost!" In letting the arms fall you make the first motion and give the first part of the exclamation, "O Lord," together. This brings the arms from the shoulder to the elbow in a horizontal position and the fore-arms perpendicular, as seen in fig. page . Now drop the arms by another motion still holding the hands in an upright position and repeat the second part of the exclamation, "My God," and lastly, let the hands fall perpendicularly to the side using the third part of the exclamation, "Was there no help for the Widow's Son?" or, "I fear the Master's word is forever lost." Thus it will be seen that the first motion and first part of the exclamation are made together, the second motion and second part together, and the third motion and third part together. For the manner of giving the sign outside the lodge, see page .

Worshipful Master:—[turning to Senior Warden] My worthy companion of Tyre, what shall we do?

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" No. 3	79	79¾
" Rejected	64	65½
Corn—No. 2 Old	49	50
Rejected	48	49¼
New Corn	35	42
Oats—No. 2	30	30½
Rejected		26
Rye—No. 2		68½
Bran per ton	9 50	10 00
Flour—Winter	5 00	7 50
" Spring	3 00	5 25
Hay—Timothy	10 00	16 75
Prairie, "	8 00	10 50
Mess Beef	9 75	11 00
Tallow	8½	9 00
Dressed Hogs	7 50	8 [illegible]
Lard per cwt	12 80	12 83½
Mess pork, per bbl		19 25
Butter fancy yellow 32c.; common to choice roll	18	25
Cheese	8	13
Eggs	20	25
Seeds—Timothy	2 00	2 25
Clover	7 40	7 50
Flax	1 45	1 47¼
Poultry—Turkeys per lb dressed	8½	11½
Chickens " "	8	9
Potatoes	35	40
Apples from store	3 00	3 50
Broom corn	8	11
HIDES green to dry salted	5½	12½
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 25	5 75
Good	4 50	5 00
Medium	4 00	4 50
Common	2 75	3 75
Hogs	6 85	7 50
Sheep	3 75	5 50
New York Market.		
Flour	$ 4 25	9 00
Wheat—Winter	1 15	1 50
Spring	98	1 33
Corn	64	77
Oats	44	51
Rye	88	95
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VOL. VIII., NO. 12.—WHOLE NO. 299
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See the New Club Rates on 16th Page.

Topics of the Time.

THE WEEK OF PRAYER.—Thousands of churches in the country will be uniting the voice of prayer for the various subjects suggested by the Evangelical Alliance. Friends of our reform will find it presented in the general terms of these topics for nearly every day, and especially on Tuesday, and Saturday. "The removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the Gospel of the grace of God;" and "for the removal of intemperance, immorality and infidelity" come legitimately within the work of the National Christian Association. Let this organization and its measures be remembered before God, that they may be done in truth and be blessed with a glorious and successful issue. In churches which do not observe the week of prayer may be many individual members whose souls burn with love to God and his truth. Let them singly, or with their families unite in calling upon God. In this work against the "*power of darkness*" vain is the help of any man. Pray, every redeemed soul, pray. God will hear and help.

To Mr. Charles Francis Adams is accredited with putting the sum of the character and necessities of this nation in the pointed saying, "Moody first, mammon afterwards." In the midst of unusual and severe attacks upon religion, the opinion of this experienced statesman, that this same religion, the religion of Christ, is the nation's need must surely have an effect.

The 22nd of December was Forefather's day, the 355th anniversary of the landing of the Pilgrims. Gen. Sherman in a speech before the New England Society in New York, President Grant being present, said that the civilization of America is based on the civilization of New England, which would remain and govern the continent; a noble tribute from a high but unlooked-for source. It will be remembered that these same principles of liberty in religion and state were made firm and clear-toned because these Pilgrims rejected all shams and human inventions in both. The lodge has nothing in harmony with them.

A late election for judge of the Supreme Court of Illinois again shows how near the American people are to that condition where law is used for the protection not the punishment of crime, an engine of misrule and not justice. Instead of the interpretation of the unchangeable rule of right it is become too much the pliant tool of party. Two years ago a vacancy on this same Bench was filled by a granger candidate, elected for the very purpose of securing party ends. Last week Mr. Dickey of Chicago was elected to the same court. He is the legal adviser of the corrupt city ring; under fine for contempt of court, which fine he has not paid but appealed to the Supreme Court, of which he sought, and has become a member before his case was decided; the adviser of Mayor Colvin to retain his office eighteen months beyond the time for which he was elected in the face of a constitutional provision to the contrary, which question will come before the Supreme Court. Whatever may have been the character of his opponent, or his own private reputation, the election of a judge with such relations gives to the electors the appearance of joking with sacred integrity of the nation. A few weeks since, the election, of a mere money holder was the occasion of th most excited election when over fifty thousand votes were polled in Chicago. The indifferent citizens cast about one fifth that number for a member of the highest court in the State.

Dr. Talmage of Brooklyn, in his recent sermon on the school question said the Catholics did not object to the Bible in the schools, but to the school system itself. And as for the Jews, he had been around among them and they were not opposed to it. There were three classes, he said, who opposed the Bible in the public schools—men loose in religion, men loose in morals, and base politicians. "What do they care for the Bible in the schools? They want nothing but votes. I see some of them here now. I can tell them by their lecherous lips and bloodshot eyes. There is a place for them to go to, with thieves, pickpockets, canal contractors, rings and law-breakers generally."

Great National Questions.

THANKSGIVING SERMON PREACHED BY REV. D. D. HILL, IN GALENA STREET M. E. CHURCH, AURORA, NOV. 25, 1875.

[Concluded from last week.]

There are those among us who say that the expulsion of the Bible is an insignificant matter; that it will not hurt the Bible or Christianity: that the Catholics never can break down our public school system.

You think it is insignificant! Not so think the enemies of the Bible and of the schools, for they are making strenuous efforts to overthrow both! You think there is no danger! Not so thinks ex-Premier Gladstone, the great English statesman. He thinks that it means something that the Pope, at his own request, has been declared infallible and incapable of error, in all his official acts and opinions; thus creating himself a god on earth; his commands as binding on all true Catholics as if delivered amid the thunders of Sinai, by the voice of God himself; that every true Catholic owes the Pope civil allegiance rather than allegiance to the country in which he lives. If he declares our laws void, obedience to them becomes a mortal sin. All literature and education must be regulated by him.

Men, who, in the nineteenth century, believe in such a system, oppose popular enlightenment, of course. They ply their schemes with Jesuitical cunning. Silently, secretly, the whole complicated machinery moves under the control of a single will, to the accomplishment of its purpose. In some parts of the country it has already succeeded. In others it has failed, only to be renewed with greater vigor at the first opportunity.

You think there is no danger! Not so thinks Bismarck, the ablest and most brilliant diplomatist of all Europe. He is engaged in a mighty struggle with the "Man of sin."

You think there is no danger! Not so thinks President Grant! Few and short are the speeches he makes but the one he made at Des Moines is one of the grandest ever uttered by a President of the United States. He says: "If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason & Dixon's; but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now, the centennial year of the nation I believe is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to aid all needed guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments and of equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve, that neither the State, nor the nation, nor both combined shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistical dogmas. Leave the matters of religion to the family altar, the church, and the private school, supported entirely by private contributions; keep the church and state forever separate; with these safeguards I believe the battles which created the army of the Tennessee will not have been fought in vain."

But why not let each denomination educate its own people? This is to split up into miserable fragments our school system. This is to go back to the dark ages for our thought and practice. The denominational system has been tried for ages in the old world. That is the system in Spain, and out of 15,000,000 of people 12,000,000 cannot read; in Tuscany, seven-tenths of the people are unable to read; in Naples and Sicily 870 in every 1,000 do not know their letters, and only sixty-two women in a thousand can read. Even Protestant England tells us through her Parlimentary statistics that less than twenty years ago, out of a population of 22,000,000, 7,000,000 could not read or write. But to her glory be it said that the facts took hold of British statesmen. Cobden first and Bright afterwards led the way to the abandonment of the denominational system, and the adoption of a public school system like our own.

According to the United States census of 1870, out of 9,400,000 voters, 1,600,000 could not write or in effect read their ballots; leaving out the colored population, a vast majority of these were produced by the denominational system. Adopt the denominational system! What! ask us to stultify ourselves? What puts Prussia at the head of European powers? Chief among the causes is her system of public instruction, the finest in the world. But it brings her squarely into conflict with Rome. The common school is the very life of the republic. The government cannot leave the instruction of the young to sectarian schools, for the Catholic church leaves her people lamentably ignorant of some things

which is very essential that they should know. Hence it is that some children must learn honesty, decency and morality at the public schools or not at all. The only point at which a Christian civilization touches them with the tip of one of its fingers is at the public school.

Ours is either the best or the worst form of government possible, and the pivotal point on which everything turns is the intelligence and morality of the people. Men talk as if republicanism was a certain cure for all political evils. But is not republicanism a failure in most of our large cities? Does not each have its corrupt ring? Are not the active, leading politicians in the interests of, and controlled by the grog-shops? What lesson does this late election in Chicago teach? Good and true men rally to expel Hesing and his corrupt ring from office. To carry the election they feel that they must conform to the following principles in the selection of a candidate:

1st. He must be a foreigner.
2d. He must be a beer-man.
3d. He must be a politician.

The Christian men, the moral men, the intelligent men, the good men of Chicago elect just such a man as they had before, only not quite so bad. Let him be in office a few years and you would not throw up a penny to choose between them. Victory is it! A sacrifice of principle for a temporary advantage. Such victories give the city over to the control of the worst people in it. And how is it about New York, Philadelphia, Brooklyn and Washington, with their bosses, rings, defalcations and enormous debts? If the common school system is to be undermined and destroyed, let us celebrate no centennial of American Independence. We must rather prepare for the sad funeral of American Liberty.

People come to us from all countries and climes, with language, manners, customs and ideas all different—pagans, Jews, Mohammedans, Christians, cannibals, Chinamen—all varieties of men found on the planet are found in our country. What is to unite, assimilate and cement all this mass into one nation? An American education for all Americans. The grandest school of democracy is the public school. Here the principles of liberty and equality are taught. Class and caste distinctions are removed. The rich and poor have an equal chance. Merit not money sends the scholar to the head of his class. Young "know nothings" become know somethings. Self reliance, yet profound obedience to law, is inculcated. Eight millions of children yearly gather in our public schools. See them on the play ground like colts let loose from pasture, but at the tap of the bell, like Napoleon's veteran troops at the roll of the drum, they fall into their places, ready for action. It is the sublimest sight on this continent. The common school begets the spirit of inquiry and reasoning. The scholar's whole life afterwards is a series of interrogation points. Asking questions is a national characteristic, and the would-be keeper of the Americans' conscience finds he has a troublesome customer.

It is said, let us yield the Bible and thus conciliate the Catholics and all will go on well. Whom do you propose to conciliate? A week ago last Tuesday, Guibord was buried in Montreal, but he died six years ago. The bishop would not allow him to be buried in his own lot in the Catholic cemetery, because he belonged to a literary society called the Institute Canadien, which had in its library books which the bishop did not approve; "Horace Greeley on Liberty" being specified as one of them. Guibord's wife became insane over the trouble in trying to have him buried, and two years ago died. The matter was carried through the courts and up to the privy council, and now, after six years of controversy, the civil authorities bury the man in his own grave. But they have to order all the military and police under arms to do it without a riot, and the bishop has to content himself with simply anathematizing and cursing that part of the cemetery in which the body is laid. The man's only offense was membership in this literary club. This in the nineteenth century, in free America! But this is the spirit of the Catholic church the world over, and you are going to conciliate it, are you?

Those who would expel the Bible from the school are not acting in the interest of any reasonable liberty. They ask liberty to weaken the State. They ask liberty to impair that in which all our liberties are embodied. What is the result where the Bible is kept from the people? Bushnell says statistics which cannot lie prove that there are 237 times as many chances of being murdered in Rome as in England. In England, a Bible land, there is one murder for every 170,000 inhabitants; in Holland, also a Bible land, one for every 160,000 inhabitants; in Prussia, where the Bible is less honored, one for every 100,000; in Austria, a half-and-half Bible land, one for every 57,000; in Spain, where here is no Bible, one for every 4,113; in Naples, where there is no Bible, one for every 2,750; in Rome, the seat of opposition to the Bible, one for every 950. Look at the influence of the Bible on common morality. In London, a Bible city, for every 100 legitimate children there are 4 illegitimate children; in Leipsic, where there is more opposition to the Bible, there are 20; in Paris there are 45; in Munich, where few have the Bible, there are 91 illegimate out of 100; in Vienna, for 100 legitimate there are 118 illegimate births; in Rome, for every 100 legitimate there are 248 illegitimate children.

Shall we put out the light at the Pope's curse and the crack of the free-thinker's whip? Our fathers fled from Catholic persecution to found this nation; if the Catholics do not like our principles, let them go where they came from. One would think from the demands they make that the Catholics composed half the nation, at least; but there are more members in the Methodist church of the United States to-day than there are of the Catholic church. I call on the Methodist church, over two millions strong, to stand firm for an open, unfettered Bible! There are almost as many Baptists in the United States as Catholics. I call on the Baptist church to rally around God's Holy Word! I call on the Presbyterians, Episcopalians, Lutherans, Congregationalists, Christians of every name. Rally, Christian freemen, and let us keep an open Bible in the church, in the school, in the family, in the workshop, in the halls of legislation and the courts of justice. An unfettered Bible everywhere. My creed is a short one: A personal God, a supernatural Christianity, and an open Bible.

"The Bible is God's great instrument for governing men and nations. They must be governed either by an open Bible with its hallowed influences or a standing army with its bristling bayonets. One the product of God's wisdom, and the other of man's folly. The nation which will not yield to the moral power of the one, must yield to the brute force of the other."

When you hear the morning bells call the 2,247 pupils of our Aurora public schools together, shall not fervent prayers arise for teachers and taught? Shall we not all take a greater interest in the public schools? And in the contest which is at hand let every man do his duty. Let there be no backing down, no surrender of principle. God reigns in heaven and on earth. History does not go backwards. In the march of progress we keep step to the music of God's Providence. The temporal power of the Pope is gone. The days of the Cardinals are ended. Red hats and scarlet cloaks are so useless now that they could afford to give one to McCloskey. Henceforth the prattle of children's voices shall be heard rehearsing their lessons in school, where Cicero recited his orations. The Bible is sold where Savonarola and Galileo suffered at the hands of the Inquisition. Popes, cardinals and priests, though claiming to represent Christ on earth, no longer have power to prevent the reading of God's Word in Italy, Spain or Austria. Not the Pope, but Victor Emmanuel is King of Italy. Not Catholic France, but Protestant Prussia is at the head of all Europe. The night is past; the morning cometh.

How to Pass from the Old into the New Year.—One, when dying, said, "My last act of faith I wish to be to take the blood of Jesus, as the high priest, when he entered behind the veil; and, when I have passed the veil, I would appear with it before the throne." So in making the transit from one year to another, this is one most appropriate exercise. We see much sin in the retrospect; we see many a broken purpose, many a misspent hour, many a rash and unadvised word; we see much pride, and anger, and worldliness, and unbelief; we see many a long tract of inconsistency. There is nothing for us but the great atonement. With that atonement let us, like believing Israel, end and begin anew. Bearing its precious blood, let us pass within the veil of a solemn and eventful future. Let a visit to the Fountain be the last act of the closing year; and let a new year still find us there.—*Hamilton.*

Our Foreign Letter.—Leipsic.

There is little about this city to show that it is the seat of the first or second in rank of the German Universities. The buildings and grounds are insignificant and when compared with Oxford, seem inadequate to the work proposed; but one look at the catalogue of the institution is sufficient to show that intellectually the University is a power. In the theological faculty there are twelve professors, and three 'privat-docenten;' in the faculty of law fifteen professors and two docenten; medicine, twenty-four professors and seventeen docenten; in philosophy (which includes philology, mathematics, mental and natural sciences) sixty-three professors and twenty docenten; making a total of 114 professors and 42 docenten. These are all men of the highest culture; the docenten or tutors having reached the first round of the ladder that reaches to the full professorship. The number of matriculated students in the winter semester of 1873–74 was 2876, larger than in any other University except Vienna. The latter University is isolated while Leipsic has Halle, Jena, Berlin, and Gottingen, within a hundred miles. The great Michaelmas fair is the distinguishing feature of the city. There are three fairs held annually—Michaelmas, Christmas, and Easter; each continuing three or four weeks. Merchants from different countries of Europe come here, sometimes to the number of twenty or thirty thousand. They crowd into every available room; build long rows of booths in the market places, and along the wider streets, store and display their wares in the open air. Clothing, dry-goods, furs, pottery, glass-ware, jewelry, knick-knacks, fruit, vegetables, tobacco, in short, everything that can be sold is brought here, and several days may be spent in an interesting way in walking about looking at the goods, and studying the traders. Shows of every description are not wanting. The whole city is bustling, but remarkable order is kept, considering the numbers that are gathered. The greatest evil attending the fair is Sabbath-breaking. We went to one of the largest churches last Sabbath, and found the sidewalk in front of it lined with booths, with just open spaces enough left to get into the church comfortably. When, after listening to an earnest sermon we walked into the street again, crowded with eager sellers and buyers. The Sabbath is too little reverenced at any time of the year, but as a man told me "During fair time, the city has no Sunday." This gentleman was a railway officer, and also said that railroads never have Sundays. Trains run regularly and all railroad business is carried on every Sunday of the year. This evil appears to me far more threatening than drunkenness. During nearly a week's stay here I have seen only one man drunk; whereas in Scotland, it was rather unusual not to see several each day. This is owing, partly, no doubt, to the fact that German drinkers learn to consume immense quantities of beer without getting drunk, while the Scotch drink whiskey

r gin, and show the effects. The ɔeer glasses in use here hold about a ɔint, and seem not less than eight inches ıigh. Everybody apparently drinks ɔeer without distinction of sex, age, or ɔosition. Some go to the saloons, ɔthers send the servants, and mine ıost met me on the stairs carrying a "seidel" with him for his dinner. Several Americans whose acquaintance ve formed on the way predicted that we would drink beer or wine before we got back home, but thus far there nas been very little to tempt us. In Great Britain there was too much drunkenness to make drinking attractive to the sober, and here lager beer saloons are far from being neat and pleasant. Smoking is another prevalent disagreeable custom. Women are excluded from this entertainment, but the men try to make amends by smoking in their presence on all occasions possible, in restaurants, railway cars, and sitting-rooms. There are, however, waiting rooms in most stations for ladies only, where the cigar cannot enter, and "coups" on most trains for "nichtraucher" of both sexes, and others for ladies only. The compartments for "not smokers" are pleasant for another reason; they are hardly ever crowded. The German "Herr" considers smoking as one of the luxuries of a railway ride. Once we asked the guard to take us to a second-class coupe and neglected to add "fur nichtraucher." He took us into one where two young men were leaning back in the comfortable seats, puffing away at their weeds and filling the little room with smoke while a young lady looked on admiringly. Every gentleman is supposed to smoke unless he specifies the contrary. We were careful to specify after this hour's experience in a smoking car, and had very comfortable compartments, and plenty of room.

H. A. F.

Secret Societies at Princeton College.

Old Princeton College has been attracting much attention in the vicinity of New York city of late, on the subject of secret societies which have crept into the institution. It appears that every student upon entering the institution is required to sign the following pledge:—

"We, the undesigned, do individually for ourselves promise, without any mental reservation, that we will have no connection whatever with any secret society, nor be present at the meeting of any secret society in this or any other college, so long as we are members of the college of New Jersey; it being understood that this promise has no reference to the American Whig or Cliosophic societies. We also declare that we feel ourselves bound to keep this promise, and on no account whatever to violate it."

The following resolutions were unanimously adopted by the trustees at their meeting in June, 1855, and have for a number of years past been published in the Annual Catalogue:

Resolved:—That with respect to prohibited secret societies, the trustees approve of the action of the Faculty in their requiring students about to enter college to pledge themselves not to join any secret societies; and that they urge the faculty to put an end to those secret societies.

Resolved:—That the President be directed at the opening of the next session of the college to announce publicly to the students, that the subject of prohibiting secret societies was deliberately considered by the trustees, and that the faculty were, by a unanimous vote, required promptly to dismiss any student known after that date to be a member of such an association.

It is at the student's option to enter the college with this condition, or to go elsewhere. It is not compulsory in any sense, but when the pledge is once taken, it is binding on every young man of honor as any other promise he makes.

Last term it was reported to the faculty that secret societies were in existence, and were working serious injury to the two great literary societies, and to the students themselves. An investigation was begun this term, which resulted in the discovery of the fact, and, after all milder measures were exhausted in an effort to procure an abandonment of the societies, Dr. McCosh, the President, and all the professors concurring, *fifteen* students, acknowledging the violation of their pledge, were dismissed from the college. *Six* others, for offences arising out of the conflict were dismissed also.

The *New York Tribune* gives the following authenticated letter—probably from one of the professors—in regard to this matter, That paper says:—"The following communication comes from a well-informed college correspondent. It corrects some of the minor errors which have appeared in many of the published accounts of recent troubles at Princeton."

"The number of students who have been dismissed for belonging to prohibited secret societies is 15—not 20, as has been stated. They have not been expelled—they have been dismissed; and the faculty may review their judgment should the circumstances change. They are nor the 'flower of the college;' they stand considerably below the average in the college grading. They belong to five or six prohibited societies. The trustees and the faculty have all along opposed these secret fraternities, and only last year two students were dismissed for belonging to them. The college authorities have thrown their whole influence in favor of the Whig and Cliosophic societies, which contain each two hundred members, and are about the best literary societies in America, having trained a great many eminent statesmen, and still carrying on their work with great spirit. Of late years a third society has been instituted, in connection with the School of Science, and has upward of forty members. The authorities of the college believe that the small Greek letter societies tend to injure these great secieties, and do not elevate those that join them. That this is also the opinion of the great body of the students is evident from the circumstances that the great college societies do not allow those who belong to the secret societies to join them.

I am happy to be able to report that the dismissed students do not seem disposed to resist the sentence. Five of the societies have given the names of their members in confidence to the President or individual professors, and have signed papers engaged to oppose every attempt to reinstate the fraternities. All this is well known in college, and should be known to the public. The students are cherishing, right or wrong, the hope that the faculty may now feel itself placed in a position in which it may review its judgment with consistency, the ends of discipline being gained by the college being delivered from the corrupting influences which have seduced many a youth of promise. Should this be the issue, Princeton College will stand higher morally in the view of the community than it has ever done before."—*Am. Wesleyan.*

Masonic Traditions Exploded.

From an address at Keokuk before the Grand Commandery of Iowa by Prof. T. S. Parvin, P. G. M., and G. Sec'y of the Grand Lodge, and G. Orator of Grand Commandery.

We are wont to meet annually and as often to tell the old story of the origin of the institution, and present the people who honor with their presence our public assemblies, that same old dish of hash called Masonic history, tracing the institution back to the time "when the morning stars sang together and all the sons of God shouted for joy." Or if they (that is the grandiloquent orators), be a little modest or doubting in faith, they will drop off a ew cycles and come down to the time when "Adam delved and Eve spun" without the garden from which they had been expelled by an angry God whose laws they had put at naught in presuming, as some of our illustrious brothers and Sir Knights have since presumed, to rebel against constituted authority and set up their will as the law for all to follow or be forever "anathema maranatha." Such oracles are always proclaiming as Masons, Enoch, the translated, Solomon, the wise, and the St. Johns of Christian sanctity. It is amusing to note how they always enroll among their numbers the noble and the good of all nations, and all the time as carefully excluding the opposite class. Another and a large number more of our anniversary orators drop the antediluvian chapter and are even so considerate as to come down to the period of the building of the first temple, and trace its origin to that event, and make Solomon its great founder, as God's vicegerent in its creation. And it is indeed only within a few years past that a generation of doubting Thomases have arisen who demand the proof that even these things are so, and have applied the same tests to the Masonic history as has been for a century past applied to all sacred and profane history—to the end that the truth might be eliminated from the myths and traditions which have so long misled even the world of letters.

My hearers (whether Masons or no) can recall the times almost a score when they have heard not only the nonsense we have related as touching the times so long remote, but coming down to our own day and country, these blind leaders have time and again, so often proclaimed as a fact, that they no doubt believe that "all the general officers of the revolution were Masons except the traitor Arnold, and that all the Presidents of the Republic were Masons." As we penned these lines we received through the mail a circular, from a publishing house at the national capital, named for a man, who when a boy would not tell a lie, asking our aid as a Mason, to further the sale of a series of Presidential portraits they had executed. And what think you was the consideration upon which they presumed to invoke our aid as a Mason and an officer in a Masonic body whose juris-diction is co-extensive with that of the State. That circular publishes to the world with solemn emphasis that all the Presidents were Masons. As happily there have been no traitors (as in the case of the Generals) so the usual exception of one as in the case of Judas and Arnold is not made by this class of buncombe orators—of which orator Puff is a fair exponent.

But you, my brethren, must not think this class of speakers are all foreign for we have some of the most famous within our own grand bodies. You have only to examine the proceedings of one of the grand bodies here and now represented to find published an oration from which we quote as follows. In speaking as usual of the antiquity of Freemasonry, the orator says: "Masonry and Christianity were married and the union was designed by Omnipotence himself, and that this marriage took place in the reign of the Roman Emperor Constantine, [who died A. D. 337] and the union so consummated continued until the Reformation [A. D. 1517, a period of twelve centuries] when in consequence of the intolerance, bigotry and corruption of the Romish church, the twain were separated, never to be reunited again." Warming with his subject our eloquent brother adds, "that the studious Knight Masons of to-day know that the intimate union of religion and Masonry is something older than the marriage order with the church of Christ before the inauguration of the church [A. D. 33] Masonry *was* (the emphasis is his) and when the church was born it was promptly adopted by the fraternity, the which with reverent humility abdicted its right as elder sister and exponent of the will of the Deity." Verily our Iowa exponent is not to be outdone by the long line of his illustrious predecessors.

Now, in all candor and with all proper respect to our brethren, to this audience, not overlooking my own self-respect as a Mason and a man of mature age, I must declare that such stuff, while it may possibly (though we can divine no good reason) be "told to the marines," certainly to all such heresies we may apply the injunction of David in his lament over Saul, and "tell it not in Gath, publish it not in the streets of Askelon." Such tales will surely, sooner or later, return to our hurt, as they ever should.

It is always the safest course to presume that the audience is quite as intelligent as ourselves, and likely to be

as well informed upon historical topics, whether relating to the history of the world, the church, the nation, or to Masonry even, as an institution of great age and universal diffusion among men. History of Freemasonry is not one of our mysteries—secrets we truly have, and

"All secrets till they are once known,
Are wonderful———"

Now it is too bad upon these annual occasions, and at home, to repeat parrot-like such stale legends—no they are not legends even, which are defined to be "doubtful narratives," for there is no tending to mislead. How much more grievous would be the sin to go to Philadelphia the coming year and harrangue the assembled Masons of the world in the language of these legends, fables, myths—falsehoods in plain English, the language of freemen. This is no way to celebrate the nation's jubilee or the Mason's part of it, however humble it may have been. Nor may it be amiss to repeat our previous utterance, that the tests which enlightened and judicious criticism has applied to the unraveling of the fabulous history of the early nations of the world have been successfully applied to the elucidations of Masonic history, and to the separation of the truth from the fables that have so long led as willing captives so many of our brethren who are fond of the marvelous.

In the light of this evidence, then, we can assure, even the enemies of our order, that Adam and Enoch, and their long line of successors, ante and postediluvian, are perfectly free from sin and odium the anti's would attach to the "Morgan killers" of the nineteenth century.

"—'t is true, 't is pity:
And pity 't is 't is true,"

that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful (of course she was beautiful) queen of Sheba who came from afar to adore his wisdom and the temple he built, if not to love his person. Nor is there any evidence, however faint, to prove that either of the St. Johns, the austere and the lovely followers of all that is good in heaven or on earth, were Masons, beyond the wish that it were so, of the Christian portion of the universal brotherhood. Nor is it true, that all the presidents, from Washington to Grant included, were or are Masons. The first was, the last is not. And what would the spirits of those Anti-masons, the elder and younger Adams, and VanBuren, and Fillmore say to the cruel accusation, could they but wing their way back to the earth and throw back the lie in the face of their falsifiers. It is true, however—and the truth should be told—that Arnold, the single traitor of his age and country, was a Mason, as is well attested by the records of his lodge in Connecticut, his native State. So much the worse, both for the traitor and those who, without evidence or trial, would exclude him from their associates.

But all these sins of commission affect only a profane history, whose antiquarian critics have successfully exposed and corrected the errors.

There yet remains the last and greatest: the charge that Freemasonry is a Divine institution; that it was wedded to the church, and usurped from it the office of "exponent of the voice of Deity," and such declarations are worse than heresy—they are blasphemous and calculated to degrade the institution in the estimation of every believer in the Christian religion, and bring it into just contempt among all honorable men, of whatever name they be called.

The institution of Freemasonry did not originate amonu the Jews, nor even in Asia, nor at the time nor under the circumstances so commonly, by even the moderates, assigned to its origin. It sprang, according to the best evidence attainable, in Europe, and during the so-called dark or middle ages, and originated with the architects and builders of those times. The oldest Masonic book in existence is not two centuries old, and it would be charitable to add five centuries to the oldest date or record that enlightened and persevering research has yet assigned to anything connected with the origin of the institution of Freemasonry. And the remotest, even of these dates, fall far short of the reign of Constantine the Great, when, as has been represented, Masonry was married to the church. The bones of that great emperor had crumbled to dust a thousand years before the world, circumscribed to atomic limits knew of Masonry, or of that famous wedding.

When and wherever Masonry did originate, it was the work of man's hand, and although we believe it to be the oldest, if not the best, of human benevolent and social institutions, it certainly commends itself to the enlightened consideration and unprejudiced judgment of men for what it is, and what it has done as one of the the conservators of human actions. . . . . Freemasonry of the eighteenth and nineteenth centuries exists under two distinct forms or rites, the York and the Scotch, each having symbolic Masonry of three degrees in common—the York rite of universal diffusion has but the three degrees, while the Scotch rite has thirty in addition. The Scotch rite universally prevails among the English and the Latin nations of Europe and America.

In the United States and Canada, Freemasonry is practiced under what is called the "American System," as such, which was largely manufactured by Thomas Smith Webb, during the closing year of the last century. Under this system, the York rite consists of lodges, chapters, councils, and commanderies—though the Templars are only Masonic in name. The Royal Arch degree, which is the chapter in fact, the council degrees and the orders of the Temple are taken largely from the Scotch rite and moulded into the York system. The Royal Arch and the chapters is confined wholly to England and its colonies and the United States, and originated in its English form (which is quite different from the American) about the middle of the last century. The councils, as separate from the governing bodies of the Scotch rite, are of very recent origin and are outgrowths of the chapters designed and perpetuated to gratify the unholy ambitions for separate organizations—and are confined wholly to the United States and Canada.

The order of the Temple exists in France, where it originated about a century ago, and in England an independent form, and in the United States where it has a quasi connection with Masonry under the modern nomenclature of "The American System." Our fathers a century since, were content with the three degrees of symbolic Masonry, which are universally diffused among men—but their children fell from the state of purity through the sin of ambition, which is older than the original sin of the most orthodox theologian of the old school—for by it an archangel fell, and men and Masons have inherited the taint, and we of to-day are taxed to keep up the cumbersome machinery in order to gratify our pride and inherit the honors of official rank. Templars and Royal Arch Masons could accomplish in the lodge all they do in the chapter and commandery. To-day, as ever, when these several bodies "met upon a level," the Templars become the "observed of all observers." There is in their order a something which we dare not call "fuss and feathers" in sympathy with our natures which calls forth our admiration, and awakens our interest. It is not its universality, for Templarism, as we practice the rite, is wholly American, and the order of the Temple is confined to England and France. It is not its antiquity, for it has not yet reached its centennial anniversary. It is true, however, with it, as with symbolic Masonry, that pretentious claims of remote antiquity, have been advanced——many, even in this State, have been asked, breathes there a Knight Mason with soul so dead as not to be proud of the distinction of being, by adoption, the successor of DeMolay, the martyred Grand Master, and the last of the line of the old Templars, which, as such, became extinct A. D. 1314, or more than five centuries before the modern order of the Temple had its rise. So it may be humiliating to the pride of the Mason to learn that the boastful antiquity of the institution has no basis, in fact, upon which to stand, and that in the future the historians and anniversary orators must drop off some ten centuries before, and as many since the founding of the Christian church, to which it has been claimed our institution was wedded. All this we must do if we would perform our vows of truth, which is the first lesson taught in Masonry, and the cornerstone upon which Knighthood is erected as a system and an order. In future, then, men and brothers and Sir Knights, let us be content to own the truth we profess to revere and yield a willing allegiance to the spirit of research which is the grand characteristic of the age. The most notable event in the history of modern Masonry is the spirit of inquiry which now animates the intelligent brotherhood. The labors of such historians and antiquarians as Findell in Germany, Lyon in Scotland, and Hugan and Woodford in England, have done much, very much, to remove the rubbish which has so long blinded our way in our efforts to find the truth.

THE NAT'L S. S. TEACHER enters on the new year with contributions from C. F. Deems, W. A. Bartlett, W. H. Daniels, and Margaret Sangster, who add to the interest of the lessons of the month, and assist the teacher in their preparation. The notes, etc., on the lessons are as usual very full, practical and Scriptural. Chicago: Adams, Blackmer & Lyon Pub. Co.

THE SANITARIAN for January introduces such topics as Sanitary Resorts, Pollution of Rivers, Value of Health to a City, A City of Health, The Medico-Legal Society of New York, and the Am. Public Health Association. New York: McDivitt, Campbell & Co.

THE GALAXY contains a defense of West Point in The National Surveys, some good advice and a sharp criticism of fashionable life in Woman's Occupations and The English Interregnum tells of some of the manners of the English royal family, and their political effects. Paperson the origin of the privileged classes in France, about "Bankers" and Walter Savage Landor, with scientific miscellany add to the value of the January number. New York: Sheldon & Co.

THE ADVANCE closes the year with a handsome number dressed in new type and remodeled columns. We are sorry to see a revamped Catholic story burdening them as a holiday gift to its readers. This is Christmas aggravated.

VICKS FLORAL GUIDE.—This brillient quarterly is as usual full of useful information to every one who has a garden with flowers or vegetables. It has beside in the January number, some sharp and sound criticising of our postal management. Mr. Vick is well known as a valuable seed-man. Rochester, N. Y., James Vick.

Notices.

Wisconsin.

The annual convention of the Wisconsin State Christian Association opposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., Wis., on Wednesday and Thursday, the 2d and 3d of Feb., 1876. Elkhorn is the nearest rail road station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to seure able speakers for the occasion.

By order of the
EXECUTIVE COMMITTEE.

Wisconsin Readers of the Cynosure,

You can do much for the cause in this State, by taking the paper in your hand, going to your county or local papers and get the notice for our annual State meeting inserted two or three times before it comes off. Suppose that it does not increase the numbers in attendance, it will, perhaps, for the first time bring before the readers of those papers the fact that there is an organized opposition to the lodges, and set hundreds to thinking, and soon become earnest workers in the cause. It was designed by the friends to have our State meeting commence on the first day, at 10 o'clock, A. M., but our "Executive Committee" have left us

ail in the dark so far as that is concerned; would it not be well to insert it in the notice? PHILO ELZEA.

GROTON, N. Y.—The quarterly-meeting of the Groton Association was appointed at its last session to meet at McLean on Tuesday, Jan. 18th. Keep the wheels of reform moving.

PAST MASTER E. RONAYNE, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

See Publisher's Department on the sixteenth page.

Reform News

Marching on—P. M. Ronayne in Tioga Co., N. Y.

SPENCER, Tioga Co., N. Y. }
Dec. 21, 1875. }

Editor Christian Cynosure:

Last Spring brother Barlow came to Spencer and gave a course of lectures, holding up to our view the beast of secretism described by John the Revelator so as to cause us to take immediate action, and we organized a Christian Association for the purpose of resisting the encroachments of the lodge. Our organization numbered about fifty at first, but when the churches put the guillotine in operation and the heads began to fall, the weak ones dropped out of line until our numbers did not exceed twenty. We had among our number a Baptist deacon named Watson, who was the boldest of the bold. He declared publicly that a man could not be a Christian and a Mason at the same time and also that he would not support a Mason minister, but he has turned his back upon his friends and has eaten his own words.

I attended the State convention at Rochester and saw Mr. Ronayne's grand exposition of Freemasonry, and came to the conclusion that such stuff as Masonry could not be hatched except in the infernal regions. Believing Mr. Ronayne's exposition true, I engaged him for two evenings, the 17th and 18th inst. I had a lot of handbills struck off and members of the association posted them about town. Several of the fraternity declared their readiness to fulfill their Masonic obligations by cutting Ronayne's throat from ear to ear; others who had not the courage to come in so close contact with a determined man declared that they would put a ball through him; others said he never would leave Spencer alive. It seems to me that Isaiah must have had these people in view, Isaiah lix. 3: "For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies, your tongues have muttered perverseness."

Ronayne came here on the 16th. The Association fitted up the hall under his direction and on the evening of the 17th the hall was well filled, with a fair sprinkling of members from various churches, although in each church a Masonic minister had issued orders prohibiting members from attending the lectures. Mr. Ronayne, fully equipped in Master's costume and with all the necessary tools, then proceeded step by step to show us how Masons were made. Is it not strange that a minister will submit to such degradation and wickedness? How plain Isaiah speaks of such iniquity, lix. 5 and 6: "They hatch cockatrice' eggs and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity and the act of violence is in their hands."

Mr. Ronayne proceeded in his masterly manner to dissect the institution and as he explained the whys and wherefores, the audience became spellbound and gazed with amazement to see what a cursed institution was prevailing throughout our land. He has caused the people to think, and left an indelible impression upon the minds of the people. They are discussing secretism in every corner. He stayed over Sunday with us and attended our worship and left Monday morning for Scranton, Pennsylvania, hearty, hale and in good spirits; long may he live to work in the cause of humanity. We have marched but once around Jericho and given one blast on the ram's horn, and the walls are tottering already.

Respectfully yours, E. DODGE.

Notes of Work in Wisconsin.

Editor Christian Cynosure:

Since my last writing, have given four lectures in the Norwegian Lutheran church, on the State line south of Clinton Junction in Rock county. Had very good audiences, and good attention. They are a people who only need the right kind of instruction on this subject to become earnest opponents of all kinds of secrecy. They are but very little connected with any of the secret organizations.

The next week was so stormy and bad that no lecturing was done, but spent some time to put in motion a movement that it is hoped will result in an organization for Walworth Co. for political action, at the same time and place where the State meeting is held. There are friends in this county who have long been anxious for an opportunity to vote for men that are not slaves and tools of the lodges.

On Monday evening, Dec. 13th, commenced and gave four lectures in what is called the Dunham schoolhouse, to good audiences. The Masonic chickens, the grangers, fluttered a little, but that only has a tendency to convince the people that they are hearing the truth.

In this place there is a small Wesleyan church, and if it was less in numbers, at least to the extent of excluding the Odd-fellows from it, it would be a blessing to the cause of Christ. If Wesleyans cannot organize churches without taking in unrepentant Odd-fellows, who have only taken withdrawal cards, because they had trouble in the lodge with their fellows, my judgment is that such organizations should be indefinitely postponed.

Gave three lectures in schoolhouse No. 9, in the town of Lafayette, commencing Dec. 17th, with fair attendance, and good has been done.

For the war, P. ELZEA.

This is the last number of the CYNOSURE sent to persons, not renewing, whose time expires in December. If your time is out or nearly out, please renew.

Correspondence.

A Sister's Experience at Rochester.

VARICK, Seneca Co., N. Y., }
Dec. 20, 1875. }

DEAR CYNOSURE:—Ere this you have received full accounts of the Rochester Convention. Permit me to add my impressions also, as it was the first meeting of the kind I ever attended. I was particularly impressed by the earnestness of the delegates as they invoked God's blessing morning, noon and night, and think this is the Sampson of the movement; may it never be shorn of its strength! Such earnest pleading of the promises, such consecration and dependence on the arm of the Eternal it has never been my privilege to listen to before. I felt as I listened God must answer such earnest prayers.

In the evening Mr. Ronayne in his inimitable style lifted the curtains of the lodge and had I not been in great measure prepared for a look into its secret chambers by reading the *Cynosure* and from other sources I could not have believed my senses. After his lodge was duly formed he described to us what was going on in the ante-room where the "reverend" gentleman was disrobing. When he announced "notwithstanding the candidate had long preached the Gospel he had now come to seek light in the lodge," an intense feeling of interest and expectation pervaded that large assembly. He led him in hoodwinked, cable-towed and in his half-naked condition. I never saw an audience give vent to such disgust in all my life. I think I can safely say if Juggernaut with all its heathen rites had been displayed before the people it would not have caused so great a sensation. They would have expected something shocking in heathen, but for intelligent men, to say nothing of Christians and ministers, to appear in that plight it was truly dreadful. Had he appeared clothed and seated on the old-time "goat," striving to keep his equilibrium, adapting himself to the antics of his strange steed and succeeded he might have retained some of his clerical dignity; but as it was it seemed gone forever.

The next evening we found the passages leading to the hall partly filled when we arrived before seven, and the crowd soon extended down the stairs to the sidewalk. At seven the door was opened and there was a rush; a stalwart stranger said apologizingly as he strove to keep back the rushing multitude so we should not be run over, "The people are so hungry for the truth." The hall was packed and we had to sit in close proximity to the secretists. We were both annoyed and amused by their remarks. Annoyed when one said, "That old fellow (meaning the General Agent) is making a fool of himself" when he made a slight mistake which was quickly noticed by the craft. But Ronayne in his happy repartee "brought down the house" by saying "These men (meaning the lodge men) are so full of Antimasonry they can't act the Mason worth a cent."

Some of the fruits of the lectures.

Before the lecture commenced the second evening a very intelligent-looking lady said to me, "Did I not see you in the hall last evening?" (I was questioned as Peter was in the judgment hall for I was with some of the prominent members of the convention the evening before.) I assented. Her husband said, "That fellow (Ronayne) ought to be arrested. They are never taken into the lodge in so baudy a manner," and his wife, wife-like, apologizingly whispered to me, "My husband is a Mason." I replied "I had suspected as much." The first words Ronayne said when he commenced his lecture were, "You will hear it said on every hand, 'He lies! He lies! The minister is never taken into the lodge as you saw represented here last evening,'" etc. The wife and I exchanged amused glances, and the poor man looked as though he wished his wife, at least, was at home.

When the lecturer came to administer the dreadful oaths of the third degree the Masons present made a great noise on purpose I thought to drown the speaker's voice so he should not be heard or understood by the audience. The wife looking very much annoyed turned to me and said so that the husband could hear, "I think this shows what company they keep." My impression was that all Masons who were present with their wives will not attend the lodge very soon again; for they looked as though they expected a good "curtain lecture" when they reached home if not before. I think it should be the rule not to admit a Mason to these lectures or exposures unless accompanied by his wife or some lady relative, and I will guarantee you will always have perfect decorum. After the lecture I heard a lady say in a very excited manner, "I will never hear a minister preach again who is a Mason; never, no never!" The circle gathered around her seemed of the same opinion. Such remarks as these were heard from the gentlemen, "I would not have been present to these lectures if I were a Masonic minister in company with my wife for the world." "How I did pity the ladies present who had Masonic husbands." Eternity alone will reveal the good this God-fearing man has accomplished in Rochester alone. May he long be spared to unvail the lodge is the earnest prayer of the writer.

Perhaps I may write of the doings of our town society at another time. Ronayne came to us from Batavia on his way to the Pennsylvania convention, lecturing two evenings.

MRS. H. BALDRIDGE.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

Masonry in the M. E. Church.

A few words may not be uninteresting from this part of the field. Last August I was requested by my presiding elder to take charge of a circuit in an adjoining county. I did so. My position in regard to secrecy was well known. The first man I encountered on the work was an Odd-fellow, and sternly objected to my preaching against secrecy, but I as firmly refused to compromise. The quarterly-meeting came off in a week from my first visit. At first I was placed in charge by a letter from the P. E. of the circuit for half the year, the health of the former preacher failing. But now in the concluding exercises of the quarterly-meeting, the P. E. stated to the congregation that he would place me in charge of the circuit for the next quarter. (He is a Mason.) I saw he had been posted in regard to my firmness, and it was concluded among the clan to shorten the time for fear I might do irreparable damage to their cause. During the quarter I was able to fill punctually all the regular appointments, and visited, and preached often week-day nights. The last week before the next quarterly-meeting I lectured some four times and had been leaving Honeywell tracts in every available place for people to get them. The magazine of lodge ire was ready to burst by the time of holding the quarterly conference. Though the lodge-men did not rally to the dirty and unpleasant work themselves, they made a jack of a man I thought would stand by me in the hottest fight. When the question was asked by the P. E., "Is there any complaint?" Jack Mason said, "Yes;" he found a great deal of grumbling on the circuit. He said it was because of my opposition to secrecy. My preaching was good enough, no objection to that. The P. E. stated to the conference that he had sent me there to preach and not to lecture. Thought I would not meddle with secrecy. I then stated that as a watchman on the walls of Zion I thought it my duty to oppose everything that affected the destiny and spirituality of the church. That I considered Masonry anti-Christ and the most dangerous devil the church had to contend with. This brought a Mason to his feet. He said he knew what Masonry was; it was better than the church; far above the church; far more charitable than the church; and when his toes were trampled upon he would let the preacher know that he had to get off his toes. My lectures were now defined and it was done in five minutes. Odd-fellow now said that I did not know what I was opposing. He knew what Odd-fellowism was. The more he knew of it the better man it made him. He demanded the removal of the preacher; would not support such a preacher. Wanted preaching, not lecturing. This same Odd-fellow had been clerking in a dram-shop, I was informed, for some time; is circuit steward, a good member, good Christian, good Odd-fellow, grange master (the lodge was held in church), and of course a man of such position and influence in society would have no difficulty in annihilating a one-horse preacher. The P. E. wished Bro. Mason to modify his statements but he three times refused. Whereupon the elder said he had not so learned Masonry; he was told it should not conflict with his religion, neither would he so understand it, as being above the chur h or more charitable. When Bro. Mason again growled out, "You are the most curious Mason I ever saw." Why? because he esteemed the church and Christianity above Masonry and theism (for he had told me it was theism). I fear he will have to have another lesson from the lodge. Here are three circuits without preachers, and before the lodge-men will tolerate an anti-secret minister in their midst they prefer seeing the church destroyed utterly. Yet I believe that the anti-secret membership is larger than the secret orders and their jacks. Territorial limits shall not circumscribe us for the future, we will make our own circuit. Yours for the war,

E. G. Cooper.

An Ex-Odd-fellow Testifies.

Canyonville, Oregon.

Editor Christian Cynosure:

I have been looking over the book, "Light on Masonry and Odd-fellowship," and in the closing remarks on Odd-fellowship the writer appeals to every true American citizen to do his duty in checking the encroachments of secret societies. As I can be one among so many I will be brief. The exposition of Odd-fellowship, as contained in this book, is, as my knowledge serves me, correct to a letter, i. e., as far as I went in the order, which was to attend two meetings. The lodge in which I was initiated, contained the skeleton of a poor unfortunate miner, who was killed by the falling or caving of a bank in the mines. After he was peacefully laid in his grave, his bones were taken up by order of the lodge, and laid in the vault of the lodge-room.

A Seceder.

Captain Morgan's Family.

Casey, Iowa, Dec. 10, 1875.

Editor Christian Cynosure:

Seeing a quotation in the *Cynosure* of Dec. 9th, from the Chicago *Times* in reference to Mrs. William Morgan, calls for the following information which I consider reliable: W. W. Morgan, residing in Adair Co., Iowa, informs me that he is the grand-child of Capt. William Morgan's brother. His father resides here also, who would be the nephew of Wm. Morgan. He says Mrs. Morgan married a Mr. King, and that she died at Schenectady, N. Y. Her daughter Louisa Morgan married Mr. John G. King, who is dead, but when last heard from Mrs. Louisa King was still alive and residing at Schenectady. Some of our New York workers might obtain some valuable information by calling on this lady. Yours for the truth,

G. A. Loomis.

Lodge Work Exemplified.

Yates City, Ill., Dec. 20.

Mr. Editor:—It appears that one, Andrew Alpaugh, of this place, some eight or nine years ago made regular application to Yates City Lodge, No. 448, to be made a Mason; but as he had had a personal difficulty with a prominent member of the lodge he was, of course, black balled. Some time during the summer of 1870, while he was a resident of Ipava, in Fulton county, Mr. Alpaugh made application to Ipava Lodge to be made a Mason and in due time he was informed that he was elected. When he presented himself for initiation he was asked if he had ever made application to any other lodge and on his answering that he had made application to Yates City Lodge and was rejected, he was informed that he could not be initiated without the consent of Yates City Lodge. In a few days he was informed that all objections against his initiation was removed and accordingly he was made a Mason in due form, and was then informed that Yates City Lodge objected to his advancement. Mr. Alpaugh has therefore been a Mason for five or six years, but the Yates City Masons refuse to recognize him as such, and declare that he is an imposter who has got into the lodge by fraud. Mr. Alpaugh, having first provided himself with abundant proof (in the shape of letters from the Grand Master) that he is a Mason in good standing, demands the 2d and 3d degrees unless some good reason can be shown why he should not receive them, or in other words he demands specific charges and an opportunity to defend himself as provided for in the new code of Grand Lodge by laws adopted in 1874. But the lodge cannot prefer charges against Alpaugh without acknowledging him as a Mason and that they are determined they will not do under any circumstances.

W. H. Robinson.

OUR MAIL.

Michael Artman, Hillsdale, Mich., writes:

"I would be glad to have some lecturer visit this place as the Odd-fellows are having lectures on their side of the question, and the pastor of the F. W. B. church delivered two of those lectures: and I am told that one of our city papers stated that he was an ardent member of the lodge."

J. S. Hickman, Wellington, Ill., writes:

"I am now working in season and out of season for the *Cynosure*, and find I can get subscribers more or less every day. It is no trouble to get subscribers when we try, and present the merits of the paper as they should be presented and as it deserves."

R. L. Smith, DeWitt, Ia., writes:

"The *Cynosure* ought to be read all over this green earth and its principles believed and obeyed, and then would this land blossom as the rose."

S. C. M. Smith, Belpre, O., writes:

"I think if we could have a lecturer like Mr. Ronayne it would be a good thing for the cause."

Azel Backus, Pittsford, Mich., writes:

"I must have the *Cynosure* continued another year, yes, and I may say so long as I live if secret combinations are not annihilated before I die."

C. W. Loney, Fennimore, Wis., writes:

"I am sixty-eight years old and have been investigating Masonry and secrecy ever since Morgan's time, and must say that to-day I hate it with a perfect hatred as I do its father the devil. There is quite a number of the secret folks around me here and I sometimes rouse them up a little; they flutter terribly but it does them good."

W. S. Barnes, Farmer's City, Ill., writes:

"I am glad to know that you stop every man's paper who does not pay or order it continued, for one that does not pay for his paper has not the interest in the cause he should have."

Joseph Catterlin, Kewanee, Ill., writes:

"I have been more or less sick for thirteen or fourteen months; that is the reason you have not heard from me before. My heart is with you and I bid you God-speed in this good cause."

Rev. S. T. Devoe, Red Oak, N. Y., writes:

"The Masons and grangers have become very strong in this vicinity, yet there are a few of them becoming dissatisfied and have ceased attendance. Quite a revival spirit is manifested in the different churches."

He sends a list of five subscribers and says he hopes to make it ten.

G. W. Smith, Glendale, N. Y., sends his subscription and writes:

"I chanced to pick up an old paper while at a friend's and saw the peculiar title, *Christian Cynosure*. After examining it I found it to be just the paper wanted in this place as secret societies are plenty here. I have ever been an anti-secret man and may get some subscribers for your paper if the neighbors could see one and peruse it."

Every friend should do all he can to circulate the *Cynosure*, for many only need to see it to subscribe for it.

Joseph Day, Markesan, Wis., writes:

"I am alone here in the cause. We need a good lecturer to wake up the people."

David Keister, Mt. Pleasant, Pa., writes:

"I cannot do without the *Cynosure*. I think it is one of the best papers I know of."

A. Putman, Justus, O., writes:

"I cannot get any subscribers here now. The people are asleep on the subject of secrecy. If we had a lecturer here to rouse up the people we might expect to get subscribers."

G. Crosby, Churchill, Vt., writes:

"I have been distributing my papers and they have done good. There are a great many would like to have it if they could raise the money."

Henry De Jongh, Rochester, N. Y., writes:

"I am unable as before to send you any but my own subscription. I think the lodges swallow up all the substance in our cities. I expect them to be sick after the medicine Mr. Ronayne has applied to them. The broadcast scattering of *Cynosures* may bring some subscribers that I have failed to get, though trying at every opportunity."

The Sabbath School.

Lesson for Jan. 9th, .—David Anointed King.

SCRIPTURE.—1 Sam. xvi. 1-13. Commit vs. 7-13.

1 And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass when they were come, that he looked on Eliab and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

GOLDEN TEXT.—"And the Spirit of the Lord came upon David from that day forward."—1 Sam. xvi. 13.

TOPIC.—"The Lord looketh on the heart."

HOME READINGS.

M. Lev. 8: 1-12. The Anointing of Aaron.
T. 1 Sam. 10: 1-12. The Anointing of Saul.
W. 1 K. 1: 23-40. The Anointing of Solomon.
Th. 2 K. 9: 1-13. The Anointing of Jehu.
F. Ps. 89: 1-20. Anointed with Holy Oil.
S. Mark 14: 1- 9. Anointed for Burial.
S. 1 John 2: 15-29. The Anointing of the Spirit.

Stones for the Sling.

1.—Saul's kingdom was taken away because he did not obey the voice of the Lord. We hold all our gifts, of whatsoever sort they may be, subject to an obedient and wise use of them, Matt. iii. 10; xxi. 43; xxv. 29; Luke viii. xviii. John xv. 2; Rev. iii. 1-3.

2.—Those kingdoms only are strong that are founded and governed by righteousness. Victories can make no throne secure. Popularity is no evidence of stability. For there is One that teareth down and buildeth up whom and when he will. 1 Sam. ii. 7; Job xii. 18,19; Ps. lxxv. 6, 7; cxiii. 7, 8; Prov. xiv. 34; Jer. xxv. 5; Dan ii. 21.

3.—The fear of man is at the bottom of half of our spiritual troubles. And now it is not what men will *do* to us, but what they will *say!* The saints of God have no business to be in such bondage. They will get free from it only when they have an adequate fear of God. Ps. xxvii. 1; Prov. xxix. 25; Is. viii. 12; xli, 10; li. 12, 13; Matt. x. 28; John xiv. 27.

4.—But if the fear of man is evil what shall we say of such a fear of God as was shown by the elders of Bethlehem when Samuel appeared before their city—the fear of a guilty conscience. One indicates weakness, but the other iniquity. Righteous fear of the Lord is the beginning of wisdom, but the sinner's fear is a dread of judgment. Is viii. 13; John xiv. 27; Heb. x. 27; 1 Pet. iii. 14, 15; Rev. vi. 15-17.

—David needed no long training in schools or in court-life to fit him to rule Israel, because he had a better preparation—the anointing of the Lord. The anointing which David received is possible to all those who have been made "kings and priests unto God." No one should lack this divine aid to the discharge of duty. John xiv. 26; xvi. 13; 2 Cor. i. 21; 1 John ii. 20, 27. —*Natl. S. S. Teacher.*

Truth is simple, requiring neither study nor art.

The American Peace Society, Boston, announces through its agent, Rev. H. C. Dunham, that it will send to ministers and theological students "Dymond on War," a book of 124 octavo pages, on the reception of ten cents for postage.

Farm and Garden.

Practical Suggestions.

—Gypsum and ashes are valuable in the compost heap. Twenty pounds of plaster to each good load of manure is sufficient, since one hundred pounds of gypsum will fix twenty pounds of ammonia. Quick lime should not be used with fermenting manure, since it sets the ammonia free, instead of fixing it. Ashes contain largely phosphoric acid and po ash. When leached, the phosphoric acid remains, and also a good deal of the potash. The phosphoric acid is in a finely divided state, and in combination with peroxide of iron, magnesia and lime; so the carbonic acid generated in the compost pile will liberate it from its bases, and render it immediately available to plants.

—It would be a good plan to keep a note of every little thing that needs attention, so that by and by all may be done in order. There will be drains to make and repair, fences to close that have been opened, stacks to top off and prop up, leaves to rake up in the wood lots, brush to clear off, roads and lanes to repair, stables to clean out and whitewash, and a hundred things to do that must be provided for or they will go undone. Every farmer should carry a note book and pencil in his pocket and make use of them.

—To cure a horse of bridle-breaking, get a piece of bed-cord four times the length of the horse and double it in the middle, and at the doubled end make a loop, through which pass the animal's tail. Then cross the cord over his back, and pass both ends through the halter-ring under his chin and tie both ends of the cord to the trough-ring, through which the halter-strap plays, the end of the halter being attached to a billet of wood. Should the horse attempt to pull back the strain will all be on the root of his tail before the halter-strap will become tightened, and he will at once step forward to avoid it. After so fixing him a few times in the stable he will abandon any such propensity.

—To prevent a cow from choking, should a case occur from accidentally swallowing a whole potato, turnip, apple or the like, the first effort should be to remove the obstruction by pushing it up. Standing up close to the neck of the cow, with one arm over it, place the thumbs below the obstruction, one on each side of the neck, and push up gently at first, but steadily and gradually harder, and after a little it will generally yield to the constant and heavy pressure. Once started it will fly out of her mouth by the force of the gas behind it. An expert who has practiced this mode of relief in a large number of cases says he has never failed. It will be some help if something like a billet of wood is fastened crossways in the cow's mouth to keep it open. It will prevent her swallowing to crowd it down any harder. We have the authority of Prof Law for saying that letting the cow go with her mouth propped open will often be enough to remove the choking. As she cannot crowd it any further by swallowing, the pressure of the gas which forms in her stomach will, by jumping or some sudden effort, throw the potato or other obstacle out of her mouth. Another mode is to remove the obstruction with the hand by reaching down the throat and grasping it, the mouth of the cow being propped open with a large clevis, or ring, or other prop that the hand and arm of the operator can pass through. A small hand and arm are required for this. It may also be pushed down into the stomach with a rod having a cup-shaped enlargement to prevent its sliding by the potato—a probang or its equivalent.

Home and Health Hints.

A Fine Arrangement for Baby can be made from boards of black walnut, or any other wood neatly finished, five, six or seven feet long, and from twenty to twenty-four inches wide, each furnished with two iron hooks at one end and two eyelet screws at the other, so as to be easily hooked together, forming an enclosure five, six or seven feet square. Early in the morning six feet square of the carpet are carefully swept, no pin, piece of thread, stray bit of cloth or paper allowed to remain; the inclosure is erected; baby, a pillow, and half a dozen of toys are placed within, and mamma is free! Baby plays with his toys, or, perhaps, throws them one by one over the fence—a great delight in itself, and one which can be indefinately protracted according to the number of articles provided—then he rolls, stretches his little limbs, and crawls about *ad libitum*, peeping over the wall and ccquetting with mamma. If he wishes to walk the fence affords a firm and safe support. And while he is trying his experiments, mamma is at liberty to follow her own pursuits. In summer the enclosure may be set up on the piazza, or, if a blanket is spread out under it, on the grass, in the shade of some fine tree—baby enjoying hours of fine fresh air, and mamma having leisure to cultivate her flowers or admire the scenery.

Dangerous Medication.

Thousands of deaths occur every year from the unadvised use of dangerous medicines. It often arises in this way: A person is suffering, the family physician is called, he writes a prescription, it is taken, an instant and grateful relief is experienced, the patient desires to know the name of the marvelous remedy, bears it in mind and if there is something similar, he ventures to send for it (the remedy) direct to the druggist. On being relieved again he becomes enthusiastic, and volunteers advice to his friends. They are relieved—sometimes!—and forthwith he begins to think he knows "about as much as any of the doctors." A little later it is not unusual to see a record in the newspapers that Mr. ——— was "found dead in his bed this morning."

In the cases above, all were men of intelligence and position, and yet they allowed themselves to fall into the habitual use of the most dangerous remedies known to science. We would advise every one:—

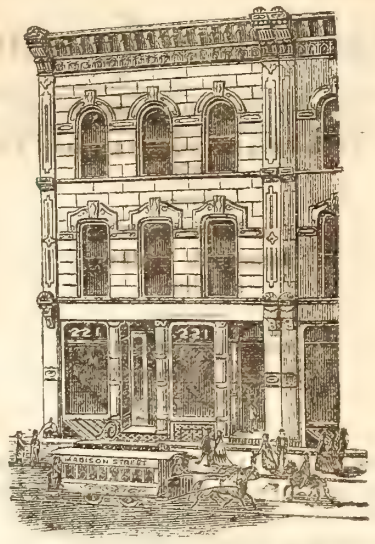
1. Never to keep dangerous medicines in the house.

2. Never to use a dangerous drug except by the immediate advice of your family physician.

3. When in the use of any remedy, you find yourself inclined to employ it oftener, or in larger quantities to produce the same effects, whether it be spirits, tobacco, snuff, tea, coffee, chloroform, ether, or any other stimulant or poison, be assured that you are on the very verge of destruction, and that you are liable any day to instant death.

4. When you find yourself inclined to "take" anything, even a cup of tea or coffee, to enable you to perform any work in hand, mentally or bodily, avoid it as you would a deadly poison. The three greatest men of this century in our country, in pulpit, bar and forum, died drunkards: and long before their deaths it was known to their friends that they were "incapable of an effort" without being first "fortified" by a glass of brandy.—*Hall's Journal of Health.*

It is a citizen's duty to know whether secret societies are an evil or not.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

President.—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

Cor. Secretary.—C. A. Blanchard.

Treasurer.—H. L. Kellogg.

Gen. Ag't & Lecturer—J. P. Stoddard.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York: L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, J. L. Barlow, Fentonville.
New Hampshire, S. C. Kimball, Centr Strafford.

Lecturers at Large:

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
J. M. Dosh, Van Meter, Iowa.
W. M. Love, Baker, St. Clair Co., Mo

The Christian Cynosure.

CHICAGO, THURSDAY DEC. 28, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE CLOSING YEAR.

As this paper reaches its readers almost on the threshold of a new year we pause a moment to review the year now departing.

We look back upon it with a feeling of devout humility and thanksgiving.

Our hopes have not all been realized fully, yet the prospect is brighter than we have deserved and we believe that the obstacles which tower up before the *Cynosure* will be used of God to make its readers more skillful and effective in his service by the efforts which they put forth to overcome them. We have received unnumbered testimonies from lecturers and readers of the *Cynosure* as to the great good it has accomplished during the past year.

Our faithful Editor, President Blanchard, although taxed with his professional duties, has filled his position in connection with the paper vigorously and well. He also sets an example of self-denial which some of our readers have nobly followed. Working for the paper early or late, as he could, in health or in sickness, without compensation save that which Christ gives to those who deny themselves, take up their cross and follow him.

Mr. Kellogg, his able assistant, by his good taste and judgment has won the confidence and esteem of those who know him.

Our correspondence during the past year has been varied and valuable.

Rev. J. P. Stoddard, assisted by the State Agents, has kept the progress of the Anti-masonic movement clearly before the minds of the *Cynosure* readers.

Mrs. Pettengill with her clear and educated mind has given us warm and accurate views of Florida and to some extent of the South.

Professor Fischer has given us interesting sketches of travel in Europe.

Numerous correspondents from all parts of the country have added to the value and interest of the paper.

It is appropriate to say here that those who have labored to obtain readers for the *Cynosure* have done an extremely important work, for however meritorious the paper may be, without readers its value is unavailable for practical use.

We think that the *Cynosure* in all its departments during the past year has been a power for good, and that our beloved America is holier and hence happier than she would have been without it.

And now "reaching forth unto those things which are before," as you will see in our next issue, we remain yours sincerely, EZRA A. COOK & Co.,

PUBLISHERS.

THE PRINCETON COLLEGE TROUBLES.

The origin and progress of the secret society imbroglio at Dr. McCosh's College is republished elsewhere from the columns of the *American Wesleyan*. The action of the faculty has been heartily sustained by the trustees and the petty imitations of the lodge have come to an end. As if to break the force of this blow at secretism, the force of which is augmented by the almost universally adverse criticism of the system in public journals, some Freemason, or other person not inspired by a love of religion and of his race, has donated to the institution five billiard tables for use in the gymnasium; and here and there we read flings at the institution as if it were straining at a gnat while swallowing a camel in accepting the donation. It certainly is a gift that will make room for other and greater evils, but is not to be compared to the power of secretism to break down the conscience as is shown by these very Princeton students. The only journal of importance in which we have seen any defense of the college fraternities is the *Interior* of this city, which says its this notice of the case:

"As to the Greek-letter societies which exist in nearly all first class institutions, if they have been productive of evil, the fact has never come to our knowledge. Their influence, in so far as we know of it, is to make the members stand first in the class-room, first on the forum, and first on the campus. That is the chief ambition of the college Greeks. It is charged that they employ unfair means to that end. It is not easy to win the first place in the class by unfair means—in fact it cannot be done. However, if the directors and Faculty of Princeton are convinced that the societies are injurious to discipline, and think they can withstand the reaction which wholesale expulsions are sure to produce, they have the right to take that course. Hitherto the history of American colleges has shown such experiments to be dangerous to the institution making them."

The weakness and error of this apology for college societies must be put to the account of its author's prejudice or ignorance; since there are from sixty to a hundred institutions which positively exclude these pests.

The exception in favor of two literary societies in the pledge given by Princeton students may cause some to question, with us, the meaning. A New York correspondent sends the following explanation, which, if the true one, degrades the action of the Princeton authorities to simple favoritism without regard to principles:

CARMEL, N. Y., Dec. 21, 1875.

Editor Christian Cynosure:

SIR: In two of your late issues I have read articles in reference to the recent action of the Faculty of Princeton College, which led me to believe that the true state of affairs there is not generally understood.

The promise which the students are compelled to sign after pledging them in very stringent terms to have no connection direct, or indirect, with any college secret societies contains the following, viz: "*It being understood that this promise has no reference to the* American Whig, and Cliosophic Societies."

Now, why is this clause inserted? Simply because the A. W. and C. Societies are *secret societies*—as secret as any college society that exists. No outsider is ever admitted to their halls, their transactions are kept a profound secret and it is considered a violation of the pledge of membership to even divulge the plans on which their halls are constructed. Their existence is approved of by the Faculty, and at least one case has occurred in which students have been dismissed from college for exposing their secrets. The tendency of other societies is to weaken these, and for this season and not from opposition to secrecy the pledge was established.

I have no desire to defend the cause of the students in violating their pledges but would like to see the motives of the Princeton Faculty shown in their true light. Yours etc. FAIR PLAY.

—Rev. J. P. Anthony, a United Brethren pastor of Mt. Alto, Franklin Co., Penn., who has contributed much by pen and voice for the success of the anti-lodge reform in his locality has commenced the publication of a monthly, *The Highway of Holiness.*

—Bishop Bedell of the Episcopal church, Ohio, preached at Kenyon College, Gambier, a Thanksgiving Day sermon on the public schools. He argued that there must be public schools under the protection of and supported by the State; that morals and religion are identical, and must be inculcated; that the Bible and the Lord's Prayer should be used, and concluded by declaring that our common school system is in danger, and must be preserved at all hazards.

1875—OUR LECTURERS.

BY THE CORRESPONDING SECRETARY.

WISCONSIN.

In this State Rev. Philo Elzea has labored during the past year. From personal acquaintance and from reports received of his labors, we have no hesitation in stating our conviction that he has been earnest and successful in the work of calling public attention to our reform. He was employed by the State Christian Association for Wisconsin, and has not reported to this office regularly. By a report which reached us from him last month, we learn that in the five months from the February Convention to the middle of July, he delivered:

Lectures:—	49
Sermons:—	15
and that he received	$140.25

for his services. This twenty-eight dollars per month was to pay his expenses and support his family. We hope that at the next State meeting a better provision for the maintainence of a lecturer will be made, and brother Elzea will be encouraged for further labors by receiving compensation for those of the past.

ILLINOIS.

Rev. H. H. Hinman, as is known from his report to the State Convention, labored throughout the past year. He has been a judicious and successful advocate of our cause, and his services have been secured for another year. He has been in the field the most of time since the meeting at Peoria and although his report to that meeting has been published the summary is inserted at this time.

Lectures in eighteen counties,	142
Sermons preached,	20
Expenses and salary,	$651.20
Of which he collected on the field,	$274.56
And received from Treasurer of the State Association,	$376.64
He also collected for the Publishing house, notes, cash, etc.,	$516.00

There are already pledges for about two hundred dollars on the work this year, last year's expenses being all paid. We need subscriptions to the amount of three hundred dollars for the current year. It is hoped that the faithful friends of this important work in Illinois will at once send to the State Treasurer, Mr. H. L. Kellogg, their pledges for large or small sums to be redeemed during the year.

IOWA.

This State has had the advantage of visits from our General Agent, Rev. J. P. Stoddard, Mr. Edmond Ronayne, of Chicago, and of lectures from a number of gentlemen residing within the State. Rev. J. Hankins was enthusiastically endorsed by the Convention at Clear Lake, and was willing to devote himself to the work, but means were not supplied, and the effort failed though he labored well and faithfully during several months. Doubtless the Iowa friends will be more careful and successful during another year. Certainly when Royal Arch Masons are willing to take the field against the lodge, money should be forthcoming to set them at work and keep them at it.

INDIANA.

Rev. J. T. Kiggins, has as heretofore labored in this State as all readers of the *Cynosure* know from his frequent

reports. He was elected by the State Convention of Indiana, as agent for the coming year; and has since that Convention presented the work with his usual ability. An abstract of his report from January, 1st, 1875, to Oct. 1st, is as follows:

Lectures and sermons delivered	150
Expenses and salary	$676.84
He has raised on the field	$305.90
Received from the Treasurer	$228.28
And we owe him for labor performed	$142.66
He also sent in for the Publishing House	$1.00

Will not the friends of our cause in Indiana see to it that the sum now due Mr. K. is speedily raised. So long as our General Agent is working for the support of State lecturers and the Publishing House fund, let all who value this reform against the works of darkness put their shoulders to the wheel and help.

MICHIGAN.

D. P. Rathbun was elected State Agent at Fenton, but it seemed unadvisable to take the field, as his church did not wish to spare him. Rev. A. H. Springstein was chosen to fill the vacancy. He was engaged for three months, and did some work, exactly how much we are unable to state. At the annual meeting held at Ypsilanti, this year, Rev. J. L. Barlow was elected State lecturer, and C. B. Remington, financial agent. We wish for these brethren the support, moral, financial, and prayerful that the interests of our civil and religious institutions demand.

NEW YORK.

In this State Rev. J. L. Barlow, just elected to Michigan, has been prosecuting our work. We are unable to give an itemized report of his work, as he reports directly to the New York Association. His "*Jottings from the New York Field*" have been read we doubt not with interest by all the *Cynosure* subscribers.

PENNSYLVANIA.

In this State Rev. J. W. Raynor was elected agent, and has labored somewhat east of the mountains. We are unable to give a report of his labors for the reason given in the case of New York. We have also had in the columns of the *Cynosure* interesting notes from his pen.

OHIO.

From Ohio we have no report. Rev. William Dillon, an eminent worker was elected at the Xenia meeting, and has been at work with success in the Southern and Western portions of the State.

OUR GENERAL AGENT.

Rev. J. P. Stoddard has been in labors unusually abundant during the past year. His efforts have been directed; 1st, to securing the thirty thousand dollars, necessary to obtain the Carpenter donation; 2nd, toward raising salaries for State Agents; and 3rd, to enlighten the masses on the subject of secret organizations. He has cared for others so much more successfully than for himself, that there is now due him over five hundred dollars for services performed.

CONCLUSION.

All who love the free and open Gospel of our Lord Jesus Christ, and who desire its triumph over the selfish secret kingdom of Satan, are invited to aid us in our work by contributing to the General or any State work. Contributions may be sent to the Treasurer at 13 Wabash Ave., Chicago, Ill.

FATHER PRESTON'S pastor writes as follows of his continued improvement in health in which all friends of the cause will rejoice and give thanks:

LOCKPORT, Ill., Dec. 26, '75.

Editor Christian Cynosure:

A few lines concerning Isaac Preston were sent to the *Cynosure* last week, but were not received. Mr. Preston is gaining very fast. Last Friday, 17th, was his eighty-third birth-day, and he was as young as any of the company. Mrs. Isaac Preston, now in her eighty-fourth year, reads to her companion all the current news. We are very glad that the Lord has spared him to us, for neither church nor village can get along without him.

Very truly yours, J. E. STORM.

HONOR TO WHOM HONOR.—Rev. D. Berger, former editor of the *Religious Telescope*, who in years past was lukewarm on the question of lodgeism, in a recent letter to that paper expresses great satisfaction in its conduct under Professors Wright and Tobey and believes its circulation hardly affected by the discussion of secretism; and as for the Masonic *Tribune*, he cannot regard it, "as conducted, otherwise than an enemy to the best interests of the church."

Read sixteenth page, Publishers' Department.

—Pres. J. H. Fairchild of Oberlin, is editing an autobiography of the late President Finney.

—If the lodge must abuse somebody for unveiling its hypocrisy and swindling, it may exhaust itself on Prof. Parvin, of Iowa, part of whose address before the Grand Commandery of the State we print this week. By the way, we found this article reprinted in a late number of the *Western Light*, the lately established student's paper of Western College, Iowa. True to the principles of the United Brethren, it sheds *light* on the darkness of the lodge.

—A letter from the General Agent received too late to print in full tells of an interesting trip to northern New York, to the home of Elder Rathbun, where he was cordially welcomed by brethren Forrester, Benton, Martin, McFarland and others. With Bro. Rathbun he filled appointments of Parishville, Colton and Lisbon. After having engaged a Congregational church in the latter place, it was closed against the lecture, but a Wesleyan chapel stood ready and received the people. From thence he went to Scranton, to attend the Pennsylvania State meeting.

Shall we bring the CYNOSURE subscription list up to ten thousand during the year 1876?

—Past Master Ronayne returned from Scranton on Saturday. He reports a large and good meeting there, though opening with few; crowded houses rewarded the efforts of each evening. Mr. Ronayne has now met the lodge in several States and in its centers of power, he believes more and more deeply that nothing but Divine power can wholly uproot the incantations of secretism, and that no advance step now suggested is more important than the securing of the Carpenter building and the establishment of a daily meeting for prayer. An opinion from his position is valuable. Hear friends and help.

—A good New Year's gift—send the *Cynosure* for 1876 to a friend. Another—send some of the Lord's money lent you to help establish this reform in the Carpenter building.

—Bro. H. H. Hinman reports the work in Illinois steadily going on to the victory of truth. At Caledonia, where he preached twice and lectured three times, the Masons seemed to be rowdies to a man. On Wednesday last he spoke in a Wesleyan church three miles away. On Saturday and Lord's Day evenings he had appointments at a school-house near Belvidere, and later in the week at the Presbyterian church near Caledonia. His note closes: "O that there might be more united and earnest prayer for a spirit of reformation to be poured out on the churches! They have had an extensive revival in Belvidere and the same evangelist (Brown) is laboring with much success in Marengo. What the people are converted to I cannot say, but let us hope it is something better than they have been."

—Elder Barlow writes hopefully of the beginning of his work in Michigan. One town organization was organized last week at Atlas, Genesee county, and another is ready at Fenton. The lodge is dark and overbearing in its opposition and to some extent succeeds in constraining many to stand aside and take no stand for the truth. But this state of things can be only for a short time.

Religious Intelligence.

—Mr. Spurgeon has come out strongly against excluding religion from the national schools. He calls it making infidelity the national religion, and he prefers even the Church of England to having Bradlaugh for Archbishop of Canterbury.

—Rev. L. Taylor of the College church at Wheaton, read a paper on the subject of holiness at the weekly meeting of Congregational ministers in this city on Monday.

—Rev. R. B. Howard, brother of the well-known general and late of Illinois, takes charge of the New York office of the *Advance*, and of the church at East Orange, N. J.

—Revivals of great power are reported in Milwaukee, under the labors of Bliss and Whittle, and in Rev. J. K. Nutting's church at Austinburg, O.

—Two Presbyterian clergymen of St. Louis, Drs. Nicolls and Brooks have rented De Bar's Opera-house with the design of holding Sabbath evening services for the masses.

—The Moravians in this country purpose raising a permanent church extension fund of $50,000.

—*Our Banner* says, "A series of very interesting meetings to consider the question of the Bible in the public schools, are now being held in New York City. Recently, a very large assembly gathered in the 1st R. P. church, and subsequently one in the Third church. These meetings are under the auspices of an association, that has resolved to press the question to an issue.

—The next General Assembly of the Presbyterian church is to be overtured to create the Synod of Oregon.

—Dr. J. D. Fulton of the Hanson Place Baptist church, Brooklyn, has finally withdrawn from that body. It is believed that another Baptist church will be established in consequence, a considerable number of his old members having joined him. It is hoped the movement will be successful, and the slanders circulated about Dr. Fulton be disproved; of which no doubt the lodge has done its share.

News of the Week.

The City.

Leading Democrats are reported arranging for a party organ in this city. M. M. Pomeroy ("Brick") has announced his intention of beginning again in the newspaper business. So low has Chicago sunk to attract such men as he!——The *Inter-Ocean* came out last week with charges against Secretary Bristow of complicity with the whiskey-ring in Cincinnati and Louisville; but they appear to be thoroughly refuted by news from those cities. The effort was likely started by the ring here which found the columns of that paper open to them.——Moody has sent word that the work at the East is too pressing for him to come to dedicate his church and anyhow he wants it finished and paid for first.——A German theater was opened in the heart of the city not long since on Sunday, and now another prominent place of such resort is thrown open and crowded on that day.

Congress.

Just before adjourning for the holidays Speaker Kerr announced his committees. The leaders of the Democrats were left out of important places to their open disgust. The chairmanship of the committee of Ways and Means which leads the business of the House, was given to Morrison of Ill.——There is a very prevalent belief in some quarters that a vast number of Southern claims will be brought before the House of Representatives this session, and that the Committees had been specially framed with the view of their acting favorably upon such claims.

The Country.

The libel suit of Henry C. Bowen against the Brooklyn *Eagle*, for defamation of character, has been decided in his favor with $1000 damages. He has two more suits pending against the same journal.——The explosion of a gas main last week in Boston tore up some 150 feet of pavement, killing and wounding a large number of people.——President Perkey of Abingdon College, Ill., was struck on the head while attempting to enforce order at a meeting on Christmas day; and the blow is said to be fatal.

Foreign.

Ex-President Thiers, after declining invitations from eleven departments to stand for election as a Senator in the new branch of the French Legislature about to organize, he accepted a similar proposal from the town of Belfort. The Republicans are confident of a majority in the body.——The Royal palace at Barcelona, Spain, was almost entirely destroyed by fire on the 26th.——The Sultan and the insurgents of Montinegro, are each endeavoring to obtain means to carry on the war.——A battle recently occurred between the Russian troops and a body of insurgents in Khokand, in which 300 of the latter were killed. It is believed that the disturbances in Khokand will be made the pretext for annexation by Russia.

The Home Circle.

The Finished Year.

Another year has flown! months, weeks and days,
Each marked with mercy, stand recorded now:
While each vain promise, each forgotten vow,
Conscience accusing to my face arrays,
And tells of faithlessness in all my ways;
But these confessing, at the throne I bow,
And sovereign grace lifts my dejected brow,
And fills my mouth with canticles of praise.
With daily thanks from strength to strength I go;
With grateful songs I crown the finished year;
And when I end my pilgrim-path below,
And in the city of my God appear,
With praise untiring shall my lips o'erflow,
Unmarred by evil, and unchecked by fear.

—*Sunday at Home.*

Hogmanay.

This is the Scotch name for the last day of the year, and it reminds us of a little story: The Commodore of the Allan Line, numbering some twenty-two first-class ocean steamers, is a fine, hearty, whole-souled sailor, a warm, active Christian, a zealous temperance man and withal a Methodist local preacher, who is in fully as great demand for addressing religious and temperance meetings as any Rev. or D. D. of them all. This genial Christian, whose name is Captain Dutton, in the course of an address at a temperance meeting in Montreal, told an experience the repetition of which will be to the point on this last day of the year. He said that when he was a young sailor he led a careless, roving life like others, till he made a voyage to the South Seas in a vessel in which there was one, and only one Christian—an elderly seaman of few words. There in the vast, lonely Southern ocean young Dutton turned to the Bible he had been taught to read in youth, and was brought to Jesus by its instrumentality. In his new life he began to feel certain common practices to be inconsistent, if not sinful. Swearing he had no doubt about, but he had some doubts about grog and tobacco. In this state of mind he consulted the old Christian sailor, and received for answer that if he was a Christian he would have, as he went on, to pitch many bad things overboard. "If this is so," said Dutton, "and if they have to go sooner or later, they may as well or better go now, and with the Lord's help overboard they went, swearing, grog, tobacco and all."

The application we wish to make of the little story is, that all our readers who are conscious of any bad or doubtful habits or practices, which they mean to give up sooner or later, should, in the strength of the Lord, pitch them all overboard at once, on this last day of the year.

"He will give you grace to conquer."

In ascending a mountain, it is both necessary and delightful to pause occasionally, looking back upon the paths we have trodden, around upon the view opened to us, and forward to the heights which still invite our approach. Such halts do more good for us than the mere rest they afford. They give new and larger views of the beauty and sublimity of nature, bestowing little by little the reward of our toil, and encouraging to renewed efforts. It is well, too, for us to have occasional pauses in our restless, hurried lives—pauses in which we may look back upon the past, and, by the clearer and broader views they give us, gather fresh inspiration for the labor before us.

New Year's Hymn.

A year of life has glided by,
I trace its course with thoughtful eye;
For rich in blessings from above
It shines with marks of heavenly love—
My Father's love.

From day to day by him were given
Each earthly good, each hope of heaven;
Nor did his hand correction spare,
But even his chast'nings proved his care—
My Father's care.

And now a year before me stands,
The future hidden in its hands,
I know not what it may disclose;
But One who loves and sees me knows—
My Father knows.

Upheld by him, I will not fear
To meet the secret of the year:
Its changes follow his command;
I know my times are in his hand—
My Father's hand.

My foes are strong, and I am weak,
But help divine I still may seek;
Look up, my heart, and fear no harm,
Almighty strength is in his arm—
My Father's arm.

For as his love hath wonders done,
For as he spared not his Son;
O Christ, my unbelief remove!
Nor ever let me doubt that love—
My Father's love.

And when my days and years are past,
And all life's training ends at last,
May I, accepted through his grace,
Behold for evermore his face—
My Father's face.

—*Selected.*

The New Year.

Again we stand at the threshold of the New Year and pause in the midst of holiday rejoicings and festivities to review the twelvemonth just passing away. One hour, one day, one week, one month at a time it has gone, just as the year now coming in will go. The grand sum total of the past year is made up of ten thousand little items, and thus will the sum total of our lives be made up. We cannot go back to mend what is broken in the past, to correct errors committed, to improve opportunities wasted, to repair injuries done. But seeing wherein we have failed, we may in the future avoid what is wrong in the past. Only so far as repentance and regret lead us to amend our lives and stimulate us to more vigorous efforts in well-doing in the future, are they at all profitable. We are to "forget the things that are behind and press forward to those that are before."

This is a good time to mark out and enter upon general courses of action in life that upon calm reflection seem wise and just; enter upon them with a quiet deliberation to live just one day at a time and let each day, so to speak, take care of itself. The resolutions formed on New Year's will not sustain us during the entire year in right action any more than the New Year's dinner we eat will last us a twelvemonth. The moral nature requires daily moral aliment to keep it in healthful condition just as does the physical. Herein is the error many young people make in trying to lead a new life. They fancy that if they start right the moral machine will run itself without much attention; so when at the end of the year they look back and see how lamentably their good resolutions have failed them, how little of what they intended has been accomplished, discouragement paralyzes them. We all need to remember that the petition, "Give us this day our daily bread," applies with as much force to our moral and spiritual natures as to our physical. So in the plans we arrange for our conduct we must provide means whereby this daily moral food shall be supplied. Just as we allow ourselves time to eat and to sleep in order that our physical strength may not waste, so we must give ourselves time and means to tone up and recuperate our intellectual and moral natures if we wish really to lead constantly a higher life.

In a charming temperance story entitled, "Our New Crusade," by Edward Everett Hale, are four mottoes that should be engraven on the hearts of all those who in familiar phrase are "turning over a new leaf." They are these: "Look up and not down;" "Look out and not in;" "Look forward and not back;" "Lend a hand." These mottoes rest upon the fundamental principle that growth is from within out; that we shall judge the tree by its fruits and not by digging it up to see how far the roots penetrate the soil, or by splitting it open to find if it is sound at the heart.

In the retrospect of the past year every noble heart must admit that his highest joys and satisfactions have come from a sense of duty faithfully done, of burdens patiently borne, of temptations to evil steadfastly resisted, of opportunities for doing good gladly embraced. Is there one of us who would not if we could recall the ungenerous act of which we have been guilty, the unkind word, the selfish feeling? The only thing which we can do to atone for the past is to avoid all these errors in the future, and make the year to come one of sunshine and joy to all around us.

Not a few look wearily forward to months of anxiety, of want, of toil and pain that must come to them as the year wears away. It is enough to live one day at a time, and not make its burden intolerable by adding to it the burden of to-morrow or of yesterday. "As thy day so shall thy strength be." How often do we pass even with cheerfulness the most dreaded ordeal, and find our fears and apprehensions infinitely more painful than the reality. In this sense we are to take no anxious thought for the morrow; sufficient unto the day is the evil thereof.

So, trusting, hopeful, patient, let us enter upon the new year, looking up and not down, out and not in, forward and not back, and lending a helping hand to all who ask and all who need.

—*N. Y. Tribune.*

No government constituted as ours is can long exist without intelligence among the people. Ignorant and unthinking men are the tools of unprincipled demagogues. Vice and crime flourish as intelligence disappears. From the Sixth ward of New York, where most of the people lack intelligence, John Morrisey who keeps the most noted gambling house in America, was sent to Congress, and Tweed was elected to the State Senate after having been proved to be the greatest defaulter of the age. And this is usually the way with ignorant and unthinking men; they go in a crowd; they do as others do; they are incapable of independent action. The ignorant and vicious are the dangerous classes. Popular enlightenment never has existed and never will, save as authorized and controlled by the government. Compulsory education is the only safe ground for a government like ours. Public schools are the corner-stone of American liberty and ours is the best system known.

A Foot out of Joint.

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

What stronger or surer indication of backsliding, worldly-mindedness, and almost entire destitution of the fear and love of God, than the omission of domestic duties, of morning and evening devotion, the reading of God's word, singing his praise, and bowing the knee in humble, fervent adoration around the family altar? Are there not thousands of parents called Christians, who neglect, wholly or in part, this solemn, all important, *indispensible* requisition? Meanwhile are not their children growing up impenitent, harder than the nether millstone? If you see a boy that don't mind his mother nor take the trouble to ask her leave when he wants to go up street, you may feel pretty certain that "they don't attend family prayers down to his house." If you hear a little boy in the streets using wicked words, taking God's name in vain, you may be quite sure that "they do not attend family prayers down to his house." If a boy is quarrelsome, if he is headstrong and overbearing among his playmates, set it down for a certain sign that "they don't have family prayers down to his house." If a boy is allowed to stay at home from church, and not required to keep the Sabbath as more holy than any other day, depend upon it "they don't have family prayers down to his house." If he steals fruit from a neighbor's garden, if he early contracts pilfering habits abroad or at home, it is one of the sad signs that "they don't attend family prayers down to his house." You need not ask him the question, you need not inquire of the domestics. The inference is strong enough, without giving yourself that trouble.

And then that neglect is not the only one. Duties as well as vices go together. The father who does not pray in his family, will scarcely take much pains to bring up his children 'in the nurture and admonition of the Lord.'

Some of these delinquents, to lull or stifle conscience, equivocate and sophisticate—pretend that God, in his Word, has left no *special* intimation of his will touching this matter. To meet this doubting, hesitating, or cavilling spirit, we select the following (among many others) Scriptural items, bearing on this point.

The patriarchs, Abraham, Isaac, and Jacob, wherever, in their pilgrimages, they fixed on a place of residence, erected an altar to God for worship and devotion, and called on the name of the Lord.

Joshua resolved that, as for himself

and his family, they would serve the Lord, that is, worship him.

Job practiced family worship. "He sent and sanctified his children and rose early in the morning, and offered burnt offerings according to the number of them all. Thus did Job continually."

David, having spent one day in bringing the ark from the house of Obed-Edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household, that is, to pray for a blessing upon his family, or to attend upon family devotion.

Cornelius, the centurion, it is said, "feared God with all his house," meaning, worshiped him with his family.

The Apostle speaks, in his epistles, of churches in private houses. By this phrase he means religious families, or families where religious services are observed.

In the Lord's prayer we have a command for family devotion. "After this manner, therefore, pray ye—Our Father who art in heaven." The form of prayer is plural. It must, therefore mean social prayer, and, if social, then family prayer, for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, and watch the same with thanksgiving." The subject upon which he was speaking, and the manner of his speaking, lead us to conclude he meant family prayer. In his epistle to the Ephesians, he enjoins it as a duty to pray always with all prayer; that is to offer prayer of every kind, and in every form, and at every proper season. Family prayer must therefore be included in this injunction.

The apostle Peter exhorts husbands and wives to live together in the discharge of conjugal affection and Christian obedience, that their "prayers be not hindered;" that nothing may occur to indispose them to social or family devotion.

John Howard, the philanthropist, is said never to have neglected family prayer, even though there is but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar.

Come in the morning hour—
Who hath restored you from the dream of night?
Whose hand had poured around you cheering light
Come and adore that kind and heavenly power.

Come at the close of day,
Ere wearied nature sinks to gentle rest,
Come, and let all your sins be here confessed,
Come, and for his protecting mercy pray.

—*Author of "Shining Light."*

Health Habits of Young Men.

A very curious and interesting table might be made by a thoughtful physiologist and hygienist, showing each person where his strength goes, and I am not sure that a young man could do a better service for himself than seek counsel of some wise physiologist, tell him frankly all his habits, and have such a table prepared, not only to guard him against excess, but to show him his weak places, and point out where he will be most likely to fail. Some of these tables would no doubt read very much as follows:

Spent in digesting a big dinner, which the body did not need, force sufficient to raise thirty tons of matter one foot high.

Spent in getting rid of several drinks of wine and brandy, force sufficient to raise twenty tons one foot high.

Spent in smoking cigars, force sufficient to raise ten tons one foot high.

Spent in breathing bad air, force sufficient to raise fifteen tons one foot high.

Spent in cheating a neighbor out of $30 in a business transaction, force sufficient to raise fifteen tons one foot high.

Spent in reading worthless books and newspapers, force sufficient to raise five tons one foot high.

Spent in hesitation, doubt, and uncertainty, force sufficient to raise five tons one foot high.

Total—120 tons one foot high.

Left for practical and useful labor only enough to raise fifty-five tons one foot high, or to do less than one-third of a day's work.

Sometimes there would be a draft on the original capital of considerable force, so there would not be enough to keep the body warm, or the food well-digested, or the muscles plump and full, or the hearing acute, or the eyes keen and bright, or the brain thoughtful and active.

Very often a single debauch would use up the entire available power of the whole system for a week or a month.

There is no end of multitudinous ways in which we not only spend our working capital, but draw on the original stock that ought not to be touched, and the result is imperfect lives, rickety bodies, no ability to transmit to our children good health and long life, much physical premature decay, with all the ends of life unaccomplished. How sad is all this! How terrible to be born into this world and leave it without adding something to its wealth, its virtue, and progress!—*Herald of Health.*

Children's Corner.

The Old Year and the New.

Farewell, little children, the Old Year said,
I shall leave you to-night when you're snugly in bed:
But come, let us gather around the bright fire,
And converse a short time before you retire.
I leave you to-night, but with me I bear
A record from each—I have drawn it with care.
Now listen! Each word you have carelessly spoken,
All promises made, and promises broken;
Each little unkindness you've felt, or have shown
In action and feeling, in word or in tone;
Whene'er you've forgotten in warm earnest prayer
To thank our great Father for his kindly care;
Whene'er you've forgotten his pardon to plead
For sinful desires and feelings and deeds;
Whene'er you've offended your father or mother,
Been fretful or peevish to sister or brother;
All the grief you have caused, all the sorrow you've given,
Are recorded by me—are recorded in heaven.
Kneel down, little children, in deep sorrow kneel,
As you look o'er the record the old year reveals;
Ask pardon of God for all that is past,
On the mercy of Jesus your burdened souls cast;
Resolve that the New Year shall never record
So many offenses in thought, deed, and word.
Oh, children, remember, and earnestly pray,
Whenever you're tempted to wander astray;
Pray for light from above to guide your young feet
O'er the rough road of life to that happy seat
On the right hand of God, where the happy ones claim
Peace, pardon and love in the Saviour's dear name.

—*Children's Friend.*

The Penny and the Ducat.

A STORY FOR THE CHILDREN.

[From the German.]

In the mint, where all our pounds, shillings, and pence are made, there once lay a gold ducat and a penny just coined. There they lay shining and clean, close together on a table, and the bright rays of the sun glanced and sparkled on them.

Then said the sovereign to the penny, "You jump and get away from me! You are only made of common copper, and are not worthy of the sunlight that shines on you. You will soon be lying all black and dirty on the ground, and no one will take the trouble of picking you up. I am made of costly gold. I shall travel about the world with great lords and princes; I shall do good things, and perhaps, some day, shine in the Emperor's crown."

In the same room there lay by the fire an old gray cat. When he heard this he licked his paws thoughtfully, turned himself round on the other side, and said: "Some things go by the rule of contrary."

And so it proved with the pieces of money. It turned out the very contrary of what the gold ducat expected.

It fell in the possession of an old miser, who locked it up in a great chest, where it lay idle and useless with hundreds of others like itself. But when the old miser found that he should not live much longer, he buried all his money in the ground, that no one might get it, and there lies the proud ducat to this day, dirty and black, and no one will ever find it.

But the penny traveled far about in the world, and it came to high honor. And this is how it happened:

First one of the poor boys at the mint received it in his wages. He carried it home, and his little sister was so delighted with the clean shining penny that he gave it to her.

The child ran out into the garden to show it to her mother and saw a poor, lame beggar passing by, who begged for a piece of bread.

"I have not got any," said the child.

"Then give me a penny to buy some," said the beggar, and the child gave him her penny.

The beggar limped off to the baker's. Just as he came to the shop an old friend of his passed by, dressed as a pilgrim, with mantle, staff and scrip. He gave to some children, who were standing around the baker's door, pictures of good and holy men, and the children in return put some money into the little box he had in his hand. The beggar asked, "Where are you traveling to?"

The pilgrim answered, "Many hundred miles away to the city of Jerusalem, where the holy Christ dwelt and died. I wish to offer up my prayers at his grave, and redeem my brother, who is a prisoner in the hands of the Turks; it is for this purpose that I beg for money."

"Then take a mite towards it for me," said the beggar, and he gave his penny to the pilgrim, and would have gone away as hungry as he came had not the baker, who saw all that had passed, given him the loaf that he had wished to buy.

And now the pilgrim wandered through many lands and went in a ship far over the sea to the holy city of Jerusalem. When he arrived there he first offered up a prayer at the sepulcher and then went to the Turkish Sultan, who kept his brother a prisoner. He offered the Turk a large sum of money if he would set his brother free. But the Sultan wanted more.

The pilgrim said: "I have nothing more to offer you than this copper penny, which was given me by a poor hungry beggar, out of compassion. May you also have pity as he had, and this copper penny will secure you a reward."

Then the Sultan took compassion on him and set his brother free, and he received the penny from the good pilgrim.

The Sultan put the copper penny in his pocket, and after a little while forgot all about it. Now, it happened that after a time, the Emporer of Germany came to Jerusalem to fight against the Sultan. So the Sultan fought bravely at the head of his army, and was never wounded. But one day an arrow was aimed at his right breast; it struck him indeed, but glanced off from his clothes without wounding him. The Sultan was very much surprised, and when his clothes were examined, after the battle, the penny was found in his pocket, and this had caused the arrow to glance off. So th Sultan prized the penny very much, and had it fastened with a chain to the hilt of his curved sword. Some time afterward the Sultan was made prisoner by the Emperor and had to yield up his sword to the conqueror. So the penny came into the possession of the Emperor.

One day when the Emperor was sitting at the table, and was just in the act of raising his goblet to his lips, the Empress said she was anxious to see the curved Turkish sword. So it was brought in, and as the Emperor was showing it to the Empress, the penny became unfastened and fell into the goblet of wine. The Emperor saw it, and before drinking the wine he took out the penny. But when he looked at it he perceived the penny had turned quite green. This showed everybody there was poison in the goblet. A wicked servant had mixed the poison, hoping to kill the Emperor. The servant was ordered to execution, but the penny was set in the Emperor's crown. So this penny made a child happy, gave bread to a beggar, delivered a prisoner, saved a Sultan from being wounded, and preserved the life of an Emperor. It deserved to be set in an Emperor's crown. Perhaps it is there to this day if we could only see the crown.

Let us read the Gospel, not so much to know what truths it contains, but as we say our prayers, that we may possess our hearts with the same spirit which Jesus Christ discovers in them; observing his actions and manner of life, and striving continually to imitate them, following his instructions and believing his promises and threatenings.

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MASTER MASON'S DEGREE. Continued.

Senior Warden:—(representing Hiram, king of Tyre) Let us pray.

Worshipful Master:—Brethren, let us pray.

All the brethren now kneel on one knee around the candidate, and the Master removing his hat offers the following so-called

PRAYER.

Thou, O God! knowest our downsitting and our uprising and understandeth our thoughts afar off. Shield and defend us from the evil intentions of our enemies and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months are with thee: thou hast appointed his bounds that he cannot pass; turn from him that he may rest till he shall accomplish his day. For there is hope of a tree if it be cut down that it will sprout again and that the tender branch will not cease. But man dieth and wasteth away: yea, man giveth up the ghost and where is he? As the waters fail from the sea and as the flood decayeth and drieth up so man lieth down and riseth not up until the heavens shall be no more. Yet, O God, have compassion upon the children of thy creation, administer them comfort in time of trouble and save them with an everlasting salvation. Amen.

Response by the brethren, "So mote it be."

They all now stand up and the Master resuming his hat again spreads his hands over the supposed grave (the candidate) as in the due-guard of a Master Mason (see fig. page 21) exclaims:

Worshipful Master:—I now command the most perfect silence. And my worthy companion of Tyre (addressing Senior Warden) with your assistance I shall now take the body by the strong grip of a Master Mason or "lion's paw," and raise it upon the "five points of fellowship."

The Master then steps forward and taking the candidate by the right hand—grasping it firmly—presses the tops of his fingers very strongly against the joint of the candidate's wrist where it unites with the hand, the candidate pressing his fingers against the corresponding part of the Master's hand and the space between the thumb and first finger of each being interlocked. (This is a very firm grip and is called the "strong grip of a Master Mason" or "lion's paw," see fig. page .) The Master also with his left hand lays hold of the candidate's right arm near the shoulder, while the Senior Warden takes him by the left arm and then both Master and Senior Warden exerting considerable force they lift him to his feet, the Master still retaining his grasp of the candidate's right hand, and placing the inside of his right foot against the inside of the right foot of the candidate, the toe of the one being towards the heel of the other, his right knee against the candidate's right knee, the right breast of the one close against the right breast of the other, the Master's left hand against the candidate's back and the candidate's left hand against the Master's back, also the Master's right cheek against the right cheek of the candidate, or the mouth of one to the ear of the other; the Worshipful Master then whispers into his ear the word, *Mah-hah-bone*, at the same time instructing the candidate to whisper the same word into his (the Master's ear) which he does. They then release each other and the Master steps back a few paces, the Senior Warden in the meantime gives one rap which seats all the brethren leaving the Master, candidate, and Senior Deacon standing on the floor together.

The foregoing ceremony is called *raising* and in connection therewith the following is frequently proposed by Masons as a sort of "catch" or test question, "*From* what, *to* what, *by* what and *on* what were you made a Master Mason? Answer:—*From* a dead level *to* a living perpendicular; *by* the strong grip of a Master Mason or "lion's paw," *on* the Five Points of Fellowship.

Worshipful Master:—(to candidate) The word which I have just given you [meaning Mah-hah-bone] is that which you have solemnly sworn never to give in any other manner or form than that in which you have received it and then only in low-breath. [See Master Mason's obligation page .] You have received it upon the "Five Points of Fellowship," which are foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek or mouth to ear.

Foot to foot; that you will be ever ready to go on foot and out of your way if necessary to assist a needy, worthy brother.

Knee to knee; that you will ever remember a brother's welfare as well as your own in all your addresses to the Deity.

Breast to breast; that you will keep inviolable within your breast the secrets of a brother Master Mason as your own when communicated to, and received by you as such, murder and treason excepted and then only at your own option.

Hand to back; that you will be ever ready to stretch forth your hand to assist and save a fallen brother, and vindicate his character behind his back as well as before his face, when falsely traduced.

Cheek to cheek, or mouth to ear; that you will ever whisper words of good counsel in the ear of an erring brother; in the kindest manner possible remind him of his fault and aid in his reformation; giving him due and timely notice that he may ward off approaching danger, if in your power.

I will now instruct you more fully in the signs of this degree. This, you will remember, was given you as the due-guard (makes the due-guard) and this the sign of a Master Mason (makes the sign, see fig. page .) These, however, have a further allusion. Our ancient brethren on arriving at the grave of our Grand Master Hiram Abiff involuntarily found their hands in this (makes again the due-guard) or this position (places the right hand as in fig. 2, page 21, at the same time averting the face a little toward the right shoulder) to shield their nostrils from the offensive effluvia which assailed them from the grave. (See scene at the grave, page)

This is the *grand hailing sign or sign of distress* of a Master Mason (see fig. also page) and is made by raising the hands above the head in this manner (he raises both hands perpendicularly above his head) and letting them fall by three distinct motions; and is that sign which you have solemnly sworn never to give "except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons or in some secure place for Masonic instruction. (See obligation page .) Should you be in real distress and make this sign a brother Master Mason seeing it is bound to repair immediately to your assistance should there be a greater probability of saving your life than of losing his own. Should you see the sign given your obligation will be equally binding upon you. The words which are to be used in the dark or when the sign cannot be given are "O Lord my God, was there no help for the Widow's Son?" and are equally binding upon you as if you had seen the sign given. This sign, however, has a further allusion. Our ancient brethren on arriving at the grave of our Grand Master Hiram Abiff, and seeing the mangled condition of his remains involuntarily raised their hands above their heads in this manner (he raises his hands perpendicularly as already explained) and exclaimed "O Lord my God, was there no help for the Widow's Son?"

From the great prominence of the *Grand Hailing Sign* to which reference is had both in this and preceding pages. I will here offer a few words of explanation in addition to what has been already said so that no doubt can possibly exist as to the proper manner of making or giving it.

The Grand Hailing Sign or sign of distress of a Master Mason is made by raising both arms perpendicularly above the head and letting them fall by three distinct motions. The *first motion* brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the *second motion* the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the *third motion* the hands are dropped to the side. The words "O Lord my God, was there no help for the Widow-s Son?" are *never* to be given with the sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.



Grand Hailing Sign —Second position.

Worshipful Master:—(to candidate) I will now instruct you in the grips of this degree.

Taking candidate by the right hand as in ordinary hand-shaking, he presses his thumb hard against the space between the second and third knuckles, the candidate returning a like pressure on the Master's hand. (See fig. page .) This you will remember is the *pass-grip* of a Master Mason. We get from this by saying:

Worshipful Master:—[to Senior Deacon] Will you be off or from?

Senior Deacon:—[answering for candidate] From.

Worshipful Master:—From what and to what?

Senior Deacon:—From the pass grip of a Master Mason to the real grip of the same.

Worshipful Master:—Pass.



The Master now quits his hold of the candidate's knuckles and grasping his right hand more firmly, with the thumbs of both interlaced, he presses the tops of his fingers against the wrist of the candidate where it unites with the hand, the candidate at the same time being instructed to pass his fingers against the corresponding part of the Master's hand and the fingers of each being somewhat apart.

Worshipful Master:—[to Senior Deacon] What is this?

Senior Deacon:—(for candidate) The strong grip of a Master Mason or Lion's Paw.

Worshipful Master:—Has it a name?

Senior Deacon:—It has.

Worshipful Master:—Will you give it to me?

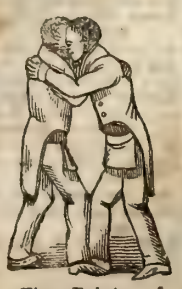
Senior Deacon:—I will if you place yourself in a proper position.

Worshipful Master:—What is that proper position?

Senior Deacon:—The five points of fellowship.

Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. See figure).



Five Points of Fellowship.

The Worshipful Master then whispers in the ear of the candidate the word *Mah-hah-bone*, after which the candidate whispers the same word in the Master's ear.

This is the only manner in which this word

can be given whether in the lodge-room or out of it. (See obligation, page .)

Worshipful Master:—(addressing candidate) You will now approach the East and I will give you the historical lecture of this degree.

The Master here retires to his seat and the Senior Deacon conducting the candidate towards the East, places him in front of the Master's chair where he is permitted to sit or stand (as the Worshipful Master may see fit) until the remaining section of the degree is concluded.

This closes the "legend of the Tyrian artist," or dramatic part of the sublime degree of Master Mason and comprises those ceremonies in which the brethren feel the deepest interest and which they are the most anxious to witness of all the degrees in Freemasonry. In many lodges in Chicago the foregoing ceremonies are conducted with great exactness and precision the requisite number of members in each lodge being thoroughly drilled so that each one can correctly perform his own part in the drama. This is especially the case in "Keystone," "Oriental," Dearborn," "Garden City," "Blaney," and "Blair" Lodges while the country brethren are but very poorly "posted" and hence in many of their lodges they do very bungling "work."

THIRD SECTION.

The only preparation necessary for working the third section of this degree is to place the Master's chart, or as it is sometimes called, the "Master's carpet," in a conspicuous place in front of the candidate, so that he may be enabled to see the various figures displayed thereon whenever referred to by the Worshipfu Master in the course of the ensuing lecture. It may also be proper to remark that the Master's chart or carpet is a painting either on canvass or paper, and on which is delineated the different hieroglyphical emblems which are peculiar to this degree such as the three steps, the pot of incense, the beehive, etc., etc. Many of these emblems have already been alluded to in the two preceding sections, the others will be fully explained according to the *standard work* in the section which is now to follow.

Worshipful Master:—(to candidate) Bro. Jones, you have this evening represented one of the greatest men, if not *the* greates man and Mason that the world has ever produced, being no less a person than our Grand Master Hiram Abiff who was slain immediately before the completion of King Solomon's temple and the manner of whose death was as follows:

Fifteen Fellow Crafts seeing the temple about to be completed and being desirous of obtaining the secrets of a Master Mason or the Master's word whereby they might travel into foreign countries, work and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master Hiram Abiff or take his life. But reflecting with horror upon the atrocity of the crime twelve of them recanted, the other three, however, persisted in their murderous design. Our Grand Master Hiram Abiff was slain at the hour of *high twelve.* It was his usual custom at that hour, while the craft were called from labor to refreshment, to enter in to the unfinished "sanctum sanctorum" or "Holy of Holies" of King Solomon's temple, there to offer his adorations to the Deity and draw his designs upon the trestle-board. The Fellow Crafts who persisted in their murderous design knowing this to be his usual custom placed themselves at the South, West, and East gates of the inner court of the temple and there awaited his return. Having finished his usual exercises he attempted to pass out by the South gate, where he was met by the *first ruffian,* Jubela, who thrice demanded of him the secrets of a Master Mason or Master's word and being thrice refused he struck him with the *twenty-four inch guage* across the throat. He then attempted to retreat by the West gate where he was met by the *second ruffian* Jubelo, who also demanded of him the secrets of a Master Mason, or the Master's word, and being again refused he struck him with the *square* across the breast. He now attempted to make his escape by the East gate where he was met by the *third ruffian,* Jubelum, who in like manner thrice demanded of him the secrets of a Master Mason or the Master's word, and upon a like refusal he struck him a violent blow with the *setting maul* on the forehead which felled him dead upon the spot. They then buried him in the rubbish of the temple until low twelve or twelve at night, when they met by appointment and conveyed him a westerly course from the temple to the brow of a hill west of Mount Moriah, where they buried him in a grave dug due East and West, six feet perpendicular, and planted an *acacia* at the head of the grave to conceal it and that the place may be known should occasion thereafter ever require it. They then attempted to make their escape out of the country. Our Grand Master was not known to be missing until the following day when King Solomon arriving at the temple and finding the craft in confusion he enquired the cause, and being informed that there was no work laid out and no designs upon the trestle-board, he enquired where was our Grand Master Hiram Abiff. He was informed that "he had not been seen since high twelve yesterday," and fearing that he might have been indisposed he ordered strict search and due inquiry to be made in and about the several apartments of the temple to see if he could not be found. But strict search and due inquiry having already been made and our Grand Master Hiram Abiff being nowhere to be found he feared that some fatal accident had befallen him and ordered the Grand Secretary to cause the several rolls of the workmen to be called to see if any were missing and that returns be made as soon as possible.

Upon roll-call three Fellow Crafts were found to be missing, namely, Jubela, Jubelo and Jubelum, who from the similarity of their names were supposed to be brethren and men of Tyre.

About this time the Fellow Crafts who recanted presented themselves before King Solomon, clad in white gloves and aprons, tokens of innocence, freely acknowledged their premeditated guilt and most humbly implored his pardon. King Solomon ordered them to divide themselves into parties and travel three East, three West, three North and three South, (with others whom he should appoint) in search of the ruffians and return not without tidings. The party who pursued a westerly course from the temple on coming down near the port of Joppa fell in with a wayfaring man of whom they inquired if had seen any strangers pass that way. He informed them he had, three, and described them as workmen from the temple at Jerusalem seeking a passage into Ethiopia but not having King Solomon's pass were unable to obtain a passage and returned back into the country. Deeming these to be tidings of importance they returned back to communicate them.

He then ordered them to disguise themselves and travel as before with positive injunctions to find the ruffians and with as positive assurance that if they did not the twelve Fellow Crafts would be deemed guilty of the murder and severally suffer for the crime committed. They departed a second time and after several days of fruitless search and when on their return one of their number becoming more weary than the rest sat down upon the brow of a hill west of Mount Moriah to rest and refresh himself. On attempting to arise he accidentally caught hold of an acacia which easily giving way excited his curiosity, whereupon he hailed his companions, and upon their return and examination found what had the appearance of a new-made grave. And whilst meditating upon this singular circumstance they heard the following horrid exclamations from the clefts of an adjacent rock. The first was the voice of Jubela, who exclaimed, "O that my throat had been cut across, my tongue torn out by the roots and buried in the rough sands of the sea at low water mark, ere I had consented to the death of so great a man as our Grand Master Hiram Abiff." The second was the voice of Jubelo, who exclaimed, "O that my left breast had been torn open my heart plucked out and given as a prey to the wild beasts of the field and the fowls of the air, ere I had been accessory to the death of so good a man as our Grand Master Hiram Abiff." The third was the voice of Jubelum who exclaimed in tones of greater horror than the others, "O that my body had been severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of the heavens, so that no more trace or remembrance might be had of so vile and perjured a wretch as I, ere I had caused the death of so great and so good a man as our Grand Master Hiram Abiff. Ah, Jubela and Jubelo, it is I who am more guilty than you both; it was I who struck the fatal blow, it was I who killed him!" whereupon they rushed in, seized and bound them and brought them before King Solomon, who upon a due conviction and confession of their guilt ordered them to be taken without the gates of the city and be there executed according to their several imprecations whilst hidden in the clefts of the rock. King Solomon then ordered the Fellow Crafts to go in search of the body and when found to observe whether the Master's word or a key to it or anything appertaining to the Master's degree be on or about the body. The body of our Grand Master Hiram Abiff was found in a grave dug due East and West six feet perpendicular, a westerly course from the temple, where a weary brother sat down to rest and refresh himself, but there was nothing found on or about the body by which it could be designated except the jewel of his office which they bore up to King Solomon. He then ordered the Fellow Crafts to form a solemn procession to go and assist him in raising the body and as the Master's words was then lost, he proposed that the first sign made upon arriving at the grave and the first word spoken after the body should be raised, should be adopted as the sign and word for the regulation of all Master's lodges until future generations should find out the right.

The body of our Grand Master Hiram Abiff was buried three times first in the rubbish of the temple, secondly on the brow of a hill west of Mt. Moriah, and thirdly and lastly as near the unfinished "sanctum sanctorum" or "Holy of Holies" as the Jewish law would permit, and Masonic tradition informs us that there was erected to his memory a marble monument, consisting of a beautiful virgin weeping over a broken column; before her a book open, in her right hand an *acacia,* in her left an urn, behind her, Time, standing unfolding her ringlets and counting her hair.

The Beautiful Virgin *weeping over a broken column,* denotes the unfinished state of the temple and the untimely death of our Grand Master Hiram Abiff.

The Book *open before her,* that his virtues lay there on perpetual record.

The Acacia *in her right hand* denotes the immortality of the soul and the timely discovery of his remains.

The Urn *in her left,* that his ashes were therein safely deposited to commemorate the virtues of that amiable, exemplary and distinguished character.

Behind her Time standing unfolding her ringlets and counting her hair, that time, patience and perseverance will accomplish all things.

The Master points to each of the above emblems on the chart as he proceeds with his explanation. All the foregoing it will be observed is a rehearsal of the Temple Legend, and is of course esoteric or secret work and must be learned orally from the Grand Lecturer or other lawfully constituted teacher.

Worshipful Master:—(continuing) Bro. Jones, Freemasonry is said to be metaphorically supported by three great pillars denominated Wisdom, Strength and Beauty, because there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. These pillars you have been already informed are represented by the three principal officers of the lodge; viz: the Worshipful Master, Senior and Junior Wardens. (See page .)

The pillar of Wisdom also represented King Solomon, whose great wisdom planned and executed that stupendous monument of architecture which immortalized his name and became the wonder and admiration of succeeding generations.

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LATER.

Since writing the above two more clubs of ten have been received. One from Rev. A. W. Morris, South Argyle, N. Y. He finds it easy to obtain subscribers there. Will not many who live in New York take courage from his experience and send in clubs of ten at our new rates for 1876? The other club of ten is from Isaac Crane, Peru, Indiana. Indiana has now come up even with Illinois again. If this paper reaches subscribers in time we ask all who can to spend the last day of this year in getting up a club of ten for the *Cynosure.*

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Expect the CYNOSURE Quarterly Report next week.

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	CHICAGO, Dec. 27, 1875.	
Grain Wheat—Spring, No. 1	$1 03	1 03½
" No. 2	95	9[illegible]
" No. 3		76[illegible]
" Rejected		64
Corn—No. 2	48¼	48½
Rejected	35	40
Oats—No. 2		30
Rejected	26	26¼
Rye—No. 2	67½	68
Bran per ton	9 50	9 75
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	9 50	13 50
Prairie, "	8 00	10 00
Mess Beef	9 50	11 00
Tallow	8¾	09
Dressed Hogs	7 75	7 90
Lard per cwt	12 12½	12 17½
Mess pork, per bbl		19 00
Butter fancy yellow 32c.; common to choice roll	18	25
Cheese	8	13
Eggs	24	25
Seeds—Timothy	2 10	2 40
Clover		7 35
Flax	1 35	1 45
Poultry—Turkeys per lb dressed	7	11
Chickens " "	5	7
Potatoes	35	7½
Apples from store	3 00	3 ½
Broom corn	8	11
HIDES green to dry salted	5½	12
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	27	33
LIVE STOCK Cattle, Choice	5 25	6 00
Good	4 50	5 00
Medium	4 00	4 50
Common	2 50	3 75
Hogs	6 50	7 00
Sheep	3 50	5 25
New York Market.		
Flour	$ 4 30	9 00
Wheat—Winter	1 35	1 40
Spring	98	1 32
Corn	57	74
Oats	45	51
Rye	72	1 05
Lard		12¾
Mess pork		20 90
Butter	16	31
Cheese	7	12½
Eggs	28½	30

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CHICAGO, THURSDAY, JANUARY 6, 1876.

VOL. VIII., NO. 13.—WHOLE NO. 300
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Topics of the Time.

The excitement over the anti-Catholic secret "American Union" and the efforts to drag into it Grant, Blaine and other prominent men has given opportunity for plain talk again on the principle of secret orders which some prominent journals have improved. The New York *Times* well says:

"The day has gone by when organizations of this kind could have much weight. The newspapers are too powerful for them. The invention of a "grip" and a "password" and "rites of initiation" and all the rest of the mummery, may afford a little harmless amusement to a few men here and there; but we shall not believe that this machinery can turn the tide of a Presidential election until we see it done. Then, of course, we shall be willing to acknowledge that the "march of intellect" had not marched quite so far as we supposed.

The last successful African explorer is Lieut. Cameron who has traversed the continent from east to west in the region of the Equator. This journey, while it places Cameron in the front rank of modern travelers, opens more directly than ever the way into the mysterious and unknown regions of the continent. The appeal of Stanley for King Mtesa and his wonderful people has been heard and funds provided by English Christians for the work of evangelization. Thus by one and another almost unconscious agent is the way of the Lord being prepared through deserts of earth and wastes of sin; and the word of Christ nears its fulfillment when his Gospel should be preached everywhere *for a witness.* "Then shall the end come." "Even so come, Lord Jesus."

The question of taxation of church property, which President Grant lugged into his message, while ignoring various legitimate and important reforms demanded by the most sincere patriots is not likely to get the notice of Congress. The Chicago papers look thus upon it: the *Tribune* thinks churches should voluntarily take up the burden of taxation from motives of patriotism; the *Times* takes the sensible view that it is unjust to lay a tax on houses of worship which are the gifts of the people to religious uses and not for purposes of increase. Unproductive property of that kind should reasonably be exempted from the burden of sustaining the Government. The argument, that real estate owned by religious bodies sometimes used for increase or for purposes not religious should bear its just burden of taxation, should not apply to such property legitimately used. In California the taxation of church property was brought about in this way: it was found that the Chinese availed themselves of the exemption of church property to evade taxation of their joss houses, which are very numerous, and mainly merely opium smokers' resorts; and to prevent this, the weak excuse was made that all real estate used for religious purposes must be taxed, and the law was enacted. What injustice! Tax the churches of Christ to get rid of low Chinese doggeries! The honest citizens of that State should not rest till the disgraceful act is wiped off, and the government made to protect the public from such pests without shouldering the burden on the churches, which have enough to do to maintain their legitimate work.

The last blow fallen on the Chicago whiskey ring promises interesting results. On New Year's eve Hesing, the German autocrat and ring "Boss;" Rehm, an old manager in the ring in the police department; and Miller, the late county treasurer, were arrested for complicity in the whiskey frauds. The government officers keep their own counsel and not only the arrest was a surprise but its cause is only a matter of surmise to outsiders. From the fact that unusually heavy bonds were required, the magnitude of their offense may perhaps be estimated. But the point of peculiar interest is the connection of the Masonic and whiskey rings in these parties. Miller and Rehm are members of Germania Lodge, No. 182, of Chicago, and Past Master Ronayne was present when Hesing's burly form submitted to the personation of Hiram Abiff and fell before the setting maul. The two rings are undoubtedly allied both for offense and defense, and only the connivance of judge and counsel on both sides will be able to conceal the fact from the public if ever the cases come to trial.

A Reminiscence of Lewis Tappan and the Church Anti-Slavery Society.

BY REV. H. T. CHEEVER.

The late perusal of the life of that steadfast friend of the slave and honest hater of secrecy, Lewis Tappan, brings vividly to mind a transaction in which he bore an important part in the Spring of 1859. It was after the formation of the Church Anti-Slavery Society by a convention of Christian ministers and deacons in the city of Worcester, for which it was found, or rather, was alleged, that the churches were not ready. A special meeting of the society was therefore called to consider whether the radical Declaration of Principles should not be so modified as to avoid the obnoxious position that "slave-holding was sinful in itself, and a sufficient cause for the refusal of church fellowship."

The meeting was held early in May, 1859, at the Mission Chapel, where the society had been before organized on the 2nd of March previous by Rev. Dr. Cheever of New York, his brother, Henry T. Cheever, of Ct., Rev. Messrs. William Goodell, J. C. Webster, Samuel Hunt, Elnathan Davis, A. P. Marvin, Mansfield French, George M. Basset, W. H. Beecher, L. H. Sheldon, George Trask, Samuel Souther, and by Deacons Ichabod Washburn, H. L. Johnson, Abijah Wood, J. A. Fitch, Ezra Bingham, Elmer Brigham, and others. A Preamble, Declaration of Principles and Constitution had been agreed upon, after full discussion, declaring that "under profound convictions of the inherent sinfulness of slave-holding, and of the great system of American slavery that has grown out of slave-holding, deeply mortified and grieved by its continued toleration and defence in the church, and fearful of the impending judgment of the Almighty on account of it, we combine for the utter destruction of that atrocious system of chattel-slavery which is maintained in the United States."

Against the protest on the part of some, that if the dogma of inherent sinfulness were admitted, it would exclude nineteen-twentieths of the ministers of New England; and with the assertion on the part of others, that let us affix to slave-holding the blackest stigma of crime which the Word of God allows, and we shall be strong in him, although this movement in its beginning should be reduced down, not to Gideon's three hundred, but to three, the radical Preamble and Declaration of Principles were adopted, and the society started on that basis.

But now, as the ministers and churches did not at once rally to its support, a meeting was held to reconsider. After a new circular had been reported, inviting brethren to come together again and see what had been done, and to suggest what alterations they should see fit, Lewis Tappan, being present from New York by special request, took the floor. He was strong, firm, and explicit in the maintenance of the radical basis adopted, and out of the mine of his experience he drew illustrative matter pregnant with instructive hints for the timid and time-serving. He said the good to be done by this society and its future success were by no means to be measured by the numbers that now flocked to its standard, or by the eclat with which it was launched into being, but by the truth of God and love to man as man which were at its foundation. And then he gave in a graphic manner the facts with which he was familiar, in regard to the formation of what was now one of the most popular and useful institutions of Liverpool. The man who devised the plan and drew the scheme of it, was appalled, on the evening when it was to be hopefully unfolded to the public, (on account of dark weather and the slight interest taken in the measure) to find no one present but the Hon. ——— who had been engaged to preside, the sexton of the church, and himself. Nothing daunted, however, he proceeded farther to the organization of the meeting, by nominating his honorable friend as chairman. The sexton then moved that the propounder be secretary. He forthwith proceeded to read his plan of an institution, which was unanimously adopted, and he was entrusted with the responsibility of making known the measure to the public, and taking subscriptions toward it. The next morning the Liverpool public were surprised and gratified by the announcement in all the dailies that at a highly respectable meeting last evening, presided over by the Honorable ———, a plan was presented and unanimously agreed to, for the founding of the Liverpool Library and Museum, which forthwith resulted in the establishment of one of the most widely known and now prosperous and wealthy institutions of that city. So, said Mr. Tappan, let the little handful of "highly respectable" good men and true that have founded this society on the basis of God's truth, not hampered, as Bunker said, "by the timid prudence with which a tame circumspection so frequently enervates the works of beneficence, nor of all things afraid of being too much in the right"—let them go forward with the strength of the Lord God, not anxious for numbers, but bold for the right, and if "nine-

teen-twentieths of the churches and ministers" did not come to them, it would be only because they and the nation were ripe for destruction, or for some wide-sweeping judgment of the Almighty that would carry away slavery root and branch.

His views are re-inforced by a quaint speech from Rev. Mansfield French of Ohio, and by words of cheer from R. P. Waters of Salem and others. And it was resolved by acclamation to go forward. The enthusiastic anniversary meetings at Tremont Temple soon followed, at which spoke John Brown (then brooding over the prospective blow at Harper's Ferry), Henry Wilson and other orthodox heroes in the moral war with slavery. And that was the last heard of the objection that the churches were not radical enough to call slavery *malum per se*, and that in uniting for its overthrow we must avoid declaring the inherent sinfulness of slave-holding, or confronting the Southern slave-holders at the communion table with the unauthorized impertinence, 'Thou art the man.'

Worcester, Dec. 17, 1875.

The Great-and-Good-Man Argument for Bad Institutions.

BY ELD. NATHAN CALLENDER.

We will first look at the nature of the argument, and secondly, at its limitations as founded on the so-called good and great.

On the nature of this argument, something was written by us some months since in an article on the "Desecration of the Sacred Offices." That reference was brief and casual and for that reason we call it up for a more thorough scrutiny.

Real principles are not tested by men, but all men are, or will be, tried by real and fundamental moral principles, by the "Judge of all the earth." Hence the character of institutions cannot be determined by the men who embrace and support them; but the character of the men will, in due time, not only be moulded but determined by the institutions they really embrace. Comparatively good men may be caught in the meshes of a bad institution, for a time, and not embrace it at all. This will not improve that institution any further than they *radically* change it; which is not to be supposed in the present argument. Those good men may, however, be injured by contact with the bad institution and the large majority of perverse and bad men in it; and it would be almost a miracle if they were not. No radically bad institution will have and hold a majority of good men. We do not have to drive the crow to the carcass nor the clean bird from it. "Where the carcass is there are the eagles gathered together." We need not fence the birds of the air out of the waters nor the fish in. When men fall into the mud they get out directly; so when good men by some agency, satanic or human, get their foot into a moral cesspool they will get out and wash so soon as they find it in their power.

Washington (whom Masons agree to dishonor often as they claim him as an adhering Mason) spent the last thirty years of his life in washing himself self from the foul spots thrown upon him by that incongenial and defiling institution. If he attended lodge once or twice in thirty years we may justly presume it was to reprove, or, possibly, improve the system, or else to negotiate the wisest and best escape from its every way demoralizing and damaging power. In complete harmony with this hypothesis is his solemn warning found in the original copy of his farewell address. Even Washington with his high-toned, moral character could not help it, hence he left it. An institution that needs Washington to recommend it is radically defective in moral principle. Strict veracity is in itself a noble attribute or principle, but Washington could not add to its luster. It needs not men nor angels to commend it; but it can commend them. This quality in the character of the Father of his country, so early developed, would very naturally bring him out of a system that sells perpetual licenses to falsify, with that solemn warning on his tongue, to his fellow-countrymen, "Beware!" etc. But moral beings sustain a similar relation to moral things that our bodies do to certain natural elements. There are material poisons to the human body, and there are moral poisons equally deadly in their effects. Should a Washington or Franklin take that deadly compound it would not change the poison into a healthy nutriment. Deadly poisons have no reverence for great names, whether they are poisons for body or soul. They work their natural results and none but God who organized law, natural and moral, can avert the consequences of thsir infringement. As soon might Washington or Franklin by taking strychnine convert it into bread as make Freemasonry the better by their connection with it. No poisonous compound has ever been more fully analyzed by competent and thoroughly experienced men, than has Freemasonry and its kindred clans, and the verdict of ten thousand of the ablest and best men, statesmen, editors and clergymen of a century's duration, is that the institution is poison to society, poison to the state and poison to the church. An institution which is intrinsically good need not, and will not, quote great names for its justification. No one would think of quoting Wilberforce or Howard the philanthropist to prove the moral rectitude of beneficence. The principle made the men, not men the principle. So on the other hand an institution internally and radically bad becomes no better by being associated with great and good men. An angel from heaven or even Christ himself could not make real moral excellence better by being one with it, or improve any radically wrong principle or institution by his sanction. The thing here supposed is a moral impossibility if not a contradiction. To quote the great men of the earth, in support of an institution, is in the mind of an independent, thinking man, to throw it into doubt. It implies the want of intrinsic excellence in the institution, which may be easily seen if there. I have seen two great evils under the sun whose key-note was "good and great men," slavery and Freemasonry. To these may be added poligamy and the liquor traffic; all curses to mankind and abominations to God.

The limitations of the "great and good man" argument will be noted in another article.

Free Speech and Free Tracts.

Editor Rochester Democrat and Chronicle,

DEAR SIR:—In your paper a few days since appeared a quotation from a neighboring paper, the Geneva *Gazette*. Here it is: "Just before the procession of Knights Templar entered the driving park gate preparatory to the prize drill at Rochester last Tuesday, a low-lived, white-livered, most libertinish-looking cur by some means procured entrance to the grand stand and distributed an insulting document broadcast among the vast concourse by standing in the rear and flinging them over their heads. As quickly as the contents of these documents became known and the character of their insults understood, a score or more parties started for the miscreant, who lost no time in making himself scarce as soon as his foul work was accomplished. Ample precaution has been taken to prevent any but men and their ladies getting entrance to the grand stand and how this thing, this blot on the character of man, forced his stinking presence there should be explained by the committee."

Now, Mr. Editor, what was the crime so bitterly denounced by the *Gazette?* The writer happens to know something about this matter. The "insulting documents" were tracts. And had not any one a right to distribute tracts? Did not the territory over which they were distributed belong to "Uncle Sam?" And were they not American citizens who received them, and in many instances sought for them? The tracts were not incendiary to the Government nor detrimental to the general interests of the commonwealth. The great stew of the Geneva editor makes it appear as though he had been struck by one of these paper missiles. Perhaps his wife pocketed it, and on arriving home informed him if such was a part of Knightism he had better hereafter lay aside his glittering sword, cocked hat and white feather. But the author of the "insulting document" only intended to open the eyes of all who would see, and not to hurt any one's tender feelings. The subject she discusses is a delicate one most certainly, but she has a perfect right to do so, and distributer had a perfect right to scatter the document. Here comes the base of the offensive paper: "Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor allow it to be done by others, if in my power to prevent it." This "document" was designed more especially, perhaps, for Methodist brethren and ministers. Not so much for the editor of the *Gazette* surely.

The other "insulting document" was the one designed more especially for the general reader, entitled, "Bricks for Masons to Lay;" and over which, perhaps, this editor became nervous. But Governor Joseph Ritner, Chief Justice John Marshall, President James Madison, Daniel Webster, Hon. Richard Rush, Governor John Hancock and John Quincy Adams are the offenders. These are the men that have spoken in said tract. If there is crime in the case let the *Gazette* arraign them. Shall their utterances be prohibited. Editors often say hard things enough to make a man mad; but who says they have not a right to? Let editors "blow." Let Masons blow. Who cares; but let Anti-masons "blow" too. Nobody must be gagged in Uncle Sam's land. It won't do. No, no! And if Sir Knights are at liberty to "show off" in their way we ask the liberty to exhibit in our way.

Believe me, no one disturbed that "miscreant." There were too many even too glad to get the "documents," who read them with avidity to have made it safe to chase him, and "distributer" was in the crowd read and known of many there. No, nobody disturbed him or sought after him or they could easily have found him for he stood to his post. He remained quietly in the stand delighted with the perfect military display of the Sir Knights and thought the award should have been given to the Syracuse Commandery whose perfection excelled them all. After all he said to himself what "boys' play"—what a waste of time in fancy display—(don't let us talk any more about the vanity of "pull backs," ladies' ringlets, scarlet attire, crimps, crumps and folderols) if wheeling and counter wheeling, right-about-face, and angles, and crosses, and double crosses, and clashing swords, and martial music be all of it. If it means nothing more than this, a mere pastime, what nonsense! I being judge, especially for such respectable men as were noticed sporting the white feather. Is this all of it? As ever lovingly and kindly a well wisher to my fellow-citizens and for whom I ever pray, truly WOODRUFF POST.

The Case in Court.

EDITOR CYNOSURE:—A late number of the *Cynosure* brings Father Preston's address before the Illinois State Convention held at Peoria; which for point of fact and soundness of reasoning on the anti-secret question is worthy of publication in tract form. The point of this address is the right to challenge jurors in court on the ground of their fraternal relationship to the lodge.

It is patent on every tongue all over our land, and has been for some years back, that "it is no use to go to law with a Freemason;" and the history of our courts is constantly confirming the truth of this remark. The remedy for this evil Father Preston has most clearly pointed out,—Challenge every juror offered, on the ground of his sworn brotherhood, and particularly on the express provisions of that obligation; and call witnesses in open court and swear them by order of the court to testify if these charges are not true. Let every body provide themselves

with a copy of Morgan's Expose of Freemasonry, or Bernard's, and read the separate clauses of the first three degrees, particularly the last clause of each degree, which binds the candidate "without mental reservation, or self-evasion of mind," and that under a horrid death-penalty, and God called to witness their intention so to perform every specification in each and all of the degrees of Masonry that they have taken, or may hereafter take; closing with asking God to keep them steadfast in the due performance of the same. Here is solemnity made solemn by every word the English vocabulary affords to make an oath binding; that the candidate fully intends to fulfill his engage ments can only be estimated by his moral consciousness of the binding nature of his oath. If he is honest with his oath as such, and with God called to witness, he will perform his Masonic obligations. These Masonic obligations specify, to keep all secrets, to obey all orders, and to conceal all crime except murder and treason, and they left to the election of the candidate—all of these that come from a brother Mason, or a lodge of Masons, go into the sworn duties of every Mason in the land, whether he be a judge, a juror, a Gospel minister, or layman.

But says the friendly Macon, I will never favor a brother Mason in crime; I will expose, rather than favor him; I will render a true verdict according to law and evidence, as my juror's oath binds me. Ah! yes, but how can any man know what you will do with your civil oath, since, for ought we know, you took it with "mental reservation," and with "self-evasion of mind" to shield the conscience from the keen lashes of wilful perjury in obedience to your Masonic oaths, which in every case are taken "without hesitation, mental reservation, or self-evasion of mind."

Which oath will bind the Mason? Ah! ask which penalty, Masonic or civil, he most dreads, or has reasons to dread? Find an answer to the one, and you have it to the other. Civil punishment is done openly, and may often be defeated of its smart; Masonic punishment is stealthy, irresponsible and savage.

Father Preston has probed the very core of this secrecy question: Challenge every Masonic juror, whether he be high or low in society, where non-Masons have any case at court; giving his Masonic obligations as a basis of the challenge and offering Masons present as witnesses to their truth. Such a course, intelligently followed up, will set the merits of this whole secrecy question before the American people in such light, that Masonic jeers and billinsgate will not be able to withstand. Challenge Masonic jurors—aye, and witnesses too. J. C. Graham.

Viola, Ill., Dec. 20, 1875.

Even the white mantle of religion is too frequently dragged through the bloody pool of war. Spain waged war with England in the seventeenth century because the latter founded colonies in America. The former in behalf of the Pope of Rome claimed that all heathen countries belonged to him as the Vicegerent of God upon earth. The thirty years war, 1618–1648, between Germany and France, was a contest between Roman Catholicism and Protestantism. The Greek and Latin monks disputed about who should keep the key of the Holy Sepulchre. Whereupon Russia suspended diplomatic relations with Turkey and war subsequently ensued. Hence Edward Everett remarked with a smile that Russia and Turkey went to war, spent millions of treasure and destroyed thousands of lives to decide who should keep the key of the tomb of the Prince of Peace.

Masonry in the South.

Rome, N. Y., Dec. 24, 1875.

Editor Christian Cynosure:

In a recent number of your excellent journal I notice an elaborately written article, entitled "Shackled in Conscience," from the pen of D. B, Turney, concluding thus:—

"It is dangerous to our government for the existence of Freemasonry to continue. When men have taken the oaths required of them in the Freemason's order, the self-invoked penalties are wielded with awful influence. Of what value to the U. S. Government can be the allegiance and support of men who owe a sworn fealty to a midnight conclave? The self-invoked penalties keep the spirit subjected to Freemasonry, and that which rules the spirit rules the man, and may ultimately will to destroy the nation. Can we, dare we trust Freemasonry?"

This very pertinent inquiry, in view of the dangerously increasing dissemination of the principles of Freemasonry, is one which should have been made long ago, and which calls for more than a simple notice. The writer was evidently unaware of the fact that Southern Freemasonry in North Carolina, and portions of Virginia particularly suckled and helped bear the monster of rebellion. On obscure and isolated North Carolina villages our boys frequently made so precipitous a descent as to render the destruction of rebel archives an impossibility. Consequently were found documents innumerable showing that Freemasonry had been used as a cloak for most wicked conspiracies against men supposed to hold sentiments in antagonism to the confederacy, and against the Federal government itself. Hundreds upon hundreds of "poor white trash" had been initiated who were wholly unable to read or write and who were compelled to make their mark when signing the papers necessary to admission into the order. These men in a majority of instances, proved apt pupils of rebellion, and looked upon their Masonic connection as the threshold of distinction in the Confederate armies. This is no fiction, and if any blind Masonic devotee requires corroborative testimony, it will be forthcoming at once from the officers of the 117th N. Y. Volunteers, and other equally well-known regiments.

A word more and I am done. In this community, as in nearly every other, eight-tenths of the Masonic membership, while not necessarily illiterate, may truthfully be said to be mentally deficient. Of course there are a few excellent and able men in every lodge, but it is none the less true that a large percentage of the membership, here as everywhere else, is recruited from the led instead of the leaders; the ignorant instead of the illiterate. The few smart men who are roped in perpetually and effectively using their weaker brethren to pull their political and other chestnuts out of the fire.

Sincerely yours,

Darwin C. Pavey.

Who Owns the Sabbath.

The renewed agitation of the question of Sunday observance at the present time has called forth some views from the pulpit to which was must enter a most emphatic dissent. The point at issue is, whether the civil law should be invoked in protection of the Christian Sabbath? To this query we cannot make our "yes" too loud or too emphatic. Civil government was ordained of God not to overthrow but to maintain and enforce his fundamental enactments. Man has no right to steal his day, and civil rulers no right to abet the theft. Civil government is ordained to promote pure morals and the public welfare. The observance of the day of sacred rest and public worship is calculated to advance public morality, virtue and sound conscience among the people. Personal health demands that man and beast should have rest, and how can that rest be secured but by civil enactment. The non-observance of the Sabbath is the direct cause of vice and immorality with their long train of crime. Society

HAS A RIGHT TO PROTECT ITSELF,

just as it protects itself from disease by detaining vessels at quarantine lest they should bring us yellow fever or cholera. The law should lean toward the protection of the virtuous and orderly classes, and not toward the license of the loose, dissolute and immoral. The Sabbath laws of the commonwealth are not despotic or ascetic. They simply give the well-disposed a quiet day for worship. They recog nize the divine authority of the Sabbath, and aim to maintain the peculiar character of the day as sacred and not secular time. Satan and his allies chafe under this restraint, and strive to overthrow this institution. The keepers of the lowest theaters and dram-shops are bent either on repealing the law or defying it by various devices. Who shall succeed? God or Belial? Shall the barriers which Divine love has set up for the protection of godliness and order stand or be pulled down by the ruthless hands of sensualists and public poisoners? The disciples of the Evil One are wise in heir generation. They unite in their cause. All sins are in partnership. Each helps the other. The dramshop feeds the brothels, and a large portion of the theaters feed both. Now they want Sabbath-breaking to aid them all. The people, by their legislators, have said they shall not have it.—*T. L. Cuyler.*

The Sectarian Issue in Politics.

Let politicians dodge the issue as they may, the sectarian question will obtrude itself into contemporary politics. It is troubling the governments of the half of Europe to-day, and it will come up in spite of all efforts to keep it in the background as a vital point in the election contests of the United States. Whatever we may think of the methods which the civil authorities in Germany and in Switzerand are employing against the Roman Catholic party, there can be no question that even their extreme measures were provoked by a radical change in the attitude of the church toward the state. Every European, and for that matter, every American community in which the teaching of the Roman creed is supported by public grants has found occasion to re-adjust its relations with the church simply because the church has taken occasion to arise to the rank of dogmatic truths certain theories of rights which are incompatible with the claims of the civil law to the unqualified obedience of all citizens.—*Ex.*

Macaulay on the Jesuits.

The following description of Jesuitical activity and craft by Lord Macaulay suggests like characteristic in the near kin of Jesuitism, the Masonic lodge and also wherein both have become a fearful power for evil. Were all Christians as single-eyed and earnest these systems of Satanic craft would soon be unknown:

Before the order had existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith. There was no religion of the globe, no walk of speculative or active life, in which Jesuits were not to be found. They guided the council of Kings. They decyphered Latin inscriptions. They observed the motion of Jupiter's satellites. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability.

Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals. Meanwhile they assiduously and successfully cultivated the eloquence of the pupil. They were to be found in the garb of Mandarin superintending the observatory at Pekin. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay. Yes, whatever might be their employment, their spirit was the same, entire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling place or his vocation for himself. If he was wanted at Lima, he was on the Atlantic in the next fleet. If he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in public places, show-

ed him what he had to expect, he went without remonstrance or hesitation to his doom. Nor is this heroic spirit yet extinct. When, in our own time, a new and terrible pestilence passed around the globe; when, in some great cities, fear had dissolved all the ties which hold society together; when the strongest natural affection yielded to the love of life, even then the Jesuit was found bending over infected lips, to catch the feverish accents of confession, and holding up to the last, before the expiring patient, the image of the expiring Redeemer.

—The *Christian Instructor* of Philadelphia, remarking on the position of the late Vice-president as reported in the *Cynosure*, says:

Did this keeping aloof from secret societies and actually opposing them injure Mr. Wilson's worldly interests in any way? Did he not have every mark of respect and honor at the hands of of his fellow-citizens, living and dead? Is it not then a specious and false plea for membership in such oath-bound secret societies that thereby a man may be better able to succeed in life, that his connection with those societies will secure him friends and helpers, and that thus his worldly interests require him to be a member, and, if a member, not to withdraw from them! Is there not reason to believe that the real ruling element of these societies, the very foundation on which they stand, is selfishness, and that in fact, in no sense can a man expect help from any of them any farther than he can make it manifest that he will help them? Why not rather discard all these, and seek to be under the influence of that Gospel and its rich grace, whose charge is, "Do good unto all men," and whose two great rules to every one are, "Thou shalt love the Lord thy God with all thy heart, etc., and thy neighbor as thyself?"

It is a great advance, morally and mentally, when a man's heart and brain reach out beyond the little sphere of his personal interests to comprehend the nation to which he belongs; but there are men whose ascending and widening natures refuse to be limited even by the sentiment of patriotism, whose lofty conceptions grasp the beauty of beneficence, the grandeur of truth, the majesty of right, and who, in the service of these commanding ideas, are ready to suffer all, and to dare all, in the spirit of that patient self-devotion which is the true virtue of courage. This class comprehends all reformers in society and in religion, whose position calls for heroic actions, resolutions, sacrifices, for manhood as well as for mental power.

It is a mystery to see how men can walk the streets, staunch Republicans, all day, and go into a Masonic lodge at night and voluntarily submit to one of the most absolute despotisms on earth.

The United States Centennial Commission makes a valuable suggestion to the country in the following:

"It seems proper that the local celebrations of the Fourth of July, 1876, which will be held throughout the land, should be made to contribute to a permanent historical memorial of the Centennial Celebration. In each country provision should be made for the delivery of an address tracing the history of that particular community for the past century, or from the time of its settlement, and including a sketch of its growth, its resources, industries, prospects, etc. These addresses should be published in a uniform size,—that of the Congressional documents, for instance,—in order that they may be bound together by States. To competent persons the preparation of such addresses would not be an unduly burdensome task; but in the aggregate they would constitute an invaluable historical repository such as no nation has ever had the opportunity to collect. Designations of the historians ought to be made without delay, in order that they may have time to accomplish their work."

A Card.

Mr. and Mrs. Isaac Preston, desire to recognize the merciful providence of God, our Heavenly Father, in preserving his life at the time of his late severe accident and in his recovery from the injuries received so far as now to be out again and see the sun and breathe the pure, fresh and invigorating air; and would also tender to our neighbors and numerous friends our most sincere thanks for their unlimited kindness and sympathy as manifested through this period of our trial and suffering. *"Verily ye have your reward."*

And we do most cordially wish you all a most joyous and happy Centennial New Year.

Lockport, Ill., January 1st, 1876.

By means of public lunches the ladies of the Woman's Christian Temperance Union of Chicago have recently cleared $640.

Miss Frances E. Willard, President of the Chicago Woman's Temperance Union has been traveling and lecturing in Michigan. During an absence of nineteen days she lectured eighteen times. She was well received everywhere.

—The Board of Managers of the American Bible Society has deputed Rev. Luther H. Gulick to superintend the work of Bible circulation in Japan and China. He will go East immediately, and enter upon his work. He will supervise the manufacture and distribution of the Holy Scriptures in languages understood by the hundreds of millions of people in those great empires.

—Last winter and spring there was unusual religious interest in the churches of Dover, N. H., and union daily prayer-meetings were kept up for months. One practical result was the formation of the Christian Reform Club, which now numbers about 800, about half of which were confirmed drunkards. Many of them were brought to the meetings by the efforts of one man, who was rescued by the power of Christianity.

The Praise Offering for prayer and revival meetings is a new and neatly printed book of hymns and music from the United Brethren Publishing House, Dayton. The collection is more full than many, its new songs have well chosen words and are not difficult while the old songs that have become precious in Christian experience are retained.

The prospect for clubs of ten or more has been very cheering this week. Will those who have not done their part come forward and keep it bright?

Subscriptions Received During Week Ending Jan. 3, 1876, from J Augustine, S Alexander, W E Agard, J Auten, J M Adair, L Axtel, Mrs M A Adams, E Adams, E A Branch, G Brokaw, S H Booth, S A Burd, T K Buffkin, J Burtner, K Bohrer, W W Blanchard, O K Butterfield, Baker & Lyons, F L Batchelder, W S Barnes, G Bent, J Brown, I Crane, J Chapin, I Colegrove, N B Corning, P Carpenter, J Craig, J A Conant, W O Dinius, A Dunn, J Dorcas, F H Ewing, H Frost, S French, J M Fry, J W Gilbert, I Green, G Grove, M Guy, Z Horner, C H Haverfield, J M Howard, J Hodges, E J Hayes, D Hillsamer, J B Hart, A W Hunter, A Hutsinpiller, T Jamison, M W Jordan, J Kennedy, J Kilgore, A E Jenks, H L Kellogg, L Landon, J Lazenby, D Leggett, L Lester, T McCrea, A W Morris, L B McMillan, P Minton, J Myers, D L Morgan, J Milner, D F Newton, B T Park, J Powers, J W Parker, E M Pattison, S A Reynolds, J S Rice, S McArthur, J E Rose, R Rogers, C Rowley, D H Seamas, J Sherk, L Savage, A Simpson, J P Stoddard, J Smith, J Struble, I B Swan, G Trott, E Van Fossen, T Vass, I B Watts, W J White, J A Wallace, N White, S Ward, W Worth, G W Young Y M C A J Zisler.

Notices.

Wisconsin.

The annual convention of the Wisconsin State Christian Association opposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., Wis., on Wednesday and Thursday, the 2d and 3d of Feb., 1876. Elkhorn is the nearest rail road station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to secure able speakers for the occasion.

By order of Executive Committee.

It is suggested by the State Agent that the meeting begin at 10 o'clock A. M.; and that special efforts be made to circulate the notice through the local papers of the State. Every friend is expected to do his duty in this respect.

Past Master Ronayne states that if possible he will be at the Wisconsin State meeting.

Notice for California.

Mr. John Black of Upper Lake, appointed chairman by the committee of organization for this State, will call a meeting of said committee and of the friends of the cause in general in California next spring; due notice of said meeting, time and place will be given in the *Cynosure* at the proper time. Friends of the cause, and especially those who circulated subscriptions, are kindly requested to collect funds and send them to the treasurer appointed by the committee. It is the intent now to have a lecturer on hand by, and if possible before that time, if arrangements can possibly be made. The motto is, "A long pull, a strong pull and a pull altogether."

Phil Beck, *Sec'y and Treasurer.*
Woodland, Yolo Co., Cal.

Past Master E. Ronayne, of Keystone Lodge, No. 639, Chicago, will hold himself in readiness to lecture and publicly work the degrees of Masonry wherever his services may be needed. A fair compensation and traveling expenses is all that is required. Address him at the office of this paper.

See Publisher's Department on the sixteenth page.

To Michigan Reformers.

KEEP IT BEFORE THE PEOPLE.

That Remington and Barlow are in the lecture field in this State and are ready and anxious to be communicated with in regard to lecture work. Send in your requests at once. Don't delay. This is the best season of the year for our work. Let it be pushed.

Address *O. B. Remington* at *Fenton, Mich.*

Reform News

PENNSYLVANIA.

The General Agent on the Scranton Convention.

Its Heroes and its work—The State Agency well filled and must be sustained.—Bradford County—Friends and Lectures among its hills.

East Herrick, Pa., Dec. 25, 1875.

At Scranton I met many whom I had never before seen, but had known by correspondence and through the medium of our paper as men who dared "to do right," and a band of more earnest, judicious men it has seldom been my privilege to meet. The veteran reformer, Post, the unwavering Callenders, the unflinching Gould and his co-workers, the irrepressible agent Bro. Raynor, and others like-minded were early at their posts, the minutemen of our reform, ready at the call of duty. Such men gathering at the Master's call, with *self in abeyance* and God's glory uppermost, could not fail of achieving a victory, and at the same time receiving a rich blessing upon their own hearts. Having said this much it would be useless to add a lengthy detail of business for whoever credits results to their legitimate causes will at once understand that the work was not hindered or the time consumed in petty emulations, or strife as to who should be greatest among the disciples.

Reports of the past year were encouraging, and the facts submitted respecting the work in Pa. of much interest. There was a marked absence of *egoism* in any boastful sense, while at the same time, it was apparent that instances of individual heroism, generosity and sacrifice were not wanting. The resolutions passed and other items of interest will be furnished for publication by the Secretary, from which report it will be seen that Bro. Rayner is still continued in the State Agency. In my judgment a better selection could not have been made. This opinion results from a brief personal acquaintance and from facts gathered upon fields where he has labored. Bro. R. is wanted again wherever he goes, because by the fearless, faithful utterance of truth he sends conviction deep into the consciences of his hearers, while by the fairness of his position and the sweetness of his temper, he wins their respect and secures their confidence. I heard not a word of complaint but learned indirectly that the agent for the "Key-stone" State had received only about $300 for a year's service. This *should not* be repeated in the year to come. It is unjust to the brother and quite inadequate

to his necessities. The anti-secretists of Pennsylvania are not so impoverished even in these stringent times as to be unable to sustain a true, tried, and faithful worker, and if friends from different parts will send in their offerings (more or less) to Bro. R. direct or to the State Treasurer, this unjust, *unprofitable* state of things will not long exist. Bro. Raynor is more than willing, he is anxious to work, and ready for reasonable sacrifice. The cause of Christ could not be better subserved than by keeping him constantly employed, and I can assure our brethren in the ministry that you will not find Bro. R. one who will condemn and denounce those who differ with him in opinion, but on the other hand, you will find him a man of amiable qualities whom you will be glad to receive into your pulpits and introduce to the best families in your congregations, whether in the city, or in rural districts. I hope to hear of his visiting Pittsburgh, Philadelphia, and other large cities in this State upon the invitation of friends who need his help.

HERRICKVILLE, Dec. 27, 1875.

My purpose was to take the first train westward from the Convention, making a few calls specially in our publishing interests, hoping to reach my home by the first of Jan., but so importunate were the calls for help in the lecture work that I consented to abandon my purpose and spend a few days in Bradford county, at points of special interest. Starting from Scranton in company with Bros. White and Taylor, we passed rapidly up the Susquehanna, via. the Lehigh Valley R. R., reaching Wyalusing station, at eleven o'clock stepping into a store to await arrangements for a trip up "Cole Creek," I found a gentleman who had formerly lived in Aurora, Ill., and who was acquainted with Mr. Carpenter, Mr. Guild, and others whom I knew. It would have been pleasant to prolong this interview, but Bro. Taylor reined up at the door and seating myself by his side we were soon "splashing" through the mud ankle-deep towards Stevensville, eight miles up the "Creek." Stopping for refreshments and a brief rest at Bro. White's I received many kindnesses which were duly appreciated; meantime Bro. W. preceeded me to make arrangements for a lecture at the village.

In due time Bro. Patten called, and seated upon a "buck-board" drawn by a single horse, we were not long in reaching the scene of action. Friends were beginning to gather, and despite the darkness and mud a goodly number found their way to the school-house, and we had a very interesting and profitable gathering. After the lecture I accepted the invitation of Bro. Homer Stevens to spend the night at his house, where I met several friends and was kindly cared for. Mrs. S. is a genuine Yankee from Litchfield Co., Conn., and much interested, as well as her husband, in our reform. A messenger having previously been dispatched to arrange for a lecture at the M. E. church, E. Herrick, I was again taken in charge by Bro. White and after twisting and climbing around and over the hills we halted at "high twelve" to pass from labor to refreshment as the unexpected guests of Bro. Bowker, whom we found afflicted with a "grievous boil," but ready to entertain strangers who were working for the Master. From him I learned something of the work of the craft in these parts, of the very acceptable and efficient services of Bros. Rathbun and Raynor, and last, but not least, of Bro. Wheeler, on this field.

Bro. Bowker and those who stand with him have committed the grievous offense of refusing to support idolatry, and to make heathenism respectable in Herrick, by paying for and listening to the preaching of men who "burn incense to Baal" upon lodge altars. Of course the devil is displeased and his minions disturbed, and these brethren are realizing that those "who will live godly in Christ Jesus shall suffer persecution." From Bro. B's. we passed on through a fearful, blinding tempest to the house of Bro. Phelps, who is also a "Protestant" against the "mysteries of iniquity." The storm continuing with increased fury it was not deemed best to attempt a meeting and so I spent the evening in conversation with this very agreeable Christian family. Next morning Bro. White returned to his home and soon after I received a call from Rev. E. B. Mints, who conveyed me to Herrickville, and there introducing me to a number of friends gathered for a Christmas dinner at Bro. Platts. It was soon settled that I should speak in the W. M. Chapel at Herrickville, on Sabbath morning, and at East Herrick in the afternoon and evening. Bro. Mints started out to spread the notice, and judging from the number in attendance his work was well done. Our Sabbath morning and afternoon meetings were well attended, but the evening gathering was small owing to the rain, darkness, and unsettled state of the roads. Appointments have been made for this and to-morrow evenings, and farther stay is contingent upon subsequent developments.

J. P. STODDARD.

Northern Missouri.—Lectures at Knightstown.

ED. CYNOSURE.—I am now engaged in the lecture field in Missouri. At Mt. Moriah, Harrison Co., we opened the campaign with three lectures by Eld. E. G. Cooper, at the close of which we opened an Entered Apprentice's lodge and initiated a candidate publicly. We had a crowded house, and good attention. I think it will be hard for the lodge to find any more material to work upon in that vicinity.

Our next lecture was at Lincoln school-house. Here we had good attention, and each of us (Bro. Cooper and myself) delivered a lecture. Last Thursday (Dec. 9th) Elder C. delivered lecture at Knightstown. On Friday we had prayer-meeting at 11 o'clock, and in the evening I lectured to a large and attentive audience. Saturday at 11 o'clock Eld. Cooper delivered a lecture, and in the evening he again lectured, after which we opened an Entered Apprentice' lodge and had another public initiation. On Sunday Bro. Cooper preached to a large and attentive congregation with great effect. At candle-lighting I preached to a crowded and deeply interested house. Where the Gospel is preceded by lectures it has greater effect than usual.

I must soon get a supply of *Cynosure* tracts and publications to scatter as I travel. Yours for the war,

GEORGE W. STEWART.

J. T. Kiggins Routs Odd-fellowship in Fort Branch, Ind.

FORT BRANCH, Ind, Dec. 23, 1875.
Editor Christian Cynosure:

DEAR SIR:—The Rev. Mr. Kiggins on the evenings of the 18th and 19th of Dec., favored our village with a lecture on Freemasonry and Odd-fellowship, in which he gave the initiatory ceremonies of the first degree in those orders The audience was large and manifested much interest in the proceedings. Quite a number of the devotees of the mystic orders were present. Some listened in sullen silence, while others were somewhat excited; two leaving the house during the lecture. At the close of the first evening's exercises the lecturer gave an opportunity for any member of the orders to speak and say whether the expose he had given was true or false. He also made a proposition that he would go before a justice of the peace and make affidavit that the exhibition he had given was a true expose of the initatory ceremonies of the first degree of Odd-fellowship, provided responsible members of that order would obligate themselves to prosecute him in the county court for perjury, but no one responded.

It is quite amusing to denote the effect these lectures have had on the different members of these sublime institutions. Some have the honesty to admit that the expose given is true to the letter. Others say it is all false, that they would not believe the lecturer on oath (the old argument). Some attempt to ridicule, while others give vent to their feelings in oaths and threats.

There are some things connected with these orders that to the uninitiated are incomprehensible. That men claiming to be Christians, having the same opportunities of knowing, to give such conflicting testimony to the truth or falsity of the exposure as given by Mr. Kiggins is strange indeed. Again we are at a loss to understand why the advocates of these orders are so sensitive in regard to an open investigation of the claims they set up as being moral, charitable and benevolent institutions. If they will not bear the light of truth, why do men claiming to be Christians stand connected with them? That men of intelligence, especially ministers of the Gospel, will submit to the humiliating and heathenish rites, ceremonies and oaths and encourage others to join them is beyond our comprehension. We hold that the truths of the Gospel as given by Christ and his apostles is a sufficient and sure guide; and if we follow the teachings and precepts contained therein they will lead us into the discharge of all our obligations to our Creator and our fellow-man, and finally gain for us a home in heaven, without the boosting and prompting of ritualistic and oath-bound institutions of men. Yours truly.

JUNIUS.

Correspondence.

Emphatic Advice from Bro. Needels on the Mason City Masonic Pastor.

ALBANY, Gentry Co., Mo.
Editor Christian Cynosure:

In reply to J. Hankins of Mason City, Iowa, I would say the questions he asks are to the point and one would suppose that ready answers would suggest themselves to every Christian. No doubt he is as well qualified to answer his own questions as I am, yet it may be that he is not as well acquainted with the beast of seven heads and ten horns, and he may be better; but if it had horned him as it has me he would not have to answer any of those questions in the mild way most Methodists want them, but he would demand a separation from all the heathen worship of the lodges and a full renunciation of he same before he would spend his time or money.

It is the same everywhere. Some six years ago a Masonic preacher was sent here. He well knew that the majority of our circuit was opposed to the devil-worship of the lodge. So he said he had not been in the lodge for six or eight years, and it was as corrupt as the devil wanted it, (and he told the truth.) Thus matters went on for some time, and his dear lodge brothers looked cross at him. Something had to be done, and, whether by arrangement or not, the craft was out, and he took his text, "Faith, hope and charity," but charity was the theme; and he, being an able speaker, made it out the essential thing, and we were pleased. But then he turned and said that Masonry was the most charitable institution in the world; the church would not compare with that same institution which he said was as corrupt as the devil wanted it. Alas! for all human expectations of sincerity with a man while he tacitly remains a slave to these heathen reproduced secret mysteries. That opened the eyes of the God fearing part of our people, and we have got so far along down here that we do not pay such men, neither do we take the sacrament at their hands. For a while, like the pope at Rome, they threatened excommunication, but we told them come life or death we never would bow to those heathen mysteries, nor their adherents; and now we have peace. We have two or three preachers that dare beard the lion in his den. We think the time has come when every Christian should take a decided stand and say, "No more heathen worship amongst us." GEORGE W. NEEDELS.

Letter from an Old-line Methodist.

MILNERSVILLE, O.

Masonry has a great influence here both in the M. E. church and out of it; and no wonder while so many preachers are Masons. The presiding elder here is a Mason and dedicated a lodge or synagogue of Satan last fall in this place, and his predecessor was a Mason also. So you see they make themselves bulwarks of Masonry. I am a Methodist; joined the church more than sixty years ago. My name is on its roll now; but in the time of the anti-slavery movement I was with the Wesleyans about fifteen years, and would be with them or the Free

Methodists now, if there was a society of either in my reach.

You cannot think how I was pleased when I received the account of the action of the General Conference of the Wesleyan church. I bid them God-speed. I am much pleased with your platform; and I intend to vote for Walker next fall if he and I live, and I am able to get to the place of voting.

There has been a great change in our church within the last forty or fifty years. Our preachers used to hold conference meetings every other Sabbath, and read the rules generally once a quarter; but now we hear nothing of such things at all. The time was when the church members were not allowed to follow the fashions of the world, but now they can go to the greatest extremes thereof and we hear not one word said against it.

I would send you more than ten thousand names for the *Cynosure*, if it was in my power. I think the paper should be in every family on the continent of America. The Lord only knows how long it will take professed Christians to learn that Christianity is independent and above all secret combinations. THOS. MOORE.

The "One Hundred" Man's Experience.

SILVER LAKE, Ind.

DEAR K.—I would like to give the readers of the *Cynosure* a little account of my labors and success. In going to the Indiana State Convention in Marion, Grant Co., I distributed tracts, etc., in the cars and sold some Anti-masonic books. I was told by a man in the car near Wabash, that I was doing wrong in working against secret societies, that they were good, etc. I told him, "I have failed to find the good in them." He said, "We owe the Bible to secret societies. Freemasonry preserved the Bible to us and Freemasons have the true Bible; others have not got the genuine Bible, but the Masons have the Bible. They copied from the tables of stone that Moses wrote with his fingers." I sold in the round trip 20 books and received three subscribers, and next day I sold eighteen books and obtained one subscriber.

On Nov. 18th the Church of God society had an anti-secret convention at Lake Bethel, some nine miles east of Syracuse in this county. On my way there I distributed some of E. Honeywell's tracts in the car; and some papers. One Mason told me the tracts were all lies, whereupon I produced Anti-masonic books written by ex-Masons, such as Elder Bernard, Samuel D. Greene, and others. They refusing to take them as evidence, I showed them Wm. Morgan's book. They said he was a perjured man, and I knew nothing about Masonry and could have no means of knowing. "Why," said they, "don't you preach the Gospel and let Masonry alone?" I replied, "What is preaching the Gospel but telling the truth?" I then gave them Richardson's Monitor, which they also rejected (there were some seven of them). I then handed them Webb's Monitor, and asked them to please accept that as evidence that we did know something about their institution. This they did not like to see, but they denied the book. I then gave them Mackey's Masonic Ritualist, asking them to please accept that. Seeing we had their own books, they were angry; they said it was a good institution. I said I was told so; that Masons preserved our Bible, and showed them in Richardson's Monitor how they were getting it out of the ninth arch that Enoch had prepared 669 years before the flood, as Enoch was translated 69 years before Noah was born, and Noah was 600 years old at the time of the flood, making 669, and how long Enoch had hid it before he was translated we had no means of knowing, but stated that Masonry possessed great wisdom in knowing of the utter destruction of the earth and making such wise arrangements with Enoch. To save their institution, they tried at different times to intimidate me, calling me a fool and said I was not worth minding, etc. I told them how the apostle Paul would stand for principle and truth for the truth's sake, and how even the ruler said, "Paul, thou art beside thyself," and afterwards said, "Almost thou persuadest me to be a Christian." Whereupon they said, "Come, we want none of your preaching to us;" and some time after one came to me and said, "If you were not a fool and if you were worth minding, you would get a licking before you'd leave the train. You need not think you are doing us any harm. You are doing the Masons no harm." I told him I was glad to hear that, as I did not wish to harm anybody or any good society; and I will say right here that if what little I am doing will affect such an ancient and honorable institution, it must be rotten indeed. In convention I was called on to make some remarks, to give my experience on the way which I did briefly.

On my way home I asked and obtained privilege to distribute tracts, etc., the conductor himself taking one. This brought me in conversation with an old man and a Universalist. He said no Christian would do anything against secret societies; there is where the Christians are; the secret society men are the Christians; that the oath administered in our courts is not binding on account of its brevity, but the Catholic oath was binding, and the Masons oath was binding as they were lengthy. So much for secret societies.

Yours, etc., BENJ. ULSH.

The Two Testimonies.

ROCHESTER, N. Y., Dec. 24, '75.

After Mr. Ronayne had passed through with the raising of a candidate to the shocking "mysteries" of Masonry in Corinthian Hall recently, a young man came to the platform and stated, privately, that the initiation was precisely as he took it; and, if I understood him rightly, he would publicly have confessed it that night, only he was ashamed to acknowledge he had once permitted himself to be so degraded. This evening, Dec. 23d, on meeting a person familiar at sight only, who seemed to know me perfectly, he accosted me thus: "What has become of the Mason?" meaning Bro. Ronayne; and "What are you trying to do?" "What does that man expect to accomplish?"

The question was answered that it was proposed to let the people have the knowledge that Masons withhold and let them judge for themselves.

"Well," he replied, "that fellow is a very intelligent man, clear as crystal, and what he said, and all that he said in his expose was true, but he was an infamous rascal or he would not have violated his Masonic obligations, going about to make money." Dwelling eloquently on the purity and charity of Masonry, he said its religion to him was all, if lived up to, that could be desired.

I repeated to him what he said that R.'s expose was true. "Yes," he replied, "it was true." "Then," I asked, "would you stand up in Corinthian Hall, saying nothing about regarding oaths or prejudices in favor of Masonry, and expose it as he did for all of Power's Block (worth ½ a million)?" He understood well I referred to the "penalty" Ronayne had so clearly described. He saw the point and dodged the question. Finally, mixing up things a little he said, "No!"

The expose has been like throwing a bomb-shell into the Masonic camp and I believe Masons here would rather see the devil in Rochester next February the 9th and 10th (the time appointed), than to see Ronayne. They are industrious in reports; one is that knowledge has been secured from Chicago that he is an expelled Mason and good for nothing at that. But see what the Rochester *Express* editorial says, referring to a secret society formerly organized, called Order of American Union opposed to Roman Catholicism:

"It is not necessary for us to repeat at length our views, recently expressed, concerning secret political orders in a free State. They must be considered as essentially despotic. Many citizens by chance or by ineligibility are necessarily excluded from their deliberations. They usually work upon prejudice or self-interest, and not under the impulse of enlightened patriotism; a few individuals usually control their action—too often, if not always—to advance their personal fortunes. They give occasion for the creation of opposing societies, and thus society is broken up into hostile interests, each secretly plotting to break down another, or all others. These are a few of the objections to secret political societies in general. When they incorporate a religious idea, and initiate a sectarian crusade, the evils are increased and intensified."

Although the editor is a Mason it would appear as though he was sick of the institution and wanted to say so, but dare not only in a roundabout way. A few more exposes here will make Masonic gentlemen yet more ashamed of Masonry.

And what about Masonic ministers, O, horrible! Think of them in their "most deplorable condition" which Ronayne said was "the only thing true in Masonry." I fancy when seeing them in the pulpit, myself saying to them: You, alas, were denuded and then clad with the "filthy" drawers, bare foot, cable-towed, i. e., rope round the neck, led blind-folded and haltered, "like a beast to the slaughter," and you said in this plight that you were seeking for light. Indeed you got light, that of three tallow candles, and you swore, when Christ commanded you not to swear, that you would keep all the secrets of Masonry, even to murder and treason, and beyond. Yes, you did. That man to-day said so. You know you did. To add shame to shame and crime to crime, you now extol Masonry, and so far as you can, make people believe you holy. So far your influence extends in favor of that blasphemy, abomination and degradation which you call divine Masonry. May God pity you, if you deserve pity. How dare ministers of the Gospel justify the institution, the hands of which are red with the blood of Morgan? We hope the friends will pray fervently that Ronayne's return to N. Y. State will be abundantly blessed to the people and that he may come to us filled with holy love and God's holy Spirit, and be preserved from all harm even to the end.

WOODRUFF POST.

OUR MAIL.

Mrs. S. A. Proctor, New Rutland, Ill., writes:

"I think every opposer to secret societies ought to be up and doing something to arouse the people to action. It is no time for them to wait. The enemy is at work hard, doing all he can to blind the minds of the people. It makes me feel sad to see so much indifference, especially among those who profess to be Christians."

Alex. Needels, Sparta, O., writes:

"I shall be seventy-nine years old next March, and am nearly as feeble as old."

He sends us a club of seven and thinks if the weather permits he can make it ten. If all our readers would do as well considering the circumstances as this friend, what an increase in the subscriptions received for the *Cynosure* would result in two or three months.

Conrad Stegner, East Castle Rock, Minn., writes:

"I have been out for the last two days selling books in the town of Northfield. I tell you I had a lively time. I sold all of Morgan's books, but could get only one subscriber."

Are there not other men who would like to sell our books while canvassing for the *Cynosure* this winter? Let such send cash for a dozen of Morgan's books and give it a trial.

John I. Budd, North Chatham, N. Y., writes:

"I have had five hundred Honeywell tracts but I soon scattered them far and near. I am almost 84 years old, but I can distribute Anti-masonic tracts as well as if I were but twenty."

L. Scovil, Monroe, Wis,, writes:

"It appears to me to be the duty of the patrons of your paper to work earnestly with you for the success of *our* cause."

We are glad this seems to be the spirit of so many of our readers, and hope they will realize that the *Cynosure* is a necessity to the cause, and do all they can for its circulation.

Wm. Mauchmer, Constantine, Mich., writes:

"The people are all afraid to take your paper because they think it would injure their trade."

C. H. Gillett, Maple, Mich., writes:

"I have been a subscriber to your paper ever since I knew such a paper was printed, and should have been glad to have encouraged it many years before

even before Morgan suffered. I have been strongly opposed to Masonry for more than sixty years. It is and has been for a long time a wonder to me how a person could pretend to be a Christian and adhere to Masonry. I find many opposed to Masonry living about here but it is hard to get any to subscribe for the paper. All seem to be afraid, some think it will hurt their business, some make one objection and some another. We need a good lecturer here. I think one would meet with good success for many would assist."

A minister of Worcester, Mass., writes:

"*Dear Bro. Blanchard:*—Thanks for that instructive article in *Cynosure* of Dec. 9th, 'The Bible Doctrine of Holiness.' Your paper is a power. Would to God it were circulated among the moral icebergs of Massachusetts."

Mrs. L. R. Rowley, Utica, Minn., writes:

"We have had three Masonic Methodist ministers in succession, and through the influence of our Methodist S. S. superintendent a Good Templar's lodge has been organized, which is destroying all interest in meetings and Sabbath schools. When will true Christians see? Predictions hasten to their close when all secrets shall be revealed."

Isaac Bancroft, Belmont, Wis., writes:

"I am preaching in two Congregational churches; have been here but a short time but I think we have no members that belong to secret societies except one that belongs to the Sons of Temperance. I am determined that while I stay we shall have no more."

Frederick Huber, Newcomer, Ind., writes:

"A good church and lights will be furnished here at any time for a good lecturer."

J. P. Johnson, College Springs, Ia., writes:

"Getting subscribers is uphill business but I intend to get them as fast as I can. I am in hopes I shall be able to get some more before next spring. There certainly should be a copy in every family."

Jas. Bullock, College Springs, Iowa, writes:

"I like your excellent paper very much for its bold and fearless way of exposing the secret working of those dark, designing lodges where men are sworn to lie if need be and to conceal the truth, a horse-thief or a murderer."

He sends nine dollars for the circulation of the *Cynosure*, directing one copy to be sent to Australia. The paper now goes to England, Germany, Australia, Nova Scotia, British Columbia, Canada, nearly all of the States, and half of the territories.

P. Bacon, Weatogue, Conn., writes:

"I feel as never before that the Lord expects great things from his people. O that we may be willing to do them."

John Zeigler, Francisco, Ind., writes:

"May the good Lord bless the cause and help you put down all sin."

Geo. W. Young, Somerville, Ind., writes:

"After traveling some I return to Pennsylvania and lecture on secret societies in Gettysburg."

The Sabbath School.

Lesson for Jan. 16.—David and Goliath.

SCRIPTURE.—1 Sam. 17: 38-51. Commit 45-49; Primary Verse, 47.

GOLDEN TEXT.—"I can do all things through Christ which strengtheneth me."—Phil. 4; 13.

TOPIC.—The Battle is the Lord's.

HOME READINGS.

M. 2 Sam. 21: 15-22. The Brother of Goliath Slain.
T. Josh. 6: 12-20. Jericho Overcome by Trumpets.
W. Judg. 3: 14-31. A Dagger and an Ox-goad.
Th. Judg. 7: 12-22. Pitchers and Trumpets as Weapons.
F. Judg. 15: 9-19. Victory with a Jaw Bone.
S. 2 Chr. 20: 1-25. Victorious with a Song.
S. Rev. 12: 1-12. "Overcame by the Word."

LESSON OUTLINE.

A VICTORY OF FAITH.

"*This is the victory that overcometh the world, even our faith.*"

THE GIANT ENEMY.

His stature.

"*Height was six cubits and a span.*" v. 4; Num. xiii. 33; Deut. ix. 2; Josh. xi. 22.

His armor.

"*Had an helmet of brass.*" v. 5, 6; Job xii. 6; 1 Thess. v. 3.

His strength.

"*His spear was like a weaver's beam.*" v. 7; 1 Sam. ii. 9; Ps. xxxiii. 16; Zech. iv. 6.

His challenge.

a. Its presumption. vs. 10, 8; Ps. xciv. 4; lxxiii. 9; 1 Pet. v. 8; 1 Sam. ii. 3.
b. Terms. v. 9; 1 Tim. iii. 7; 2 Cor. ii. 11; vi. 15.
c. Its duration. v. 16; Luke iv. 2; Heb. iv. 15; 1 Cor. x. 13.
d. Its effect. v. 11, 24; Is. xxxiii. 14; Matt. viii. 26.

His boast.

"*Saw David, he disdained him.*" v. 44; Ps. x. 5; 1 K. xx. 11; Eccl. ix. 11.

THE UNDAUNTED BELIEVER.

His appearance.

"*He was but a youth.*" v. 42; 1 Cor. i. 27; Acts iv. 13; Jas. ii. 5; 2 Cor. xii. 10.

His courage.

a. In speech. vs. 26, 32, 46.
b. In deed. vs. 35, 36, 48.
c. Its basis. vs. 37, 45, 46; 2 Tim. iv. 18.

His armor.

a. The armor proffered. vs. 38, 39; 2 Cor. x. 3; Eph. vi. 14; vs. 15, 16, 17.
b. The armor used. v. 40; 2 Cor. x. 4; i. 12; ii. 13; xii. 9; Gen. xv. 1.

His victory.

"*David prevailed—with a sling.*" v. 50; 1 Cor. xv. 57; Rom. viii. 37; Rev. xii. 10, 11.

His reward.

"*The king will enrich—give him his daughter.*" v. 25; Jas. i. 12; Rev. ii. 26; iii. 21; xxi. 7.

Stones for the Sling.

1.—As the men of Judah were told utterly to drive out and exterminate the Philistines, so are we commanded to crucify the flesh with its evil affections and lusts. And it is not enough almost to conquer our hearts. The contest must be pushed till the victory is complete. Else will the evil passions grow, until some one, stronger and more gigantic than the rest, holds us in complete subjection. Hence it is that we are exhorted to lay aside all malice, all guile, all bitterness, all filthiness, and every weight. Eph. iv. 29, 31; Col. iii. 8: Heb. xii. 1; Jas. i. 21; 1 Pet. ii. 1; Rev. xxi. 27.

2.—"The weapons of our warfare are not carnal," and therefore let us not fight with the world's weapons; for though they are not carnal, they are "mighty, through God, to the pulling down of strongholds." Our weapons are the sword of the Spirit, the blood of the Lamb, and the word of our testimony. With them we shall surely overcome. 1 Cor. ii. 13, 14; iii. 6, 7; 2 Cor. i. 12; iv. 7; x. 4, 5; xii. 9; Rev. xii. 11.

3.—Each one has his own giant to fight. Fear of men, it may be, in one, love of the world in another, temper in a third, etc. And the weapons that we have seem powerless as against it. But as David did not rely upon them and yet through them won the battle, so God can make our weakness effective as against its strength. "We are more than conquerors through him that loved us." John xv. 5; Rom. viii. 37; 2 Cor. xii. 9; Eph. iii. 14–17; Phil. iv. 13.

4.—But though each one has his own special master-passion to overcome, let us not fail to remember, that the battle with Satan, the greatest giant of all, was not fought by us, but by the Lord Jesus Christ—that greater David. By him are we delivered out of his power. Rom. xvi. 20; Heb. ii. 14; 2 Tim. i. 10; ii. 26; 1 John iii. 8; Rev. xii. 9, 10.

5.—"This is the victory that overcometh the world, even our faith." 1 John v. 4, 5; 1 Cor. xv. 57; 2 Cor. i. 24; Eph. vi. 16; Jas. iv. 7; 1 Pet. v. 8, 9.—*National S. S. Teacher.*

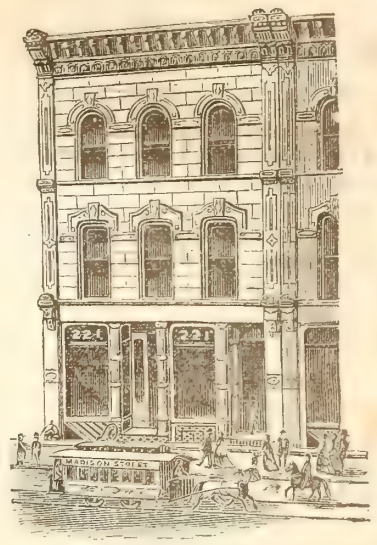
Home and Health Hints.

CAUSES OF DISEASE.—We owe more to the liver than any other vital organ of the body in keeping up the health. But a more common source of disease s from the long habit of leaving the surface of the body unwashed by water. For months and years many persons do not wash any part of themselves but the face and hands. These small surfaces are the only ones which admit of the free passage of the superfluities; millions of the pores of the skin clogged up, which nature intended as the exit of the waste of the animal tissues. What cannot pass through this channel is thrown upon the bowels, or kidneys, or creates fever, or chronic sickness. To assist nature we should wisely help her in keeping everything working according to its intention and her purposes, which would make it impossible almost to give us the aches and ills we are heir to.—*Ex.*

WARM FEET.—Life-long discomfort, disease and sudden death often come to children through the inattention or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to is to see that the feet are dry and warm; neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat. Always on coming from school, on entering the house from a visit or errand, in rainy, muddy or thawing weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are they should be taken off, and the feet held before the fire and rubbed with the hand till perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept where they are good and dry, so as to be ready for use on a moment's notice.

GIVE THE CHILDREN ONIONS.—A mother thus writes: Once a week invariably—and it was generally when we had cold meat minced—I gave the children a dinner which was hailed with delight, and looked forward to—this was a dish of boiled onions. The little things knew not they were taking the best of medicine for expelling what most children suffer from, worms. I believe mine were kept free by this remedy alone. Not only boiled onions for dinner, but chives also they were encouraged to eat with their bread and butter, and for this purpose they had tufts of chives in their little gardens. It was a medical man who taught me to eat boiled onions as a specific for a cold in the chest. He did not know at the time, till I told him, that they were good for anything else.

A foreign journal points out a mistake which very frequently is made in removing grease spots with benzine or spirits of turpentine—the solvent is applied with a sponge or a piece of rag. This tends inevitably to spread the grease. The stained portions of the garment should be laid flat between two sheets of soft blotting paper, and the upper sheet well soaked with benzine. In this way, if sufficient time be given, the whole of the fatty matter becomes not only dissolved, but absorbed by the paper.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.
DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.
COR. SECRETARY.—C. A. Blanchard.
TREASURER.—H. L. Kellogg.
GEN. AG'T & LECTURER—J. P. Stoddard.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary. Address both at 13 Wabash Ave. Chicago.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Co.
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Ohio, Wm. Dillon, Dayton, O.
New York: L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
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Michigan, J. L. Barlow, Fentonville.
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J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
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P. Hurless, Polo, Ill.
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J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
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E Ronayne, *Cynosure* office, Chicago.
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W. M. Love, Baker, St. Clair Co., Mo

The Christian Cynosure.

CHICAGO, THURSDAY JAN. 6, 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

A HAPPY NEW YEAR TO ALL OUR READERS.

With the blessing of God on our efforts and the earnest, prayerful support of its friends, the *Cynosure* will be more valuable for the year 1876, than for any previous year. We improve this first issue by putting the dates on every page. Prof. H. A. Fischer will continue to send us letters from Germany. A pastor in Chicago, whose attention is called especially to the subject of Holiness, will aid us in presenting to our readers weekly a few thoughts on that subject.

We expect to have the subject of temperance attended to in a more vigorous manner than during the past year. As this is the year for electing a President of the United States, the political movement will form an unusually important and attractive feature of the paper. T. E. Kennedy, and others will keep us in communication with the far West, while the General and State Agents, and other lecturers and correspondents will keep before us an intelligent view of the progress of the Anti-masonicreform.

The interest in the Anti-masonic cause is constantly increasing; and the number of public discussions of secretism promises to be greater during 1876 than anyp revious year.

Besides keeping our readers fully informed of those discussions and aiding by advertising them, the *Cynosure* will contain the very facts and arguments necessary to make such discussions a victories for God's cause.

The political movement against the lodge with the blessing of God, on earnest, persistent effort, will, during the next year. awaken tens of thousands to the importance of this reform. Let every citizen in the United States realize fully the fact that the members of a secret order numbering less than one fourth of the voters, who are bound by horrible oaths to favor each other as against the rest of mankind, hold three-fourths of the offices, national and local, and further let them see that there is an earnest effort being made to reverse this state of things, and victory for our cause is as certain as that God rules. A political tract is now being prepared, and will soon be submitted to our readers, when we believe that they will agree with us that the judicious use of a million of them, though costing but a small sum, would make the lodge tremble as it never has since the revolution following the murder of Morgan. As will be seen by our new club rates, very few need pay more than $2.00 per year for the *Cynosure*, post paid, and the majority will, by clubbing together pay much less. All that is needed is for every man to do his duty in this cause, and the close of the year 1876 will find us all saying with wondering joy, "What hath God wrought!"

EDITORIAL CORRESPONDENCE.

Christmas—No Joy to the Church or Grace to the Sinner—A German ex-Mason, a Remarkable Case—Polo and its Presbyterian church—Galesburgh in a Tumult—Desperate Trick of the Lodge Defeated—Peoria and Elmwood.

PEORIA, Ill., Dec. 29, 1875.

DEAR CYNOSURE:—It is a good navigator who sees the current amid which his ship is afloat. Let us look down and about us into Illinois society, and see if we can discern any "signs of the times," religious and moral.

On leaving Chicago I spent my first night with a good, ministering brother in Aurora. His bright and precious children were agog with Christmas, and a crowd at his church equally so, and his interesting young wife haggard and worn with Christmas cares. One of the dear children (the youngest) believes in Santa Claus, the other does not: and the father expressed the opinion that it was not now "a religious observance"; and that in the face of the fact that a multitude at his very doors regard the day as more sacred, and keep it far more strictly than they do the day of resurrection, the Christian Sabbath! I have mingled freely with Protestants and Catholics through this "Christmas," and have failed to see the first token of repentance or faith in Christ or joy of salvation; but everywhere the same whirl and furor which may be seen in the "Isles of Greece," where whole populations turn out doors and dance to the Virgin during the live-long day, and then, within doors, carouse and revel in uncleanness through the night. On my way to Mendota the train was crowded at times with Christmas revellers, with violin music, oaths, and blasphemies of God, going to the next town to celebrate the birth of the Saviour from sin! It is either a religious festival or it is not. If it is, it is a part of a man-made, counterfeit religion. If not, it is worse than a turkey-shooting or gambling-raffle, which, at least, have the merit of professing to be what they are. That otherwise excellent and grand paper, the New York *Witness*, hails Christmas as the "festival of humanity." I incline to think it is; of humanity—fallen. For sure I am that humanity regenerated must look in vain for rest and enjoyment either in its unscriptural theory or its actual practices.

I saw a Swiss-German Methodist preacher in the cars, going to preach, and called him to my side. "Have you joined the lodge?" I asked.

"Yes; but I have quit it."

"Why?" I inquired.

"Because," said he, "I think it one of the schemes of the devil to destroy souls."

I asked him how he came into such an opinion of the lodge? He replied:

"The first thing which stumbled me was Rom. xii., which required me to present my body a 'living sacrifice to God;' whereas, swearing consent to have my throat cut by the lodge, I had in fact presented my body a living sacrifice to the devil! I then wrote the lodge requesting them to drop my name; but they replied they did not do business in that way; but I must take a demit. I replied I could not take a demit, as I wished to leave for conscience' sake. They then had some charges drawn up against me, and cited me to come and stand trial in the night. But I did not know what they would do with me; so I wrote them I had other duties to occupy my time and never went near them since."

Does any one doubt that if the lodge had the power which it had here before the days of Morgan, this young man would be secretly seized, dragged away and murdered? The case of this young German-speaking clergyman struck me the more because he had never heard of the *Cynosure* or its movement; but took his way out of the lodge, "led by the Spirit of God." I send you his address that you may send him a marked copy of this letter. Let him bless God for a free Christian country, and aid in saving young men from his own horrible experience with the lodge.

I spent the Sabbath at Polo with good deacon Perkins, preaching twice in the Presbyterian church. This church had a Royal Arch Mason, one Proctor, now of Mississippi, for their former pastor. They requested him to resign the pulpit but he refused. They locked the house against him. He prosecuted the church and made it cost them above two thousand dollars to get rid of him. They now have a minister who worships Christ and not Satan, and they are again prospering.

From Polo I came on Monday to my old home, Galesburgh, and found the city in a quiver of excitement about the funeral of Dr. I. M. Morse, a Mason and Universalist, whose corpse was kept over till Sabbath afternoon to have a Masonic turn-out over it. A cunning Christless man went to the trustees of the First Church, which contains about all the effective Anti-masonry of the place, and asked that church for the funeral in the name of Mrs. Morse. As there is a fine, large Universalist church in Galesburgh, Dr. Morse could have been, and finally was, buried from his own house of worship. The trustees of tha First Church, not wishing to shut their house against a dead citizen and his widow, granted the house to the lodge and their Universalist preacher, Gardner. Mr. George Avery and others objected to admitting heathen worship in a Christian church, especially as they had a temple of their own; suggesting that their only assignable motive must be to get the use of the First Church to give a quasi sanction to their false religion; as Satan applied to Christ to sanction his worship. Dea. Hammond, Mr. Frank Wells and others, taking a similar view of the case to that taken by Mr. Avery, the pastor, Rev. Mr. Huntington, went to Mr. G. C. Lanphere, who is covered with the "Grand" religious titles of the lodge, and requested that the services in the house might be simply those of a Christian funeral, omitting the incantations of the lodge over the dead. This, next to the sanction of the First Church, was what Lanphere and his dark brotherhood wanted viz., "persecution" and a division and weakening of the children of God. He turned his procession into the Universalist church, and the town roars with the charges of "bigotry" against the church of Christ; and the editors of the little country sheets, which are clappers of the lodge-bell, are ringing out the echoes of course.

Now I learn that neither President Newton Bateman, nor brother Allen, rector of the Episcopal church, both of whom are Masons, went nigh the procession; nor will these teachers of the people say one word to aid the honest men and women whose money gives them their bread, and to enable them to know what this lodge is; and who is right, those who allow its incantations over the dead in churches, or those who exclude them! In this battle between light and darkness, Christ and Belial, they either affect neutrality or are the secret friends of the lodge; and that while the people who love and trust them, are reeling like a forest in the wind! They take from the people the keys of that very knowledge which they need. Like that light-house keeper who blew out his light on stormy nights to save his oil to burn on calm ones, knowing by their own miserable experience whether the lodge is good or bad, they keep dark and let wreck after wreck go down.

Now let Messrs. Lowry, Williston and Huntington meet together, and,

as David did, "Encourage themselves in the Lord their God." Good President Finney is dead; but the venerable David Bernard, who knows the whole dark system, still lives. Let these brethren select a dozen or more of holy men who have seceded from the lodge or honest men who have not seceded, and let them sit by while Edmond Ronayne, Past Master of Keystone Lodge, Chicago, exemplifies the degrees of Masonry, and then ask those honest men whether Ronayne tells the truth and exhibits Masonry as they received it. Let this be done in the largest hall in Galesburgh and this will settle the whole matter. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

I am to speak to-morrow night in Elmwood, and the three nights succeeding in that vicinity.

The cause in Peoria has received a powerful impetus from the State meeting held here, and from Mr. Ronayne's terrible expositions and denunciations of the organic wickedness and wholesale swindlings of the lodge. But the lodge will recover from these blows like a wounded snake unless the churches are purified. J. B.

"O. A. U."

These initials have been for the past two weeks handed about in the public press. A New Jersey editor wrote some time before the meeting of Congress to ex-Speaker Blaine, advising him of the existence of an anti-Catholic secret order throughout the country which had already used great influence in elections, and was daily and rapidly growing in numbers and power. Mr. Blaine was advised to join. This letter never reached him, but a Democratic editor in some way obtaining it from the mail, published it in Augusta, Maine. On this hint the press followed until the New York *Herald* published a greater part of the ritual of the Order of the American Union, along with sensational and false statements that Grant, Blaine, Jewell, and other public men were lately initiated.

This order has been organizing several years from the remnants of the American Protestant Association, an anti-Catholic society allied to the Orange society of Canada and Great Britain. The membership of the order is put at 76,811, of which New York is said to have 21,217. The Chicago *Tribune* has also secured and published a copy of the ritual, in which the oath is given in these words:

I,———, in the presence of Almighty God and these witnesses, do solemnly promise, declare, and swear that I will support and defend the Constitution of the United States of ———, that I will keep inviolate the secrets of this organization; that I will obey its constitution and laws; that I will not knowingly vote for, recommend for, nor appoint, nor assist in electing or appointing, a Roman Catholic or any person sympathizing with the Roman Catholic church, to any political office whatever; that I will oppose all attempts to use the public fund for any sectarian purposes whatever, and will ever maintain the great principle of our general unsectarian free school organization; and in my political action, will ever be governed by the lawfully declared will of the majority of my brothers; that I will support and maintain the cardinal principles of this Order; that I will never initiate or be witness to the initiation of any person to membership in this Order, unless at a regular meeting of a duly chartered Council, unless permitted by competent authority so to do; that I will never reveal or betray any secret that may be intrusted to me by a brother of this Order; that I will never use any of the signs, grips, words, pass-words, or other mysteries of this Order, whereby any knowledge of it, or any of its members, may be made known to the initiated. All this I voluntarily promise, I declare and swear, without hesitation or mental reservation, or any self-evasion of mind whatever. So help me God.

The aim of the organization is sufficiently given in this oath, but its efforts to revolutionize public sentiment on the common school question, etc., will be wonderfully limited now that the veil of secrecy is torn off from its operations. The *Tribune* and *Herald* are to be praised for their efforts in exposing this political secretism. They are welcome to the company of anti-lodge journals, and may be reminded that there is larger game to be hunted out by their keen-scented reporters. Will they find out and publish, for the public good what may readily be learned by them of the Masonic lodge in low political intrigues and whiskey and Indian rings?

A Curious Reminiscence.—If one should seize and enslave a human being by force and violence to-day in the United States, few crimes would excite more horror—a man and his posterity yoked with the ox to unpaid labor, and to be held or sold at the convenience of his owner and his owner's child and heir forever!

The "reminiscence" of Mr. Cheever, in this number presents the already curious fact that but few years since nineteen out of twenty churches in America were supposed to "see nothing in slavery inconsistent with the religion of Christ." And the churches are now equally blind to the blasphemies and idolatries of the lodge. O that our eyes may be opened!

Read Publisher's Department on the sixteenth page.

One Dollar for Books has been received from Geneseo, Illinois, without the name of the sender. Who sent the money?

—The Chicago *Tribune* announces that on the 19th of the present month Grand Master Oberly will address the Odd-fellows and their friends in Farwell Hall. Is our Young Men's Christian Association a patron of the lodge? If it gives its its large upper hall for lodge uses will it not permit sincere Christians to pray or speak against this modern idolatry in their prayer room below?

—Rev. N. Wardner of the Wesleyan church has fully entered on his labors as General Evangelist under appointment of the late General Conference. In his salutation to the churches on entering the work he says: "I shall esteem it a privilege to lecture in connection with the general work, on our distinctive reformatory views, as against the secret sworn lodge leagues of the day, at such times and places as duty may dictate." We shall hope to hear echoes from Bro. Wardner's voice in this reform. He believes that the thorough uprooting of the lodge is its only cure.

We are glad to have persons renewing, send in one or more names with theirs at club rates.

Religious Intelligence.

—Rev. H. H. Wells, an evangelist, has been working with great success in Springfield, O., for several weeks past, in the Presbyterian churches. The Lutheran, Congregational, Methodist, Baptist and Episcopal churches unite in the work.

—The Presbyterians of Philadelphia sustain a large hospital, which has an endowment of over $300,000. Its benefits are offered to all without distinction. During the year 454 patients have been treated within the building and 1,522 without. The total expenditure was $60,341.

—King Mtesa's Macedonian cry for missionaries is responded to with great promptness in England. The Church Missionary Society has held a meeting in London and resolved to send a mission to the court of the imperial moke of Nyanza; and an anonymous Christian of great wealth, signing himself "An Unprofitable Servant (Luke xviif 10)," has offered $25,000 which Mr. Stanley said would be necessary for the enterprise.

—Rev. Geo. Thompson of Leland, Mich., writes to the *Advance* of blessed revivals in Benzie county, Mich. In several towns the work is going on, and this veteran reformer rejoices in participating.

—The revival in Harrisburg under Mr. Hammond's labors is one of the most remarkable that ever visited the city. The work was begun by daily prayer-meetings in the Y. M. C. A. rooms, followed by special evening services before Mr. Hammond came on the field. All the pastors co-operate in the work.

—Union evangelistic services are being held at Westport, Ireland, and towns in that region by Rev. O. L. Leonard, of this country, who is laboring for the Irish Evangelical Society. A local correspondent says: "There is a mighty outpouring of the Holy Spirit in this town and neighborhood. Persons of all denominations have come miles to the services. . . . The work in the west of Ireland is great and powerful. The oldest people do not recollect such a time. Mr. Leonard remains a few days longer, and is expecting soon to go north."

—A Russian journal announces that a belief in the approaching end of the world has seized on the Cossacks of the Don. Many, especially aged people, are giving up worldly affairs, wearing a shroud, and ordering their coffins. On every road are seen men returning to Moscow to be consecrated priests, in order that the smallest village may have its own priest and church. The authorities are passive, hoping that the movement will die out of its own accord. It has originated with the Dissenters.

—The Methodist ministers of St. John, N. B., have decided to omit reading from the pulpit numerous notices of lectures, entertainments, etc., which they are constantly called upon to advertise.

—The *Christian Family Companion*, a paper representing the Brethren or "Tunkers" published at Meyersdale, Pa., takes a new name with the New Year, *The Primitive Christian*. This paper was established at Dale City, Pa., by H. R. Holsinger, and has maintained consistently the rule of the Brethren against secret orders.

News of the Week.

The City.

Another whiskey seizure was made last week by the United States authorities. The affair was managed very quietly and in most cases the arrest was for frauds of years ago. Four distilleries and as many rectifying establishments were seized. They average a daily production of 14,000 gallons of spirits. There seems to be no relaxation of the rigor of law against the ring on the part of the government officers.——Another very important arrest was of Jake Rehm, late police superintendent, H. B. Miller and A. C. (Boss) Hesing for complicity in whiskey frauds for political purposes. The evidence is believed strong enough to send the trio to the penitentiary.——Another result of Chicago ring rule is developing in the tax assessments of the South side. The assessor was incompetent and dishonest, but the gamblers elected him. The taxes are found, in some cases five or six times greater than last year and in some instances poor families and small dealers report their tax nearly as great as the whole value of the property. Innumerable suits will result and the army that fights the tax is likely to be in the majority.

Washington.

A long debate on the finance question will be opened soon by Blaine.——The government has sent to every European government a circular asking for an expression of their views regarding American intervention in Cuba, in order to obtain data to be used in the preparation of President Grant's supplimentary message to Congress. All the Governments have replied satisfactorily. England is ready to indorse intervention at the present moment. The other nations express a willingness to support an intervention, but hesitate to take the initiative.

The Country.

A severe wind and rain storm visited the northern part of Illinois on Saturday evening. In Chicago, Springfield, Mendota, and elsewhere, considerable damage was done from unroofing buildings. In Keokuk the Mississippi rose two feet in an hour. Telegraph wires are down east of Chicago.——An American company, engaged in silver mining in Mexico, has obtained an award against the Mexican government for destroying their business of over $700,000.——Gov. Beveridge of Illinois has pardoned 134 persons from the States prison, fourteen of whom were murderers, during the year 1875. This management arouses some comment outside lodge circles.

Foreign.

A dreadful calamity occurred in the village of Hillikon, in the canton of Aargan, Switzerland, on last Saturday. Christmas festivities were being celebrated in a school-house in that place when the floor gave way, and eighty were killed and fifty more or less wounded.——It is reported that the English are losing interest in the Prince of Wales' visit to India. Mere sporting and gift-giving is not all that was looked for. The appropriation of Parliament for the expenses of the trip are likely to fall far short.——The Spanish Government on the 23d of December confidentially declared to the other European powers its firm resolution of satisfying all just complaints of the Cubans.

The Home Circle.

The Farmer's Fireside.

Around the fire one wintry night,
The farmer's rosy children sat;
The fagot lent its blazing light
And mirth went round, and harmless chat

When, hark! a gentle hand they hear
Low tapping at the bolted door,
And thus to gain their willing ear,
A feeble voice was heard implore:

"Cold blows the blast across the moor,
The sleet drives hissing in the wind;
Yon toilsome mountain lies before,
A dreary, treeless waste behind.

"My eyes are weak and dim with age;
No road, no path can I descry;
And these poor rags ill stand the rage
Of such a keen inclement sky.

"So faint am I, these tottering feet
No more my palsied frame can bear;
My freezing heart forgets to beat,
And drifting snows my tomb prepare.

"Open your hospitable door,
And shield me from the biting blast;
Cold, cold it blows across the moor,
The weary moor that I have passed."

With hasty steps the farmer ran,
And close beside the fire they place
The poor, half frozen beggar-man,
With shaking limbs and pale, blue face.

The little children flocking came,
And chafed his frozen hands in theirs;
And busily the good old dame
A comfortable mess prepares.

Their kindness cheered his drooping soul,
And slowly down his wrinkled cheek
The big round tear was seen to roll,
And told the thanks he could not speak.

The children then began to sigh,
And all their merry chat was o'er;
And yet they felt, they knew not why,
More glad than they had done before.

—*Sel.*

Sour Grapes.

BY REV. D. F. NEWTON.

Nothing hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," as the inconsistent walk of those professing to enjoy it. Christ is wounded, deeply wounded. By whom? "What are these wounds in thy hands?" Then he shall answer: "Those with which I was wounded in the house of my friends." Zach. xiii, 6.

"Let us therefore," says Paul, "as many as be perfect, be thus minded. . . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an ensample—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

"Tis not a cause of small import
A holy life demands,
But what might fill an angel's heart,
And fill the Saviour's hands."

We do expect more from those professing entire purity of motive, a holy, sanctified life, than from those making no pretensions to this superlative grace.

We look for consistency in the every day walk and conversation; a spirit of meek, modest, lamb-like humility; a benevolence disinterested, exalted, Christ-like, that looks not merely on its own things, but also on the things of others; a cheerful, smiling, complacent yielding to the rights of others, where duty calls. We expect a meek, modest, retiring self-renunciation, Gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.

We may be eloquent, loud in our professions, speak with the tongues of men and of angels, and after all be "as sounding brass, or a tinkling cymbal!" How grievously disappointed are we when we see in those making high pretensions to a sanctified heart, the very reverse of what they profess, in their spirit, conversation and general deportment! Nothing so surely and speedily brings this blessed doctrine into disrepute as the inconsistencies of those professing to enjoy it. "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness."

Paul died to sin, was crucified with Christ, that the body of sin might be destroyed—that henceforth he should not serve sin.

"For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' Rom. vi. 7, 13. "Every man that hath this hope in him, purifieth himself even as he is pure."

"Teach me to walk as thou didst walk,
When a weary pilgrim here."

Christian Offerings.

Those who give regularly and systematically will bear testimony to the fact that the blessing of the Lord rests upon the remainder of their means. The promise of God holds good: "Give, and it shall be given unto you, good measure, pressed down and shaken together and running over."

What this amount should be, each one's own conscience, enlightened by the word of God, must determine. That word tells us: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Many have selected the old Bible rule of laying aside one-tenth of their earnings; some can and do give much more. We should certainly select a sum so large that in order to give it we must taste the sweets of self-denial, and with the spirit of David refuse to present to the Lord our God an offering of that which costs us nothing. Whatever that sum may be let us conscientiously devote it, never giving less although ready to give more whenever the necessity arises, willing to give and continuously to give until the restraining edict shall go forth: "Let neither man nor woman make any more work for the offering of the sanctuary, for there is sufficient for all the work, and too much." Until that time, let "holiness to the Lord" be inscribed on all we possess, for thus only can we truly pray: "Thy kingdom come."

Let us look at this matter of giving as it will appear to us from the other side. Let us turn away our eyes from the things "seen" and "temporal," and try to catch a glimpse of things "unseen" and "eternal." Now our thoughts are busy with houses and lands, food and raiment, toils and pleasures. In a few days we shall drop from our cold hands and quiet brains the labors and plans, and take a backward look at life from the other shore. Which will then seem the best, the dollars in the bank, or the treasures in heaven; success in business, or faithful work for the Master; souls perishing through our neglect or covetousness while we ate, drank and were merry, or souls, through the blessing of God on our efforts, singing the song of the redeemed? When we catch one glimpse of a real heaven and a real hell, the wealth of the universe will shrink into nothingness before the value of a single soul rescued from the one, and set in the other. Oh, let us not sleep away the hours of day. The Master has committed to us the glorious work of reclaiming the world for him, and shall we cling to this poor evanescent wealth of earth when souls are trembling in the balance? Let us rather bring the best, the purest, all that we have and are, and lay them at his feet a willing thank-offering for the great "love wherewith he hath loved us," remembering always that we are bought with as price, and, therefore, striving continually to glorify God in our bodies and our spirits which are God's.—*Herald and Presbyter.*

The Wonderful Book.

At a Bible reading in the Brooklyn meetings reported in the New York *Witness*, Mr. Moody commenced by saying he was often asked:

HOW CAN WE GET FAITH?

He said the way to get it is to become acquainted with the Word of God. Romans x. 14. Faith comes by hearing, and hearing by the preaching of the Word of God. If you want strong faith you must know the Word of God. Those who are full of unbelief don't know the Bible. During the two years I spent in England, I met a great many Bible Christians. Christians in England know a hundred times as much of the Bible as American Christians. There was no trouble in England in getting plenty of Bible Christians to work in the inquiry meetings. Here in Brooklyn, we do well if we get thirty or forty to do it.

You must study your Bible more if you want the work to go on in Brooklyn. A colored man who had been converted was told that the Bible was not true. "Dat book not true?" said he. "I believed it, and I stopped drinking, and swearing, and stealing, and am a better man. Dat book must be true." If the Bible is false would it make men better? No man can believe the Word of God and not be a better man. If we can get men to run after the Bible they will not care for other books. There is not a book in the world that can tell us so much as the Bible. The geologist is trying to dig up old animals and fossils to prove the Bible is not true. Some are fascinated with astronomy. But what do astronomers know about the "Morning Star?" My mother used to say she wanted me to lay up something every year against a rainy day. It is not so with this heavenly treasure. The more we get the more we give away. I feel sometimes as if I could almost fly, I am so full of the Word of God. Like a man who put two gas bags under his arms; he would strike them together and up he would go over a fence, and strike them together again and up he he would go over a tree. So the Word of God almost carries me away from the earth. It casts off the burdens of the world. Faith can't help but grow if we study the Word of God. We become giants if we feed upon the Word of God. A friend in England told me a story of Phillip and the barley loaves. He imagines Phillip as saying: "What, Lord, feed these hungry men with these little barley loaves?" "Yes," says the Lord, "I've blessed it." That was sufficient. Phillip cut off a piece for the first man and he did not miss any; so with the second man, and he gave to the third and fourth and the barley loaf was no smaller. Now he gets reckless, he gives without hesitation. His faith is growing. Let faith grow and we won't grope in the mists and darkness.

I spoke to you yesterday of studying the Bible topically. Another method of Bible study is to find out what the book teaches. Every book of the Bible has a key. You have seen pictures of the Members of Congress hanging on the walls of your houses, and another smaller picture which tells who those persons are. Get the key and you'll understand the picture. In the sixty-six books of the Bible there are three things taught: man's utter Ruin, his Redemption, and his Regeneration. Three R's. Genesis gives the beginning of man's history, of the death, the ruin, and the sin of man. Deuteronomy, the conduct of Canaan. The book of Matthew speaks of the Kingdom. Luke speaks of Christ as the Son of man, the great physician. John shows Christ the Son of God. The Acts speak of Christ at the right hand of God, and of the Holy Ghost dwelling in men. It shows the church in action. We want now some acts for Christ. Did you ever notice the position of the men to whom God speaks? They fall on their face. If we want God to talk to us, we must fall on our faces. Joshua did this when he met the angel with a drawn sword. If we come full of our own conceit, God can't teach us. If we come full of egotism, God can't tell us heavenly secrets. The Holy Spirit will illuminate the Bible and make it the best and sweetest book we have ever seen. It is better for you to study the hard things yourself than to have any one else do it for you. We may go through all the seminaries in the world, and not be fit for God's college. We get the training for this college at the feet of Jesus. Then we are ready to speak for Jesus. Moses was learned in all the wisdom of the Egyptians, and yet God had to send him into the desert for forty years before he could use him.

Take a single word and run through

the Scriptures with it. Take the word "blessed." The reason some people can't understand the Book of Revelation, is that it tells of the downfall of the devil. First we find "blessed" are those that read; second, those that "hear;" third, those that "watch;" fourth, those that "keep from the world." Mark Antony yoked two lions, but there are two lions that cannot be yoked—the Lion of the tribe of Judah and the lion of hell. "Blessed" are the "dead that die in the Lord." "Blessed" are "they that have part in the first resurrection." "Blessed" are "they that are at the marriage supper of the Lamb." Seven "blessed" things in this book! It is like a string of pearls. I think I went rejoicing forty days on the strength of these seven blessed things. So in John there are six things worth knowing. Look up the word "know" to get assurance. So there are five precious things of Peter—the Christ, the blood, the trial, the faith, the promise. Turn to Ephesians and find the "seven walks" of Ephesians—walk in obedience; walk in love; walk circumspectly; in good works; not as Gentiles; as children of light. These seven walks are precious walks. Notice the ten gifts of Christ. First, eternal life; second, the water of life; the blood of life; the Holy Spirit; my love; my peace, my joy; my rest; the morning star; a seat at the throne.

A One-Sided Gospel.

The doctrine customarily dispensed by H. W. Beecher, is thus estimated by the *N. Y. Witness:*

The Gospel consists of three principles, all excellent: 1, Love; 2, Love; 3, Love—a three-fold topic eminently suited to the highest style of eloquence, but, like the tea which the enthusiastic old lady made for a beloved preacher, it is all 'lasses together. Goldsmiths tell us that golden ornaments require an iron back-bone to make them stand up; and no less does the golden love of the Gospel require the iron back-bone of justice. Leaving out this it becomes flaccid, or what is sometimes irreverently termed "goody." A "fine body," in Scotch parlance, is one who is all amiability and innocence, but good for little or nothing. And to this character would the exclusive preachers of love reduce Deity.

This unlimited allegiance to the loving side of the Gospel eliminates hell and the devil from the pulpit: what a pity it cannot also do so from the Bible! It leads to great laxity of views with respect to the duties not only of the Christian minister and Christian church, but of the civil magistrate. He, like Deity, should be paternal, and forgive every poor criminal who cries: "I have sinned;" or, at the very worst, shut him up for a while for his own good. There is much that is amiable, much that is admirable, much that is true, in this Gospel of love, for it is all in the Bible; but lacking the other side it falls over, like a field of wheat which has had abundance of manure but no silicates to strengthen the stalks; and we cannot help thinking it a mistake to train future ministers to such a weak and imperfect system of theology."

Glimpses of a Boarding House in Leipsic, Germany.

We are settled now I hope, for the winter in pleasant rooms in the fourth story, with a very pleasant though not culivated Mrs. Ivers. We have all our meals brought to our room, as that is the general fashion here, so that we do not see the other boarders much, of whom there are a quite a number. One a very pleasant Russian lady, who talks also French, German, and some English, has called on us.

Just across the hall is a Swiss girl, with little black eyes, short, straight hair, and a funny little tramp that sounds more like a boy than a girl. She is studying the violin, while her room-mate, a tall German girl plays the piano. There are four or five pianos and three violins in this story of the house and when most of them are in use, they sound like a flock of black-birds to one passing through the hall. —J. W. F.

A man once came into Mr. Day's store and asked:

"Do you believe in the Trinity?"

"Yes sir."

"Do you understand it?"

"No sir."

"How then can you believe it. I never believe things I do not understand."

"How," said Mr. Day, "can I raise my hand to my head?"

"By contracting the muscles of your arm."

"But how can I contract the muscles of my arm?"

"The will acts upon the nerves, and causes the contraction of the muscles."

"How does the will act upon the nerves, and what is the will?"

The man at last replied:

"I do not know."

Mr. Day told him, "Since you cannot understand the simplest processes of life do not attempt to understand all of Jehovah. Let God manage his own affairs in his own way and believe that he is the truth."

Children's Corner.

Dimpled Darling.

Dimpled cheeks so pink and white
Soft and fair as morning light;
Dimpled smiles that play and chase
Pearly tears from little face.

Dimpled arms in air are thrown
To "show how high has baby grown;"
Dimpled hands "patty-cakes make,"
And gracefully "toss in oven to bake."

Dimpled feet with blushing soles,
Kick the dainty socks in holes;
Chubby toes with dimples dent
Show how "pigs to market went."

Dimpled Darling, laugh and crow,
Beauty dots the deeper grow—
Seeming impress of God's finger—
As the sweet smiles longer linger.

—*Christian at Work.*

A Child's Prayer.

A mother, sitting in her parlor, overheard her child, whom an elder sister was dressing in an adjoining room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers."

"How many church members in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves the feeling!"

"Mother," said the child, appearing in a minute or two at the parlor door—the tone and look implied that it was only his morning salutation—"I am going out to get my breakfast."

"Stop a minute; I want you to come here and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backward and forward.

"Are you pretty well this morning?" said she in a kind tone.

"Yes, mother, I am well."

"I am glad you are well; I am well, too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy in a low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time sitting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now—how it goes beating?"

"Y-e-s!" said the child.

"If it should stop beating, I should die!"

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it from beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know," said the child, with a look of anxiety—and another pause ensued.

"So, when I waked up this morning, I thought I would ask God to take case of me. I hope he will take care of me and all of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself; God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression on his countenance showed that the heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered, in his own simple and broken language, a prayer for the protection and blessings of heaven.—*Kind Words.*

Our Ten Good Friends.—"I wish that I had some good friends to help me on in life," cried idle Dennis with a yawn.

"Good friends! Why, you have ten!" replied his master.

"I'm sure I haven't half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said his master.

Dennis looked at his large, strong hand.

"Count thumbs and all," added the master.

"I have; there are ten," said the lad.

"Then never say that you have not got ten good friends able to help you on in life. Try what those true friends can do before you begin grumbling and fretting because you do not get help from others."

Laughing Children.

Give me the boy or girl who smiles as soon as the first rays of the morning sun glance in through the window, gay, happy, and kind. Such a boy will be fit to "make up" into a man—at least when contrasted with the sullen, morose, crabbed fellow, who snaps and snarls like a surly cur, or growls and grunts like a hyena from the moment he opens his angry eyes till he is "confronted" by his breakfast. Such a girl, other things being favorable, will be good material to aid in gladdening some comfortable home, or to refine, civilize, tame, and humanize a rude brother, making him gentle, affectionate and lovable. It is a feast to even look at such a joy-inspiring girl, and see the smiles flowing, so to speak, from the parted lips, displaying a set of clean, well-brushed teeth, looking almost the personification of beauty and goodness, singing, and as merry as the birds that commenced their morning concert long before the lazy boys dreamed that the sun was approaching and about to pour a whole flood of light and warmth upon the earth.—*Sel.*

Penmanship.

Few of our boys and girls know the value of a good handwriting; if they knew it, they would spare no pains to acquire it. To many a young man, a good handwriting is worth five hundred dollars a year; yes, and to not a few, a thousand dollars a year, or more. A good hand or a bad hand will turn the scale of success or defeat in securing valuable posts of labor.

Then, if you write to one who does not know you, your letter gives him his first impression of you. If it is a badly expressed and badly written letter, he sets you down, perhaps far below your real worth. This is an injustice to yourself. Moreover, a badly written letter, or article, or report takes up the time of the reader needlessly; and this is a wrong to him. Acquire a clear, readable hand. This you can do. Then, if you can learn to write with ease, rapidity and beauty, so much the better. A Christian should try to do well everything that he does.—*S. S. Visitor.*

Thou God seest me.

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MASTER MASON'S DEGREE. Continued.

The pillar of Strength represents Hiram, king of Tyreo, wh strengthened and supported King Solomon in his great and glorious undertaking.

And the pillar of Beauty represents Hiram Abiff, the Widow's Son, whose curious skill and cunning workmanship beautified and adorned the temple. [The Master points to the pillars on the chart as he proceeds.]

This magnificent structure was founded in the fourth year of the reign of King Solomon, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs us, that although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the daytime, that the workmen might not be obstructed in their labor. From sacred history we also learn that there was not the sound of ax, hammer or any tool of iron, heard in the house while it was building. It is said to have been supported by 1453 columns and 2906 pilasters all hewn from the finest Parian marble. There were employed in its construction, 3 Grand Masters, 3300 Masters or Overseers of the work, 80,000 Fellow Crafts and 70,000 Entered Apprentices or bearers of burdens, and all these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship which pervailed among the workmen.

In front of the magnificent porch were placed the two celebrated pillars—one on the left hand and one on the right hand They are supposed to have been placed there as a memorial to the children of Israel, of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites and facilitated their march, and the cloud proved darkness to Pharaoh and his host, and retarded their pursuit. King Solomon, therefore, ordered these pillars to be placed at the entrance of the temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

A lodge of Entered Apprentices was anciently composed of 7, namely: 1 Master Mason and 6 Apprentices; they usually met on the *ground floor* of King Solomon's temple.

A lodge of Fellow Crafts was composed of 5, viz: 2 Master Masons and three Fellow Crafts; they usually met in the *middle chamber*.

And a lodge of Master Masons was composed of 3, namely; 3 Master Masons. They usually met in the unfinished *sanctum sanctorum* or Holy of Holies of King Solomon's temple.

(In Masonic Monitors and charts the above figures are depicted thus

$$7\left\{\begin{matrix}1\\6\end{matrix}\right. \qquad 5\left\{\begin{matrix}2\\3\end{matrix}\right. \qquad 3$$

and the Master points to them on the chart as he explains.)

Worshipful Master:—(continuing and pointing to the chart) Bro. Jones, there are *nine* classes of emblems usually delineated upon the Master's carpet, namely, the pot of incense, the bee-hive, the constitution guarded by the tyler's sword, the sword pointing to a naked heart, the all-seeing eye, and sun, moon and stars, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass and the scythe.

THE THREE STEPS

Usually delineated upon the Master's carpet are emblematical of the three principal stages of human life, viz: Youth, Manhood and Age. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties, to God, our neighbor, and ourselves; that so in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and benificent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, we should ever be industrious ones; never stiting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth, to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, so mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed no better than a *drone* in the *hive* of nature, aa useless member of society, and unworthy of our protection as Masons.

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Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE SWORD POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

whom the Sun, Moon, and Stars obey and under whose watchful care, even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark*, which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into the several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying, *I have found it;* and upon the discovery of which he is said to have sacrificed a hecatomb, or a thousand head of cattle. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS.

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We can not without astonishment behold the little particles which are contained in this machine;—how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

But my brother, the last class of emblems to which I will call your attention is the *Setting Maul*, the *Spade* and the *Coffin* (pointing to these emblems). The *setting maul* by which our Grand Master Hiram Abiff was slain, is emblematical of that casualty or disease which will sooner or later terminate our existence. The *spade* which dug his may ere long dig our grave. The *coffin* which enclosed his remains may ere long receive ours.

But the acacia which bloomed at the head of the grave and betokened the place of his interment is emblematical of that immortal part within us which survives the grave, and which bears the closest affinity to that divine intelligence which pervades and animates all nature and which can never, never, no, never die.

Thus my brother, we close our lecture upon the emblems with the solemn thought of death. We are born, we breathe, we mourn, we suffer, and we die. Yes, we are all born to die. We follow our friends to the brink of the grave and standing on the shore of a vast ocean we gaze with exquisite anxiety until the last struggle is over and we see them sink into the fathomless abyss. We feel our own feet slide from the precarious brink on which we stand, and a few more suns and we too shall be whelmed neath death's awful wave to rest in the stilly shades, and darkness and silence shall reign around our melancholy abode. But is this the end of man? Is this the aspiring hope of all faithful Masons? No, blessed be God, we pause not our feet at the first or second step but ever true to our principles we press onward for further light. While the embers of mortality are faintly glimmering in the sockets of existence, the Bible, that Great Light of Masonry, removes the dark cloud, draws aside the sable curtains of the tomb, bids *faith* and *hope* arouse us and cheers and animates the departing spirit. It points beyond the silent tomb and bids us look with faith and confidence upon the opening scenes of our eternity.

This, my brother, concludes the Sublime degree of Master Mason and nothing more remains but to deliver you the Charge which has been given to all Master Masons in every regular and well-governed lodge from time immemorial.

CHARGE TO THE CANDIDATE.

BROTHER:—Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every

trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part, will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character you are authorized to correct the irregularities of your less informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal obedience you are zealously to inculcate; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not suffer them on any pretence, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity, the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

This, brother Jones, concludes the Sublime degree of Master Mason. You will now step to the secretary's desk where you will sign the constitution and receive from him a copy of the by-laws after which you can take your seat in any part of the lodge a member in good standing of Keystone lodge, No. 639, entitled to all its rights and privileges and subject to all its pains and penalties. (The candidate then signs the constitution, takes his seat and the Master Mason's degree is concluded.)

CHAPTER VIII.

In opening the Grand Lodge at regular or special communications it is said to be opened in *ample form*, and so declared, while a *blue lodge* or lodge of Master Masons is declared open *in form*. The uninitiated reader is also requested to note the distinction between the terms Master Mason and Worshipful Master. A Master Mason is simply a member of a lodge or one who has received the third degree in Masonry, while a Worshipful Master is one who is chosen to preside over the lodge and has been inducted into the Oriental chair of King Solomon by what is called "ancient ceremonies." As the *opening*, *closing*, and *initiatory* ceremonies constitute each degree in Masonry and as I have minutely exemplified the opening and initiatory ceremonies of Ancient Craft Masonry in the preceding pages I shall now proceed to show how the lodges are closed.

Worshipful Master:—Is there anything further to be brought before this lodge of Master Masons before we proceed to close? Is there anything on your table, Bro. Secretary?

Secretary:—There is nothing on my desk, Worshipful.

Worshipful Master:—Is there anything in the South, brother Junior Warden?

Junior Warden:—(rising and making due-guard) Nothing in the South, Worshipful.

Worshipful Master:—Anything in the West, brother Senior Warden?

Senior Warden:—(rising and making due-guard) Nothing in the West, Worshipful.

Worshipful Master:—Is there anything in the hands of the brethren? (He pauses for a few seconds and if no brother offers to say anything, he continues) If not, we shall proceed to close.

Worshipful Master:—(one rap) Bro. Junior Deacon, what is the last as well as the first great care of Masons when convened?

Junior Deacon:—(rising) To see that the lodge is duly tyled, Worshipful.

Worshipful Master:—Perform that duty and inform the tyler that I am about to close Keystone Lodge, No. 639, on the third degree of Masonry, direct him to take due notice and tyle accordingly.

The Junior Deacon gives three raps on the door from the inside, the tyler gives three outside, the Junior Deacon then gives one more and the tyler one, the Deacon opens the door, puts out his head and whispers, "We are going to close on the third degree." He then closes the door and both he and the tyler give the raps as before.

Junior Deacon:—The lodge is duly tyled, Worshipful.

Worshipful Master:—How tyled, Bro. Junior Deacon?

Junior Deacon:—By a Master Mason armed with the proper implement of his office.

Worshipful Master:—The tyler's station?

Junior Deacon:—Outside the inner door with a drawn sword in his hand.

Worshipful Master:—His duty there?

Junior Deacon:—To guard against the approach of cowans and eavesdroppers and see that none pass or repass except those who are duly qualified and have permission.

Worshipful Master:—Thank you. (Junior Deacon takes his sest.)

Worshipful Master:—(one rap) Bro. Senior Warden, at the opening of this lodge you informed me that you were a Master Mason. What induced you to become a Master Mason?

Senior Warden:—(standing) In order that I might travel in foreign countries, work and receive Master's wages, thereby to be the better enabled to support myself and family and contribute to the relief of distressed worthy brother Master Masons, their widows and orphans.

Worshipful Master:—What makes you a Master Mason?

Senior Warden:—My obligation.

Worshipful Master:—Where were you made a Master Mason?

Senior Warden:—In a regularly constituted lodge of Master Masons.

Worshipful Master:—What number constitutes a lodge of Master Masons?

Senior Warden:—Three or more.

The questions and answers which follow are precisely such as are used by the Master and Wardens at opening the lodge as found on pages 15, 20 and 21. The due-guard and sign of a Master Mason are made by all (see page 21) the Master gives three raps, the Senior Warden three, and the Junior Warden three, after which the Master continues:

Worshipful Master:—Accordingly I declare Keystone Lodge, No. 639, closed in *form* on the third degree of Masonry. Bro. Junior Deacon, so inform the tyler. Senior Deacon, arrange the altar (one rap).

The Junior Deacon "inform, the tyler" precisely as at the opening of the lodge (see page 15) and the Senior Deacon places one point of the compass below the square.

A LODGE OF FELLOW CRAFTS CLOSED.

Worshipful Master:—(one rap) Bro. Senior Warden, are you a Fellow Craft?

Senior Warden:—(rising) I am; try me.

Worshipful Master:—How will you be tried?

Senior Warden:—By the square.

Worshipful Master:—Why by the square?

Senior Warden:—Because it is an emblem of morality and one of the working tools of a Fellow Craft.

Worshipful Master:—What makes you a Fellow Craft?

Senior Warden:—My obligation.

Worshipful Master:—Where were you made a Fellow Craft?

Senior Warden:—In a regularly constituted lodge of Fellow Crafts.

Worshipful Master:—What number constitutes a lodge of Fellow Crafts?

Senior Warden:—Five or more.

Worshipful Master:—When of five only of whom do they consist?

Senior Warden:—Of the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

Worshipful Master:—The Junior Deacon's place in the lodge?

Senior Warden:—At the right hand of the Senior Warden in the West.

Worshipful Master:—(two raps calling up the last named officer) Bro. Junior Deacon, the Senior Deacon's place?

Junior Deacon:—At the right hand, in front of the Worshipful Master in the East.

Worshipful Master:—Bro. Senior Deacon, the Junior Warden's station?

Senior Deacon:—In the South, Worshipful.

Worshipful Master:—Bro. Junior Warden, the Senior Warden's station?

Junior Warden:—In the West, Worshipful.

Worshipful Master:—Bro. Senior Warden, the Worshipful Master's station?

Senior Warden:—In the East, Worshipful.

Worshipful Master:—Why in the East, Bro. Senior Warden?

Senior Warden:—As the sun rises in the East to open and govern the day, etc., (here follows the exact language used by the Senior Warden as given on page 15).

Worshipful Master:—Bro. Senior Warden, it is my order that Keystone Lodge No. 639, be now closed on the second degree of Masonry. This you will communicate to your brother Junior Warden in the South and he to the brethren present that all having due notice thereof may govern themselves accordingly.

The Senior Warden conveys this order to the Junior Warden in the exact language of the Worshipful Master. The Junior Warden gives three raps calling up the entire lodge and communicates the same order as follows (see page 15):

Junior Warden:—Brethren, it is the order of the Worshipful Master communicated to me by way of the West that Keystone Lodge, No. 639 now closed in form on the second degree of Masonry. Take due notice and govern yourselves accordingly.

Worshipful Master:—Together, brethren (the Worshipful Master and brethren together make the due-guard and sign of a Fellow Craft, see page 19). The Master gives two raps and each of the Wardens gives two.

Worshipful Master:—Accordingly I declare Keystone Lodge No. 639, closed in form on the second degree of Masonry. Bro. Juuior Deacon so infhrm the tyler. Bro. Senior Deacon arrange the altar (one rap which seats the lodge).

The Junior Deacon informs the tyler in the usual manner (see page 16) the Senior Deacon places both points of the compass below the square.

CLOSING A LODGE OF ENTERED APPRENTICES.

The portion of the ritual rehearsed by the Worshipful Master and other officers at closing a lodge of Entered Apprentices and the ceremonies engaged in, are precisely the same as those used in opening, beginning with the question, "Bro. Senior Warden, whence came you?" and ending with the question "Why in the East, brother Senior Warden?" and the Senior Warden's reply. After which the Master proceeds:

Worshipful Master:—Bro. Senior Warden, it is my order that Keystone Lodge, No. 639, be now *closed* and stand closed until the next "regular communication," unless otherwise specially convened in which case due and timely notice shall be given by summons or otherwise. This you will communicate to your brother Junior Warden in the South, and he to the brethren present, that all having due notice thereof may govern themselves accordingly.

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Publishers' Department.

Prospect for Clubs.

A few weeks ago the following was presented in the *Cynosure*: "ONE HUNDRED NEW SUBSCRIPTIONS FOR THE CYNOSURE—WHAT A FINE CENTENNIAL OFFERING THAT WOULD BE." J. A. Conant, Willimantic, Conn., thought so and sent ONE HUNDRED AND ONE new subscriptions for six months each. He writes: "I have not the gift of procuring subscribers, but being anxious that the *Cynosure* should make its weekly visits to as many of the people of Connecticut as possible, I have concluded to make an investment." This is a noble example which others who cannot obtain subscribers and yet have money, may perhaps follow.

Dr. H. W. Marsh, Elmwood, Ill., sends FORTY-TWO subscriptions which he says: "I have obtained by persistent, earnest work. I set my mark for twenty-five, as I expected that would be the best possible. I commenced two months ago and have succeeded beyond my most sanguine expectations." We see that a long pull as well as a strong one with God's blessing added is what brings subscribers. This is the largest list of subscribers sent in by any canvasser at one time, this season. Our General Agent, J. P. Stoddard, brings in a list of fifteen from Pennsylvania. He does not want to be left out of the list of those who send in clubs of ten or more. Miss Katie Bohrer, Bloomington, Ill., sends in a club of eleven raised by her grandfather and herself in this "nest of secretism," as she terms that city. Wm. Worth, Starksboro, Vt., sends a club of thirteen. E. Van Fossen, Adel, Iowa, sends a club of eleven. J. M. Fry, Ligonier, Ind., sends seven for a year and six for six months, which is equivalent to a club of ten. A. Hutsenpiller, Cerro Gordo, Ill., sends a club of ten and writes: "If I have in so doing dealt a blow that will help to bruise the serpent's head, I am paid." Gideon Preston, Woodstock, N. Y., sends in ten. Rev. J. C. King, Mecklenburg, Va., sends in a club of ten. Lewis Axtel and John Milner, Greenfield, O., unitedly send ten. Wm. W. Blanchard, Paxton, Ill., sends a club of ten for a year and one for six months, and writes that they hope to get more. N. B. Corning, Lanark, Ill., sends ten for a year and one for six months. Thirteen clubs of ten or more in one week! That looks like work and success. It means a great deal of work. Keep the ball rolling. Clubs of ten are now $17.00. How many of them shall we have! Will not those who have not yet sent in clubs, respond. The following have sent in clubs of five or more: Wm. S. Barnes, Farmer City, Ill.; I. B. Swan, Tamaroga, Ill.; E. H. Reed, Webster City, Ia.; S. French, Chapin, Ill. (he adds eight to his club of twelve previously sent in); Rev. S. McArthur, New Concord, O.; E. J. Hayes, Middlefield, O., and A. E. Jenks, Cheshire, Mass.

LATER.

Since writing the above four more clubs of ten or more have been received. Twelve from A. B. Frantz, Martinsburg, Ind., ten from Wm. Nickle, Nickleville, Pa., ten from Amos Furlow, Hicksville, O., and ten from John Hubbard, Freedom, Ill. Jas. McConnell, Ligonier, Ind., writes that his club of fifty is secured. E. Romayne adds six to his club previously sent in. H. W. Clark, Geneva Lake, Wis., sends in a club of five.

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QUARTERLY CYNOSURE REPORT.

Four hundred and sixty whose subscriptions expired in December have not yet renewed and so our quarterly report is not so good as it otherwise would be. The number of subscribers Jan. 3d, 1876, is 3,444, exchanges, sixty nine, total, 3,513. Let us aim to do all in our power to add one thousand to this number during the quarter ending April first. Can we do it? TRY.

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" No. 3		78½
" Rejected	63½	64½
Corn—No. 2		45
Rejected	34	35
Oats—No. 2	30	30¼
Rejected		26
Rye—No. 2		67½
Bran per ton	10 00	10 25
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 00	18 00
Prairie, "	8 50	9 50
Mess Beef	9 50	11 00
Tallow	8¾	09
Dressed Hogs	7 85	7 95
Lard per cwt		12 17½
Mess pork, per bbl		19 10
Butter fancy yellow 32c.; common to choice roll	18	25
Cheese	9	13
Eggs	24	25
Seeds—Timothy	2 20	2 50
Clover	7 05	7 15
Flax	1 40	1 42½
Poultry—Turkeys per lb dressed	12½	13½
Chickens " "	6	9
Potatoes	35	7½
Apples from store	3 00	3 ½
Broom corn		2
HIDES green to dry salted	5½	12½
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	25	33
LIVE STOCK Cattle, Choice		5 50
Good	4 40	4 65
Medium		4 00
Common	2 50	3 75
Hogs	6 70	7 20
Sheep	3 75	5 25

New York Market.

Flour	$ 4 25	9 00
Wheat—Winter	1 17	1 50
Spring	98	1 32
Corn	60	74
Oats	44	50
Rye	88	95
Lard		12¾
Mess pork		20 75
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Cheese	6	12½
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CHICAGO, THURSDAY, JANUARY 13, 1876.

VOL. VIII., NO. 14.—WHOLE NO. 301
WEEKLY (post paid) $2 20 A YEAR

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AGAIN ATTENTION is called to the Publisher's department and club work, which loses none of its interest or importance with the new year. ALSO be sure to mark what is said of the Carpenter Donation on this and other pages.

THE STATE auxiliaries will find the full official list on 7th page of value.

Take Notice, Friends!

April 1st, 1876, is near at hand and if that time arrives and finds us with the ten thousand dollars unsecured upon which Mr. Carpenter's proposed donation is based, then the N. C. A. forfeits all claim upon the property and loses a splendid opportunity to secure a home and financial basis for the anti-secrecy reform. Will not the friends bear this in mind and report their offerings to the Treasurer soon.

J. P. STODDARD.

Notice to Illinois.

I wish to visit every town and village in Northern and Central Illinois during the months of April and May and publicly work the Masonic degrees for two or three evenings in each place as may be agreed upon. Being an old member of the Grand Lodge of Illinois I am desirous of striking as heavy a blow possible here in my own State. Will the Anti-masonic friends in each locality see to it at once that arrangements are made to carry this programme into effect and communicate directly with this office. Papers friendly to the cause will confer a favor by giving this notice extended publicity.

E. RONAYNE, *Past Master Keystone Lodge, No. 639, Chicago.*

—Last month the question debated before the Parliament of Harvard University Law School was, "Ought a law be passed prohibiting members of secret societies from serving as jurors, or being witnesses in cases in courts." It was ably discussed and well ventilated.

Topics of the Time.

It puts the silver on the edge of a pretty dark cloud to read the record of the retiring clerk of the House of Representatives. Mr. McPherson, who has held that responsible position for twelve years under the Republican majority, has in the course of his official duties disbursed over six million dollars and on settlement with the Treasury department a balance was found in his favor of one dollar and sixty-six cents.

On Washington's Birthday, Feb. 22nd, next, the National Prohibition party will hold a convention at Cleveland, Ohio, when it is proposed to nominate a Presidential ticket. Not long since the executive committee of the so-called "Independent" party issued a call for a national nominating convention to meet in Indianapolis next May 17th. The activity of politicians and inn-keepers for other party conventions warns us, also, that the year is to be one of factious strife. It would be a glorious illustration of the integrity of American principles if this wretched party business could for once be dropped and our citizens manage the election of their chief executive with the simplicity and and dignity with which the wish of the people became known to the earlier Presidents.

While such hopes are futile it is something remarkable what a big fight will be got up with so little difference in principles. The two conventions mentioned above have to be sure, distinctive tenets; one the temperance reform, the other inflated currency, with national bankruptcy at the bottom of the paper-money box. But all the parties are one on the general principles of reform in government; and unless the school question strides to the front, will not have points of difference enough to warrant the expense and bad blood begotten in a political campaign. Those seeking an honest statement of these principles never turn away without serious thought from the platform adopted last year at Pittsburgh, and of which Walker and Kirkpatrick are the representatives. A gentleman who has served with distinction on the Western bench, and a quiet but persistent advocate of the reform presented by this platform, was recently in Boston and became interested in the literary discussions of the Harvard Law School. On one occasion, when the question of a new party was before the house, he heard a general echo of the principles of that platform, which he took occasion to introduce as an actual embodiment of the ideas of the debaters, now before the American people.

Hon. Henry Wilson as a Reformer.

BY PROF. J. C. WEBSTER.

Hon. Henry Wilson, late Vice-President of the United States, was born in 1812 at Farmington, N. H. He began to attract public attention about the year 1840, at Natick, Middlesex county, in his adopted State of Massachusetts. His occupation at the time was the honorable one of a boot and shoe maker; hence his title of "The Natick Cobbler." The elements of his character which then began to develop themselves and laid the foundation of his subsequent and enviable reputation were his passionate fondness for reading, intellectual culture and a high degree of moral integrity. His previous opportunities for education had been very limited. Different from many young men his taste lay in the direction of mental and moral culture. Nor did he seek such culture more earnestly as an end in itself than as a means to some practically useful purpose; and it was this latter object that made him emphatically a moral and political reformer. It was in this character that the writer of this article first became acquainted with him at the temperance and anti-slavery meetings in our respective and neighboring towns.

Thus early he became an able advocate of total abstinence from the use, as a beverage, of all intoxicating drinks. As such his influence was widely and deeply felt throughout the country, nor, in all his after years, and in the most tempting positions among ladies and gentlemen whose notions of politeness included the propriety of the social glass, is it believed that he never forfeited his reputation for consistent adherence to his principles. As an active member of the Congressional Temperance Society, on the floor of the House and the Senate, and on all other suitable occasions he was ready to express his opinions and in a manner which made his influence tell for the good cause. The very magnanimity of his position secured for him the respect even of those who differed from him in both opinion and practice. His high standard for personal duty was accompanied also with a deep and sincere pity for the debased victims of their appetites.

Again, it should be remembered to the distinguished honor of Mr. Wilson, that he was one of the first in Washington to take an open and decided stand in opposition to the southern false "code of honor." He was repeatedly challenged to fight a duel. Some of his friends urged him to accept, but he promptly declined. At the same time he took measures to defend himself in case of an attack, which, for weeks and months, at one period, he had reason to fear. So that when he left his lodgings in the morning to go upon the street and to his place at the Capitol, he would kiss his wife and bid her adieu with a feeling, as he has told us, that it might be the last time the chivalrous assassins would permit him to return alive. But he never betrayed his fears. Even when his life was threatened he would walk up and down Pennsylvania Avenue for no other purpose than to evince his self-composure and an indisposition to avoid assault. In those times, as we have seen them, when the southern blood was hot for revenge, a bolder attitude than his can scarcely be imagined. Indeed the fearlessness of his mien and a true moral heroism were his protection.

The same inherent traits of character induced Mr. Wilson to take an active part on the side of the oppressed in the "irrepressible conflict." In the early anti-slavery conventions and on the question of the moral right or wrong of the "peculiar institution" his voice uttered no uncertain sound. He at once saw the wrong and as quickly condemned it. He saw the right and as readily vindicated it. His clear moral perception united with his sympathetic nature led him to ignore all prejudice of rank, race, or color in the advocacy of the equal rights of men. For similar reasons he was decidedly opposed to all "rings," privileged orders, monopolies, and secret societies, as utterly inconsistent with the free institutions of our country, its professed equality of citizenship, and consequently destructive to the peace of society and the prosperity of the nation. On these points he is worthy of a rank with Wirt, Seward and the Adamses of our land.

Nor is it indicative of a lack of practical wisdom that Mr. Wilson was not as early in his efforts to apply his principles in all cases as some others thought he ought, or even as he himself thought desirable. On the subject of slavery he was not ready to unite with those who separated from other parties, and in 1840 nominated Hon. James G. Birney, the first "Liberty" candidate for the presidency of the United States. He simply thought the time had not come for a distinct political organization. At that time he was an honest and zealous Whig. Like the Puritans, rather than the Separatists of Queen Elizabeth's time, he was one of those who hoped that the Whig party might be reformed and induced to take anti-slavery ground. Nor was it till 1848,

that he, Mr. Allen of Massachusetts withdrew from the Whig convention at Philadelphia, because it refused to adopt the Wilmot Proviso, so called, aiming at the restriction of slavery to its then present limits. From that time he became the leader of that wing of the party called "Conscience Whigs." He was surprised to find so many—some forty—of the members following to another hall for the purpose of forming a distinct organization on the principle of the non-extension of slavery, or no more slave territory. As the result of that step the "Liberty Party" of 1840, and the subsequent "Freesoil Party" became united with the "Conscience Whigs" and others, under the present name of "Republican."

Politics was Mr. Wilson's genial as well as chosen sphere of labor and reform. Such was the natural bent of his mind. But in no obnoxious sense was he a party man. With him principle predominated. He was above the tricks of wily politicians. He did not seek office—office sought him. In his own opinion and feeling he was, in no sense, one of those who assume that they are born to rule. He did not seek so much to shape public opinion to his views as to conform himself in common with others to the rising and commanding sentiment among the people of universal and impartial political freedom. He was an effect as much as a cause of that sentiment. He was a specimen brought to the surface of human life by one of the great moral upheavings that every now and then occur to bring to view the nature of the true foundation of a great political fabric; or one of those gems cast up on the shores of time by the ocean-like waves of public sentiment, to give new brilliancy to the stars that sparkle on our nation's banner. While Mr. Sumner, his noble colleague in the nation's councils, was providentially chosen from the aristocracy to carry over the more cultured and classic portions of society to the great work of emancipation, Mr. Wilson was emphatically from the people, one of the people, and carried the masses along with him in the great reform. He was also the representative of the *love* rather than the *law* side of reform. He was not so much of a political Luther as a political Melancthon. While frank and decided in the expression of his opinions of systems, he was considerate of the feelings and character of men. Stocked with good common sense, he seldom made enemies even of those most violently opposed to his principles; because he had no personal resentments to gratify. Hence since the close of the great rebellion, he has been among those who have sought to reconstruct society, and unite the discordant elements of the country by kind and conciliatory measures.

With such a nature under the light of Christianity, Mr. Wilson could not always remain unmindful of his higher obligations to his Creator. From the beginning of his career, always on the side of Christian morals and institutions, it was not till about ten years ago that he expressed an experimental interest in the great salvation, and united with the Congregational church of Christ, in Natick. From that time he has been ready to vindicate the cause of the Master, and has seemed to ripen in Christian mellowness as he approached near the end of life.

As an industrious worker in his sphere we doubt whether Mr. Wilson has his superior in our country. He was an incessant reader, wrote many able articles for the periodicals of the day, and probably attended more conventions, delivered more public addresses, and in more States of the Union than any other man. He cut short his days by over work. Less than sixteen months ago he said to the writer, with reference to his paralytic attack, that he was suffering in consequence of having been obliged in his position, from lack of early education and mental discipline, "to do three day's work in one." No one depreciated such lack more than himself, or objected more strongly to being cited as an example of a "self-made" man for the encouragement of youth, who, from laziness or a mistaken opinion, flatter themselves that a college training is unnecessary to fit them for the greatest usefulness.

Mr. Wilson had perhaps as little faculty as taste for the accumulation of wealth. His motives were higher and purer. He lived and died comparatively a poor man. But he was rich in the confidence and affections of most valuable friends. Nor can the public probably ever know its indebtedness, through him, to such friends as ex-Governor Claflin and wife of Mass., for their sympathy with him in his trials, and their moral and material aid in his reformatory labors. They were to him what John O'Gaunt was to Wickliffe, and Huten, Sickengen and Schaurburg, noblemen of Germany, were to Luther. And in connection we think of him very naturally, as almost the last representative of a galaxy of such moral heroes as Giddings, Hale, Burlingame, Lovejoy, and Sumner, who gave each other their more public mutual support in our country's last great moral and political contest for freedom.

Aside from Mr. Wilson's official and public acts, the chief monument which he has left of his usefulness is the great work in three large volumes, entitled, "The Rise and Fall of Slavery in the United States;"—a work worthy and destined to occupy a place among the standard histories of our country, and times. And it is a matter of thankfulness that, in the preparation and completion of this work, he had the assistance of such a private Secretary as the Rev. Samuel Hunt, his early and much esteemed pastor, a ripe scholar and thorough abolitionist.

It is not difficult to point out peculiarities and failings in the best of men, and especially reformers. In fact it is too much the custom at the present day. With some it seems to be their special calling and delight. But we confess to very little taste for such business. We prefer to magnify the virtues of the truly great and good, and to go backward and throw the mantle of charity over their faults. In the case, however, of this narrative, there is very little call for the exercise of such charity. None of our public men have a more unsullied reputation for virtue. We know of no stain upon his moral character. Nor is there a name in the political annals of our country worthy of being held in higher estimation or a fonder and longer remembrance than that of Henry Wilson.

Wheaton College.

The Great-and-Good-Man Argument for Bad Institutions.

BY ELD. NATHAN CALLENDER.

We come next to consider the limitations of the argument for bad institutions founded on so-called good and great men.

First let us mark the very significant fact that though some good men may by some agency, satanic or human, get into these bad societies, yet they had their origin with thoroughly bad men, are composed by the vast majority of bad men, and are worked and controlled by them. If a few good men, compared with the whole, argue in favor of these societies, what shall we say of the multitude of infidel, ungodly men who originated and control them? If the argument is of any value it is this: Pro—some good men have joined the society hence it cannot be bad, must be good; Con—bad men invented it, bad men rule it and the vast majority of the men in it are bad, hence it cannot be very good—must be mainly bad. Such is the argument in this direction and that. Secondly let us do our best to determine in what sense and how far these great and good men were Masons. As to Gen. Washington we have the best of evidence that he was virtually a seceder from the institution, even before the system was spread out to public inspection by the Morgan murder and investigation which followed. Had he lived in 1826 to 1830 it is idle to affirm that he would not have been an Anti-mason and that he would not have thundered against it as vigorously as did J. Q. Adams and scores more like him in talents and statesmanship. Dr. Franklin is claimed as a Mason. This may account for the infidel proclivities of his early manhood perhaps. That he was caught in the trap of French Masonry and its infidel tendencies is not surprising. His mission to the French Court and his intimacy with Lafayette, who was a French Mason, would naturally draw him in far enough to see and loathe its character. That Dr. Franklin became an advanced Mason, and when so acquainted with it loved and adhered to the system, is more than any one can believe without the most unexceptional testimony. We do not dispute it, but call for such evidence as is needed to show that a Franklin could love and adhere to a system of unmitigated despotism through life. Will the *Cynosure* give us information on this subject, or any one who knows? Nothing is more frequent in these days than for Masons and their sympathizers to claim "all the great men of the nation" as supporters and members of these orders. Sometimes the claim is nearly all, abating a little the assumption. In weighing this claim it is necessary to make a heavy allowance for the reckless braggadocio incident to that system, loaded with all sorts of unreasonable assumptions, pompous and blasphemous titles, etc. We will venture the assertion that very few, if any, of the truly great men of our nation, in state and church, lived and died adhering Masons. How many of those who were some time in their life drawn into the lodge received, at their own request, a Masonic burial? Did Andrew Jackson, James K. Polk, James Buchanan? These Presidents, with Andrew Johnson, are the only ones to our knowledge who were, save Washington, Masons at all. How many of these adhered to and recognized Masonry within the year of their death? Thos. Jefferson, James Madison and we think James Monroe were not Masons. Gen. Washington and the Adams were Anti-masons. Daniel Webster, Hon. Richard Rush, Edward Everett, Wm. H. Seward, Charles Sumner, and a host of such men have put their record with the opposition to secret societies. Add to the scores and hundreds of great men of state who opposed the lodge, the hundreds of such men as the Blanchards, Finney, Walker, Sloan, Fairchild. In view of such facts how arrogant the declaration, "All the great and good men are Masons!" With as much show of truth and propriety it might be declared, all the great and good are papists, whiskey dealers, slave holders or infidels. But stop, ye Anti-masons! Do ye not not know that all real goodness and greatness is found in the "mystic" bond? That is the grand secret of secrets "couched in our holy art" and all such as oppose our "sublime craft" are by necessity "in little business" and of course, are mean and little. That is precisely what Masonry teaches its deluded votaries when it manufactures and uses the oft repeated term cowan. Cowan to the Mason is like Gentile to the Mormon. It means to both the uninitiated outsider, "dirty dog" some say. From this standpoint it is easy to prove that all the great and good are Masons. Has not Masonry as well as Mormonism its Danites? Masonry never counts out any of its great names till compelled to. Very many of the great men whom the craft claim sustain a similar relation to Masonry to that of Hon. Richard Rush, who says, "Many years ago I became an Entered Apprentice, went to lodge once, and but once. On my return from England, I voluntarily withdrew from the body, by a letter to that effect." But for such a public "coming out from among them" you might find them blazing abroad the names of scores who wiped off the foul spot, as all should see to doing during lifetime. Such a course will take off the names of thousands of lodge-sick souls from the foul Masonic register where stand recorded a long list of distinguished names of men who hated the lodge when on earth, some of whom have been dead many years. But their names are kept on the register year after year, marked among the dead. Masonry cannot afford to lose its great names even by the hand of death. Absolute renunciation is the only way to wipe off the stain.

Pennsylvania Catholics Admonished.

Whatever may be the ultimate object of the Romish church in prohibiting secret societies the late letter of the Archbishop of Philadelphia to his people is well worth an examination for its statement of the evils connected with these orders and for its straightforward prohibition of a grievous and sinful connection which some evangelical churches fellowship and foster. It is as follows:

To the Venerable Clergy and Beloved People of the Laity, Greeting, Peace and Benediction:

"For every one who doeth evil, hateth the light, and cometh not to the light, that his works may not be reproved."—St. John iii. chap. 20 v.

It is a fact too well known to need any proof at this day, that the Catholic church, through her reverend Head, the Sovereign Pontiff, has again and again condemned and censured all secret societies, properly so-called, as dangerous to civil society, and injurious to the interests of religion—that she has warned her children to beware of permitting themselves to be induced, by the prospect of any real or imaginary advantage, to enter such societies, that she has, by threat of excommunication to be incurred, *ipso facto*, striven to prevent their associating themselves with them; and that, by the infliction of the severest ecclesiastical censures on those who have allowed themselves to be associated, she has endeavored to withdraw them from these influences, which, enlightened by the Spirit of God, and the sad admonitions of past experience, she knows to be fatal to sound faith, Christian piety and good morals.

As we know from most reliable sources, and indeed of our own personal knowledge, that most insidious efforts have been, and are being made, in many parts of our diocese, and probably throughout the whole country, to blind and deceive the faithful, and to entangle them in the meshes and shackles of these unlawful and forbidden societies, it becomes our duty to call to the minds of our people the action of the church in this matter; to warn them to refrain from any alliance with them; and earnestly to exhort all who may have violated this prohibition of the church, to leave these evil associations, and, by a speedy and sincere penance, to seek reconciliation with the church.

To say nothing of the Masons, Oddfellows, Sons of Temperance, etc., about whose condemnation no doubt can exist, these societies are known by various other appellations; such, for example, as the National Brotherhood, condemned by the Bishops of Ireland; the Fenian Brotherhood, whose efforts to aggregate members to their association in this country are unscrupulous and unceasing, and, in addition to these, the Molly Maguires, otherwise the Ancient Order of Hibernians, or the Buckshots, and others whose spirit is equally objectionable, and whose names seem to be selected rather to conceal than to indicate the object of their association.

We admonish, also, our reverend clergy affectionately to instruct and warn their flocks, calling to their minds the spirit of docility and obedience, which should animate them, and the holy alacrity with which they should labor to conform themselves in all things to the commands and desires of the church, and to avoid, with the most scrupulous care, all that she disapproves and condemns—to place before them, on one hand, the rewards and blessings which will follow such a course, and on the other hand, the true character of the extreme ecclesiastical censures which a contrary mode of action will precipitate upon them.

Thus, by the united and harmonious action of pastors and people, we shall neutralize the bad influences which misguided, mistaken and perverse men attempt to force upon us, and shall perserve our faith untainted, our piety, active and vigorous, and our morals pure.

"So let your light shine before men, that they may see your good works and glorify your Father who is in heaven.—St. Matthew v. chap. 16 v.

"And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. Amen."—Phil. iv. chap. 7 v.

See sixteenth page.

Our Foreign Letter.

BERLIN AND ITS SIGHTS.

Germans in America like to boast of their weather. Their winters, they say, are not so cold and their summers not so hot; the sun shines less glaringly and the moon more brightly; their drouths are less killing and their rains less chilling. Their opinions are better accounted for by mental than natural philosophy. A rainy day, seen from a home window is quite different from the same day felt in the streets of a strange city while looking for a place to lay one's head. A dreary, dismal rain accompanied us to Berlin and continued with a single day's exception till our return, nearly a week later. Notwithstanding its depressing effect we noticed some pleasant features in the landscape on the way. The woods were clothed in their many tinted fall robes, and the flat green fields carried, here and there, a tracery of trees which marked the winding course of a clear brook four or five feet wide.

Berlin is, like other large cities, expensive for the traveler. Hotel charges have kept pace with the growing importance of the Imperial capital. Those who wish to remain a week or two can reduce their expenses to about $1 per day by taking furnished rooms with a private family on the third or fourth floor and having the servant bring them their meals. The principal architectural beauties of the city can be seen in an hour's walk along the famous "Unter den Linden" and a few other streets near by. Near the Brandenburg Thor on the west is the beautiful monument of Victory. The massive stone pedestal adorned with reliefs commemorating German triumphs in war, is surmounted by a hall on Doric columns, above which rises a circular tower crowned by a female figure representing victory. The whole is 190 feet high. In passing into the street just mentioned the traveller must avoid the middle passage. That is reserved for royalty. "Under den Linden" now lies before him and he will probably vote the trees which give the name (Under the Lindens) a swindle. The "Linden Allee" in Hanover of the same length (one mile), shows the favorite German tree to much better advantage. The four rows of ancient lindens there form arbors for the whole length of the street. The buildings, too will compare very unfavorably with what the Americans have seen at home. They are almost without exception built of brick (of a poor quality, judging from those that were in progress of erection), and coated with a cement said to be very durable. Near the middle of the street the "Passage," one of the finest covered arcades in Europe, leads to the next street south. Passing this the bronze monument of Frederick the Great is seen at the eastern extremity of "Unter den Linden." On the continuation of the street (which does not terminate with the name), close by the statue are the palaces of the Emperor and Crown Prince, the University, the Opera and the Royal Guard House. Crossing the Spree, the Royal Palace, the Museums and Cathedral are seen around the Lust Garten.

From this place by a few minutes walk, Monbijou Palace and the Jewish Synagogue can be reached. The last place should be visited at dusk on Friday evening. Gentlemen will be politely requested to leave their ladies at the door leading to the galleries, their canes or umbrellas in the vestibule, their hats on their heads and then to enter the richly ornamented Principal Synagogue which, with the ladies' galleries, will seat over 4000. The dim religious light proceeding from the stained glass windows, the domes and the candles around the altar, the chanting of the priests, and the responses of the singers (boys and men), accompanied by the grand organ, now loud and strong and again soft and low like distant echoes, almost enchant the listless traveler, and must have a powerful effect on the devout Jew. What must have been the splendor of the temple at Jerusalem, and what the glories that shall burst on the eye and ear of the true child of Abraham in the New Jerusalem!

Of the palaces the Royal and the Emperor's are the most interesting. The latter can be seen only in the Emperor's absence; the former at any time. We met with a new custom here. We were obliged to shuffle over the smooth floors of the principal saloons in felt over-slippers, furnished by the guide for the occasion. It is unnecessary to speak of the splendor around us meantime, but the treacherous mirrors would exhibit our awkward sliding motions.

There are three or four more palaces at Potsdam and in Sanssouci Park joining Potsdam. The new palace there has a beautiful room the walls and ceiling of which are covered with shells and precious stones. Sanssouci palace has many interesting relics of Frederick the Great, who lived and died there. Among them is the clock which he wound himself and which stopped at the hour of his death and still points to the same hour.

In the park around these palaces nature and art vie with each other beautify the place. Nature furnishes woodland scenery as lovely as any we have seen on the continent, and art adds the fountains, smooth walks, rustic bridges, classical statuary and cunning little temples, while both work together in the smooth lawns and flower beds.

These are some of the things the rain permitted us to enjoy but partially in and about Berlin, others might be mentioned, but we have come north, and the early evening shuts out the light. It is too dark to write at 4 P. M.

H. A. F.

Independent Masonry in Boston.

[From the Boston Herald Dec., 30, 1875.]

One of the boldest and best laid schemes for the victimising of an unwary public was brought to light yesterday through the aid of the State police, the victims numbering no less than two score and ten self-confident individuals, who in their anxiety to become masters in Masonry took the cheapest way open to them to realize their fond hopes.

The alleged swindler in the affair is Monsieur Charles A. de Lagarlire, a genteel-appearing and well-informed little Frenchman, whose suavity of manners and pleasing address would be sufficient to impress most people favorably. Until his discovery in the role of a swindler he has enjoyed the confidence and respect of many of our best citizens, with whom he has come in contact in his professional business.

Monsieur, to replenish his depleted exchequer, struck a novel plan, which was most bold in its features, and yet hardly could be executed except by a man is whose brain such a plan could originate. The professor is undoubtedly acquainted with Masonry and knowing too the desire of many men to join the order if their means could only allow it, he was not slow in realizing that such persons were to be found in Boston; many of them men who were in every sense of the word worthy join the order, but could not because their financial standing. The professor soon found these men, and decided at once to begin operations. He professed that the position he occupied in Masonry gave him the power to origanize a lodge of "United Friends of Liberty, Equality and Fraternity."

To all appearances, the professor first got two good trusty friends and the trio founded the bogus lodge, and the way he went about to increase the membership of organization cannot but be astounding to all good Masons. According to the records of the bogus lodge the first members were installed about Sept. 14th. These members were allowed to ride the goat at the nice price of $15, and then were invited to bring their friends to join. The usual form of inquiring into the characters of the applicants was dispensed with. The rules adopted by the professor in this regard were something after those of the landlord of a boarding house on the European plan, the required perqui-

site being simply the payment of their money and no questions asked. In October last the lodge had increased in numbers sufficient to hire a hall, which was finally got at 27 Essex Street, a short time ago. The hall was supplied with furniture appertaining to a lodge-room. During the last two weeks the applications for membership have come in such numbers as to require initiations at every meeting. The professor had it understood that when the lodge numbered 100 a charter was to be given the lodge, but in the meanwhile he, the professor claimed the high privilege of conferring the first three degrees which made a Master Mason Among the brethren who were led away were two admirers of the ancient Solomon, who, after listening to the oily and soothing voice of the professor began to suspect something was wrong. These men were David O. Felt, the felictious and good-natured conductor of the night car on the Tremont street line, and Benjamin F. Appleby, who, to become a member of the order, took the cheap and easy way offered by the professor. These men were initiated the first night they appeared in the hall.

The way the bogus lodge was governed by the professor was truly astonishing to most of the members, who being almost entirely ignorant of the rules of Masonry, took everything for granted that the Frenchman told them. The professor was Grand Worthy of the lodge—a self-conferred honor—and appointed the other officers, and at all meetings claimed his voice to be that of the majority. He was secretary and treasurer, and high mogul generally. To increase the love and respect of the brethren for him he instilled into their souls, by the aid of lectures on Masonry, the veneration required of the by the society of noble men that had taken them into their fold He also instructed them in the mysteries of the order, professing also to give them the signs and tokens of the order. He explained the use of the various Masonic symbols, side-arms, sheep aprons and other paraphernalia he had in the hall to impress his deluded victims; but with all his ingenuity and cleverness to deceive, alas, the poor professor made a mistake, which brought upon him the suspicions of the genial Felt, and the latter's friend, Appleby. At the Sunday evening lectures of Monsieur he quite often initiated members—a thing which Felt found out from a friend, who was a Mason, was not consistent with Masonry. Professor thought it was consistent, as he was a privileged being in the fraternity. Things grew worse at each meeting, many of the members becoming possessed of an idea that it was not right that he should constitute himself the majority in all their deliberations. The manner in which Monsieur conducted the finances of the lodge was also another matter that Felt thought needed looking into. It was found that the professor, of the $15 taken from each new member, put into his pocket $5, which sum he claimed he was entitled to by virtue of his position in the order, while $5 more was divided by two of his "intimate friends." To this misery of the members was added the fact that the grand worthy Frenchman was also treasurer.

Where the funds went is only known to De Lagarliere himself. The majority of the members, however, could not entertain the idea that the professor was anybody except what he represented, and dreamt on in blessed ignorance of the climax which was soon to come. Messrs Felt and Appleby a few days ago determined in their own minds that Monsieur was a fraud and imposter, and accordingly took steps to learn enough of Masonry to prove to their fellow members that they were correct in their ideas. Mr. Felt visited Grand Worthy Master Everett of the Grand Lodge, and found that the professor was acting unbeknown to him; and furthermore that the Grand Lodge had not recognized him in his work, and was also ignorant of the existence of the Essex street organization. Hon. Edward Avery was also called upon, as were also others, and, taking everything together, Felt decided the time had come to bring the professor to his just punishment. In company of Appleby, he went to the head-quarters of the State police, and after telling the story of their grievances, detectives Knox and Wentworth were deputed to work up the case. It was so arranged between Felt and friends that the officers should have an easy task in accomplishing their work, by getting into the lodge-room. The time set for the excursion of the detectives was last night, when a large meeting of the disconsolate brethren was held.

The meeting was exceedingly animated, and it is presumed will never be forgotten by the brethren present. Monsieur, in all the grandeur of his position as Grand Worthy occupied the throne, and after initiating a member and pocketing his usual stipend of the fee, got up to explain certain financial questions. Mr. Felt was also on hand and took the floor, and made a speech in which he publicly denounced the professor as an imposter and a swindler. Monsieur got worked up terribly, and dancing about in a lively way retorted by calling Felt a liar. Other beautiful inundoes were thrown out, when lo! in the midst of the greatest excitement, to the surprise of all except Felt and Appleby, the detectives suddenly put in an appearance. Their business was soon made known, but a few of the members for some time could not fully understand the matter, they seeming to think the officers' visit an intrusion. While the officers were trying to have them understand matters, the self-dubbed Grand Worthy attempted to steal off, but was taken into custody and taken to the office on Pemberton square.

The professor seemed to take his misfortune calmly, and while at the office listened attentively to the stories of those who told how he had swindled them. He said that he had no reason to fear anything, as he had done nothing that was wrong. As a Mason he claimed he had the right to form a lodge, and that his arrest on the charge of obtaining money was due to the antipathy of the Grand Lodge. The officers of this lodge, he said, were jackasses, ignorant of Masonry, and that he could teach the officers in regard to their business. Of the brethren of the bogus lodge, he said they were a set of ignorant blockheads, whom he thought he could teach the true principles of Christianity and brotherly love. He refused to tell his side of the story, but would do so in court to-day. He claimed he could get bail by sending to any of his many friends on Beacon St., but would not do so. He claimed that after getting out of his present difficulty he would start another lodge in this city in defiance of the Grand Lodge. Upon the person of the professor was found a loaded billy and $200 in money. He was taken to the tombs at about 11 o'clock to pine away on the soft side of a pine plank over night.

Temperance.

We publish in full the report of the Chicago Woman's Christian Temperance Union for 1874–5, as we think it will be interesting and suggestive to all our temperance workers.

ORIGIN.

This society dates its beginning from a meeting of the ladies of Chicago, called March 16, 1874, for the purpose of presenting to the Mayor and Common Council a protest against the sale of liquor on the Sabbath. Preparatory meetings of a private character had been held, and a petition circulated, to which ten thousand signatures were speedily obtained. The best portion of Chicago's citizens, aroused by the daily reports of the temperance revival in Ohio and other States, were eager to have the petition presented Fifty-eight ladies, led by Mrs. Rev. Moses Smith, went to the Council Chamber. The sequel is well known The request was refused, and, in the presence of the ladies, an adverse bill was passed, while they were escorted rom the temple of justice by a ruffianly mob. The animus of the liquor traffic was never more plainly exhibited, and organized opposition to it was natural and inevitable.

HISTORY.

From March to October, 1874, the Society engaged in the circulation of pledges, visitation of saloons with temperance literature, and holding mass meetings. It also maintained a temperance prayer-meeting, everywhere the central idea of the "women's work." Mrs. Moses Smith was the first President, on whose removal from the city, Mrs. Dr. Jutkins acted in this capacity until she also left Chicago, when Mrs. O. B. Wilson was chosen. In October of last year, Miss Frances E. Willard was elected to this position, which she still holds, although during her absence last summer, Mrs. M. B. Holyoke was acting President. A plan of work was adopted last autumn toward the execution of which the Union has steadily advanced. An office was secured (Room 3, entrance to Farwell Hall, No. 148 Madison street), which has since been kept open daily, where men wishing to sign the pledge are always welcome, and where the general business of the Union is transacted.

A daily temperance prayer-meeting was started December 23, 1874, which has been regularly and successfully maintained. It is held at 3 P. M. in lower Farwell Hall. The largest attendance at this meeting has been three hundred; the winter average, seventy-five; the summer average, forty. Nearly thirteen hundred drinking men have here signed the pledge, while large numbers have asked for prayers and entered on a Christian life. An unusual feature, the reverse of what has been witnessed in other cities, is that four-fifths of all who come to this meeting are men. Christian ladies might here accomplish a vast amount of good. This is a genuine and steady revival work.

The Bethel Home Meeting is similar in character, and has been equally successful. It has been conducted by ladies of the Union since April, 1874, with average attendance of 150 men. Eight hundred drinking men have here signed the pledge, and an encouraging proportion of these have come to Christ.

Mass meetings have been held during the year at the rate of one a week, in different parts of the city, at nearly all of which there has been a large attendance, and it is believed that by this means public sentiment has been much elevated and enlightened. All-day prayer-meetings have been repeatedly held, with most beneficent results. On election days, especially, these meetings have been full of interest, and earnest endeavors have been made to influence voters to vote as they pray.

Eleven reform clubs have been organized, with an aggregate membership of three thousand. The Washingtonian Home has been chiefly instrumental in founding and maintaining these thriving clubs, but the impetus to their formation was given by the Woman's Temperance Union.

Juvenile societies have been organized to some extent, and many Sabbath-schools have been addressed on this subject, and the pledge circulated whenever it was practicable.

Change of pay day.—It is a well known fact that nearly as much money is spent in saloons from Saturday night to Monday morning as during all the rest of the week. Two reasons combine to produce this result: the leisure of the working classes during the interval, and the custom of paying wages on Saturday evening. Observation has proved that so simple a method as changing the pay day from the last to the first of the week does much toward remedying the evil. No measure has met with a more hearty endorsement and co-operation from the business community than the attempts made by our Union in this direction. We have been encouraged to find that this method is already practiced by a large number of employers. Our books show a long list of business houses which have agreed to introduce this change, and an active committee will continue to prosecute the work.

Friendly Inns.—While recognising the truth that helpfulness in spiritual things is our peculiar privilege and

duty, we by no means ignore the fact that the Master we would serve ministered to the bodily as well as to the soul necessities of those he came to save. If we have done but little in this direction, it has not been for lack of interest and earnest effort, but on account of the stringency of the financial situation. Happily, in the embarrassment thus occasioned, we have been able to avail ourselves of the extensive provisions of the Stranger's Home and the Bethel Home, through the kindness of the managers of the Bethel and the Relief and Aid Society. And we are hoping, through the liberality of the public, to have increased facilities in this practical branch of our work.

Our headquarters have been a general rendezvous for those desirous of leading a better life; also for temperance workers. They are kept open daily from 10 A. M. till 5 P. M. Much has been done to help forward the good cause outside our own borders. Several thousand letters and hundreds of documents have gone to every State in the Union in answer to letters of inquiry. Over two hundred addresses have been given by members of the Union, in conventions, mass meetings, etc., both East and West, during the year.

The future will be, with God's blessing, what the Christian women of Chicago by their work, the good men by their money, and both by their prayers, shall combine to make it. New opportunities come to the Union daily, of which it is unable to avail itself for lack of helpers and of financial resources.

Tempted by the saloons, whose welcoming doors are open on every street, tens of thousands of our citizens are marching to their doom. Our city is a stronghold of misery and sin, and the coils of the rum traffic tighten around its commerce, its politics and its religion.

Reader, is all this anything to you?

Notices.

Wisconsin.

The annual convention of the Wiscon State Christian Association opposposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., Wis., on Wednesday and Thursday the 2d and 3d of Feb. 1876. Elkhorn is the nearest railroad station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to secure able speakers for the occasion.

By order of EXECUTIVE COMMITTEE.

Past Master Ronayne will surely be present at the Wisconsin meeting and work the first and third degrees. Notice is given that the opening session will begin at 11 o'clock, A. M. Let every friend in Wisconsin put shoulder to the wheel. If it is impossible to be present in person have a representative from every church or town. At least help on the work by a contribution. See treasurer's name in list on 7th page.

For Rochester, N. Y.

Tragedy of Hiram Abiff by Past Master Ronayne. The stupendous humbug, Freemasonry, exposed in Corinthian Hall, Rochester, N. Y., on the evenings of Feb. 15th, 16th and 17th.

50ct admission cards secure a 50ct book: Greene's Broken Seal, or Finney's Expose, or John Quincy Adam's Letters on Masonry.

25cts admission cards secure a 25ct book: either Odd-fellows Expose, or Morgan's Murder, or Pittsburg Lectures and revealings or Morgan's Expose.

15ct card secures Freemasonry Anti-Christian.

Cards sold through the city and at the Hall. Choose books promptly at the doors. Doors open at 6½ P. M. Lecture begins at 7½ P. M.

The Niagara County Association.

Opposed to Secret Societies, will hold its next Annual meeting in Arcade Hall, in the city of Lockport, on Wednesday and Thursday evenings, the 10th and 11th of February, 1876, Ex-Past Master Edmond Ronayne of Keystone Lodge, No. 639 of Chicago, will address the meetings and will publicly initiate a candidate into the first three degrees of Masonry. The meetings will commence at 7 o'clock P. M. There will be a convention Thursday forenoon, to commence at 9 o'clock, for the election of officers and for such other business as shall properly come before the Convention: followed with an Anti-masonic Love-feast, to be convened at 2 o'clock P. M. Let there be a general rally of the members: All clergymen friendly to the cause are cordially invited to attend.

B. S. LAUGHLIN. *Pres.*
T. CORLISS, *Sec'y*

Reform News.

Northeastern Pennsylvania.

The General Agent concludes his Labors—Laodiceans and Bereans represented in the Churches of LeRaysville, East Herrick and Herrickville.

Jan. 1, 1876.

DEAR K.:—My last at Herrickville, Pa., mentioned two appointments which were duly filled. Commendable effort on the part of friends was rewarded by a fair attendance despite mud and darkness, and the interest may be inferred from the fact that I took twelve new subscribers and three renewals for the *Cynosure*. One load of thirteen came on Monday evening from near LeRaysville, and accepting an invitation to spend the night with Bro. Brink I made the fourteenth on the return trip. Only one of the number had ever relinquished the right of free speech and of course he was an *Odd* fellow in a company of intelligent freemen. I do not believe the man felt proud of his "chains" or that he very greatly enjoyed the enforced practice of that cardinal virtue of "secretists," silence, which is emphasized in an Odd-fellow's initiation by the coffin and skeleton. The "tomb" is a place of silence and the theory of the lodge is that all who do not maintain the recticence enjoined touching the "hidden works" of the craft must be sent there as lunatics are assigned to the asylum. How deplorable the condition of a man who may not confide to his own wife what he may freely impart to men of very questionable character in the lodge. That must be an accursed institution which robs a true wife of the confidence of her husband and transfers it to the custody of a sworn band composed of preachers, drunkards, Jews and infidels, meeting as brothers in nocturnal conclave.

I did not visit LeRaysville proper, but if correctly informed the church in that village, copying after the Laodiceans, is striving to be "neither cold nor hot" upon the struggle going on between the lodge and the lovers of Christian freedom in that community. The inevitable effects of such attempted neutrality are already apparent. Very few, if any, conversions, empty seats at prayer-meetings, and no sufficient vitality in the covenant body to exercise discipline. Just life enough to keep up a Sabbath-day "form of godliness" and shut the door of their church-house against free discussion unless conducted in the interests of secret orders and by their permission. Not so at the M. E. church in East Herrick or at the W. M. Chapel in Herrickville. The brethren here, like the "Bereans" who were called "noble," were willing to hear the word, and will, I trust, "search the Scriptures daily to see if these things are so." These latter brethren evidently have confidence in the Christian religion and unlike to cringing lodge worshipers, do not fear to face the truth, and go forward leaving the consequences with God.

I was refreshed in spirit and greatly cheered by the faith and fidelity of those brethren, and hope if God will to visit them again. When we had prayed and shaken hands, Bro. Pratt conveyed me to Rummersville where I began my journey of 834 miles which brought me to my home in time to see my family before the record of the old year was sealed for the judgment. I look back upon the past year with gratitude to God for his unceasing goodness and enter upon the new resolved by the grace of God never to compromise the truth with the enemy. The battle is set in array and who but a coward would shrink when the contest waxes hot and decisive? "One shall chase a thousand and two put ten thousand to flight."

J. P. STODDARD.

Correspondence.

Masonry and Holiness.

DEAR BRO. K.—I have read with much pleasure several recent articles in the *Cynosure* on "Holiness," and the movement for its promotion. This is the great want of the church. It is because there is so little holiness, so low a state of piety, that there is so much extravagance in dress, so much pride, so much sensual indulgence in tobacco and other poisons, and above all so much devotion to the lodge, and submission to its domination. A genuine reformation in the church that would lift it out of unbelief and bring it into sympathy with Christ, would sweep away the worldly conformity, the coveteousness, and the secret abominations of the lodge, just as chaff is swept away by the wind. It is a blessed thought that Christ has said, "His fan is in his hand. He will thoroughly purge his floor and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire." "Holiness to the Lord" is yet to be written on every department of society, and the church is to put on "fine linen, clean and white, which is the righteousness of saints." In our work as a Christian Association we must go to the bottom of this matter. Freemasonry doubtless is by far the greatest enormity that finds shelter in the church, but it is not the only one. We must spare none of them. We must insist that the church must be a holy church, "without spot or wrinkle," and in opposing one evil we must not wink at anything that is unholy. Above all we must kindly but faithfully tell the church that those brethren, who, while professing to be holy, and knowing what are the abominations and blasphemies of the lodge, can see no evil in them, and consent to silent acquiescence are on the side of the enemy, and are fearful stumbling blocks in the way of God's people. The cause of Christian holiness has far more to fear from the shams of false brethren than from any open opposition that it can receive. Let us faithfully rebuke them.

H. H. HINMAN.

The Way the Money Goes.—For the Benefit of Masonic Candidates.

YATES CITY, Ill., Jan. 1, 1876.

MR. EDITOR:—My friend Alpaugh has at last cornered his High Mightiness the Infallible Grand Master, as will be seen from the following correspondence which Mr. Alpaugh wishes published for the benefit of poor blind candidates.

From the East of the M. W. Grand Lodge, &c., CAIRO, Ill., Dec. 18 1875.
Andrew Alpaugh, Esq., Yates City, Ill.:

DEAR SIR AND BRO.,—Yours of the 12th received. I certainly thought I made myself understood in my last letter. The lodge that received and acted on your petition did so illegally as you were under the jurisdiction of Yates City, which lodge had formally rejected you. That being the case Yates City has control, and you can only proceed with their consent. No other lodge has a right to do anything without the consent of Yates City Lodge.

Fraternally yours,
GEO. E. LOUNSBURY, G. M.

To the above Mr. Alpaugh replied as follows:

YATES CITY, Ill., Dec. 25, 1875.

MOST WORSHIPFUL:—Having in your letter to me of Dec. 18th acknowledged that Ipava Lodge acted illegally in conferring on me the first degree of Masonry and receiving $10 therefor, I now claim that you as Grand Master, having complete control of all the lodges in the State, are under obligations to settle this matter without reference to Yates City or any other subordinate lodge. I had no possible means of knowing when I paid my money to Ipava Lodge that they could not proceed without consent of Yates City Lodge or I should not have paid it. Yours fraternally,

ANDREW ALPAUGH.

Mr. Lounsbury maintains a dignified silence in regard to this matter.

W. H. ROBINSON.

What a Minnesota Baptist Brother Proposes.

MANTORVILLE, Minn., Jan. 2, 1876.

DEAR CYNOSURE:—In reading some of your last numbers, I have become more and more convinced of the duty of all good Christians and true patriots to join their forces against the great abomination of secrecy. In talking up the matter with our pastor (and a good and sound man on most questions) he seemed, as many others, to fear to meddle with the subject; thinking, no doubt, that the orders were capable of

doing harm to the interests he was trying at this time to establish, viz., an academy in the interests of the Baptists of Minnesota, located at Owatonna. I proposed a liberal donation provided a clause was put into its constitution to the effect that no person connected with any secret society should ever hold an office of trust in its management. Although it may seem to some an arbitrary rule, I deem it consistent with moral obligations. I declared at the same time that I would much sooner give freely to the Carpenter fund for the benefit of the N. C. A. opposed to secret societies, where I could be assured that no secret-society person would be allowed in its management. I am convinced if we were more careful to discriminate justly in favor of the cause of anti-secretism, much more could be accomplished. I therefore make a standing offer of one hundred dollars to be paid within thirty days from the time said thirty thousand dollars is secured by reliable pledges, and may feel inclined to do more.

It is very trying to my faith to hear so many "jacks" braying in the interests of so hateful and in my view so wicked and soul-destroying an institution as Masonry, to say nothing of those that take upon themselves the awful responsibility of uniting with and sustaining its wickedness and folly. Yea, must it be said the professed embassadors of Christ? How must they feel when such true and fearless men as Past Master Ronayne portrays them before their wives and fellow church members? S. Hillman.

[Will not the brother feel that his $100 is better invested if it forms one 300th share of the Carpenter fund than if he waits till that fund is raised and this noble effort of the Association accomplished?—Ed]

From Canada—Trials of a Testifying Presbyterian Minister.

Wardsville, Middlesex Co., Ont., De. 17, 1875

Because I dared to name Freemasonry as a hindrance to the prosperity of God's cause I have been pointed out as a crazy fool by my church to the world at large. For two years I was sent around to exhibit myself as a fool for Christ's sake. They, however, are now seen to be the fools. At the call of the church I have been again inducted into this charge. When I look back and ask for the leaders in this transaction four of them are in their graves. Two ministers out of a committee of three who were appointed to consider the matter of arrears of salary and gave a decision in favor of my persecutors are out of their churches. The clerk of the presbytery, a strong sympathizer with Masonry and reported to be a keen Mason, is, with a large family in winter, obliged to leave his church not knowing what shall befall him. Where now is the "Almighty God" of the lodge in whom he trusted? I hope that these Masonic idolators will see that a Christian congregation can distinguish between a serpent and a fish, and will not pay for a stone when buying bread.

For myself I can only say that my family during the last two years have been defrauded out of $1,200 because I would persist in exposing Masonry. Their object has been to make me feel that unless I hold my peace on this subject starvation or a violent death shall be my portion. An appeal to the county judge, coupled with the names of four who had either threatened my life or were scheming to take it, was handed in and since then no more threats are indulged in. It is sad, however to think that if a man opposes this daring blasphemy, not only shall he be deprived of the ostensible sympathy of his fellow-Christians who also hate secrecy, but those who have openly espoused the Anti-masonic movement stand aloof. I do wonder why the United Presbyterian church of the States has only two churches in Canada and these dying out from sheer inanity. If they would put forth more vigorous faith how soon would the one chase a thousand and the two put ten thousand to flight! It is only want of faith. "According to your faith be it unto you."

I may say that there are some secretists in my present charge. The whole people have agreed that my views in regard to secret societies shall not be brought out on Sabbath from the pulpit. The church is weak and dependent on outsiders. I have, however, many opportunities out of the pulpit of meeting the evil. I enclose ten cents for a copy of the obligations of the "Good Templars." One of their number, a minister of this presbytery, tells me he has set a watch over me. If he hears a word from me he shall use his power to have me summarily ejected from my charge. I want ot get posted in the secret of such power. May God open his eyes to see that he can easily eject him from his place and power. While I love the temperance movement and wish to lend it all my support I cannot see my way to do so by abjuring Jesus in whose name alone I believe the demon can be cast out. Good Templarism is a very dangerous system inasmuch as the outward object is good but its dark design of seeking to effect it by deistical tenets is sinfully ensnaring. I object to these societies also because through them ambitious politicians buy up votes at a cheap rate and the law of the land is powerless to enter in and discover the mode of their secret opposition. I deeply regret that I was not able to be at the N. Y. State convention this month and that I have no means of knowing what was done at it. Hoping you are well and prosperous I am yours truly, James Donaldson.

OUR MAIL.

Sophrona Durkee, Glenwood, Ia., writes:

"I am trying to do all the good I can by lending my papers and talking. I wish to keep posted and inform others the best I can. Some I find who are anxious to inform themselves in this matter of Masonry. I lost every dime in Kansas on the prairies among the grasshoppers; then made my escape to a daughter's in this place, who had also lost all there."

Sanford Ward, Adams, N. Y., writes:

"The lodge rules, and no one dare speak against it or be seen reading anything opposed to it. We greatly regret the death of Dea. Babcock, a seceding Mason. The mighty are falling, and may God raise up others to fill their places."

Clarence H. Haverfield, Cadiz, O., writes:

"My father has been a subscriber to your paper and a warm and ardent supporter and defender of the good cause in which you are engaged. But our Heavenly Father has called him home, and the anti-secret society cause has lost in him almost the only warm and openly avowed friend it had in our immediate vicinity. It was through him that we had the pleasure of hearing two good lecturers; first Mr. Baird, then Mr. C. A. Blanchard. He was very willing and anxious to do all in his power to oppose the spread of Freemasonry and all kindred societies."

J. Hodges, Huntsburgh, O., writes:

"I am seventy-five years old and have fought Masonry ever since the Morgan abduction and no man living has ever suffered more by the lodge than I have, but my trust is in God. We have had a grand Master Mason for a minister for the last two years (Congregational). He has nearly destroyed the church and strengthened those that belong to the fraternity so that they put all down who do not favor the lodge. I think if we could get a good lecturer here it would open the eyes of many of my neighbors who dare not inform themselves by taking your paper."

W. E. Agard, Staffordville, Conn., writes:

"I have about all the reading that I can do, but when I find anything about Masonry or any other secret society I neglect my other reading and read that first. And even if I had not time to read a word I would take the *Cynosure* for the benefit of others. I think it is a paper that ought to be supported."

Thos. Vass, Batavia, Ia., writes:

"Your paper is not at all popular here, but I hope it will be soon for on this rests the hope of the church."

Rev. A. W. Morris, South Argyle, N. Y., sends a club of ten and writes:

"I do not find much time for outside work. Did not make any canvass for the subscribers I send you, only recommended the cause and paper to members of my own charge as they called at the parsonage from time to time. Your paper and the N. C. A. (I mean the great work it is carrying on) are unknown to a shameful extent in this county. If there is a copy of the *Cynosure* taken in this vicinity, except the one I take, I have yet to find the man who takes it. I must acknowledge that it is a disgrace to our church (U. B.) that it is so. The great difficulty with our people throughout the whole church is inaction or indifference on this subject. They are as free from all secret societies, and perhaps more so, than others, but they are illy informed as to what is going on in the country. I am really surprised to find how much interest and inquiry my own very imperfect efforts have already stirred up on the question generally. I sent some time ago through you three numbers of the *Cynosure* to a friend at Evanston. Those papers, together with the labor I had already bestowed on him, accomplished the desired end—saved an M. E. minister from the lodge."

We have just examined our list and found you were indeed the only subscriber in your county till you sent your club, which we hope will be good seed sown in good ground that will multiply an hundred fold. Are there not others that could get up a club by soliciting subscriptions from those who call at their homes?

G. Pratt, Summerfield, O., writes:

"The *Cynosure* is to me a feast of fat things. I am a life subscriber and will do what I can for it in Summerfield. There is a Mason's lodge here, but their game is blocked by the light that is thrown upon it by the Anti-masonic movement, and initiations are few and far between. May the Great Head of the church destroy this great enemy of God and man and of our government. In this fight God is our only help."

A. E. Jenks, Cheshire, Mass., writes:

"There is a good deal of inquiry as to whether Pres. Grant is a Mason. Is the high sheriff of New York, Tilton, Moulton or Beecher any of them Masons? Masonic ministers are at a great discount here, and I hope they will soon be all over the world. Many are praying that the M. E. church will cast out all secretism at the next general conference. If they do what a power to do good they will be."

Pres. Grant in answer to a letter of inquiry from Samuel D. Greene of Chelsea, Mass., directed his secretary to say, "I am not a Mason." Beecher and Tilton are neither of them Masons; we are not informed as to the others.

Rev. J. W. Gilbert, Streator, Ill., writes:

"I don't see how I can do without the *Cynosure*. I have taken it for two years and every number seems the best. I send it to my brother in West Virginia, who writes, 'It just suits me to a T. I leave it on my counter and give it to my customers to read, many of whom are perfectly delighted with it."

L. A. Burd, Potomac, Ill., writes:

"I am doing what I can for the cause, but I stand almost alone. I will scatter tracts when I get them."

J. Sherk, Sherkston, Ont., writes:

"I think all those who are opposed to secret societies ought to subscribe for the *Cynosure*. It not only exposes the institutions of Satan, but contains other reading suitable for Christians."

I. A. Reynolds, Waverly, Pa., writes:

"I have just attended our State Association. Bro's. Stoddard and Ronayne were with us. Ronayne is admirably adapted to his work and I hope will live to attend the last death and burial of Hiram Abiff. So mote it be."

John Chapin, Palmyra, Wis., writes:

"We have had lectures here but the great majority of the people love darkness rather than light. I would like to say that I think we ought to take strong ground against the organized systems of wrong, and to disfranchise all that swear allegiance to any government that comes in conflict with the government of the U. S., whether Masonry, Mormonism, Catholicism, or any other ism, in order that we may hand down to our children instead the government that our forefathers purchased with their blood."

Daniel Leggett, Allegan, Mich., writes:

"We cannot do without your paper inasmuch as it exposes secret societies, those immoral and heathen institutions, a curse to all communities and civilization. In our town Masons, Odd-fellows, and grangers are well represented."

S. McArthur, Milnersville, O., writes:

"I lived in Albany, N. Y., the time of the Morgan excitement and read the Albany Journal which gave a full expose until Masonry seemed dead."

The Sabbath School.

Lesson for January 23.—David in the Palace.

SCRIPTURE.—1 Sam. 18: 1-15. Commit 1, 12-16; Primary Verse, 12.

HOME READINGS.

M. Gen. 41: 16-44. The Wisdom given to Joseph.
T. 1 Sam. 3: 1-21. The Wisdom given to Samuel.
W. 1 K. 3: 3-15. The Wisdom given to Solomon.
T. Dan. 1: 1-21. The Wisdom given to Daniel.
F. Acts 6: 1-15. The Wisdom given to Stephen.
S. Ps. 37: 18-31. Lips of the Righteous utter Wisdom.
S. Jas. 1: 1-17. If any lack, let him ask.

GOLDEN TEXT.—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. 16: 7.

TOPIC.—The Lord giveth wisdom.

1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2. And Saul took him that day, and would let him go no more home to his father's house.

3. Then Jonathan and David made a covenant, because he loved him as his own soul.

4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5. And David went out whithersoever Saul sent him and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7. And the women answered one another, as they played, and said, Saul hath slayed his thousands and David his ten thousands.

8. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

10. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11. And Saul cast the javelin: for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12. And Saul was afraid of David, because the Lord was with him and was departed from Saul.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways; and the Lord was with him.

16. But all Israel and Judah loved David, because he went out and came in before them.

1.—Saul desired to be—but David was—esteemed of men. The favor of the people was a verdict of character. To obtain such an endorsement and retain it, one must be, and not merely seem to be. It is only when a man's ways please the Lord that he maketh even his enemies to be at peace with him. Prov. 16: 7; Ps. 105: 13–15; Dan. 1: 9; 3: 26–30; Acts 9: 31; Rom. 8: 28; 14: 14; 1 Pet. 3: 13.

2.—Selfishness is self-destruction. That which it seeks to save, it loses. Saul thought only of himself—cared only for himself—lost himself. David cared not for himself at all—but let the Lord care for him. Where peril was, there David was, constantly offering his life, but always keeping it. He fought Goliath that the name of the Lord might not be dishonored—and was honored above all men himself. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Ps. 55: 22; Matt. 6: 25; Mark 8: 35; John 12: 25, 26; Phil. 4: 6; 1 Pet. 5: 7.

3.—How impotent is man in his struggles against God! Every blow that Saul struck failed to hurt David—for he was panoplied of God—but it returned upon and bruised Saul himself. Every throw of the javelin but wounded himself. This Saul, as well as the later Saul, found—as every other Saul will find—that it is "hard for thee to kick against the pricks." Job 9: 4; Is. 45: 9; Acts 5: 39; 9: 3–5; 1 Cor. 1: 25; 10: 22.

2.—Saul's opportunities were not yet all gone. Repentance might have still opened a door leading to honor as well as to peace. It was not the Lord who shut him up to a path that led only to destruction. He himself closed all the avenues of return, and with blind rage rushed on to his own ruin. Ex. 34: 6, 7; Ps. 78: 38: 86: 5; Jer. 26: 13; Ezek. 18: 25–32; Hos. 11: 8, 9; Joel 2: 13; Jon: 4: 2.

5.—In giving his garments to David, Jonathan, as it were, adopted him as a brother. It was that spirit of adoption that made the gift valuable. And has not Christ, the Son of the Universal King, taken us into his heart with a like adoption, and called us "brethren!" Sons of God have we become through his love for us. John 14: 22; 15: 15; 20: 17; Rom. 8: 15; Gal. 4: 3–7; Eph. 1: 5; 1 John 3: 2.

Home and Health Hints.

English Ivy.

The use of English ivies for the purpose of decorating living-rooms is more extensive every year, and cannot be too highly recommended. Being very strong they will live through any treatment; but study their peculiarities and manifest willingness to gratify them, and they will grow without stint. Most houses are too hot for them, as indeed they are for their owners. Neither plants nor people should have the temperature over sixty-five degrees Fahrenheit. Take care not to enfeeble your ivies by excessive watering or undue heat, and you will see they will not seem to mind whether the sun shines on them or not, or in what position or direction you train them. Indeed so much will they do themselves to make a room charming, that we would rather have an unlimited number to draw upon than anything else in nature or art.

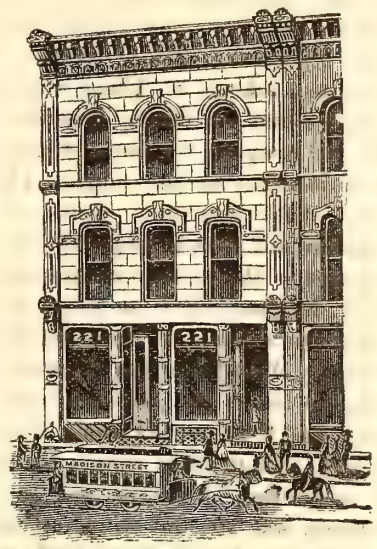
Do you wish the ugly plain doors that shut off your tiny entry to your parlor to be arched or curved like those in the drawing-rooms of your richer neighbors? Buy a couple of brackets, such as lamps for the burning of kerosene are sometimes placed on, and screw them in the sides of the door. Put in each a plant of English ivy, the longer the better; then train the plants over the top, against the sides, indeed, any way your fancy dictates. You need not buy the beautiful but costly pots the flower-dealer will advise; the common glazed ones will answer every purpose, for, by placing in each two or three sprays of Coliseum ivy, in a month's time no vestige of the pot itself can be discerned through their thick screen.

The English ivy, growing over the walls of a building, instead of promoting dampness, as most persons would suppose, is said to be a remedy for it; and it is mentioned as a fact that in a room where dampness had prevailed for a length of time, the affected parts inside had become dry when ivy had grown up to cover the opposite exterior side. The close, overhanging, pendant leaves prevent the rain or moisture from penetrating the wall. Beauty and utility in this case go hand in hand.

Food for Children.—Children do not like fat meat, so give them good bread and butter, and allow them plenty of sugar. A chemist will tell you that both fatty substances and saccharine or sweet substances are eventually oxidized in the body. Sugar is the form to which many other things have to be reduced before they are available as a heat-making food; and the formation of sugar is carried on in the body. It has been proved that the liver is a factory in which other constituents of food are transformed into sugar. Now, it is probable that your children really need sugar to keep them well, and it is fortunate that most children are fond of vegetable acids. A saucer of berries, or a ripe apple, is often a better corrective for children's ailments than a dose of medicine; yet the majority of parents give the nauseous dose preference over the fruit. It does seem sometimes as if parents were occupied more in denying than gratifying their children's appetites. This is neither necessary nor fair. They get as tired of bread and milk as you would. And what comes of it? Simply that as soon as they have opportunity, they indulge their love for sweets to excess.

The London *Lancet* says that the Coroner for Exeter has been the means of entering on the death register a strong and useful protest against the time-honored practice of prescribing medicine by the spoonful, as the teaspoon and tablespoon of the present day are of far from fixed capacity, and may, moreover, be said to average nearly double the size that was in vogue little more than a quarter of a century ago.

One of the best remedies for neuralgia, is said to be the oil of peppermint, applied to the afflicted part with a camel's hair brush. Do not get it into your eyes, it would be pretty severe; nor yet allow a child to find it, as it would act as a poison, taken internally. It will soothe pain almost instantly, and a few applications about the temples and the cords of the face, will, no doubt, effect a cure.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

President.—Philo Carpenter.
Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.
Cor. Secretary.—C. A. Blanchard.
Treasurer.—H. L. Kellogg.
Gen. Ag't & Lecturer—J. P. Stoddard.
Address last three at 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. F. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y, J. T. Kiggins, Portland.
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland, Jay Co.

IOWA.
President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev. Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S. Sexton, Topeka.

MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.
President, N. E. Gardner, Avalon.
Cor. Sec'y., A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.
President, A. L. Post, Montrose.
Cor. Sec'y., N. Callender, Green Grove.
Rec. Sec'y., J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilkesbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, R. Cooley, Lima Center.
Treasurer, M. R. Britten, Vienna.
Lecturer, P. Elzea, Delavan.

N. C. A. Receipts for Dec., 1875.

Pub. House Fund:	
Mrs. Oren Cravath, St. Charles, Minn.,	$25 00
Henry Mohler, Covington, O.,	3 00
U. P. Church, Oakdale, Ill., per J. M. Henderson pastor,	6 00
Horace Holbrook, Macedonia Depot, O.,	1 05
A friend in Mass. per A. E. Jenks, Cheshire,	10 00
Per Gen. Agent:—D. F. Perkins, $5; J. M. Howard, $2; Charles Coles $2, all of Parishville, N. Y.,	9 00
Lecture Fund:	
H. Holbrook, Macedonia Depot, N. Y.,	1 00
Illinois Fund:	
S. L. Fay, Princeton,	3 00
John Kitchen, ElPaso,	2 00
Ansel Lake, Grey Willow,	2 00
Per State As'sn:—Geo. Bent, Chicago, $5; Mrs. Holden, Chicago, $4 20	9 20
General Fund:	
Collected by Gen'l Agent,	40 90
" " Ill. "	4 25
Total,	$ 118 40

H. L. Kellogg, *Treas.*

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers see State Association list.

Others who will lecture as opportunity offers.

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, WyandotCo., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
J. M. Dosh, Van Meter, Iowa.
W. M., Love, Baker, St. Clair Co., Mo

The Christian Cynosure.

CHICAGO, THURSDAY JAN. 13, 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONDENCE.

A Retrospect of Seven Years' Progress and Experience—The Future of the Reform—Full Consecration needed—A Book all should Read—Elmwood—Lacon—Encouragement from an unexpected Source—Personal Holiness and Reform Questions—The M. E. Church must meet the Issue.

ELMWOOD, Ill., Jan. 1st, 1876.

To the readers of the Cynosure:

To every one of whom I profoundly wish a happy year in that we have just entered upon. As it is now more than seven years since we met in the columns of our paper, and the time nears rapidly when I must cease to write for it, perhaps I may, without the suspicion of arrogance, use the simplicity of direct, personal conversation and address.

Let us see what this term of seven years has done for us.

1. It has established our cause, rather the cause of Christ committed to us, on right principles. At first and for years the suggestion that Freemasonry is the worship of demons, literal devils, was hateful to many sincere haters of the lodge. We were met with remonstrances by our own friends. It is not so now. They see all religious rites, customs, prayers and observances on this earth, not presented to the Father through the Son, are "commandments of men," and "doctrines of devils;" and that to omit or ignore this great underlying truth would be to make ourselves a prey to those devils, and ruin our cause by dwarfing it into a fight against the evils of the lodge waged in our own strength.

2. The lodge is stirred from its foundations. At first the leaders regarded us with derision. They do so no longer. The whole swarm are now anxious and alert. Like snakes at bay they are angry and rapid in their motions. They form new adjunct "orders." They have seized control of the common schools of Illinois whose leading teachers are Knight Templars. They are grasping for the Colleges. They have seized on the religious (!) papers. They inexorably dictate to the pulpits, and even to unprofessional evangelists. Moody and Sankey can rouse all England, but if they had objected to the worship of Satan by the "Prince of Wales" and the thousands who follow him in the midnight orgies of the lodge, their crowds would have dispersed; though other crowds would have assembled. Yet it is plain that Mr. Moody was not out of his calling in condemning the "infernal stuff" as he called whiskey; and surely that is much more "infernal stuff" which casts Christ out of its prayers, and deceives men with the hopes of heaven without his blood. This rousing and quickening of moral forces augurs the near approach of the triumph of Christ.

3. The National Christian Association and the existence of the *Cynosure* are important events. If we had thrown out the banners of a new sect and denounced all others; or if we had clung to and put forward a sect already existing and given that the pre-eminence over the truth; we could have relied on worldly motives to sustain us. But we have honestly and earnestly stood by all Christian denominations which have stood by Christ against human counterfeits and substitutes for his religion; and many a struggling, weary minister, brow-beaten and overborne by the minions of the lodge, has been made glad by seeing in the *Cynosure* other denominations than his own coming to his side in this great conflict.

The *Cynosure* has been in perils by fire, by water and by frost, and, like Paul, in peril by false brethren; but it has never faltered or fallen back; nor need it, for surely nothing can be weaker than "things which are not," which God "hath chosen to bring to nought things that are."

4. Nor should we omit while enumerating our causes of gratitude, the other papers which have sprung up in this movement, and those prints before existing which have come to its aid. There is a marked change, too, in almost the entire American press, and an altered and more friendly tone in many Christian denominations. And although the progress of the paper has been a little like the first march of Gideon, we feel confident that the triumph of Gideon is before us and to come.

Let us inquire as to the future.

1. I feel certain we have reached nearly our zenith till we make it a more distinctly religious movement. Pentecost, the reformation, the fall of slavery, and every other great and mighty change for good in human character and institutions has been begun and continued in prayer. We must have a daily prayer-meeting in Chicago. It is the Spirit of God who pulls down the strongholds of Satan. It is this which endues with power from on high. James and John prevailed with the multitude because "They took knowledge of them that they had been with Jesus."

2. In short our cause needs our personal and entire consecration to Christ. The movement now everywhere springing up to promote personal holiness, will soon become hollow and empty unless it carries off the world's evils before it: and we, on the other hand, shall toil in vain without a fresh and continuous baptism of the "Holy Ghost and of fire." Displacing secret societies, driving out the false and counterfeit worships of the earth are but "preparing the way of the Lord," and we must, as Daniel did, set ourselves to seek his coming "by prayer and supplication."

We must not wait for the Carpenter building, though we greatly need it as a place of consultation and daily prayer. But we need the prayer first, else we shall scarcely be able to occupy the building when we get it. I have just been reading a little volume, "The Ten Day's Meeting for Holiness in Oxford, England." I fervently wish every reader of the *Cynosure* had that wonderful volume. Can not some arrangement be made with the publishers so as to get it to our readers? The Oxford meeting reminded me of our first meeting in the City Hall of Aurora, Ill., when the Spirit was poured upon us from on high. It was our Pentecost as Oxford was theirs. Let these two streams be united, personal holiness and social and political holiness, until holiness to the Lord, real, practical and actual, shall redeem and regenerate our race.

The skies are bright here in Elmwood and the vicinity of Peoria. Dr. Marsh reports a club just complete of forty-five subscribers for the next year. A few more such laborers would make the road a short one to a *Daily Cynosure*, and a national triumph. J. B.

JAN. 4th.

Last Sabbath I preached in two churches, United Brethren and Congregationalist, and was thankful that direct allusions in condemnation of the lodge produced no more sensation than allusions to intemperance. Last night at Lacon, Ill., I preached to a good congregation in the large Methodist Episcopal house, and though I classed the lodge with other conjuring contrivances and delusions, no agitation or displeasure appeared in the audience. If the ministers of Christ would but inform themselves and speak of the secret orders as Moody does of the "infernal stuff" and as they do of other moral evils, O how soon would these hateful and destructive curses disappear!

In the cars from Elmwood to Peoria a Professor in a Methodist Episcopal College came and introduced himself to me as one who in his early youth had known me in Cincinnati, during the years of struggle with the slave-power. Though I did not deserve the commendation he was pleased to bestow, I was glad to hear him say that thousands of young men whom I never knew, imbibed my principles and stood for the country in the hour of its agony; who, with less light on the slave question might have hesitated or taken another course. In those years of unpopularity and resistance of a corrupted popular sentiment, I used at times to faint and grow weary. How glad young ministers will be when they are old, if they *now* stand firm for Christ against the national pests!

I have met and conversed much with advocates of personal sanctification and holiness, and was glad last night to hear an excellent brother and prominent advocate and promoter of sanctification say: "The relation of the personal consecration of believers to questions of reform is not yet clearly settled and understood." True, indeed, it is not; but it must be. "Righteousness shall go before him (Christ) and set us in the way of his steps." Without this, theories of personal sanctification are nothing but theories; mere "faith without works" "dead being alone."

True, a mere savage war on the errors, abuses, vices and idolatries of men without the inward and constraining power of Christ will effect little or nothing; though a John Brown raid may break up a nation's lethargy. But it is truth, not *feeling*, or what is called experience which sanctifies; and to hope that people will drop their sins and follies without their being distinctly pointed out to them and condemned, is to hope for what never did and never will occur on this earth. To say that preaching sanctification will overthrow idolatry, is to make the prophets of all ages fools. For their mission has ever been to *show God's people their sins.* Meantime mere iconoclasts can do nothing but bring out national corruptions while the power of Christ dwelling in Christians must subdue them. The Methodist College Professor made me glad when he said; "The secret society issue is coming on our church far sooner than we expected." He had well studied the subject and declared that "The lodge by its rejecting Christ, offers no prayer to God, and is, therefore, simply idolatrous." I am amazed at the progress of this truth among the masses. Praised be God.

Yours in Christ, J. B.

THE GALESBURG FUNERAL.

The Chicago *Tribune* has been imposed upon. It has admitted to its columns some Masonic doggerel about Dr. Morse headed by the Masonic falsehood that "The first church of Galesburg refused the use of its tabernacle for the performance of Masonic services over his (Morse's) remains."

The trustees granted the church. It stood open at the hour and a large number of people went in expecting the

funeral to be held there. But the pastor of the church went to the procession and asked the conductor to omit the Masonic ceremonies over the coffin till they got out-doors, which is often done where objections to the lodge exist, allowing the Universalist preacher (Gardner), to preach and perform the usual Christian obsequies in the church.

The pastor, Rev. Mr. Huntington, had no power to withhold the house after the trustees had granted it; but he had a right civilly to ask the omission of the heathen powwow over the dead. We hope the trustees will see the utter uselessness of treating Freemasonry as anything else than mere conjuration. It is nothing else; and it has no more business in a Christian church at a funeral than an Egyptian howling or an Indian powwow.

The Universalists have a large beautful church in Galesburg. But the corpse of poor Morse was kept over (from Friday we are told) till Sunday afternoon, and the First church asked, in the name of Mrs. Morse for the Universalist preacher (if Mrs. Morse wanted an orthodox house, why not let her have an orthodox minister!) and the Masonic lodge. A trustee of the church informs us that they granted the house, and all the pastor did was to request the omission of the conjuring. The lodge refused Huntington's request and turned the procession into the Universalist church where it belonged.

In the whole transaction the lodge shows itself as an impudent harlot thrusting its loathed presence into the society of Christians.

THE CARPENTER DONATION.

The notice of the General Agent on the 1st page of this issue (*which read now*) calls attention to a most important feature of our reform at the present time. From the agreement of Mr. Carpenter, printed herewith, will be seen the necessity of immediate effort to secure this magnificent donation. Mr. Carpenter, as we have often said *gives* the building outright, but he does not wish to make such a donation to the reform when its friends are not willing to give a reasonable sum to maintain the Publishing House for which he provides a fine building.

Every friend who has this reform on his heart and in his prayer will seek to *do something* to make sure this grand opportunity. Several gifts have come in since the New Year. Shall we have a hundred more to report at the end of the month?

Whereas I, the undersigned Philo Carpenter of Chicago, Illinois, desire to aid the "National Christian Association," a corporation organized under the laws of the State of Illinois, to oppose and counteract the influence of secret societies, by furnishing suitable head-quarters and accommodations for the transaction of its business, and I desire also to furnish an inducement to others to aid said Association.

Now this witnesseth, that for the purpose above mentioned, and in consideration of one dollar to me in hand paid by the said corporation, I do hereby covenant and agree with it, that if there shall, within one year from the first day of April next, be donated unto it the sum of ten thousand (10,000) dollars in money, or in good, negotiable, interest-bearing notes, I will, as soon as such donation shall be made, put said Corporation in full possession of the real estate and property hereinafter described, said Corporation to retain possession and receive the rents, issues, and profits thereof up to the first day of April, A. D. 1878, and it is also, during the term of such possession, to pay all current taxes and assessments, and it shall keep the building insured in my name and for my benefit.

And I furthermore covenant and agree that if the further sum of twenty thousand (20,000) dollars shall be donated to the said Corporation before the said first day of April, A. D. 1878, in money, or in good, negotiable, interest-bearing notes, I will then, when said entire sum of thirty thousand (30,000) shall have been so donated in manner aforesaid, convey unto the said corporation by a good and sufficient Warranty Deed, the premises above mentioned and described as follows, viz: Lot numbered twenty-eight (28) in block numbered fifty-three (53) in Carpenter addition to Chicago, in Chicago, in the county of Cook, and State of Illinois, and situated on West Madison street between Green and Peoria streets.

The value of this property, according to the estimation of myself and of the officers of the corporation, is as follows, viz: The lot, thirteen thousand (13,000) dollars; the building and improvements, seven thousand (7,000) dollars, total, twenty thousand (20,000) dollars.

In witness whereof, I have hereunto set my hand and seal at Chicago, this 12th day of March, A. D., 1875.

PHILO CARPENTER. [Seal.]

—Prof. Webster of Wheaton College, contributes in the present number an interesting article on the late Vice-President, with whom he had a long and intimate acquaintance as well as with Mr. Wilson's old pastor and private secretary, Rev. Samuel Hunt. Upon Mr. Hunt has devolved the task of completing the last volume of the anti-slavery history left by Mr. Wilson.

—Rev. Dr. Hodge of Princeton, N. J., the leading theologian of the Presbyterian denomination of this country, has written a letter to the New York *Tribune* on college secret societies and the Princeton College societies in particular, which we hope to republish next week. The *Tribune* remarks editorially of the letter: "Many colleges as yet unable to cope with these societies will thank Princeton for leading the way. If the injurious consequences that are so clearly portrayed in Dr. Hodge's letter have been as evident in other colleges throughout the country, there can be little excuse for the further existence of such societies, as their benefits have never been very definitely shown by even their warmest advocates."

—The *Advance* holds up a sentence from the *Catholic Review* as a warning to all patriots: "We make this assertion that at any moment the Catholics of the United States move as a body, they can decide any election,"—a boast with a great deal behind it perhaps; but not many will take the alarm when they see a weak Christmas story from the *Advance* republished in the *Review* with complacent remarks on its adaptability to Romish institutions.

—As may be seen by notices in another column Past Master Ronayne is expected in Lockport, N. Y., Feb'y 10th and 11th, and in Rochester Feb'y 15th to 17th. He wishes to visit some other points on the 7th, 8th and 9th, also on the 18th, 19th, 20th, 21st, after the Rochester meeting. Will the friends in New York State communicate at once with Bro. Woodruff Post, 17 Ambrose St., Rochester, on this point and see that arrangements are *immediately made?* Write also of any arrangements to Mr. Ronayne at this office.

—The expose of an independent lodge in Boston on another page is full of good points which lack of room prevents from setting off this week, as it does also a good letter from Elder Barlow.

—The *Bible Standard*, an excellent monthly published by Rev. D. F. Shephardson at Wheaton, Ill., contains in its January number a well executed steel engraving of the revered Adam Crooks. The *Standard* upholds Bible principles in regard to holy living and true reforms.

Religious Intelligence.

—Rev. Henry Boehm, the oldest preacher of the Methodist church in this country, and probably the oldest preacher in the world, died at the house of his grand-daughter, near Richmond, Staten Island, on the 28th ult. On the 8th of last June the 100th birthday of father Boehm was celebrated at Jersey City, by the New York Conference, when he submitted an outline of his own life and labor in the Methodist church.

—The chapel of the Plymouth Baptist church, New York, including the organ, was sold lately to the Catholics for a trifle over $24,000. The property originally cost $34,000, and is in one of the best localities of the city for missionary work. In suffering it to be sold, the Baptist *Weekly* thinks the denomination has been amazingly short-sighted.

—Twelve Chinese have been admitted into the Baptist church of Portland, Oregon, during the year, through the labors of the Rev. D. I. Pierce, in his Chinese school, and of the native preacher Dong Gong.

—The Sabbath question has lately been agitated in Hong Kong. Many residents object to the Government employment of Chinese upon public works on Sunday. Hong Kong enjoys the unenviable notoriety of being the only port in China in which ships are regularly unloaded and houses built on a Sunday. In Shanghai the landing and shipping of goods ceases on Sunday, but in this Christian colony, with a Christian government, business goes on at the wharves apparently as usual.

—Forty-one persons were recently received as members of the Reformed church of Westerly, N. Y., under the pastoral care of Rev. J. H. Pitcher, as the fruits of a very interesting work of grace which began to be developed about the first of August.

—The First Presbyterian church, Walnut Hills, near Cincinnati has made a reform worth following by every choir-led church. The organ has been moved to the front and a precentor stands before the congregation and leads the music. Congregational rehearsals are held on Wednesday evening after the prayer-meeting. The former choir, made up of choice singers, is scattered throughout the church. A result is good congregational singing.

—The *Am. Wesleyan* reports revivals in that connection at White Hall, Grand Rapids and White circuit in Michigan, and Dayton and Mason City, Iowa. At the latter place twenty-seven have professed religion and a new church has been formed. This will help Bro. Hankins.

—The appropriations of the American Board of Commissioners for Foreign Missions for 1876 are not to exceed $475,000, the amount received during 1875. The appropriations for 1875 were $495,000.

—A Protestant Defense Alliance has been formed in Canada. The Montreal branch has taken measures to prosecute the Catholics for destroying a Protestatn church among the Oka Indians.

—Dr. T. W. Goodspeed, for some years pastor of the Second Baptist church has resigned his pastorate to undertake to raise an endowment for the Baptist Theological Seminary of this city.

—Tam Ching, one of the best educated native Chinese Christians, and an efficient helper in missionary work, died recently at the Chinese mission in San Francisco, and had a Christian burial.

News of the Week.

The City.

The Gardner House, the first fine new hotel opened after the great fire, was nearly given up to be burned last week, but was saved with $25,000 loss ——The U. S. grand jury is now sitting here. Their investigations have a special interest from the whiskey war now waging by the government.

Washington.

The House has opened a fire of investigation on the Navy Department. The Marine Corps is first hit and can be easily dispensed with since its worthless service costs $1,000,000 a year. ——Monday was an important day in the house. The unconditional amnesty bill failed to receive a two-thirds vote and Blaine made a telling speech for excepting Jeff. Davis from pardon.

Foreign.

In a railway accident near Odessa, Russia, a train of cars plunged down an embankment, and the unfortunate passengers, mostly military recruits, were burned and mangled to the number of over 100, sixty-eight being killed outright.——There is little light yet on the eastern question. The Austrian plan of settlement is not everywhere acceptable, and she is said to be ready to interfere to prevent massacre by the Turks. The insurgent provinces are avoiding battle until the favorable opening of Spring.

The Country.

The N. H. State Republican Convention has resolved in favor of Blaine's amendment and against a third term. ——Third-term clubs are springing up with great rapidity in the South, the New Orleans *Bulletin* says, and the roll is getting very long.——Governor Hendricks, of Indiana, in a speech made at a meeting at Annapolis to welcome the New Year, declared that the free-school system must be regarded as the foundation of American stability, and that the people must consider and treat as a foe any one who brings the system into controversy with a view of injuring its efficiency.——In the Ohio Legislature bills have been introduced to apply the principles of the Adair Law to the Gambling Law, and to increase the penalties for a violation of the same.——The death of Dr. Samuel Gridley Howe, of Boston is announced. He was the eminent physician, surgeon, and philanthropist, who invented the alphabet of raised letters for the blind, and whose success in the education of Laura Bridgman, a blind mute, was one of the marvels of the day.

The Home Circle.

Whate'er God Wills.

BY ALBERT OF BRADENBURY, WHILE IN EXILE, IN 1666.

Whate'er God wills, let that be done,
His will is ever wisest;
His grace will all thy hope outrun,
Who to that faith ariseth.
The gracious Lord
Will help afford;
He chastens with forbearing,
Who God believes,
And to him cleaves,
Shall not be left despairing.

My God is my sure confidence,
My life and my existence;
His counsel is beyond my sense,
But stirs no weak resistance;
His word declares
The very hairs
Upon my head are numbered;
His mercy large
Holds me in charge
With care that never slumbered.

There comes a day, when, at his will,
The pulse of nature ceases;
I think upon it and am still:
Let come whate'er he pleases.
To him I trust,
My soul, my dust,
When flesh and spirit sever,
The Christ we sing,
Has plucked the sting
Away from death forever.

A Word to Sinners.

Waiting are you? Waiting God's time? How long will you wait? Sinner are you waiting for God to come with great power, do some marvelous thing, signs and wonders, compel you to bow the knee? God's time is now, this moment. God is waiting for you to do what he commands you to do—"repent." How frequently sinners tell us when exhorted to flee the wrath to come, they are waiting God's time, waiting for more conviction, for the overpowering of God's Holy Spirit to show them their lost state. Sinner, is this you? Are you honest? What do you mean? God is now striving, convincing you of sin, righteousness, and a judgment to come—every day, every hour. Do you not know you are a sinner? that your heart is at enmity with God, that you have no love for his law, his Gospel; no disposition to a holy, sanctified life? You know, furthermore, that Christ has died, shed his blood for you—offers you mercy, eternal life, on condition of faith, repentance, and a godly walk. You know, furthermore, that you are hourly exposed to God's wrath, his just indignation; that hell is your doom without submission. You feel and know that there is no peace to the wicked. All this is clear as the noon-day sun.

What is this but conviction? the strivings of God's Spirit—knowledge is conviction, and this conviction is from God. Yield to these convictions, or you are lost, forever lost! God is doing now all he can consistently do, all that is necessary for him to do, as a God of justice, mercy and truth. Act up to the light already given, and he will give more light;—go forward. "Whosoever hath, to him shall be given and he shall have more abundance, but from him that hath not, shall be taken away even that he hath."

Beware, sinner, beware how you slight these convictions; your soul's welfare hangs on a pivot: "Turn, turn, for why will you die!"

"Admit him ere his anger burn,
His feet, departed, ne'er return:
Admit him, or the hour's at hand
You'll at his door rejected stand."

Flee for your life, run, escape, stay not in all the plain. Lay hold on the hope set before you. God is angry with the wicked every day. If he turn not he will bend his bow, whet his glittering sword. Wait not for deeper convictions—you know your duty and do it not. Your guilt rests on your own head. God is clear from your blood. Cry to God—cry now. Cry out, "God be merciful to me a sinner!"

Rest not till the day-star dawn in your soul.

Don't put it off; for God who now waits to be gracious, may withdraw his Spirit. Christ says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me."

"The spirit in our hearts
Is whispering, 'sinner come,'
Yes, whosoever will,
Oh! let him freely come,
And freely drink the stream of life:
'Tis Jesus bids him come."

Author of "Sword that Cuts," etc.,
303 West 20th St, N. Y.

A Noble Wife.

Rev. Dr. Hopkins, in referring to the success of the late Dr. Todd of Pittsfield, Mass., says: "In 1827, he was married to Mary S. Brace, eldest child of Rev. Joab Brace, for fifty years minister of Newington, Ct. In relation to this, I will simply transcribe his own testimony, and I do it for the honor of the blessed institution which God has honored, and through which the world will become happy in proportion as men shall honor it. 'And here,' he says, 'I want to say emphatically, that if ever I have accomplished anything, ever avoided mistakes, ever in any degree honored the Master, I greatly attribute it to an influence which men are not always prompt to acknowledge. In my home has been a life swallowed up in my success, willing to be unknown and out of sight, unwearied in giving encouragement and rousing to effort; prompt and cheerful in concealing my defects and in covering my deficiencies; kind to apologize for what cannot be approved; uncomplaining when worn down by heavy burdens such as few are called to bear; more than ready to be unselfish, and to wear out, that others might profit by my labors. I say it is there, in that life, I have found the source and cause of all I have done. Oh! wife of my youth! Many daughters have done virtuously, but thou excellest them all.'"

What I Believe.

"Satan always flies when the precious blood of Christ is trusted in and confessed. A very good practical way to baffle him when suggesting doubts is to confess at once to yourself, or to some one else, your belief that Jesus does save you now fully, and that his blood does cleanse you from all unrighteousness.

I believe that all my sins are entirely washed away in the precious blood of Jesus, for the sake of his dear name, and that he looks on me as "perfect through his comeliness put upon me."

I believe that he has taken me just as I am, to be his own forever, and has given himself to me, to be my closest, dearest friend, and this on account of his love to me alone, not mine toward him.

I believe that he has taken my heart just as it is, "deceitful above all things and desperately wicked," to cleanse and renew, and that by the indwelling of his Spirit he will sanctify it wholly and make it all that he would have it be.

I believe that it is his work to keep me, and to keep and increase my feeble faith, and that he will do it.

I believe that his love to me never varies, however cold my heart may be, however dark and confused my path may seem, and that every event of my daily life, the most insignificant as well as the greatest, is ordered by him who knoweth what I need.

I believe that as I am his, and belong no more to myself, it is his work to govern me, to care for me, and to direct me, and that to attempt to manage my own heart, to bear my own burdens, whether temporal or spiritual, or to lean upon my own wisdom in the smallest degree, would be but to distrust his tender love and his all-sufficient power and grace.

"As helpless as a child who clings
Fast to his Father's arm,
And casts his weakness on the strength
That keeps him safe from harm;
So I, my Father, cling to thee,
And thus I every hour
Would link my earthly feebleness,
To thine almighty power.

"As trustful as a child who looks
Up in his mother's face,
And all his little griefs and fears
Forgets in her embrace:
So I to thee, my Saviour, look,
And in thy face divine
Can read the love that will sustain
As weak a faith as mine."

—*Parish Visitor.*

Natural Law and Prayer.

It seems that there are uniform laws, and contingent laws, in the realm of nature. The former may only be infracted by Deity, the latter may be by man, and both have been in answer to prayer. The Supernatural presides over the natural—is the essence of force and motion in the natural. It is to this Supernatural presiding over law, to which we look for an answer to our prayers; and in this view of the case there is no hindrance. God is supreme. Nature is not constructed on the principle of a Chinese puzzle, so that if a link is dropped the machine is ruined; but like a well built temple, whose arch will rest secure and whose dome stands erect after every column is displaced.

We come, therefore, to this conclusion, viz: That God may and does answer prayer, both by spiritual action on the mind, leading the petitioner oftener to results desired by evading the course of things, and often by direct interference with nature. Miracles are no longer wrought ostensibly as miracles; for the canon is full, and their need as evidences of truth and authority has passed away; but in substance they are wrought every day—every hour probably, the great Engineer is diverging some line of the universe to meet the cry of his children—prayers are going up, answers are coming down, and though the world be shaken asunder, the Almighty God will see that no detriment comes to the faithful. The universe was made for man, not man for the universe.—*J. S. Willis.*

How Hans Egede got to Greenland.

The evangelization of the inhabitants of Greenland is the great work of the Moravian missionaries. The first missionary, however, was not a Moravian, but a Norwegian minister of the Lutheran persuasion. His name was Hans Egede, and his history, so far as it is known, is the most remarkable in the annals of modern missions.

Hans Egede was pastor of the parish of Vogen. He had heard that a colony of Christians had once emigrated from Norway to Greenland, and he longed to visit them. Greenland became the subject that absorbed him. He had met old sailors who had been there in whalers, but they could tell of little else than shipwrecks, or long winters passed in ice-bound seas. He wrote to the bishops of Bergen and Drontheim entreating them to take some means of communicating with their brethren in Greenland. He applied to those who had the charge of the Danish Missions, and after thirteen year's praying and planning he found a patron in the King of Denmark.

The way was opened for the fulfilment of a long-cherished desire. But now other troubles began. The people called him a fanatic, and many other hard names. They spoke of the sin of taking his wife and children to such a barren and barbarous region as Greenland. His wife's brothers remonstrated, and his wife herself complained. Hans was in great trouble, but he thought of the words of Jesus about leaving father and mother, and all that are dear to us, if we are to be his disciples. His health began to fail; his nights were sleepless. To go to Greenland was a fixed resolution. At last his wife consented to go with him.

A large sum of money was raised, a ship purchased, and about forty persons agreed to accompany the missionary, and establish a colony. The King promised 60 pounds a year to support him, and the Greenland traders were also favorable to the mission. The ship was called "The Hope." It sailed on the 2d of May, 1721. During the voyage the passengers were exposed to many dangers from storms and ice-mountains.

They did, however, reach land, but such a land! The country was bleak and barren. It had no fields of corn, no waving trees, no blooming gardens. A few herbs and mosses, and bil-berries, were all its produce. Its beauties were ice and snow and rocks and ravines. There were no friends to welcome the missionary and his family, and no house ready to receive them. A hut made of stones and mud was erected in the course of a month, and Hans Egede began to set about the work for which he had come. He expected to find the Greenlanders Christians, but they were perfect heathens, and subject to the worst vices of heathenism. When Hans Egede and his wife had learned the character of the Greenlanders, they were glad they had come, and resolved anew that they would spend their life and strength for the improvement of the people.

It was a great resolution. They

were in a land where no corn grew, and consequently there was no bread. There were neither vegetables, fruit nor milk. The Greenlanders lived on fish and seals, and they thought the missionaries had come for the sake of blubber. At first Egede could not say a word to the natives. He found out the phrase for "What is that?" and by means of it, he acquired the names of all things that could be perceived by the senses. His son Paul could draw, and he made pictures of Scripture subjects, which his father to the best of his ability explained to the people.

In this way the first winter was passed—the long winter which, in those regions, is one continual night of six months' duration. The ship was still in Greenland, and those who had come with Hans Egede were loud in their complaints that he had brought them to such a region of desolation. Their stores were nearly exhausted, and they could not be reconciled to eat the seals' flesh that fed the Greenlanders. The prospect was so gloomy, that Hans Egede and his wife at length agreed that if no ship came with provisions, they would all return to Norway. The first to break this resolution was Egede's wife. As the fixed day for sailing drew near, she forbade the house to be pulled down or anything to be packed. At last a ship came laden with provisions, sent by the King of Denmark.

Hans Egede's story is told in Norwegian by his son-in-law, Jans Olaf. He was one of the crew that came in the King's ship. Describing their approach to Greenland, he says, "The night of an Arctic summer came on as we passed by into the river, and I saw for the first time the land we had come to seek. It was all unlike what I had imagined. A magnificent background of mountains stood clear against the glowing crimson sky; but the strange light of midnight in that region bathed the headlands next us in one uniform, that of pearly gray. Not a sound of life was heard along the winding shores, nor a creature seen on the many islets, till a figure that I recognized as Madam Egede, suddenly appeared on the brow of a tall cliff. For a moment she sank upon her knees with clasped and outstretched hands, then rose and vanished like a dream." When he landed he soon met the pastor and went to his house. It was a great joy to them all to find that a ship had come with provisions, and that they would be able to stay in Greenland and continue their work. When the pastor came into his hut he clasped his wife and told her that he had received letters from the merchants of Bergen, and that the mission was to be supported. His wife exclaimed: "Thanks be to God! He is a shield to them who trust in him." Turning to Olaf, Hans Egede said: "If you had not arrived before the end of June, we were pledged to return to Norway, and this is the 27." He wrung his hands as he spoke, and then his face beamed with gladness. Olaf replied: "Would it not be best still to return with this ship, as it seems impossible that you should long remain here. I see that the dwellings which were so strongly built, are already half-demolished. All are expressing their determination not to spend another winter on this island. How can you live here alone?"

Madame Egede exclaimed: "We would rather if no roof is left us, burrow in the earth like foxes, than to desert this land in which God has given us his work to do."

To learn the language, and become acquainted with the customs of the Greenlanders, Egede and his two sons lived with the people in their huts. This was no pleasant way of living; but the missionary of the cross must be all things to all men. Sometimes Egede took long journeys with his sons, leaving his wife and the girls alone in their hut. One day he came into a valley where were the ruins of some Christian churches. The Christians were dead and lying at peace in the churchyard.

The minds of the people were very gross. It was difficult to raise them to anything higher than a love of fish-hooks, harpoons, and delight in the flesh of seals. The missionary was regarded by them as a kind of wizzard, who had magical power. The people sent for them to heal their sick, and were disappointed when they were not healed. There was but little prospect of doing any good among them. But Egede persevered. He had begun, and he would not leave while he had strength to go on. The King of Denmark died, and the next King did not support the mission. For two years Egede and his family suffered great hardships; but the mission was again reinforced.

In 1733 the small-pox made great havoc among the inhabitants of Greenland. Three thousand died. Egede and his wife spent their days and their nights in nursing the sick. They took some even into their own houses, gave them medicine, watched over them, comforted them, and prayed for them. But to human strength there is a limit. Egede's wife died, overpowered by anxiety and fatigue. His own health failed, and now he thought that there was no hope for him but to return to Norway. He had been fifteen years in Greenland, and had seen but little prospect of his work ending in the results he expected. He had baptized many children by consent of their parents, who were not themselves Christians. The Lutherans have always attached great importance to the rite of baptism. He had mastered the language of Greenland, and was gaining an influence over the people. There were many under instructions, and improvements were made in the houses and in cultivating the ground, but Egede still complained with the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" He called the people together before he left them, and preached from Isaiah, xlix. 4, "I said I have labored in vain. I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God."

Hans Egede returned to Norway, but left his son Paul to preach to the Greenlanders. He lived to the age of seventy-three, and to the last his passion was —missionaries for Greenland!

Day of Rest.

Children's Corner.

The Broken Swing.

"Father, may I go and play to-day with the swing?" said a little boy, just as he was getting ready to go out.

"No, my child, not to-day," answered the father: "to-morrow you can go."

To-morrow! it was too long for the impatient child.

A little later, when his father had gone out, the child, standing at the window, saw right before him the swing hanging between two trees at the bottom of the garden.

"If I swing a little," he said to himself, "nobody would know it. I will only have just one turn."

So he ran into the garden and climbed into the swing. Great was his joy for a few minutes, and he could not help crying between each swing, "I wonder why father said this morning that I must not swing?"

All at once the chord broke. The child fell to the ground. His mother, terrified, ran out with a servant; they lifted him up and carried him into the house. The poor little fellow had broken his right arm.

His sorrow was very bitter when he saw his mother's grief; he had, too, to bear a great deal of pain when the doctor "set" his arm; but what vexed him most was to see his father come home at night, bringing a beautiful rope, quite new, intended to secure against accident the beloved son, whom that day he had been obliged to deprive of a pleasure that had become dangerous.

Dear children, your parents also find themselves sometimes obliged to refuse your requests. Have confidence in their love and in their wisdom, without always seeking to know the *wherefore* of their refusal.

When you are older, you will see that our kind heavenly Father does the same with us. He does not always grant us all we ask, because he knows that it will be hurtful to us. Trust, then, and with greater reason, his love and His wisdom, when you cannot understand the motive of his dealings with you.

We often ask for things which, if they were granted, would prove to us what the swing was to the little boy; and our disobedience is sure to produce only bitter fruits.—*Sunday School Visitor.*

The History of Postage-Stamps.

The introduction of the postal system, as it at present exists in all countries on the globe, has been credited to England, when, in 1840, covers and envelopes were devised to carry letters all over the kingdom at one penny the single rate. This plan was adopted through the exertion of Sir Rowland Hill, who has been aptly termed the "father of postage-stamps." It now appears, however, that there is another aspirant for the introduction of the stamp system. In Italy, as far back as 1818, letter sheets were prepared, duly stamped in the left lower corner, while letters were delivered by specially appointed carriers, on the prepayment of the money which the stamp represented. The early stamp represented a courier on horseback, and was of three values. It was discontinued in 1836. Whether Italy or Great Britain first introduced postage-stamps, other countries afterwards began to avail themselves of this method for the prepayment of letters, although they did not move very promptly in the matter.

Great Britain enjoyed the monopoly of stamps for three years, and, though the first stamps were issued in 1840, she has made fewer changes in her stamps than any other country, and has suffered no change at all in the main design—the portrait of Queen Victoria. In other countries, notably in our own, the Sandwich Islands, and the Argentine Republic, the honor of portraiture on the stamps is usually distributed among various high public officers; but in Great Britain the Queen alone figures on her stamps, and not even the changes that thirty-five years have made in her face are shown on the national and colonial postage-stamps.

The next country to follow the example of England was Brazil. In 1842 a series of three stamps was issued, consisting simply of large numerals denoting the value, and all printed in black. Then came the cantons in Switzerland, and Finland, with envelopes which to-day are very rare, and soon after them, Bavaria, Belgium, France, Hanover, New South Wales, Tuscany, Austria, British Guiana, Prussia, Saxony, Schleswig-Holstein, Spain, Denmark, Italy, Oldenburg, Trinidad, Wurtemberg, and the United States. Other countries followed in the train, until, at the present moment, there is scarcely any portion of the globe, inhabited by civilized people, which has not postage-stamps.—*St. Nicholas.*

Commit the following to memory, and you will have at your "tongue's end" the names of the monarchs of England from the time of the conquest down to the present date:

First William the Norman, then William his son,
Henry, Stephen and Henry, then Richard and John,
Next Henry the Third; Edwards, one two and three,
And again after Richard, three Henrys we see,
Two Edwards, third Richard, if rightly I guess,
Two Henry's, sixth Edward, Queens Mary and Bess,
Then Jamie the Scott, then Charles whom they slew,
Then followed Cromwell, another Charles, too,
Next James, called the second, ascended the throne,
Then William and Mary together came on,
Till Anne, Georges four, and fourth William all past,
God sent them Victoria, the youngest and last.

A man who can take the place which God puts him, and stick to it and fight it through, and stand a man every inch, has, we think, waiting an estate of glory such as has not been known in this world.

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MASTER MASON'S DEGREE. Continued.

Senior Warden:—(one rap) Bro. Junior Warden, it is the order of the Worshipful Master that Keystone Lodge, No. 639, be now closed, etc., etc. This you will communicate to the brethren present that all having due notice thereof may govern themselves accordingly.

Junior Warden:—(three raps) Brethren, it is the order of the Worshipful Master, communicated to me by way of the West, that Keystone Lodge No. 639, be now *closed* and to stand closed until the next "regular communication" unless otherwise specially convened, in which case due and timely notice shall be given by summons or otherwise. Take due notice thereof and govern yourselves accordingly.

Worshipful Master:—Together brethren. (The Master and all the brethren together make the due-guard and sign of an Entered Apprentice, as on page 14). The Master gives one rap, the Senior Warden one and the Junior Warden one, when the Master continues:

Worthy Master:—Bro. Senior Warden, how should Mason's meet?

Senior Warden:—(touching the miniature *level* suspended from his neck or worn on the left breast of his coat), On the level.

Worshipful Master:—How act, Bro. Junior Warden?

Junior Warden:—(touching the small *plumb* worn by him,) By the plumb.

Worshipful Master:—(pointing to his own jewel, a small square,) And part upon the square. So my brethren may we ever meet, act and part. (Removing his hat) And now may the blessing of heaven rest upon us and all regular Masons. May brotherly love and friendship prevail and may every moral and social virtue cement us. Amen,

Response by the brethren:—So mote it be.

Worshipful Master:—Accordingly I declare Keystone Lodge No 639, closed in form, and to stand closed until the next "regular communication", unless otherwise specially convened in which casedue and timely notice shall be given by summons or otherwise. Bro. Junior Deacon inform the tyler. Bro. Senior Deacon take charge of the altar.

The Junior Deacon informs the tyler in the usual manner; the Senior Deacon proceeds to the altar, closes the Bible and places upon the cover the square and compass, or else they are taken charge of by the tyler. The brethren and officers take off their aprons and jewels which they leave on their seats to be collected by the tyler who safely locks them up in proper receptacles prepared for the purpose and so the legitimate labors of a lodge of Free and Accepted Masons are concluded.

The foregoing is the correct method of closing a lodge of Ancient Craft Masonry in form. There is another mode, however, and one which is very generally practiced, though not so strictly according to rule as the preceding one, and hence I shall give it here in order to render this revelation complete in every particular. There being nothing further to be brought before the lodge.

Worshipful Master:—(one rap) Bro. Junior Deacon, what is the last as well as the first great care of Masons when convened?

Junior Deacon:—(rising) To see that the lodge is duly tyled, Worshipful.

Worshipful Master:—Perform that duty and inform the tyler that I am about to close Keystone Lodge No. 639. Direct him to take due notice and tyle accordingly.

The Junior Deacon informs the tyler in the usual manner (see page 13.)

Junior Deacon:—The tyler is informed, Worshipful.

Worshipful Master:—(one rap) Bro. Senior Warden, at the opening of this lodge you informed me that you were a Master Mason. What induced you to become a Master Mason?

Senior Warden:—That I might travel in foreign countries, work and receive Master's wages, thereby to be the better enabled to support myself and family and contribute to the relief of distressed worthy brother Master Masons, their widows and orphans.

Worshipful Master:—What makes you a Master Mason?

Senior Warden:—My obligation, etc., etc.

Here follow the same questions and answers exactly as are used by the Master and Wardens at opening the lodge, after which the Master gives the following order:

Bro. Senior Warden it is my order that Keystone Lodge, No. 639 be now closed in form on the third degree of Masonry *together with the lodges below it* and stand closed until the next regular communication, etc. The remaining part of the closing ceremonies are precisely the same as those given in the first method. It will be observed that the only difference between these two methods of closing the lodge above given, is that in the first instance the lodge is regularly closed on each degree, or, as it is expressed Masonically, "closed in form," while by the second mode the lodge is simply closed on the third degree and *declared* closed *on the lodges below it*. This is called "short form."

It only remains for me now to add on the initiating, passing and raising of candidates, that after a man is made a Master Mason he very seldom gives himself any further trouble about learning the ritual or lecture of the third degree as he did in the two preceding degrees; in fact he is never required to learn it unless he proposes to join the chapter, and even if he were, I do not know of a dozen men in any lodge in Chicago who are capable of teaching a newly *raised* brother the lecture of even the first section of the Master's degree. On the night of his *raising* he takes his seat as a Master Mason and from that time forward (unless he has ambition for office), he learns nothing further of either the origin, the history, or the ritual of Freemasonry. He is in possession of a few signs, grips, and pass-words and displays some Masonic emblem on his vest collar and that is about all he knows or cares to learn of the institution. As however the candidate ought to be fully instructed in this as in the two preceding degrees and especially as it forms an important part of the examination which a strange brother must undergo when he desires to visit a lodge, I shall give here the lecture of the Master Mason's degree as I have already given that of the Entered Apprentice and Fellow Craft, and thus place it within the reach of even a school boy to pass himself as a Master Mason in any part of the United States.

CHAPTER IX.

The following is the lecture which the candidate ought to learn after being raised to the "Sublime" degree of Master Mason. It also, together with the first section of the Entered Apprentice degree as given in chap. iv., and the first section of the Fellow Craft degree as given in Chap. vi. constitutes that portion of the ritual on which a visiting brother must be examined before he can gain admission to a lodge anywhere, and hence it is of the utmost importance that it should be carefully studied and thoroughly committed to memory by the Masonic student.

Q. Will you be off or from?

A. From.

Q. From what and to what?

A. From the degree of a Fellow Craft to that of a Master Mason.

Q. Are you a Master Mason.

A. I am.

Q. What makes you a Master Mason?

A. My obligation.

Q. Where were you made a Master Mason?

A. In a regularly constituted lodge of Master Masons.

Q. Where were you prepared to be made a Master Mason?

A. In a room adjacent to a regularly constituted lodge of Master Masons.

Q. How were you prepared?

A. By being divested of all metals, neither naked nor clad, barefoot, hood-winked and with a cable-tow three times around my body in which condition I was conducted to the door of the lodge by a brother.

Q. Why had you a cable-tow three times around your body?

A. To signify that as I advanced in Freemasonry my obligations became more and more binding.

Q. How gained you admission?

A. By three distinct knocks.

Q. To what do they allude?

A. To the three jewels of a Master Mason.

Q. Which are the three jewels of a Master Mason?

A. Friendship, Morality and Brotherly Love.

Q. What was said to you from within?

A. Who comes here?

Q. Your answer?

A. I, "Septimus Jones", who has been regularly *initiated* as an Entered Apprentice, *passed* to the degree of a Fellow Craft and now seeks *further* light in Masonry by being *raised* to the Sublime Degree of Master Mason.

Q. What was then asked of you?

A. If this was of my own free will and accord; if I was worthy and well qualified and had made suitable proficiency in the preceding degrees, all of which being answered in the affirmative, I was then asked by what further right and benefit I expected to gain admission?

Q. Your answer?

A. By the benefit of a pass.

Q. Had you the pass?

A. I had it not but my conductor had it for me.

Q. What followed?

A. I was desired to wait with patience until the Worshipful Master should be informed of my request and his answer returned.

Q. What answer did he return?

A. Let him enter this lodge in the name of the Lord and be received in due form.

Q. How were you received?

A. On both points of the compass extending from my naked left to right breast, the moral of which was to teach me that as the most vital parts of man are contained within the breast, so are the most excellent tenets of our institution contained within both points of the compass, which are Friendship, Morality and Brotherly Love.

Q. How were you then disposed of?

A. I was conducted three times regularly around the lodge-room to the Junior Warden in the South where the same questions were asked and like answers returned as at the door.

Q. How did the Junior Warden dispose of you?

A. He directed me to the Senior Warden in the West and he to the Worshipful Master in the East, where the same questions were asked and like answers returned as before.

Q. How did the Worshipful Master dispose of you?

A. He ordered me to be re-conducted to the Senior Warden in the West who taught me how to approach the East by three upright regular steps, my feet forming the angle of a square and my body erect, facing the Worshipful Master in the East.

Q. What did the Worshipful Master then do with you?

A. He made me a Master Mason.

Q. How?

A. In due form.

Q. What is that due form?

A. Kneeling upon both my naked knees, both hands resting on the Holy Bible, square, and compass in which due form I

took upon myself the solemn oath and obligation of a Master Mason which is as follows (see page 99). (In some lodges the obligation in full is required to be learned, in others only the penalty).

Q. What is the penalty of your obligation?

A. Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance might be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God and keep me steadfast in the due performance of the same.

Q. What were you then asked?

A. What I most desired.

Q. Your answer.

A. Further light in Masonry.

Q. Did you receive further light in Masonry?

A. I did by order of the Worshipful Master and the assistance of the brethren.

Q. On being brought to light in Masonry for the third time what did you discover more than in the preceding degree?

A. The three great lights in Masonry as before by the aid of the three lesser lights but with this difference, that now both points of the compass were elevated above the square which was to signify that I should never lose sight of the moral and Masonic application of that highly useful and valuable instru ment which teaches Friendship, Morality and Brotherly Love.

Q. What did you next behold?

A. The Worshipful Master approaching me from the East on the step under the due-guard and, sign of a Master Mason and who in token of the continuance of friendship and brotherly love presented me with his right hand and with it the pass and token of a pass of a Master Mason, ordered me to arise and salute the Junior and Senior Wardens as such.

Q. After saluting the Wardens how were you disposed of?

A. I was ordered to be reconducted to the Senior Warden in the West who taught me how to wear my apron as a Master Mason and return to the East.

Q. How should Master Masons wear their aprons?

A. With the bib turned down and the left hand corner turned up.

(This is Illinois *work*. On this point Grand Lodges differ. Some maintain that a Fellow Craft should wear his apron with *the* corner turned up and others, as Illinois, that a Master Ma son should wear it thus).

Q. What followed?

A. I was presented with the working tools of a Master Mason and taught their uses.

Q. Which are the working tools of a Master Mason?

A. All the implements of Masonry indiscriminately, but more especially the *trowel*.

The trowel is an instrument made use of by Operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

Q. How were you then disposed of.

A. I was ordered to be reconducted to the place from whence I came and there to be invested with what I had been divested of and return to the lodge for further instruction. This ends the first section.

The examining brother or examining committee can ask any questions they may see fit on the second section or dramatic part of this degree to which the candidate or visiting brother may reply in his own words but in strict accordance with that portion of the ritual to be found from page 106 to page 133 inclusive.

Should the party under exanfination be a stranger desiring to visit the lodge and having taken the "test oath" and manifested his proficiency in the lectures as given in chapters IV., VI., and IX., he will now be carefully examined in all the grips and passwords as follows:

The examiner, taking the visiting brother by the hand, as in ordinary hand-shaking, the following dialogue takes place and must be literally in accordance with the prescribed formula as this is strictly and purely the most essential part of Freemasonry.

Examiner (taking visitor by the hand), I hail.

Visitor. I conceal.

Ex. What do you conceal?

Vis. All the secrets of Masons in Masonry to which this (presses the top of his thumb hard against the first knuckle near the hand) token alludes (see fig. p. 38).

Ex. What is this? (pressing with his thumb the first knuckle of visitor's hand).

Vis. The grip of an Entered Apprentice Mason.

Ex. Has it a name?

Vis. It has.

Ex. Will you give it to me?

Vis. I did not so receive it neither will I so impart it.

Ex. How will you dispose of it?

Vis. I will letter and syllable it.

Ex. Letter it and begin.

Vis. Begin you.

Ex. Nay you must begin.

Vis. A.

Ex. B.

Vis. O.

Ex. Z.

Vis. Az.

Ex. Bo.

Vis. Boaz.

Ex. Will you be off or from? (still holding the other's hand).

Vis. From.

Ex. From what and to what?

Vis. From the grip of an Entered Apprentice to the pass grip of a Fellow Craft.

Ex. Pass.

(The visitor moves his thumb from the first knuckle joint to the space between the first and second knuckles; the examiner then moves his thumb to the same part of the visitor's hand). (See fig. page 79).

Ex. (pressing his thumb) What is this?

Vis. (returning the pressure) The pass grip of a Fellow Craft.

Ex. Has it a name?

Vis. It has.

Ex. Will you give it to me?

Vis. I did not so receive it neither will I so impart it.

Ex. How will you dispose of it?

Vis. I will syllable it.

Ex. Syllable it and begin.

Vis. Begin you.

Ex. Nay you must begin.

Vis. Bo.

Ex. Shib.

Vis. Leth

Ex. Shibbo.

Vis. Shibboleth.

Ex. Will you be off or from?

Vis. From.

Ex. From what and to what?

Vis. From the pass-grip of a Fellow Craft to the *real* grip of the same.

Ex. Pass.

(The visitor now moves his thumb to the second knuckle, the examiner also doing the same. See fig. page 80).

Ex. What is this? (pressing hard on the knuckle).

Vis. The real grip of a Fellow Craft.

Ex. Has it a name?

Vis. It has.

Ex. Will you give it to me?

Vis. I did not so receive it neither will I so impart it.

Ex. How will you dispose of it?

Vis. I will letter and syllable it.

Ex. Letter it and begin.

Vis. Begin you.

Ex. Nay you must begin.

Vis. A.

Ex. J.

Vis. C.

Ex. H.

Vis. I.

Ex. N.

Vis. Ja.

Ex. Chin.

Vis. Jachin.

Ex. Will you be off or from? (still holding the hand).

Vis. From.

Ex. From what and to what?

Vis. From the real grip of a Fellow Craft to the pass-grip of a Master Mason.

Ex. Pass.

(The visitor now moves his thumb to the space between the second and third knuckles, the examiner also moving his. See fig. page).

Ex. (pressing his thumb as before) What is this?

Vis. The pass-grip of a Master Mason.

Ex. Has this a name?

Vis. It has.

Ex. Will you give it to me?

Vis. I did not so receive it neither will I so impart it.

Ex. How will you dispose of it.

Vis. I will syllable it.

Ex. Syllable it and begin.

Vis. Begin you

Ex. Nay, you must begin.

Vis. Bal.

Ex. Tu.

Vis. Cain.

Ex. Tubal.

Vis Tubal-Cain.

Ex. Will you be off or from?

Vis. From.

Ex. From what and to what?

Vis. From the pass-grip of a Master Mason to the real grip of the same.

Ex. Pass.

(The visitor here looses his grip of the examiner's knuckles and again catching his right hand very firmly he presses the tops of his fingers hard against the other's wrist where it joins the hand, the thumbs of both being interlocked and pressing tightly against the hand, the fingers of each also being somewhat apart. See fig. page).

Ex. What is this? (grasping the other's hand very strongly.)

Vis. The strong grip of a Master Mason or Lion's Paw.

Ex. Has this a name?

Vis. It has.

Ex. Will you give it to me?

Vis. I will if you place yourself in a proper position.

Ex. What is that proper position.

Vis. The *five points* of fellowship.

Ex. Which are the five points of fellowship?

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Publishers' Department.

The Mail List.

January 8th, 1876, the *Cynosure* had a total subscription list of 3,813.
January 3d, 1876, 3,513.

Gain in five days, " 300

We intend for the present, at least, to state in each issue, the number of subscriptions on the preceding Saturday night. We want to report in our issue of February 3d, 4,513 subscribers or ONE thousand more than there were Jan. 3d. Three hundred towards the thousand are already in, shall we have the remaining seven hundred before the month is out? Two hundred and seventy subscriptions expire this month. If these are all renewed promptly they will help in securing the number.

Prospect for Clubs.

The most gratifying feature in our letters containing new subscriptions is, that almost all who send expect to continue their efforts to enlarge the circulation of the *Cynosure* One friend writes from a field, in which twenty subscribers have been found, that now the machinery is fairly started he thinks he can obtain more. Many express the opinion that they can secure subscriptions. Dr. H. W. Marsh writes: "My club is now forty-four. We have four other copies taken here and one at Oakhill. I must try for one more to make an even fifty, which will do well for this neck of woods." Rev. J. T. Kiggins, Portland, Ind., sends in his second club of ten. He makes it twelve and one more for six months. I. Leadbetter sends the first club of ten received from Massachusetts. H. Baldridge Varick, N. Y., sends FOURTEEN. Mr. Z. H. VanNorman, Fairfield, Mich., sends ten. Benj Ulsh, Silver Lake, Ind., sends ten. Thos. J. McLouth, Manchester, N. Y., sends twelve. Wm. Landers, Allenville, Mo., sends ten. Jane Liggett, Monmouth, Ill., writes: "This is the first time I have canvassed for a paper of any kind, and I do not think there is any other new paper I would canvass for, but I think it is time Christian people were awaking to exert themselves against the sin of secretism which is undermining the foundation of our government and eating the vitals of the church." She sends nine subscriptions for a year and one for six months. Richard Green, La Grange, Ind., sends nine. Ferdinand Huber, Granville, O., sends five. S. K. Hibbs, Isadora, Mo., sends five. A. Pattison, Birmingham, Iowa, sends five. David Boyd, Bellefontaine, O., sends eight. J. McHenry Geneseo, Ill., sends five. J. M. Shellabarger, Lettsville, Iowa, sends five.

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Grain Wheat—Spring, No. 1	$	1 06
" No. 2	97	97⅝
" No. 3		79¼
" Rejected	65	66
Corn—No. 2		43¾
Rejected		35½
Oats—No. 2	30	30½
Rejected		26
Rye—No. 2		66½
Bran per ton	10 00	10 25
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	12 00	14 00
Prairie, "	8 50	10 00
Mess Beef	9 00	10 50
Tallow		8¾
Dressed Hogs	8 00	8 25
Lard per cwt		12 82½
Mess pork, per bbl		19 30
Butter fancy yellow 32c.; common to choice roll	18	25
Cheese	9	18
Eggs	18	24
Seeds—Timothy	2 25	2 45
Clover		6 35
Flax	1 30	1 45
Poultry—Turkeys per lb dressed	13½	14
Chickens " "	9	11
Potatoes	35	40
Apples from store	3 00	3 50
Broom corn	2	11
HIDES green to dry salted	5½	12¼
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	25	33
LIVE STOCK Cattle, Choice		5 25
Good	4 50	5 00
Medium		4 00
Common	2 50	3 75
Hogs	6 90	7 35
Sheep	4 00	6 00

New York Market.

Flour	$ 325	9 00
Wheat—Winter	1 30	1 45
Spring	1 00	1 35
Corn	58½	73
Oats	45	52½
Rye	88	97
Lard		12¾
Mess pork		20 75
Butter	16	31
Cheese	6	13½
Eggs	27	30

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VOL. VIII., NO. 16.—WHOLE NO. 303
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Topics of the Time.

The lower house of the Ohio Legislature repealed the Geghan law last week by a strict party vote, a single Republican voting with the Democrats, who were a unit against the measure. This is a good beginning in a good work. Let now New York follow by wiping out her acts of special privilege to the Romish church, and the Constitutional amendment pass forestalling such legislation in the future.

The Grand Army of the Republic held a State meeting in Sycamore, Ill., last week. The name of gentlemen of standing in their communities were mentioned in connection with the meeting, which was held in a Masonic hall. The ostensible object of the order is protection to the soldiers, interests. If these interests are not shared by the rest of their fellow citizens and are hostile to them, then their secrecy and oaths are necessary. Such methods every corrupt ring uses. But if not, let them be as brave as they were on the battle-field, and let their associations be open and consistent with American principles.

Two Illinois criminals were not so fortunate as to be among the fourteen convicted murderers set free by the clemency (!) of acting-Governor Beveridge during 1875, and so gave up their lives on the gallows on Friday last. Another who filled himself with whiskey and then shot the owner of the saloon on Thanksgiving day, though cleared of the charge of murder by the jury has yet been sentenced by the judge to twenty-one years imprisonment for manslaughter. In Iowa some shallow dabbler in false reform persuaded the legislation to repeal the law of execution for murder. But the frequent and fearful crimes that have stained the record of that State ever since and the summary lynching of several murderers, has brought about the favorable consideration of a law re-establishing the death penalty, and with a wider scope than ever. This reaction towards justice is yet another testimony to the fact that there is but one way under human law to abolish murder.

Ex-Governor Dix has written to the President a letter full of sound sense on the church taxation question. He says that Trinity Episcopal Church of New York, one of the wealthiest corporations of that city, pays a tax amounting to one hundred thousand dollars on that part of its property devoted to secular uses. In this respect it is just like other property and stands as the President in his message recommends. As Gen. Dix' son is pastor of Trinity Church, the statement has the weight of authority. He further adds: "I have always been of the opinion that the several States should tax all secular property belonging to churches within their respective limits. Cemeteries are exempt by universal consent. I think church edifices should be, as I believe they have been in Christian communities. To tax them would seem like making the Creator and sovereign Ruler of the universe pay tribute for allowing a part of his footstool to be used for the worship which is his due." Upon this broad and honest ground every reasonable man will doubtless take a stand. Only those who suppose it to be their interest to disband the churches and break down religion, or their lackeys, would be likely to take any other.

Governor Chamberlain has placed all law-abiding and law-loving citizens, and especially his own State of South Carolina, under a great obligation. The great pardoner, Moses, his predecessor in office, and a "General" Whipper had been nominated by the Legislature as circuit judges, but from their notoriously bad character the Governor declined to sign their commissions and set them up to administer laws they had outraged like profligates. He speaks of the appointment of such judges with a just indignation as a "calamity" and "horrible disaster." In a letter excusing himself from attending the general meeting of the New England Society at Charleston. He also says, "If there ever was an hour when the spirit of the Puritans—the spirit of undying, unconquerable enmity and defiance to wrong—ought to animate their sons, it is this hour, here in South Carolina. The grim Puritans never quailed under threat or blow. Let their sons now imitate their example." There are several States whose people would be happy to have such an executive.

The Use and Abuse of Secrecy.

BY H. H. HINMAN.

That faculty of the mind that we call secretiveness exists alike in man and the inferior animals. It is more largely developed in the cat, the fox and the serpent, than in man; much more largely in the barbarous than in the civilized man. Just in proportion as society advances in true civilization, just in that proportion does the occasion for its exercise diminish, and the highest type of character was that of Nathaniel of whom the Saviour said, "Behold an Israelite indeed in whom there is no guile." Such also was the character of Paul, who said that "In simplicity and godly sincerity we had our conversation among them that believe." Such a character is in striking contrast with that cunning craftiness whereby men lie in wait to deceive. It is indeed an essential element of Christianity, for Jesus says that "Except ye be converted and become as a little child, ye shall in no wise enter the kingdom of heaven."

Secretiveness belongs to our lower nature and is one of the attributes of fallen humanity. Its first exercise was when man had sinned and hid himself from the presence of the Lord. It is indeed probable that but for the fall of man and the curse that came upon men and beasts, there would have been no such principle as secretiveness for there would have been nothing evil to conceal. Manifestly the only object of this principle is to cover up that which is evil in itself or in its influence.

True, our prayers and our alms are to be sometimes in secret, but only lest their publicity might be an injury to us. While then secretiveness pertains necessarily and rightfully to our nature and may under appropriate circumstances be rightfully exercised, yet it no more needs to be educated and cultivated than do anger, pride and sensuality. Indeed it would be just as appropriate to have an organized society for the promotion of lust as one for the education of craftiness.

Now we object to secret societies because they unduly educate and develop a principle of our nature which needs no education but rather repression. They abuse a principle of our nature just as truly as a society of prize fighters or an association for the promotion of harlotry. I do not say they are as bad as these but the principle is the same. Freemasonry has as its special object to make men silent and secretive. The indispensable virtues of a Mason says McCoy, are silence and secrecy. The oath of a Master Mason requires him to conceal all secrets except murder and treason, and that of a Royal Arch, all secrets without exception.

To say nothing of the intrinsic wrongfulness of such obligations their tendency is to corrupt and debase society, to depress candor and truthfulness and cultivate a cunning craftiness which is seen in the whiskey rings, the Custom House rings and the innumerable schemes of fraud that disgrace our land, and all because poor human nature instead of being reformed and elevated is rather abased.

Rome and the Bible.

On the second of July, 1847, a highly remarkable meeting was held at the Music Hall in Edinburgh, Scotland. The hall was packed on the floor and in the galleries to the very ceiling. The Lord Provost of the city presided. Upon one side of him sat Lord Murray, Prof. Gregory, and Mr. Simpson, an advocate as representing one of the two opposing views to be maintained in the meeting; upon the other Dr. Guthrie, Sheriff Speirs, and Dr. Lindsay Alexander, as representing the antagonistic opinions. The question to be discussed was whether in the Ragged Schools of Edinburgh, then very largely occupying public attention, the Bible should be read and religion taught, or whether, at the demand of the Catholics, these efforts to guide the poor waifs of the street to God and heaven should be given up. In the course of his speech, Dr. Guthrie used this illustration:

Let me put a case. A ship has stranded on the stormy shore. I strip, and plunging headlong into the billows, buffet them with this strong arm till I reach the wreck. From the rigging, where he hangs, I seize and save a boy. I bear him to the shore, and through the crowd who watched my rising and falling head, and blessed me with their prayers, I take him home. What happens now? Forth steps a Roman Catholic priest, and, forsooth, because yon ship contained its Irish emigrants, claims the child, the prey of my humanity, the half-drowned boy that clings to his preserver's side; he would spoil me of my orphan, and rear him up in what I deem dangerous error. I have two answers to this demand; the first is, I saved the boy; the hand that plucked him from the wreck is the hand which shall lead him in the way to heaven. My second is, to point him to the wreck and the roaring sea. I bid him strip and plunge like me, and save those that still perish there.—*Standard.*

Can a Good and Great Man be a Real Freemason?

BY ELDER NATHAN CALLENDER.

There is a more grave question than has yet been discussed, suggested by the two previous articles. That question is at the head of this article.

Both goodness and greatness must be estimated by some standard. We cannot weigh, we cannot measure without a rule or standard adopted by common agreement. Not one step can be taken in business without such a standard. To be without it would throw society into chaos. Is there a standard by which God weighs moral beings and things, and by which moral beings themselves can weigh moral things? Dan. v. 27. By what rules can this be done? By compass and square, and plumb and level? Can the stone hammer and trowel improve the morals of men by "breaking off their rough edges" and plastering them into a temple for God and heaven? Among Christians there is one standard by which actions and character are weighed. On this standard all but avowed infidels are agreed. Even infidels themselves in Christendom yield to this standard in many ways as the common law. This standard is God's revealed will and law.

When we raise the questions of greatness and goodness they seem to merge into one, viz., goodness. A man may be at once a great genius and a great sinner and so constitute a great destroyer. Such is the devil. He is a great devil, but taken by any moral standard he is the most belittled being on the list of created intelligences. See Paul's estimate of character, 1 Cor. xiii. 1–3. Love and loyalty to God make the man. These include everything good and great in a moral being. When we speak of God, we mean the Father of Jesus, and in him the Triune One, hence love and loyalty to him.

We are now prepared to entertain the question, can a good and great man be a real Freemason? Or to reverse the question, can a real Freemason be a good and great man? We answer, no! He cannot be great and not be good, and he cannot be really good without being made so in harmony with established law. That is, "the law of life in Christ Jesus." To be good we must be loyal to Christ Jesus. We must follow him. We must take up the cross. We must come out from the world, be one with Jesus, be led by the Spirit, acknowledge no other way of salvation save through Christ. Never deny him by going where we could not take Christ with us—"call no man master" but Jesus. "Swear not at all;" "Have no fellowship with the unfruitful works of darkness;" "Be not conformed to the world, but be transformed by the renewing of our mind," etc. Be converted and become as a little child, meek, lowly, humble, etc., etc. Can a man be all this and at the same time be a Freemason in heart and life? No more than he can at the same moment be a saint and a sinner, a Christian and an infidel. Freemasonry is unmitigated infidelity and when the heart embraces it, it is in unity with badness and moral littleness, and as wide from real greatness and goodness as the poles. "What part has he who believeth with an infidel," is a most significant question. The believer and the infidel, the loyal and the disloyal are further apart than any two classes of moral intelligences in God's dominions. Moral antipodes, they have no part in common with each other. All moral space, to speak in a figure,—immensity is right between them; hence the great force of Paul's argument on the question of fellowship in 2 Cor. vi. 14. Talk of a real Mason, who is as real an infidel as he is a Mason, being good and great? He can be neither, by the inspired lexicon of him who knows what is in man. To be good and great the best "image" of and "likeness" of God must be put back into the heart by the Holy Ghost through regeneration. Such a work in the soul will wipe out Masonry as quickly as the noonday sun would wipe out midnight; and as thoroughly.

The Explanation of Some Matters of Government.

If a Masonic member of Congress should accept a bribe for his vote, or plunder the government, as in the case of the Credit Mobilier swindle, and four-fifths of them are Masons, how are we going to punish them? If revenue officers and other agents of the government are Masons, and they defraud the treasury, and the President and his cabinet are Masons also, will they not let the felons off as comfortably as possible with the stolen fruit in their hands? Ames and Brooks, the Credit Mobilier chiefs, were condemned by the Poland Committee, which recommended their expulsion. Congress would not hurt one of them, nor their abettors. What was the matter? The public are astonished at this hour at the pardon by the President of so many incorrigible offenders; and the more so in this instance, because the President is known to be a stubborn disciplinarian. The truth is, some slight punishment must once in a while be inflicted on criminal Masons to appease public indignation; but as soon as the affair is a little forgotten they are pardoned out. How can this uncommon sympathy and Presidential love be accounted for in any other way? A few high Masons recommend it and it is done.

If one should say that Masonry rules this government and country, perhaps it would not be believed; but there would be more truth than fiction in the statement. If the common people knew what proportion of post-masters and other officers under the general government are Masons, they would concede the truth of such a remark. When the late rebellion came on, Buchanan, who was a high Mason, was President of the United States. The Southern Democrats and leaders were nearly all Masons and they supported him. It is well-known that when the civil war commenced Buchanan wouldn't act. He couldn't oppose his Southern brethren, and stood still like a feather placed between positive and negative electricity. Again, when Jefferson Davis, the great leader and President of the Rebellion, was captured, he was simply dismissed with hardly an attempt to indict and punish him for the greatest crime which man can commit. When the indignant people wondered what the matter was, a dark answer would be heard—"He can't be convicted." The greatest open traitor known to the world couldn't be convicted! The reat son was not given.

It is well-known that some eminenmen have been connected with Masonry. Imperfections and evils can be found among all orders of men. Many of them are frivolous and ineffectual; but this one strikes in a clandestine way at the basis of human justice and liberty. The writer has seen one outrage committed by the force of this obligation, which, had the common people understood it, would have called forth vengeance and fire. No man has a right to cloak and hide an evil which is detrimental to the well being of a government and its people; and an oath to cover it only increases its iniquity. Great men, such as Washington, Lafayette, Franklin, Judge Marshall and De Witt Clinton, are heralded before the public as having been members in Masonry to plume its institution with honor, and give probability that its precepts and practice tend to virtue and morality. No one believes that these men ever aided a rescue, or smiled at the pelf of a villain. Vengeance belongs to the lower gang of Masons, who fulfil their obligations with heedless infatuation. It is no wonder that eminent men, even, have fallen into a common train of error with the multitude, and have taken that whole obligation without objection. If they were here on earth their apology would be that they were mere boys when they took it. No man should take an oath to do injustice or wrong; and if one has indiscreetly or thoughtlessly done so, the quicker he backs out from it the better. Such an oath is not binding before God or man. To fulfill it would be only adding sin to sin. If one should take an oath to steal his neighbor's horse, it would certainly be wrong to commit the deed, and so of any other offense. He had better back down and discard the oath. Certainly it would be more commendable before God and himself, as he would not then injure his neighbor or commit a crime. So too, if a brother Mason commits a felony, and I have sworn to help him out of all difficulties, it is better for me to let him be arrested and tried as other men are under the law, than to help him escape or rescue him from the hands of the sheriff. By seeking to prevent the arrest and punishment of criminals I would destroy the security and peace of the people by encouraging villains to prey upon their rights.

EUSEBIUS.

It was prettily devised of Esop, the fly sat upon the axle-tree of the charriot-wheel and said, "What a dust do I raise!" So there are some vain persons that, whatsoever goeth it alone or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.—*Bacon.*

Princeton Alumni Defense Refuted.

BY REV. DR. M. R. VINCENT.

[From the N. Y. Tribune, Jan. 8.]

To the Editor:

SIR: The proceedings of the Alumni committee on secret societies, published in Friday morning's issue, seem to call for a few words which, as an old graduate and quondam secret society man, you will perhaps allow me to utter through your columns. It is a most unfortunate "result" of these much-lauded institutions, that, as Mr. Edgar admits, "from the very nature of their secrecy," parents and others who are most interested in knowing the facts can learn little or nothing of their inner workings.

The statements made in this meeting set forth two fundamental arguments for the toleration of secret societies: First, that they have become so identified with the college system, and so necessary to the college life of young men, as, in many cases, to relieve their conscience of all obligation to observe a pledge not to belong to them. In other words, the obligation to the society is paramount to the obligation to common veracity. It seems to me that any element of student life which thus ter to encourage and justify lying ha ter be eliminated from the A college system as soon as possib

The second argument (?) is: These societies exist, and will exist, therefore they ought to be tolerated; of which process of logic it need only be said that, to whatever it may lead within college precincts, its practical results in other spheres would entail certain consequences somewhat unpleasant to society at large, and entirely satisfactory to the tenants of Sing Sing or of the "Tombs."

Secret societies, we are told by one of these gentlemen, "exercise an influence for good or evil in precise proportion as those societies are controlled by good or bad men." But the very marrow of the question is here, ARE they habitually controlled by good men?

Of course this is a question that lies wholly with the students. The secret societies have been practically outside of the jurisdiction of the Faculties, and these societies fall into two classes—the literary and the convivial. One class represents the studious and steady men, the other the "fast men." One class carouses in secret, the other debates and reads essays in secret; and there are few if any societies of the latter class which do not mingle the convivial with the literary. The fast societies seldom or never become literary; the literary societies, unfortunately, sometimes gravitate toward undue conviviality. Somehow, men get in who crave a larger infusion of the social element. Men get in whose habits undergo a change after they enter, and these carry the change in themselves into the very place where, from the intimacy of the relations, it is most influential and does most harm. In associations of this character the convivial element tends to the ascendency. That which begins with being an exception easily becomes the rule. The time, the circumstances, the secrecy, the freedom

from pressure of daily routine and official authority, all go to promote this result, and to push the literary element to the wall. At any rate, whatever may be the character and scholarship of some of these associations, the point is that the system admits of the existence in secret bonds of others whose members are marked by their loose lives, and which, everybody knows, exist for no earthly purpose but that of dissipation. Their character is unmistakeable. It is against a system which tolerates such associations, and which so far as I can see, must tolerate these if it tolerates secret societies at all, that I protest.

We are told again of a college in which at one period it was practically impossible for a student to remain in the institution without being connected with some secret society; and further, that at the time the college was in a most flourishing state. Mr. Cole has certainly furnished his adversaries with a handle. If a student's relations to the college proper can be controlled by any force outside of the college system —if he can be made uncomfortable in the pursuit of his studies, or driven from the institution where it is convenient or possibly necessary that he should remain, because he does not belong to a secret society—it surely is time the foot of authority should be set upon the whole business. That the flourishing condition of a college should depend in any degree upon the little student cliques is preposterous. And so far as the comfort of the student is concerned, the thing is quite impossible. When most of a class is distributed among rival coteries it does not make the position of the few outsiders at all enviable.

The truth is that under this system the natural adjustment of relations among students is hindered and often superseded by an adjustment found these artificial centers. The class teems with party issues, antipathies, jealousies, growing, not out of any real antagonisms of character or difference of culture, but out of the fact that one is a "Sigma Tau," another a "Kappa Mu," and another an "Iota Lambda Epsilon." Many good fellows who in the natural adjustment of class relations would form healthful and helpful intimacies, are kept aloof from each other, and leave college with false impressions of each other, simply because they always looked through the medium of secret society prejudices. On the other hand, good men are not unfrequently brought and kept by this artificial pressure of society pledges and bonds into unhealthy intimacies and into cooperation for unworthy ends.

Again, this constraint upon a student through the secret society system has other results. Not unfrequently a student enters college under prohibition from his parent to join a secret society. Such a pressure as that which we have been told, made it practically impossible for a non-society man to remain in college, exposes such a student to infinite pain, and to dangerous temptation. Further, it bears hardly on poor students. These societies are expensive. Badges, initiation fees, banquets and "incidentals" cost money. It is hard indeed if a student be compelled to choose between class ostracism and a drain on a scantily supplied pocket. I do not say this alternative is always or even often presented. The point is that a defender of secret societies has told us that such a thing is possible; and a system which renders such results even remotely possible, is a bad system.

Mr. Edgar says these societies do not lead to dissipation. I take square issue with the statement, and that from observation and personal knowledge. They do lead to dissipation. The colleges have no more efficient promoter of dissipation. They furnish facilities and temptations by their very secrecy. Evidently Mr. Edgar does not speak from experience when he says that "the *esprit du corps* of his society will go further in helping a student resist temptation and evil than any other human influence." The secret society on the contrary, helps to cover up his dissipation, and in too many cases helps to precipitate it to its ruinous result. "The student," says Mr. E., "feels the degradation of a bad reputation in his society much more than any degree of college discipline." Unfortunately, "a bad reputation" in a secret society is a term which needs definition. It is not always the same thing in the eye of college authority and in that of the society, nor the same thing in two secret societies. A bad reputation in some secret societies would be very likely to be the best kind of a reputation with the Faculty; and no worse degradation could befall a student than a good reputation from the standpoint of some of these convivial cliques.

And granting the common use of the term, the assertion that the standard of approbation is fixed in the secret society, and not in the legal authority of the college, is a damaging blow at the whole system, and lays open one of its great radical defects, the development of a divided allegiance in the student. The approbation of his secret society is no true and noble aim as compared with the approbation of the constituted authority to which he pledges his allegiance by signing the college books.

Once more we are told that secrecy renders the good of these associations "more exclusive." Pray why should good be made exclusive, when in its very essence it is diffusive? If these young gentlemen can bring to pass any good by their conclaves, they owe society the benefit of it. It might be appalling to think of the good locked up in the archives of the college societies for so many years, if we were not tempted to ask, "*Cui bono?*" Come, let us know the good. What is it? What good thing has been brought to pass by the whole array of these societies, that could not as well have been done without secrecy? If indeed they have contributed to the development of those moral principles which inculcate such views of honesty as have come out in this controversy, or are administered to any extent by young men who do not consider a pledge "of binding weight" upon their conscience, then by all means, the more exclusive their "good" the better.

The Bible in the Public Schools.

The Bible was excluded from the public schools of Rochester, N. Y., the past summer, by an act of the City Board of Education. Many of the patrons were justly grieved, and some of the teachers wept at their loss. Chicago, with other cities, has also demanded that the Bible be excluded from her schools; an odium which they place upon no other book, and still the enemy continues the war.

It is not the Bible merely to which they are opposed. They tell us so. It is the public-school system itself. Hear what the *Catholic Telegraph* says: "It will be a glorious day for Catholics when, under the laws of morality and justice, our school system shall be shivered in pieces." This is their real aim; and the only thing that will silence them; unless we consent to what would amount to the same—the consignment of the schools to their care.

Every true American loves our school system, and would shrink back with horror at the very thought of its destruction. Our enemies are aware of this, and are too sagacious to propose at once an abolition of this system. But they would first soothe our fears by singing us a lullaby of "religious toleration!"

We already tolerate them; it is they who will not tolerate us. They are even now showing that intolerant spirit spirit which will show itself to our sorrow if they ever succeed in securing to themselves the control of the nation! They say it is unjust that those children whose parents object to the Bible should be obliged to hear it read in the schools. We say it is much more unjust to demand that those children whose parents do desire the Bible in the public schools should be debarred by law from the privilege.

The true state of the controversy is not the repeal of laws requiring the Bible to be read in the public schools, but the enactment of laws prohibiting it.

Their plea, however, is that the Bible is sectarian.

Suppose it were: can any education be complete without a knowledge of the most popular book ever written? From which more quotations are made than from any other book? Which contains valuable items of history nowhere else to be found, and which forms the basis of the civil code of all civilized nations?

The Hindoos and other Oriental nations acknowledge that our literature is very largely unintelligible without a knowledge of the Bible.

But we are on a false supposition. The Bible is not a sectarian book. "Sectarian" means relating to a sect as distinguished from the whole. This is not the book of a sect simply, but the book of the whole Christian world. It is the standard, the test by which they all try their creeds. Baptists, Episcopalians, Quakers and all, refer to the Bible as their standard. Even the Catholic Bible, without comment, differs but little from ours. It is their interpretation of this standard which causes the difference in their views. Then, if it be read without note or comment, let each parent (since he assumes that he understands it correctly himself) indulge the fond hope that his off-spring will be sagacious enough to understand it so too.

Does the Jew object to to the Bible? It seems a plain case that that Jew who objects to the Law of Moses, is not "an Israelite indeed in whom there is no guile." But further, in regard to the Jews. "There is no other name under heaven, given among men whereby we must be saved but by the name of Jesus Christ." Then any man or any sect, having the opportunity to know of him, and trusting in anything other than the name of Jesus, or, to say the least, rejecting him, cannot be saved, since "neither is there salvation in any other." Almost every page in the Bible points to him. Then every man of whatever sect, who looks upon Jesus as the only Saviour, will not object to his own child hearing of this same Jesus in the school. Mark, I say Jesus—not dogmas and creeds. Then we have those left as objectors who are trusting in something other than Jesus for their salvation. It is not bigotry or intolerance to refuse to identify ourselves with those who would thus "take away the key of knowledge, and shut up the kingdom of heaven against men; who will not enter in themselves, and who would hinder those who are entering."

Christians do not deem it intolerance, in any objectional sense, to send missionaries to the heathen, who are trusting in idols. Having heard the Gospel of the blessed God, we consider it our bounden duty to present that Gospel to them and insist upon the necessity of their accepting it. In this, we believe, lies their only hope of salvation.

Suppose a colony of idolators should plant themselves in our midst. We would still consider it our duty to insist upon their forsaking their idols, notwithstanding their remonstrances. What Christian would think of excluding the Bible from the public schools merely to accommodate them to the scruples of these idolators?

Now, in view of the fact that a rejection of Christ, whether by Jew, pagan, or infidel, involves one and the same result in all cases—the loss of the soul—in view of the fact that he whom we own as our Sovereign has commanded us to wage an aggressive warfare upon a Christ-rejecting world—saying, "Go teach all nations;" in view of the value of the soul, let us rather use all right endeavors to put the only book which God has given to men into the hands of every one, instead of giving our sanction to a measure which would make it criminal for a Christian teacher merely to read from its hallowed pages for the benefit of the imperishable souls intrusted to his guardianship and training—criminal before the law, though every patron of such a school might desire it!

Should the enemies of the Bible gain the ascendency in our government so as to enact laws prohibiting the use of it in our public schools, as Christians we would be bound to "submit to

every ordinance of man for the Lord's sake;" but for Christians themselves so to legislate or to encourage such legislation, would be very much like betraying their Lord!

As we prize our republican institutions we should feel very jealous of the encroachments of Catholicism. An education founded on the principles of the Bible makes men good, loyal citizens of their country. Catholicism teaches first, loyalty to the so-called "Infallible Pope!" and blind subjection to ecclesiastical domination over mind and conscience. Such subjection imperils the safety of any government.

It is then a plain case of political as well as religious duty, to give our citizens a symmetric education. And, as the Bible is one of the best means of of inculcating moral principles, a knowledge of which is essential to a complete education—and as it unfolds to man the only way of salvation, let us, as Christians and lovers of liberty, retain the Bible, till, at least, its opposers can offer something better.

Since, too, the exclusion of the Bible will not satisfy its enemies, but only open the way for further and more serious controversy; since it will greatly endanger our public-school system, and consequently our republican government; since all these things are evidently true, let us, by all means, retain our Bible, as the very basis of religious and civil liberty.—*Chris. Worker.*

See first column sexteenth page.

Educational.

—Arkansas expects to raise $400,000 this year for educational purposes.

—Mr. Thomas Wilson, a member of the Society of Friends has given $20,000 to the Friend's school in Baltimore, Md. The same gentleman gave $5,000 to the Manual Labor School in that city a few years ago.

—Mount Holyoke Seminary has supplied one hundred and fifteen wives for missionaries, who have gone as teachers to all parts of the world.

—Olivet College, Mich., received not long since a donation of land in Saginaw City from Roland Mather, of Hartford, Conn. It sold last month for $10,000.

—Rev. David McDill, D. D., has accepted the professorship of Metaphisics and Logic in Monmouth College, and will enter on its duties next September.

—Rev. J. E. Gould, of Minnesota, sends to the *Am. Wesleyan* items of interest in regard to the new Wesleyan Seminary at Wasioja, in that State. Between 90 and 100 students are in attendance, and an encouraging future is before the institution.

—Prof. C. A. Blanchard, who was granted a term of absence by the Trustees of Wheaton College last summer, has, from the illness of other teachers in the College, suspended his studies in the Theological Seminary and resumed his classes for the winter term.

—Pres. E. B. Kephart and his son Prof. J. L. Kephart, both of Western College, Iowa, have been each presented with a fine horse and buggy, by the numerous friends of the institution.

Dora, Wabash Co., Ind., January 5, 1876.

Mr. H. L. Kellogg:

Dear Bro.:—I enclose twenty-five dollars to assist in the Carpenter donation. I look upon this as one of the grandest things of the day and believe it will be productive of much good to this growing cause. I cannot afford to let this opportunity pass unnoticed, hoping and praying that vile secret institutions may be banished from the country, and especially from our churches. Yours in the cause,

Thos Gibb.

Reform News and Notices.

—The General Agent is yet in Indiana. He has been engaged in an interesting discussion with an ex-member of the State Senate at Marion, Grant county.

—Another letter from Elder Barlow and his new and promising work in Michigan waits till another week.

—Mr. Ronayne has been in Michigan about two weeks. We expect to hear of stirring times in Genesee county in a few days. The numerous applications received at this office for his services will be answered as soon as he returns.

—Prof. Kimball, N. H. State lecturer is preparing a tract for general circulation among Christian people at the East, especially the Baptist denomination.

—Friends in Iowa will not fail to read the notice for their State Convention to be held at Western College in April.

—Rev. Wm. Dillon, Ohio State Lecturer, has lately been holding revival meetings at Liberty, O., with the blessing of God in a number of conversion.

—The *Telescope* informs us of the death of Rev. J. M. Dosh of Van Meter, Iowa, who was chosen last summer as assistant lecturer for Iowa. He was a pioneer in the U. B. conference to which he belonged, an able and useful minister and a faithful laborer in the reform.

See first column sixteenth page.

Take Notice, Friends!

April 1st, 1876, is near at hand and if that time arrives and finds us with the ten thousand dollars unsecured upon which Mr. Carpenter's proposed donation is based, then the N. C. A. forfeits all claim upon the property and loses a splendid opportunity to secure a home and financial basis for the anti-secrecy reform. Will not the friends bear this in mind and report their offerings to the Treasurer soon.

J. P. Stoddard.

Wisconsin.

The annual convention of the Wiscon State Christian Association opposed to secret societies will be held in the Wesleyan Methodist church at Sugar Creek, Walworth Co., Wis., on Wednesday and Thursday the 2d and 3d of Feb. 1876. Elkhorn is the nearest railroad station. Teams will be in readiness, after the arrival of trains, to carry delegates to the place of meeting. Efforts will be made to secure able speakers for the occasion.

By order of Executive Committee.

Past Master Ronayne will surely be present at the Wisconsin meeting and work the first and third degrees. Notice is given that the opening session will begin at 11 o'clock, A. M. Let every friend in Wisconsin put shoulder to the wheel. If it is impossible to be present in person have a representative from every church or town. At least help on the work by a contribution. See treasurer's name in list on 7th page.

The Niagara County Association.

Opposed to Secret Societies, will hold its next Annual meeting in Arcade Hall, in the city of Lockport, on Wednesday and Thursday evenings, the 9th and 10th of February, 1876. Ex-Past Master Edmond Ronayne of Keystone Lodge, No. 639 of Chicago, will address the meetings and will publicly initiate a candidate into the first three degrees of Masonry. The meetings will commence at 7 o'clock P. M. There will be a convention Thursday forenoon, to commence at 9 o'clock, for the election of officers and for such other business as shall properly come before the Convention: followed with an Anti-masonic Love-feast, to be convened at 2 o'clock P. M. Let there be a general rally of the members: All clergymen friendly to the cause are cordially invited to attend.

B. S. Laughlin, *Pres.*
T. Corliss, *Sec'y.*

Notice to Illinois.

I wish to visit every town and village in Northern and Central Illinois during the months of April and May and publicly work the Masonic degrees for two or three evenings in each place as may be agreed upon. Being an old member of the Grand Lodge of Illinois I am desirous of striking as heavy a blow possible here in my own State. Will the Anti-masonic friends in each locality see to it at once that arrangements are made to carry this programme into effect and communicate directly with this office. Papers friendly to the cause will confer a favor by giving this notice extended publicity.

E. Ronayne, *Past Master Keystone Lodge, No. 639, Chicago.*

To Michigan Reformers.

KEEP IT BEFORE THE PE PLE,

That Remington and Barlow are in the lecture field in this State and are ready and anxious to be communicated with in regard to lecture work. Send in your requests at once. Don't delay. This is the best season of the year for our work. Let it be pushed.

Address *C. B. Remington* at *Fenton, Mich.*

For Rochester, N. Y.

Tragedy of Hiram Abiff by Past Master Ronayne. The stupendous humbug, Freemasonry, exposed in Corinthian Hall, Rochester, N. Y., on the evenings of Feb. 15th, 16th and 17th.

50ct admission cards secure a 50ct book: Greene's Broken Seal, or Finney's Expose, or John Quincy Adam's Letters on Masonry.

25cts admission cards secure a 25ct book: either Odd-fellows Expose, or Morgan's Murder, or Pittsburg Lectures and revealings or Morgan's Expose.

15ct card secures Freemasonry Anti-Christian.

Cards sold through the city and at the Hall. Choose books promptly at the doors. Doors open at 6½ P. M. Lecture begins at 7½ P. M.

To the Friends in Iowa.

The time of our State anniversary is drawing near. There should be a united effort made in time to get out as strong a representation of our friends as possible. Don't be afraid of sending too many delegates. At both former meetings circumstances were unfavorable. Let us hope for better things and be ready to meet large numbers so as to give a fresh impetus to the work. As there are but few regular organizations in the State, so that delegates can be sent in a formal way, let any of the friends of the cause of opposiiton to secretism feel themselves invited to attend the next meeting to be held at Western College, Linn Co., in the month of April, the time of the month will be announced through the *Cynosure* in due time. John Dorcas.

A Month's Work in Central and Southern Indiana.

Crawfordsville, Ind., Jan. 7, 1876.

Friends will excuse the lack of detail which this letter may seem to evince, when they remember that an itinerant lecturer traveling and laboring every day for weeks, is largely disqualified to write anything interesting. Then, these editors love brevity; and I am determined for once to please them.

Leaving Washington county with the expectation of visiting Leesville, I was disappointed at Bedford by not meeting any one to convey me to that point, and so by the next train I started for Princeton, where I arrived on Saturday, three days ahead of time. Upon enquiry I soon learned that Rev. T. B. McCormick was in town and found him looking in better health than when I saw him a year before. My first appointment in this, (Gibson) county was near Oakland City, fourteen miles east of Princeton. I got to the former place by means of a public hack, at dark on Saturday evening, having spent five hours on the way, owing to a great deal of mud and a very "balky" horse. Here I found a son of Bro. Richey, by whose invitation I came here, and together we made our way to their hospitable fireside.

On Sunday we went some four miles west on horse-back to attend a Congregational meeting; but as the minister, Mr. Wilson did not come, Bro. McCormick, who was present, introduced me and I tried, with apparent success, to interest and instruct the people. An appointment was made for me in the evening to preach on "*Christianity against Masonry*," which I did to a crowded house. The M. E. minister, (a Mason) was present, and manifested interest, and said "amen!" while in my introduction I spoke of the onward march of the Gospel and its final triumph over every un-Christian principle and system. But when I come to show up the horrid oaths of Masonry, and the shameful rites submitted to by ministers in common with rum-sellers, Spiritualists, and Chinese jugglers, he dropped his head, nor added a single "amen!" And why? That minister knew, as but few others present knew, from a cable-tow experience, that every word I said was true, and that his "amens" were demanded more emphatically here than elsewhere. But no! he was chained by the lodge, and dared not to utter a syllable. I spoke here once more; in a U. P. church, large in dimension, and with a wealthy membership, and with but one lamp. Some two miles south of this, I spoke to a good audience, who suffered with cold while I addressed them, I shall always fear without much profit. I spoke once more at a schoolhouse in the same vicinity to a good audience, and then took my leave of them.

I never met a more cordial reception, or warmer friends to our cause than we have in the Gudgels, Harpers, Wallaces, Thomases, Kennedy's, and many others, who have my hearty thanks for

their kindness. Brother Richey is an old line abolitionist, a life-long Anti-mason, and deserves the approbation of all good men for his steadfastness to principle; and his family are heartily with him.

At Princeton I spoke two evenings in the Court-house to fair and attentive audiences. Here brother McCormick has been an indefatigable worker against every wrong. His praise for unselfish devotion to the right is in the mouths of all who know him, and they are many. He has lived and preached here less or more for about forty years. A part of which time he was an exile from his house for bearing a part of the burden of the oppressed, in assisting them on their way to Canada. His ability is universally recognized as first class; and having taken three degrees in Masonry, there is no good reason why he should not be kept more than busy in the lecture-field of Southern Indiana, and Illinois, and be well recompensed for it. At Fort Branch I spoke twice in the regular Baptist church, and received the hearty endorsement of the pastor. Here I found warm friends in Bro. Lowe and his good wife, with whom I made my home, brother Jones, a Free Methodist, who is a seceding Mason of three degrees, and others. Next I shall report from Vigo and Montgomery counties. JOHN T. KIGGINS.

From Northern Illinois.

FREEPORT, ILL., Jan'y 17, 1876.

DEAR BRO. K.—I have spent two weeks in Stephenson county and have lectured nine times. I am indebted to Bro. Jesse Hunter for hospitality and efficient aid in visiting different parts of the county. He and several other faithful brethren in this city are giving a testimony that is yet to be heard and heeded. Just now all the churches are engaged in holding special meetings and much interest is being awakened in the cause of Christ. May the Lord grant that the souls being converted may exemplify a better religion than that of the popular and prevalent kind. I have lectured three times in school-houses, twice in a Baptist, twice in a Lutheran and twice in an M. E. church. I have had good audiences, excellent attention and but little virulent opposition. Outside of Freeport and Lena the lodges have little influence in this county. There it is different. We had hoped during the week of prayer to have obtained a meeting of the friends of this reform in this place for prayer and consultation. An effort was made to secure such a meeting but we found that it could not be held without hiring a hall at the cost of from $10 to $20. Not even a private parlor could be had. One brother who is a seceding R. A. Mason said that he hated Masonry with a perfect hatred but that the moment it was known that he had opened his house for such a meeting he would be discharged or 300 to 400 Masons would do what they could to ruin his employer. I could but say with the ancient prophet, "Surely judgment is turned away backward, and justice standeth afar off. Yea, truth is fallen in the street, and equity cannot enter, and he that departeth from evil maketh himself a prey." Isa. lix. I have one more appointment in this county and leave to-morrow for Monmouth, Warren county. Yours for the Lord,

H. H. HINMAN.

Truth Conquers in New Hampshire.

CENTER STRAFFORD, N. H., Jan. 14, '76.

The reform work is progressing well in New Hampshire. At the September session of the New Durham Q. M., composed of 34 ministers and over 2000 members, I offered a resolution in the very words of our General Conference against secret societies. It made a terrible tempest among the craft. The fraternity differed in their manner of defending secrecy. Some resorted to subtle deceptive reasoning. One Rev. lost his temper and raged like a Turk. He did the best service for the reform. The most of the craft kept still. I exposed the real character of Masonry, and had proof that could not be gainsayed. Result: the Masonic clerk has resigned and a free man has taken his place. At the last session only one Masonic minister showed his head in Conference. It is surprising how weak sin is when openly confronted by the truth. To the Lord be all the glory. In haste your Bro.

S. C. KIMBALL,
State Agent.

From Spencer Co., Ind.

OAKLAND CITY, Ind., Jan. 5th, 1876.

Editor Christian Cynosure:

On Saturday, Dec. 13th, Bro. J. T. Kiggins, State lecturer of Ind. arrived at Oakland City, Gibson county. On Sabbath, the 14th, he preached at Harper's school-house; and at night he both lectured and preached to the great delight of most of the audience, but to the chagrin of the few.

Monday evening he addressed a large and appreciative audience at the same place, giving the first degree of Freemasonry and Odd-fellowship. His expose of Masonry, showing the hoodwink, cable-tow, slipper and drawers made some open their eyes.

His expose of the I. O. O. F. was pronounced true by some Odd-fellows themselves. He showed how they were blind-folded, wrapped in chains, led to the coffin, and where the ghosts stood (one of the ghosts was an M. E. preacher when he was initiated).

Tuesday evening he lectured in the U. P. church, Somerville, on the Fellow Craft degree, using the very best of argument. Wednesday evening at McCollough school-house, he gave the Master Mason's degree. One Mason wanted him to lecture at Oakland, but failed to get a house when the time come; as they always do. Kiggin's name will long be remembered here. Several of the best citizens of the M. E. church, Congregational and Baptist say they will not support a preacher that holds to any secret society. We must have Kiggins or Ronayne here soon. Yours for more light. W.

Correspondence.

Fiendishness and Injustice.

KNOXVILLE, Ill., Jan. 15, '76.

Editor Christian Cynosure:

DEAR SIR:—We have had within a week or two a little sensation in this place in the way of Masonic vengeance perpetrated and Masonic justice exhibited which I deem proper to be put on record. It was against a member of our [*Cynosure*] club, old Mr. Rambo, than whom a more peaceable and inoffensive person can hardly be found, save his offense against the lodge; for he had been a member thereof and had renounced and denounced the craft, and, taking his own words, "When I was converted to Christ and his cause, I found the two systems were opposite and could not be made to work together, so I abandoned the lodge forever;" and for no other provocation (unless it might be his taking the *Cynosure*) he was set upon by a low Masonic fiend, or one of their jacks; was knocked down and most unmercifully beaten with his cane till it was broken to pieces, cutting his head in several places, and handfuls of mud were thrown in his face. The fellow or demon in human form, was arrested after some delay and tried before a Masonic justice, there being none other in town, and fined five dollars, the lowest sum, I learn, fixed by law.

"Verily judgment is turned away backward. Justice standeth afar off. Truth is fallen in the street and equity cannot enter. Yea, truth faileth and he that departeth from evil maketh himself a prey." Some see plainly enough history is not going backward, but is repeating itself all around us and in our midst. SUBSCRIBER.

The Same Spirit and the Same Belief.

Editor Christian Cynosure:

I could not help noticing in your letter last week in the *Cynosure* your account of the interview with a German Methodist preacher whom you met on the cars. It called to my mind a similar case which I met a few months ago in one of the manufacturing towns in Conn. As is almost universally the case the devil has been admitted as a partner and stock-holder in this thriving place, and his friends and patrons had furnished a hall for the use of the Freemasons of the place, who are many. Among them are Methodist ministers, Baptist elders, deacons of all sorts, and professing Christians of all denominations. In the same town resides a German family of good intelligence, the father a member of a lodge, the mother a Bible Christian.

At the dedication of the aforesaid hall a few months since, the public were invited, and among the many who attended was our good German mother. She had never heard of Anti-masonry, never seen the *Cynosure*, or similar publications, but told me a few days after that she discovered that they had no Christ in the lodge. She could not fellowship with such meetings as that.

Was it not God's own spirit that was guiding her, and will he not so guide all of his chosen people if they will follow him. P. B.

Weatogue, Ct.

"War and the Bible."

Under the above caption is an article by Walter Edgerton, in the *Cynosure* of Nov., 25th, 1875, in opposition to my views on war.

He quotes from the Scriptures, "Ye have heard that it hath been said of old time, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you."

It is a gross mistake to take the teaching of Christ in the 5th chapter of Matthew, as countermanding any law of the Old Testament; but, he was correcting their *interpretation* of the Old Testament. In the 17th verse, he says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And in chapter vii. verse 12, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." If these passages teach anything, they teach that the moral law of God, regulating the conduct of men with men, is unalterable; never has been changed.

The Christian, when assaulted by a robber may defend himself and property by taking life; and if an individual may do it, a nation may do it. Christ said, "He that hath no sword, let him sell his garment and buy one. . . And they said, Lord, behold, here are two swords. And he said unto them, It is enough." A man being armed is in less danger of an attack than one without arms. But when one of them with Jesus with a sword struck off an ear of the servant of the high priest, then said Jesus unto him, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." From this I learn that a man may prepare himself for meeting an enemy; yet it would be unwise for one, or even a dozen, to fight against a nation. Past history of such cases should teach us that, "They that take the sword shall perish with the sword." Friend Edgerton presents in quotation marks, "put away his wife for every cause," as though *it* was the law of God in the Old Testament dispensation. But God never authorized such a law. He then quotes, "Moses, for the hardness of your hearts gave you this precept, but from the beginning it was not so." This teaches me that Moses gave a precept which was *not*, "from the beginning" of the world, in accordance with God's law.

Love to enemies was always through the Old Testament dispensation required by God's law. If my enemy tries to murder me or another man, I, in love to him, prevent him from pursuing his wickedness by taking his life. Or if he is peaceable, I exhort and advise him in the way of duty. In both cases I believe that my action would be the best for him and me.

Mr. Edgerton says, "Under a former dispensation men were allowed a plurality of wives." I am sorry for him if he believes or thinks he can find in the Bible, God's sanction of polygamy. The law of God is found in Genesis ii. 23: "A man shall leave his father and his mother, and shall cleave unto his wife," not wives. He speaks also of "the law of Moses," in regard to the rebellious son. We find this in Deuteronomy xxi. 18-21. This law would be good now if civil government had no place of confinement for such. When a son be-

comes a pest to society, the welfare of community requires that he be removed from society, or from running at large, death was the only remedy at that time.

Mr. Edgerton says, "It is quite evident that the prophet saw clearly into the character of the spirit which should rule in the Gospel day, when he described that day as a time when "nation should not lift sword against nation, neither should they learn war any more." Are we not living in the Gospel day? And for more than 1800 years nations have lifted the sword against nations, and have not ceased to learn war. True, when God shall bring down the nations by his terrible judgments and show the people that there is no safety but in him, then they for a thousand years will learn war no more until the thousand years have expired, then "Satan shall be loosed out of his prison." Rev. xx. 7. Then the nations shall be gathered together to battle.

I am ready to admit that there has been no war among civilized nations for more than 1200 years, in which either party can be justified. And therefore every man engaged therein was guilty. The Revolutionary war which lasted about seven years, was, the first two years, a war of rebellion. No people should profess allegiance to a nation, and at the same time fight against the laws of the nation, as was done until 1776. The Southern Confederacy sent Commissioners to Washington to make a treaty of peace. [When? Ed. Cyn.] But the nation said, no, these seceders must be coerced into union. Tyranny, and not Christianity forces into union. The Christian's law is a law of liberty, James ii. 12.

James Barnett.

OUR MAIL.

J. W. McPherson, Peace, Kan., writes: "I met with an old man who was foremost in the anti-slavery cause, who, on hearing your political platform read, said he could endorse all of it. We have a good many anti-secret people here, but they are rather sluggish."

T. B. McCormick, Princeton, Ind., writes:

"Bro. Kiggins' visit to this section has done much good. Your paper is getting better and better all the time. I would that I could do more for it. I am confined at home by affliction in my family."

C. A. Smith, Buchanan, Mich., writes: "I remember the abduction of William Morgan."

M. A. Gault, Mediapolis, Iowa, writes: "Our village is a strong den of the secret orders. I leave your papers in the depot and on the counters and am trying to let in light."

G. W. Heller, McPherson, Kan., writes: "Wish you all a happy New Year, and the most glorious success this year in this great and much needed reform. I have but little chance to operate, but am doing what I can, by circulating my papers and books and talking to the people about this matter. Pray for us in western Kansas."

John T. Comstock, Rollin, Mich., writes:

"I am an old scholar in the anti-secret school, being an Ontario Co., N. Y., man. I give my aid alike to the cause of peace, temperance, and the cause in which you are engaged. Hence the calls I have are many. The terrible scourge that war is bringing upon Christendom, even children of the same Lord and Master, is lamentable. "Peace" was the birth song of Christianity, and "Love" is the fulfilling of the law. A loving Savior and a loving religion commanding us to forgive or we shall not be forgiven."

I. J. Gilbert, Derby, Conn., writes:

"Allow me to say, that the high tone of morals and religion in your paper suits me well. I am the only one in this place who takes it. My father and I were about the first to come out in Morgan times. What vengeance and wrath were displayed then! and I find the same spirit prevailing now. There are men who are at heart opposed to the secret orders, but have not the courage to come out and take a bold stand. I think a lecture here would do much good. . . Often do I hear wicked, swearing Masons quoting Methodist ministers as examples of their order. In this section ministers are admitted to the order free. . . I think I have seen it stated that all the bishops of the M. E. church are Masons. I would like to know the facts in the case."

Will some of our readers please inform him? Mr. Gilbert also asks how it is that most of the offices in our country are filled by Masons? We have not space to explain here, but he will find this subject considered in different articles in the *Cynosure*.

J. M. Stevenson, Washington, Ia., writes:

"The cause is apparently lifeless here, and we need Ronayne to stir us up. I am going to make an effort to have him between this time and spring."

A. Pattison, Birmingham, Ia., writes:

"We need some one here to lecture to the people and wake them up. They are all asleep here with regard to an institution that is sapping the foundation of both church and state."

John Glen, Dover, N. J., writes:

"I think all that is said and done should be in aid of this advocate of truth and not against it."

Thos. Logan, Huntsville, O., writes:

"I am avowedly and heartily on your side, morally and religiously bound with you to oppose the powers of darkness in secret places, and pray that the light of truth, by the blessing of God upon your work, may in his own good time be more gloriously developed, in their complete overthrow and dismemberment forever."

T. E. Jones, Oneida, Ill., writes:

"I have fought the Masons a good many years and am also an anti-tobacco man. We have here a strong force of Masons and I have a hard battle-ground. But by the grace of God I am determined to stand.

Mr. Jones is seventy years old. He has lately been deeply afflicted in the death of his beloved wife.

J. H. Spencer, Cortland, O., writes:

"A goodly number of our best men say they are in favor of rooting out these secret orders, but the time has not yet come for them to act with the third party, but they think they must soon, for this evil must be met as the slavery question was. I expect, if I live a few years more, to see the principles of the *Cynosure* prevail, for truth is powerful."

J. Fordice, Salina, O., sends one subscription and writes:

"Send me some blanks and I will keep trying to get subscribers, although this is a hard place."

Enough such workers would soon build up our subscription list to ten thousand.

G. S. Grattan, Clayton, Mich., writes:

"I wish Elder Barlow would come here and show the people in Clayton just what Masonry is. I long to see this institution of the devil that catches so many of our ministers of the Gospel, wiped out of existence, and the church of Christ built up. O Lord, hasten the day!"

David Boyd, Bellefountaine, O., sends for some of our Anti-masonic books, and writes:

"I have no need of them to convince me of the evils of secrecy, as I well remember the excitement in regard to Morgan's murder and the impressions made on my mind were lasting, but I have four boys, whom I want to understand its evils and avoid them; for my experience is that if a young man joins the lodge, as a general rule he is lost to the church; the lodge, as a young man once remarked to me, being good enough church for him. I resided in Albany, N. Y., at the time of the Morgan murder."

W. Vine, Egota, Minn., writes:

"If we could have Ronayne to work the abominable foolishness here once, I think we could get subscribers. Why is Minnesota left out in the cold without any effort to save her from the lodge?"

A. S. Davis, Lone Rock, Wis., writes:

"I live in the midst of Masons, Odd-fellows, grangers, and Modocs. I work alone, and shall work and pray while I live."

C. E. Westcott, Bush Creek, Ia., writes:

"I am glad to see the *Cynosure* gaining ground. It is becoming a power felt in the land. I hope it will continue to spread the truth, unmask the devil and overthrow the institution of Masonry. O that a thousand *Cynosure*'s could reach the homes in this vicinity, proclaiming the truth, unveiling the dark deeds and evil ways of Masonry. There are a few Anti-masonic friends in this community. We need a lecturer here to set folks thinking."

Allan Simpson, Lapeer, Mich., writes:

"I feel a great interest in this great work of God, and mean to do all I can with the help of the Spirit and grace of our Lord Jesus Christ to withstand, expose and remove this trap of the devil. There are many who seem to be in a sort of sleepy or dreamy condition of mind in regard to it. This accounts for the spread of the great evil. I would like to see the *Cynosure* in every family and will do what I can to introduce it, for it is worthy."

Rev. S. T. Lane, Millbury, O., writes:

"The devil, the father of lies and advocate of secrecy, tried to persuade me that I was too poor to take the *Cynosure* this year; but I said, Get thee behind me, Satan, by the grace of God I will risk it. I would feel as though I had lost a friend without it. I am satisfied that the *Cynosure* is the second best religious paper in the country. In fact, it is second to none in some respects. Of course I give my own church paper (the *Religious Telescope*) the preference. Will you please inform Bro. Ronayne that the Masons out here have instituted a new way of initiating persons into the lodge, especially young preachers. Instead of the hood-wink and cable-tow, old drawers, and slipper on one foot, and conducted around the lodge blind-folded, etc., etc.; they pour hot oyster soup down the candidate's back and brand him with the mark of the beast."

Wm. Gossett, Hutton, Ill., writes:

"We need E. Ronayne to come and give us a course of lectures in the two U. B. churches, about four miles from Westfield, Clark Co., to settle the hash of some Masons and to organize a society."

A. S. Darling, Freetown Corners, N. Y., writes:

"I have tried to get subscribers for the *Cynosure*; it is a new thing here. The fear of the craft is in this place, but no lodge within six miles. I would like to get one of your lecturers if I can bring it around."

Wm. Mahan, Lexington, Ill., writes:

"I fought a hard fight on the slavery question and God in his providence overthrew that monster iniquity, and none but he can overthrow similar institutions; but men must use the means he has put in their hands. We have five churches here. The Methodist is full of Masons and Odd-fellows; the U. B. profess to be anti-secret; the Presbyterians, to which I belong, have no Masons, but several Odd-fellows; the Baptist minister is a Mason, not many of the members. Nearly all of the people are afraid to speak against Masonry. If we could have Mr. Ronayne, he might accomplish something."

J. H. Hanna, Pittsburgh, Pa., sends a club of ten, one of them his nephew in Va., and writes:

"In Virginia, you are doubtless aware, there is the most implacable hatred to the *Cynosure*, so far as I have had opportunity of judging, these cursed secret societies being masters of the situation. But the good time is coming when they shall be glad to hide their heads. I am satisfied your object is not altogether to make money, but rather to spread sound knowledge concerning these infamous associations."

E. Darling, Paint Creek, Mich., writes:

"May that God in whom you trust give wisdom to direct and arguments to overthrow the empire of darkness."

A. J. Loudenback, Glidden, Ia., writes:

"The grange is dead in Kansas but Masonry is thriving. I am in hopes that they are on the eve of their final end."

Lucius Skinner, Dunton, Ill., writes:

"As to getting subscribers this is a pretty hard place; population mostly German, and what few natives there are seem rather indifferent. I have sold two copies of Ronayne's expose when it is ready for delivery, and shall want one myself."

The Sabbath School.

Lesson for February 6.—David Sparing Saul.

SCRIPTURE.—1 Sam. xxiv. 1-16.

1. And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3. And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4. And the men of David said unto him, Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord.

7. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave and went on his way.

8. David also arose afterward and went out of the cave and cried after Saul, saying, My lord the King. And when Saul looked behind him, David stooped with his face to the earth and bowed himself.

9. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10. Behold, this day thine eyes have seen how that the Lord hath delivered thee to-day into my hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth my hand against my lord; for he is the Lord's annointed.

11. Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12. The Lord judge between thee and me, and the Lord avenge me of thee: but my hand shall not be upon thee.

13. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee.

14. After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause and deliver me out of thy hand.

16. And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept.

Commit vs. 9-15.

GOLDEN TEXT.—"Recompense to no man evil for evil."—Rom. xii. 17.

Scripture Hints.—In connection with the whole lesson read ch. xxvi. With v. 1 read ch. xxiii. 27, 28; number of Saul's army v. 2, of David's ch. xxii. 2, and xxiii. 13. With v. 2 read xxxiii. 8, 14, 25 and 26. With v. 4 read Pr. xvi. 28, 29; with v. 5 read 2 Sam. xxiv. 10; with v. 6, Pr. xvi. 7, 14, 32: xvii. 9; xiv. 29; with v. 7, Matt. v. 43-46 and Rom. xii. 17-21; with v. 11, Judges xi. 27, Ps. xxxviii. 12; with v. 12 Ps. 140 and Job v. 8-12. For David's feelings during these trying times of his life as he himself narrates them, read the following Psalms: 8, 11, 27, 34, 52, 54, 56, 57, 59, 63, 142.

Engedi, a town in the wilderness of Judah (Josh. xv. 62) on the western slope of the Dead Sea. Ez. xlvii. 10. Its site is about the middle of the western shore of the lake.—*Smith.*

—God had never made any promise of delivering Saul into David's hands; but from the general and repeated promises of the kingdom to him they concluded that the king's death was to be affected by taking advantage of some such opportunity as the present. . . . It is easy to imagine how

this dialogue could be carried on, and David's approach to the king's person could have been effected without arousing suspicion. The bustle and noise of Saul's military men and their beasts, the number of cells or divisions in these immense caverns, and some of them far in the interior, being enveloped in darkness, while every movement could be seen at the cave's mouth—these facts and presumptions will be sufficient to account for the incidents detailed.—*Jamieson.*

David the Beloved.

The discipline to which God subjects a human spirit has two objects: the first is its own culture, the second is its adaptation to the cultivation of others. These statements are illustrated by the history of David.

In the small city of Bethlehem, nearly eleven hundred years before the coming of our Lord, there resided a plain man of moderate substance whose business is reported to have been that of a weaver of the veils of the sanctuary. His name was Jesse; his wife's name is not known. Their family consisted of seven sons and two young women, probably daughters of Jesse's wife by a former husband. Into this domestic group a babe was born, B. C. 1083. They called him David, which means darling. His very appearance was remarkable. He had fair skin, rosy cheeks, and probably red or blonde hair, and blue eyes. His blood was not purely Jewish. Moabitess Ruth was his ancestress. As a rule the greatest men do not have "blue blood." There is in them a mingling of nationalities.

This child was to have almost all the experiences possible to man, and to exert an influence which was to reach and modify all subsequent states, religions, literatures and civilizations. To-day there are no people among whom his name is not known, and no land where his influence is not felt.

His brothers were older than himself, and between them and him little familiarity existed. His associates were the sons of Abigail and Zeruiah, his half sisters. His first employment was the feeding of his father's flocks. This simple pastoral life gave him physical vigor and promoted his soul-growth; but this was not always a quiet life. In defense of his sheep he had occasional conflicts with wild beasts, and sometimes, perhaps, with neighboring Philistine marauders. In these encounters he showed such prowess that his fame reached the court of the reigning king. That king was Saul, the first of the monarchs of Israel, of whom David was to become the rival and successor.

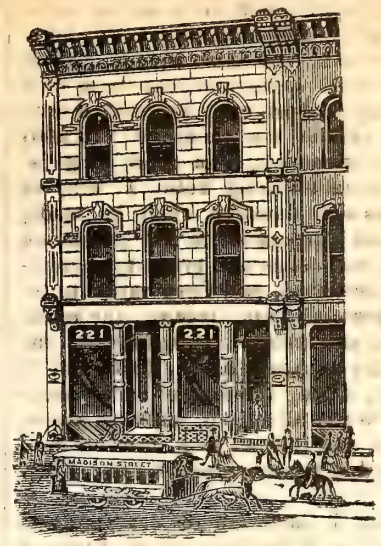
When David was twenty-one years of age, one day as the custom was, probably at the first new moon of the year, a sacrificial feast was held at Bethlehem and David's father, Jesse, presided. The greatest man at that time known was Samuel, the prophet. The Bethlehem worshipers were startled in the midst of their sacrifice by the incoming of the great prophet, driving a heifer, and carrying a horn of consecrated oil. The frightened elders made haste to learn that he had come on a peaceful errand. Under God's direction he was to anoint the future king of Israel. All the sons of Jesse, except the youngest, were made to pass before the prophet, but the divine restraint prevented their consecration. David was sent for. He came in from the sheep-fold, full of celerity, strength and grace; and on the young shepherd's head fell down the drops of God's consecrating oil.

When God has work for a man to do that man need not hurry, but he must be ready. David's time soon came. King Saul was engaged in conflict with the Philistines in the frontier hills of Judah. The armies were separated by the water-course of Elah. The Israelites were poorly armed, because the Philistines had allowed no blacksmith amongst them. Only King Saul had a complete suit of armor. Daily from the Philistine camp stalked a champion of huge proportions, with all necessary defensive and offensive armor. Day by day he defied the army of Israel. One day David's father sent him to his brothers in the camp. Those elder brothers chided him as if he had allowed his love of excitement to draw him from his work and push him into danger. But every man was afraid to meet this giant of Gath. Notwithstanding the rebuffs he had met in the camp, the impetuous young shepherd was introduced to the king and undertook the combat. With five polished pebbles picked from the bed of the stream, and his simple shepherd's sling, he killed Goliath and brought victory to his own people.

After this conflict he probably spent his time between his father's flocks and the school of the prophets; where his genius for poetry and music must have made him a favorite. This musical talent was soon called into requisition. From something which had occurred when David had visited the camp, or from his general reputation he was known to the courtiers of king Saul as having unusual musical talents. The king's life had been bad, and he was suffering from terrible depression of spirits. At the suggestion of his attendants Saul sent for David, who, when the evil spirit was upon the king, took a harp and played so that Saul was refreshed and well, and the evil spirit departed from him. But the popular greetings which David received when he returned from the slaughter of Goliah sowed the seeds of jealousy in the mind of Saul. Although he had become the king's son-in-law, and the king's son Jonathan was his bosom friend, he suffered so much from the snares laid for him by the royal jealousy that he escaped from the court and fled to Samuel.—*Nat'l S. S. Teacher.*

[To be Continued.]

L. H. Ames, Hamilton, N. Y., writes: "We are surrounded by Masons, Oddfellows and grangers. I will do all I can to get subscribers and help on the cause for I think it will eventually be a great blessing to this country."



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg

GEN. AG'T & LECTURER—J.P.Stoddard.

Address last three at 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

"Bricks" for the Carpenter Building.

Henry Mohler of Covington, O., sends this one:

"Herein I enclose five dollars for the Carpenter donation. When friend Stoddard was at my house last fall I promised him a fine brick to put in the building."

A good pastor and a few friends of the reform in Bellefountaine, O., took this way of helping on in a most important interest. They clubbed together with from one to two dollars each and forwarded the sum for the Publishing House. A hundred other friends could start such subscription papers among their neighbors and thus thousands might have the satisfaction of aiding the reform in the most permanent manner without feeling heavily the draft on their own pockets. TRY IT!

—Doubtless some friends of the reform who own farms or other property which has largely increased in value during the year through some public improvement. What better acknowledgement of God's favor than giving a part of this increase to his work.

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J Ellsworth, Windsor.
Treasurer, C. F. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y, J. T. Kiggins, Portland
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland, Jay Co.

IOWA.
President, M. S. Drury, Castalia.
Cor.Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev. Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S. Sexton, Topeka.

MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.
President, N. E. Gardner, Avalon.
Cor. Sec'y., A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.
President, A. L. Post, Montrose.
Cor. Sec'y., N. Callender, Green Grove.
Rec. Sec'y., J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilkesbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, R. Cooley, Lima Center.
Treasurer, M. R. Britten, Vienna.
Lecturer, P. Elzea, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

FOR STATE LECTURERS see State Association list.

OTHERS who will lecture as opportunity offers.

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo

As some of our friends have lately expressed their intention of sending in generous donations in the spring sometime about April 1st, or soon after, we again publish Mr. Carpenter's proposition on the editorial pages.

The Christian Cynosure.

CHICAGO, THURSDAY JAN. 27 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States

THE CARPENTER DONATION.

KEEP IT BEFORE THE PEOPLE.

Not all the friends of the reform seem yet to have read carefully the agreement by which this noble gift becomes available. We therefore print it again. Two points need to be mentioned: It is a *bona fide gift;* it can be secured only by the contribution of $10,000 BY APRIL 1ST, 1876. Those who have it in their heart to give but are putting it off, must be aware or their opportunity and the great advantage to the reform will be lost. If the money is not by you, give a note as most of the contributors have done. Blanks can be had of the Cor. Secretary.

READ THE AGREEMENT.

Whereas I, the undersigned Philo Carpenter of Chicago, Illinois, desire to aid the "National Christian Association," a corporation organized under the laws of the State of Illinois, to oppose and counteract the influence of secret societies, by furnishing suitable head-quarters and accommodations for the transaction of its business, and I desire also to furnish an inducement to others to aid said Association.

Now this witnesseth, that for the purpose above mentioned, and in consideration of one dollar to me in hand paid by the said corporation, I do hereby covenant and agree with it, that if there shall, within one year from the first day of April next, be donated unto it the sum of ten thousand (10,000) dollars in money, or in good, negotiable, interest-bearing notes, I will, as soon as such donation shall be made, put said Corporation in full possession of the real estate and property hereinafter described, said Corporation to retain possession and receive the rents, issues, and profits thereof up to the first day of April, A. D. 1878, and it is also, during the term of such possession, to pay all current taxes and assessments, and it shall keep the building insured in my name and for my benefit.

And I furthermore covenant and agree that if the further sum of twenty thousand (20,000) dollars shall be donated to the said Corporation before the said first day of April, A. D. 1878, in money, or in good, negotiable, interest-bearing notes, I will then, when said entire sum of thirty thousand (30,000) shall have been so donated in manner aforesaid, convey unto the said corporation by a good and sufficient Warranty Deed, the premises above mentioned and described as follows, viz: Lot numbered twenty-eight (28) in block numbered fifty-three, (53) in Carpenter addition to Chicago, in Chicago, in the county of Cook, and State of Illinois, and situated on West Madison street between Green and Peoria streets.

The value of this property, according to the estimation of myself and of the officers of the corporation, is as follows, viz: The lot, thirteen thousand (13,000) dollars; the building and improvements, seven thousand (7,000) dollars, total, twenty thousand (20,000) dollars.

In witness whereof, I have hereunto set my hand and seal at Chicago, this 12th day of March, A. D., 1875.

PHILO CARPENTER. [Sal.]

PRAYER FOR COLLEGES.

This last Thursday in January is being observed all through the land as a season of fasting and prayer for colleges, in comemmoration of a custom not only time-honored, but in numberless instances wonderfully blessed of God.

Prayer should not at any time cease to be made for our colleges and schools. They are the fountains of our national thought and influence. The common schools, with all the prominence with which they are just now regarded, are held at no fictitious value. They are too essential to the stability of American principles to be underrated; and the interest in colleges which furnish their teachers, school boards, and superintendents, should not be suffered to decline. The church has in them a double interest. From their halls came those who have led the attacks of infidelity for generations. Unconsecrated learning blasts the fields sown with gracious, life-giving truth.

See the vast power which to-day the church asks may be consecrated to Christ and his kingdom. From the report of the Commissioner of Education for 1875, there appears the following summary:

Whole number of American colleges, 323; faculty officers, 3,108; male students, 25,010 female; students 2,349; volumes in libraries of 289 colleges which make report, 1,930,124; endowment in 157 colleges reported, $20,232,511; corporation property in 170 colleges, $44,813,876; total value of grounds, buildings, apparatus of 256 colleges, $29,178,080; income from productive funds of 153 colleges, $1,876,873; receipts from all sources, 195 colleges, $2,718,506.

Benefactions to colleges, $8,238,141; total to schools of science, $780,556; total to schools of theology, $619,801; total to schools of medicine, $78,600. The total amount of benefactions in 1875 was $11,226,977.

This does not include professional schools of theology, science, medicine, and law, which number 185, with 2,829 instructors, and 21,611 students.

What an offering for the church of God is here! The dispensation of the spirit was to "exceed in glory" that of Moses which was "graven in stones." The "former rain" of the spirit came at Pentecost. But the great rain of his strength will be in the "time of the latter rain." What a time is it for great, united, overcoming prayer! "And it shall come to pass afterward that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

The season has a special interest this year to all interested in Christian reforms. The college fraternities, hostile to all the good ends and especially the religious interests of every institution upon which they have fastened, are calling out again the attention of friends of education. What more fitting at this time than to ask for a thorough rooting out of this corrupting influence! Let then the strong crying of the church prevail until the Lord shall declare, "I have healed these waters; there shall not be from them any more death or barrenness."

—Bro. Stratton of the *Wesleyan* realizes the importance to our reform of the Carpenter donation and publishes in last week's issue the agreement on which it is given to the cause. Surely there has seldom been offered to the Christians of this country a better opportunity for contributing of their "substance" where it would do more for the kingdom of our Lord.

—One inducement to contribute to secure the Carpenter donation may be overlooked by some of our friends. The property is worth at a low estimate $20,000, but half that amount donated in cash or notes (see agreement) gives the reform the use of it: thus a gift of $1.00 secures the avails of $2 besides itself, or $3. But further, the $6,000 and over already subscribed is conditional and may be returned at the donor's request if the Publishing House is not obtained. So that every donor to the $4,000 to be raised by April 1st, has the satisfaction of knowing that his money is increased seven times in productive value, for the $4,000 brings the avail of $30,000. Think of this opportunity and help on the good work.

—A lady in the East writes us Dec. 27th, from which we extract the following: "We are through with Christmas, the day on which Christ was not born, (according to the *Cynosure*) and I am always thankful when it is over. In these degenerate times Christmas trees and festivals and carols and what-not are sustained by nearly all professing Christians. It seems to me that the rising generation will get to believe that these things constitute religion, self-denial and the cross give place to self-indulgence and a rose-wreathed cross; and to be saved one would almost think a condescension sometimes now-a-days."

—Rev. B. T. Doughty of Holland, Mich., was lately elected lecturer of the Grand Chapter of Royal Arch Masons of the State. Can Elder Barlow call him out!

—The new Farwell Hall has been opened at the demands of the lodge. Last Wednesday evening it was occupy by Odd-fellow Grand Master Oberly to make a speech to a crowd of the order. He eulogized Wildey, who introduced the order into this country, which the speaker acknowledged was a product of the grog-shops of England. This is a proper use for the property of the Y. M. C. A, is it!

Are you engaged "in the UP-HILL business!" See first column on the sixteenth page.

—The *Telescope* tells us how a beastly "mark" was taken off a church building.

"A brother writes to us of a church recently dedicated by him, in the front gable of which the audacious carpenters placed a square and compass, large enough to be seen nearly a mile off on the prairie. Truly, Satan must have had his seat in that community; for the writer says that the church has so run down as to have one trustee a granger, another an Odd-fellow, another a straight-out worldling, a fourth a drinker, and the fifth mad at the fourth. But there are signs of better days. The preacher in charge agreed to take the mark of the beast out of the front of the church, and to clean up things generally."

—With all his junketing with secret orders, Schuyler Colfax has at length, one would think, reached the bottom. He dropped out of the Vice-Presidency into the place of apologist, buffoon and decoy for the Odd-fellows. Last week he was lecturing at Evanston University, and to court some of the petty fraternities introduced from the East by the genius of Pres. Fowler, he wore the lodge pin of the society to which he swore fealty when a student, and after the lecture fraternized and lunched with the members of that society in their hall. But said society is in low repute at Evanston, and the rival fraternities made an attack, locked up the building, threw asafoetida into the hall and raised a horrible din. After some time and trouble the real cause of the row, the ex-Vice-President, got out of the building and attempted to reprimand the attacking force, but found that he had even lost the respect of rowdy students, who kept up their rumpus after his retreat.

—Two weeks ago we published a narrative from the Boston *Herald* of the 30th ult., describing the sad and inglorious end of an independent lodge

of Freemasons at the "Hub." It must answer our purposes of time and space, and may be of most use to point out a few analogies, leaving the details to the imagination of our readers. The scheme is termed a bold swindle; it must "hide its diminished head" before the grand lodges, chapters, councils, consistories, etc., which are no whit less so. The ring leader was held in esteem by his acquaintance; so are all the other lodge leaders who are practicing the same tricks. In short, the manner of drumming up members, disposing of funds (which all lodges parade on charity's roll before the public), the subservience of the dupes, the dictatorship of the leader and his final exposure and rage may be daily seen all through the country. The whole affair is another instance of the adage, "When rogues fall out," etc. But let the children of light be "not ignorant of his (Satan's) devices." When Paul and Silas were holding revival meetings the devil sent a subaltern spirit in a soothsaying damsel to join in and spoil the religious movement. These small devils will now be swarming in our reform.

RONAYNE'S HAND-BOOK.—Before this paper reaches our readers 2,000 copies of Ronayne's Hand-book of Freemasonry will be ready for circulation. The Grand Army Ritual will also be ready this week.

THE CHRISTIAN REFORMER AND NON-RITUALIST is a new monthly, by W. B. Orvis, Philadelphia, which will present the views of its editor, and a small class of Christians outside the Friends Society against religious forms of any kind, as of binding nature. The paper is earnest in its religious tone and is well printed. $1.50 per annum.

The February *Galaxy*, leaving out the parts devoted to needless novels, is a good number. The following are of interest and value: "Home Rulers in the English Parliament," "Annie Seward and Major Andre," a scrap of hitherto unpublished history, "Suicide," Pama and Bologna," "Social and Domestic Life under the ancient Regime" in France from a forthcoming volume by Taine, "A Word or Two on Emerson," and an argument against "Army Reduction." Sheldon & Co., New York.

That part of the ancient tabernacle of the Jews, "The Ark of the Covenant," with its singular history and mysterious symbolic meanings is very fully treated of by Dr. Patton in the February number of *The National Sunday-School Teacher*. In the same issue is an article on "Sunday-schools among the Chinese" in California, by Rev. J. K. McLean, and a fresh treatment of the subject of "Teachers' Meetings," by Prof. E. C. Hewett. The lessons touch upon that most interesting portion of Old Testament history, the reigns of Saul and David, and are so full, scholarly, suggestive and practical as to merit the wide circulation they have obtained. Not the least attractive part of this magazine is the editorial department. Chicago: Adams, Blackmer, and Lyon Pub. Co., who also issue *The Little Folks*,—just the thing for little classes.

Temperance.

The daily Temperance prayer-meetings of the Chicago Woman's Temperance Union are held in Lower Farwell Hall, at three o'clock P. M., and the ladies would be glad to have all friends, men or women, who visit Chicago make it a point to attend that meeting, and give them a few words of council or encouragement. By actual count the average number in attendance on that meeting during the week ending January 19th, was one hundred and three. If the spirit of God blesses it it will be a power for righteousness. Pray for it. The whole number who signed the pledge during the same week was thirty-five.

Miss Francis E. Willard, Secretary of the National Woman's Christian Temperance Union is now absent from her Chicago office at room 3, Y. M. C. A. building.

In pursuance of Centennial temperance work, a letter of inquiry has been addressed to the President of each Union in the State of Illinois, requesting the names of their society's officers; the number of women engaged in the work; number of petitions circulated; and number of names collected; together with suggestions from any who can give them, as to the best mode of presenting the temperance reform to the eyes and hearts of the world's representatives at the Centennial Exposition in Philadelphia.

During the meeting of the American Board in Chicago last October, a young man from Philadelphia said to his companion, a gentleman of character:

"Let's get a drink."

"Come," was the reply, "I'll show you where you can get something good." Whereon he brought him to the reading-room of the Y. M. C. A., in which the Woman's Union were about holding a temperance meeting. The young man, though surprised, was too well-bred to withdraw.

Impressions were made which were indelible. He returned to his Eastern home. Two weeks later he signed the pledge, and sent word to the lady who led the singing that it was her words and her prayer that especially led him to this result; that he had but to shut his eyes and the whole scene re-appeared before him. That he felt he should stand, because he trusted in a higher power than his own.

A few weeks later came word that he had gained his most intimate friend to the same pledge. Then he sent a request for prayer for five young men, whose signatures he had obtained. So the work extends like ripples almost to the eastern coast.

—The series of religious meetings held in Maine by the Young Men's Christian Association of the State have met with considerable success. At a session of the State Executive Committee, held at Auburn, Dec. 29th, it was reported that in the six previous weeks nine towns had been visited and 72 meetings had been held.

Religious Intelligence.

—Rev. L. C. Partridge of Vermont, one of the secretaries of the National Convention held in Worcester in 1871, is lying very ill of the typhoid fever. Another secretary at Oberlin, Rev. J. E. Carrol, reports in the *Wesleyan* a glorious revival in which he is engaged.

—The Philadelphia meetings over which Mr. Moody presided closed on Thursday last, and he started immediately for Florida for a brief rest before the New York meetings open, Feb. 1. An incident of promise marked the close of these meetings, $100,000 were pledged to carry on the work of the Y. M. C. A. in Philadelphia. It can be well disposed of during the months while the centennial exposition is open.

—The eighth annual meeting of the Woman's Board of Missions of the Congregational churches was held in Boston, Jan., 4. The report showed the total receipts for the year 1875 to be $72,000. Three branch societies had been adding during the year to the nine already in existence. The society has now 12 branches and 800 auxiliaries. There are 59 missionaries supported by the society, of whom five were sent out during 1875, besides 50 Bible women and native teachers.

—The principal work of the "Evangelical Society of Geneva" which was founded in 1831, is the evangelization of France. The society occupies 29 stations and 86 out-stations in France and Algiers, besides maintaining in these countries 25 primary schools with 800 pupils, and 29 Sunday-schools. As many as 3,500 persons attend the services at the different stations, 800 of whom are communicants. The society also employs between 40 and 50 colporteurs, the majority of whom travel through France, while a number labor in Italy and Switzerland. The Rev. Merle D'Aubigne was President of the Theological Seminary of the Society from the time of its formation until his death.

—Rev. J. M. Snyder, President of the Illinois Wesleyan Conference, has recently attended two dedications of Wesleyan churches in Iowa. One at College Springs, and the other at Walker.

—Rev. N. Wardner, General Evangelist of the Wesleyan connection has been dedicating a new church at Damascus, O,, and also holding a Holiness convention in the same place, at which a powerful work was enjoyed.

Out of a total population of 35,000,000 in France, there are stated to be 500,000 Protestants and 49,000 Jews, half of the latter inhabiting Paris. The number of Frenchmen who have formally declared that they do not belong to any religion is about 82,000, and 3,071are classed as members of "diverse sects."

—The newly-elected chief of the Cherokee Nation, Ouchalatta, is a member of the Baptist church. On the 26th of December he was ordained as a minister. He is described as "a full-blooded native, medium sized, about fifty years of age, and distinguished for his uprightness of life, and eloquence as a speaker." Three of the supreme judges of the Creek Nation are also Baptists, as are the superintendent of public instruction and the national treasurer.

—The present troubles in Turkey make the religious statistics of Bosnia, one of the discontented provinces, of interest. According to the Turkish official report there are in Bosnia 442,050 Mohammedans, 576,756 Christians of the Orthodox Eastern church, 185,503 Roman Catholics, 3,000 Jews, and 9,537 Gypsies, making a total population of 1,216,846. The Mohammedans are the chief land-owners. The Orthodox Eastern Christians are principally small tradesmen and farmers. The ignorance of the people is very great; there are only few schools in the province, and not a single book store.

—An appeal was made by the Rev. Dr. Crummell, a colored clergyman of Washington, for funds to build a Protestant Episcopal church capable of accommodating a thousand worshipers. The sum needed is $20,000. There are 43,000 colored people according to his estimate, in the District. Dr. Crummell expresses the opinion that "the common schools, now twelve years in existence, have raised up a generation of colored youth who have outgrown the crude and tumultuous religious systems of a former day."

News of the Week.

The City.

The American Poultry Association held its annual fair last week in the Exposition building. The show of fowls was one of the best in its history.——The government suits still hang back, the whiskey cases from which so much is expected having failed to come up yet. The distillers and others who have plead guilty and have confessed are very confident of being let off with a light punishment or none at all.——Great indignation has been caused by the appointment on the Grand Jury of the assessor who caused the fraudulent tax levy last year. His case will be one to be investigated.

The Country.

The New York assembly have passed a measure allowing masquerade balls which are hot-beds of crime in the low dives of the cities. It also last week repealed the Grey Nun's act.——Two murderers were hung in Illinois on Friday. One a wife murderer at Joliet, the other one of the assassins in the Bulliner feud in Williamson county. The other parties in the half dozen murders of that quarrel are in the penitentiary or closely pursued.——Though the winter has been of extraordinary mildness a passenger train was stuck in the snow in Wyoming Territory last week.——The revivalists Whittle and Bliss visited Madison, Wis., after their meetings in Milwaukee. The efforts were greatly blessed in both places. This week they go to St. Louis.——Beecher and Plymouth Church are trying to save their reputation over the mutual council failure, laying all the blame to Mrs. Moulton. Their own advisory council will be soon called.

Congress.

The Democrats have enough of amnesty and Jeff Davis, and have so far successfully resisted a final decision.——The House is considering a large reduction of salaries in the foreign service.——Townsend of New York in the House made a good speech last week in reply to Tucker of Va., who advocated the old Calhoun doctrine of State rights.——In the Senate Morton is working to prove the illegality of the Mississippi elections.—A postal telegraph bill has been introduced in the Senate.——Saturday eulogies were pronounced on the late Vice-President Wilson.

Foreign.

The Bavarian Chamber is to be dissolved on account of the deadlock between the Protestants and Romanists.——The elections for a new French Senate are largely conservativ.——Lord Derby has received a memorial from the British Anti-slavery Association stating that Spain is willing to place Cuba in the same relation that Canada occupies toward England, on condition that slavery is retained, and urging British interference.

The Home Circle.

My Soul's Abiding Rest.

Weary was my soul of trying,
And my spirit long was crying
For the grace that's all-supplying,
To impart a settled rest.
But the struggles of my spirit
Could not merit, could not win it,
Jesus, he alone could give it,
So I trusted and was blest.

Though the storm around me rages,
And all hell destruction wages,
In the rifted Rock of Ages,
I am resting and secure.
Win 's no more my bark are shifting,
Nor rough gales the white sails rifting,
No more with the current drifting,
For my anchor now is sure.

And while to my Refuge clinging,
From my inmost soul is springing,
A new song, I still keep singing,
Jesus now doth dwell within,
Dwells within a friend abiding,
I can fear no ill betiding,
For my soul has found a hiding
In a Savior from my sin.

—*Adv. of Chris. Holiness.*

Consecrated Gains.

Whose is the money, the wealth, the silver, the gold, the earth and the fullness thereof, and the cattle upon a thousand hills? Whose are the treasures of darkness, the wealth of the deep places of the earth? Who sends the sunshine and the rain? Who clothes the hills with forests and the vales with corn? Who gives the strength to labor and the skill to plan? Who has given life for life and blood for blood, to purchase and redeem a ruined, sinful race?

What then are we but ransomed captives, released from bondage and adopted as the sons of God? What have we but the free gifts of a tender, loving, gracious God? And what can we do more fitting and proper than to consecrate our gains to the Lord of the whole earth?

We are the Lord's; and when he bought us with his blood, the purchase covered all we were, and all we had, for time and for eternity. We are not our own. What then have we that we did not receive? What have we that is not a sacred trust? What have we that may not be taken from us in a day? What have we for which we shall not give an account?

In him we live. His arm sustains, his bounty feeds, his care provides for kings and beggars alike. He blesses and we prosper, he blights and blasts and all our gains are gone, and we ourselves vanish before his wrath. For us pride is destruction, independence is ruin, wilifulness is perdition. Our safety is only in the Lord; in his providence, his guidance, his grace, and his love.

Let us then, as we live in him, live for him. Let our business be carried on in his fear and to his glory. Let our lives be passed under the approval of his glance, under the refreshment of his smile. Let our faith, and hope, and life and work, center in him who hath bought us with so great a price; and let all our possessions be held as by his authority, and consecrated to his work.

God will have all. That which we withhold we lose. Earth and all its possessions are the Lord's by right, and his in fact. That nation and that kingdom that will not serve him, shall be utterly wasted; and the cankering gold and rusting silver of the covetous shall be a witness against them, and the rust thereof shall eat their flesh like fire. And those who refuse to yield to God and trust in him, shall at last be made to feel the power of him who punishes those who spurn his rule, and who has said: "I will consecrate their gain unto Jehovah and their substance unto the Lord of the whole earth." Micah, iv. 13.—*The Christian.*

Varley on the Higher Life.

Much controversy has been taking place in England, lately, on the Higher Life. Mr. Varley to correct misconceptions has published the following:

The difference between my former experience and the present arises from the fact that, whilst for many years I clearly saw the Lord Jesus as my Saviour, and anticipated the glory of being like him in heaven, I failed to see that Christ risen from the dead is my present life, and the only life the Word of of God permits me to recognize. For example, should I recognize the old self as other than dead and buried, I would in disobedience to God, and this is as really sin as though I steal, though the former may be, as indeed it was in my case, a sin of ignorance. The real ignoring of self must be one's own intelligent act, through faith in God's Word, according to Rom. vi. 1-11, and also Matthew xvi. 24. I am ready to stand with the Word of God against any amount of honest, friendly criticism, well assured that these truths only need to be known to be an immense blessing to the church of Christ. I was not aware until Saturday last how strongly both Bengel and Stier maintain the meaning of the above verse to be a resolute and intelligent ignoring of the old self life, the former using Peter's denial of Christ, "I do not know the man," as the precise equivalent, and in the same sense we are to regard self as unknown, or rather as dead and buried. (Col. ii. 12) The Divine strength, the joy, love and power of Christ, is so inexpressible in my own daily life, that it is not at all difficult to bear either unkindness or criticism, and it is very easy now to live out Matthew v. 44-45, not indeed by any other power than that Paul knew—"I can do all things through Christ which strengtheneth me."

Discriminative Preaching.

A young minister had gone to a prosperous church in a certain town to preach his first sermon. Before leaving the house the gentleman who was entertaining him suggested to him not to preach against Universalists. "There are," said he, "several Universalist families who have pews in our church, and we don't want them offended." The young minister promised. At the church vestibule one of the deacons drew him aside, and said, "Do you see those gentlemen just passing in? They are Spiritualists, but come here to church occasionally. I wish you would be a little careful not to say anything that might hurt their feelings." The minister promised. As he was ascending the pulpit steps, one of the elders button-holed him for a moment to whisper an additional caution—"The leading liquor dealer has just come into church and he gives us a lift sometimes. I wish you would be particular not to allude to the whiskey business or the temperance question." The young minister, getting fairly frightened to see the moral ground thus steadily narrowing before him, inquired: "Pray who or what shall I preach against then." The elder's reply came with an air of triumph—"Preach against the Jews; they haven't got a friend in town." If preaching is the art of not hurting anybody, that certainly would have been an effective direction. But if, on the other hand, it means the application of truth to mind and conscience, then that is the most effective which lays the arrow on the string for a present effect, which aims at the sins and sorrows that are straight before it, and which determines the effectiveness of the aim by the fluttering of the birds.—*The Interior.*

The Bedawin.

In person the Bedawy is well-built, muscular, often tall, though thin, with regular features, a slight beard, and a complexion bronzed by heat and exposure. His raven locks, long and glossy, are often shaven around the temples, in accordance with the Mohammedan requirement. His eye is black, piercing, and restless. His dress simple, consisting of a cotton shirt, sometimes white, but oftener blue, whose loose folds descend to the ankles, and which is confined with a leathern girdle about the loins. The shirt, tunic, or robe is open in front down to the waist, and serves as a spacious and most convenient pocket, where the wearer stows away all manner of things. This arrangement of the garment is common to all Orientals, and is called "the bosom;" and we have an example of it in the case of Moses in the desert. Besides the girdle, however, both sexes wear from infancy a leathern girdle around the naked waist, adorned with amulets, and also with shells (*cypraea*). Neither sex wear drawers, either under or over the shirt, which usually constitutes the entire wardrobe of both; and they are ridiculed by their neighbors for "going naked." This is also the custom among the poorer class in Egypt. It would have seemed to have been the practice of the Hebrews during the Exodus, if we may judge from the urgent repetition of the command that priests wear "linen breeches to cover their nakedness, reaching from their loins to their thighs when they come into the tabernacle, lest they die." A woolen cloak, generally of camel's hair, in broad stripes, brown and white, is thrown loosely over the shoulders of the desert Arab, and is his only covering at night. With it he also improvises a tent, while traveling under the burning sun; he stops, panting with the heat, and spreads his cloak on the points of his spears stuck into the ground, and waits for the evening. His head-dress consists of a gay handkerchief of cotton, or of silk mixed with cotton, striped red and yellow, whose border is ornamented with a long braided fringe and tassels, worn in such a manner that one corner hangs loose on the back, and two others fall on the shoulders, while the folds of the fourth shade the forehead and face. This handkerchief is bound around the head with a thick cord of brown camel's hair, considered the best safeguard against a sun-stroke, and thus floats in the wind, or its folds are wrapped about the face to protect it from the sun or conceal it from an enemy. The Bedawy generally goes barefoot, but, when he can afford it, buys from the towns, or steals from a passing traveler, a pair of red morocco shoes or boots, usually very large, and with the toes turning up like a skate, or he makes himself a pair of sandals, generally of camel's skin, which he binds with thongs around his foot. These sandals are always made after one model, and appear to derive their form from high aqntiu ty. We have abundant evidence from the Bible narratives that this identical form of sandal was long worn by the Hebrews. The word *naal*, signifying sandal, is translated *shoe* in Exodus iii. 5; Deuteronomy xxv. 9; xxix. 5; Joshua v. 15; Ruth iv. 7, 8; 1 Kings ii. 5; Isaiah xx. 2; Ezekiel xxiv. 17, The word *latchet* also indicates the sandal wherever it occurs, as in Genesis xiv. 23; Isaiah v. 27; Mark i. 7. All of the foregoing description of the Arab costume is not applicable to the poorer class, whose sole garment is the loose cotton shirt or tunic already mentioned, generally the worse for wear.—*Bible Lands, Van Lennep.*

Pointed Sayings.

Sin taken into the soul is like liquor poured into a vessel—so much of it as it fills, it also seasons. The touch and the tincture go together.

Pleasure is like wine; he who would drink it pure, must not drain it in the dregs.

He that does evil that good may come, pays a toll to the devil to let him into heaven.

It is best not to dispute, where there is no probability of convincing.

Some have made it a rule never to argue with a man who is more than sixty years old, as at that age his mind is probably made up, and argument will rarely change it. God takes from us what we desire, and gives us what we need

It is folly to rely upon the doctrine of grace, and live in violation of God's laws. It is like a man leaving a despotic government and going to a land of liberty, thinking he can do just as he pleases—trample on the laws of that land, appropriating to himself all he likes.

A chief art of the spiritual life is to do natural things spiritually, and spiritual things naturally.

Providence has a thousand keys to open a thousand doors, for the deliverance of his own.

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes.

Whatever Midas touched, turned

into gold. In these days, touch many a man with gold, and he'll turn into anything.

Think upon sin, and repent; think upon God, and return; think upon grace, and hope; upon glory, and press forward.—*The Christian.*

Liberia.

From an address of Rev. Dr. Orcutt, Secretary of the American Colonization Society, the war in Liberia is less discouraging in its results than has been stated.

Dr. Orcutt states that the occasion of the war between the Liberians and the natives was a question of title; the latter claiming that the portion embraced in the county of Maryland at least, belonged to them, and that they had a perfect right to trade with foreigners without any interruptions or custom-house restrictions. The Liberians claimed, on the other hand, that they had a valid title to all the land they possessed, and did not intend to relinquish their rights in the case. Over this question the two hostile parties resorted to the sword, and six battles, or, more properly speaking, skirmishes, occurred prior to October last. The first two occurred at Philadelphia, a town about ten miles from Cape Palmas, the third at Jacksonville, the fourth at Latrobe, and the fifth and sixth at Tubman Town. In all of these, few persons were killed and wounded on either side, and the Liberians were, in every case victorious. But, to be prepared for any future emergency, some eleven hundred soldiers were stationed at Cape Palmas under command of General Gardner, Vice-President of the Republic. After a sojourn there of about a month, Brigadier General Crayton, Vice-president elect, resolved on an aggressive movement on Saturday night, Oct. 9th. General Sherman and others remonstrated against it but without avail. At daybreak on Sunday morning, after a fatiguing march, they reached the native town in view, and shortly after a battle commenced. But it had not progressed long before General Crayton, from some cause best known to himself, retired from the field. Still, the battle went on and finally resulted in favor of the natives. The Liberians had about seventy of their men killed and wounded. Emboldened by their victory, the natives, the next day, Monday Oct. 11, with a large force, made an attack upon Tubman Town, which was garrisoned by only some fifty men who reserved their fire until the enemy were within short distance, when they charged upon them killing and wounding so many that they retreated in confusion, leaving their guns and everything that impeded their flight behind them. This was the last battle of which Dr. Orcutt had any knowledge. He thought that as this government had ordered the war steamer Alaska, of the European squadron, to be sent at once to Monrovia to aid and protect the Liberians, it was reasonable to infer that the warfare had ended, at least for the present.—*Christian Intelligencer.*

Children's Corner.

The Pumpkin.

Little folks are much beholden
To the pumpkin fair and golden.
Who within a pumpkin-shell
Put his wife and kept her well?
Peter Peter was the man;
Catch the fellow, if you can!
Cinderella, for her carriage,
Cinderella, for her marriage,
To the pumpkin owed a debt:
Has she paid it, think you, yet?
Jack-a-Lantern is beholden
To the pumpkin fair and golden;
But the shell is his alone;
For the pudding is our own:
And, if we the stalk can take,
We a pipe to play on make.

—*The Nursery.*

The Gold Necklace.

Johnny was a bright lad of about twelve or thirteen years. He lived among the green hills, where his father had a neat farm, and where the great world was little known.

A peddler who used to travel round selling pretty things to the country folks took a liking to the little boy, and inspired him with a strong desire to try his hand in trade, which, he told him, was so much more profitable than farming. He wanted a boy to assist in carrying his merchandise; and Johnny thought it was the beginning of great things when he was invited to travel with the peddler in that capacity.

The farmer made no objection to the arrangement. He had a large family, and could spare his little son; and perhaps, too, he thought it wise to let the lad have a trial of the life which appeared so charming. He therefore gave him permission to go, but added as he bade him farewell, "Be a good boy, Johnny; and if you get tired, come back home."

The mother added her cheerful good wishes; and after kissing each one of the family, the little boy started with light spirits by the peddler's side.

Johnny had quite a gay time assisting in the sale of ribbons and laces, rings and brooches; and the peddler's lively companionship shortened the road. At length they approached a large house surrounded by handsome grounds, where they were received by two or three richly-dressed ladies, and presented their gay wares.

Gold necklaces were then very fashionable, and one of pretty design was produced by the peddler, which he offered to the ladies at a great bargain. It was the last of a lot, he said, each of which had fetched him a good price; he could therefore afford to sell this one without calculating profit, and especially as the ladies had bought several other articles of him, he would let them have the necklace for two pounds ten shillings, which he declared to be less than cost price. The ornament was purchased, the money paid, and the dealer gravely withdrew. At a little distance from the house, however, he burst into a loud laugh, and slapping his young companion on the back, exultingly exclaimed, "There, boy, that's the way to do business! That necklace cost me about half-a-crown, and there's not a bit o' gold in it!"

Johnny stood still, staring in amazement at the announcement. At length the spoke: "Father told me if I go tired to come home, and I believe I am tired now. Good-by." And handing the pack which he carried to its owner, he coldly turned away.

It was now the peddler's turn to be astonished. The laugh was changed to an expression of concern, and following the boy, he used every argument to induce him to proceed in his company; but the child of honest parents had been taught to "hate every false way." If trade involved fraud and deception, he would have nothing to do with it; so, resisting every overture, he pursued his way back, and, disappointed and foot-sore, at close of day he re-entered his green mountain home.

Forty years have passed since then, and the Johnny of our story never turned aside from "the way of the just" During the last half of his life he has been in respectable business in an important city. He is not what the world calls rich, but he enjoys what wealth could not give; he is the esteemed bearer of an unsullied name, the happy father of an upright family, and an honored and trusted member of the church of Christ.—*Sunshine.*

Geographical Puzzle.

[Our boys and girls will find this a very interesting puzzle worth trying to guess out.]

I was awakened early one morning by a Chinese sea-port, and as the air was a country of South America, I wrapped myself in my cloak made of a part of the Chinese Empire, and lined with a cape in the Southern part of United States, and busied myself in a town on the Schuylkill, until an island east of Labrador called me to breakfast. A group of islands in the Gulf of Mexico burned brightly on the hearth, and another group, lying West of Africa, greeted me with a cheerful song. Soon a lake of North America brought in my breakfast, which consisted of an Asiatic country, and a river of British America, well seasoned with a lake in the western part of North America, and a South American city. To these were added a group of islands in the Pacific, and a plentiful portion of an island in the Atlantic. As I am naturally fond of another group of islands in the Pacific, I chatted with a city in Ohio, and after I had satisfied my appetite which was at first a town in southern N. H., I ate a large group of islands lying east of India with her. As she was suffering with a head-ache I bathed her head with a city on the Rhine, but stopped suddenly on discovering that the North American lake was a city of China. I assured him that he never would obtain a city in the western part of Missouri, unless he mended his ways, although my disposition towards him was a group of islands in the Pacific; but should his conduct prove satisfactory, he might look forward with an African cape, to obtain a town in Kentucky in due time. I then went out and enjoyed a Newfoundland cape after a lake in British America, and after I returned, finding that the children were making a lake in N. Y., I sent them all to bed, wishing a good deal of a Scottish cape upon them.—*Selected.*

Home and Health Hints.

How to Preserve Health.

The first great secret of good health is good habits; and the next is regularity of habits. They are briefly summed up in the following rules:

1. *Sleep*—Give yourself the necessary amount of sleep. Some men require five hours of the twenty-four; others need eight. Avoid feather beds. Sleep in a garment not worn during the day. Sleep with a person stronger and healthier than yourself or no one; and have plenty of fresh air in your room.

2. *Dress*—Dress warmly with woolen undershirts and drawers. Remove muffler, overcoat, overshoes, etc., when remaining any considerable length of time in a warm room. Keep your feet warm and dry. Wash them in warm water two or three times a week. Wear warm stockings, large boots, and overshoes, when in the snow or wet. Wear a light covering on the head keeping it always cool.

3. *Cleanliness*—Have always a pint or quart of water in the sleeping-room. In the morning after washing and wiping the hands and face, then wet with the hands every part of the body. Cold water will not be disagreeable when applying it with the bare hand. Wipe immediately; follow by brisk rubbing over the body. The whole operation need not take over five minutes. The result of this wash is, the blood is brought to the surface of the skin, and made to circulate evenly through the body. You have opened the pores of the skin, allowing the impurities in the body to pass off, and have given yourself in the operation a good vigorous morning exercise. Pursue this habit regularly, and you will seldom take cold.

4. *Inflation of the lungs*—Five minutes spent in the open air, after dressing, inflating the lungs by inhaling as full a breath as possible, and pounding the breast during the inflation will greatly enlarge the chest, strengthen the lung-power, and very effectually ward off consumption.

5. *Diet*—If inclined to be dyspeptic, avoid mince-pie, sausage, and other highly seasoned food. Beware of eating too freely of soups; better to eat food dry enough to employ the natural saliva of the mouth in moistening it. If inclined to over-eat, partake freely of rice, cracked wheat, and other articles that are easily digested.

Eat freely of ripe fruit, and avoid excessive use of meat. Eat at regular hours, and lightly near the hour of going to bed. Eat slowly. Thoroughly masticate the food. Do not wash it down with continual drink while eating. Tell your funniest stories while at the table, and for an hour afterwards. Do not engage in severe mental labor directly after hearty eating.

6. *Exercise*—Exercise not too violent, but sufficient to produce a gentle perspiration, should be had each day in the open air.

7. *Condition of mind*—The condition of the mind has much to do with health. Be hopeful and joyous. To be so, avoid business entanglement that may cause perplexity and anxiety. Keep out of debt. Live within your income. Attend church. Walk, ride, mix in jovial company. Do as nearly right as you know how. Thus conscience will always be at ease. If occasionally disappointed, remember that there is no rose without a thorn, and that the darkest clouds have a silver lining; that sunshine follows storm, and beautiful spring follows the dreary winter. Do your duty, and leave the rest to God, who doeth all things well. —*Hill's Manual.*

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PREFACE

AND

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PREFACE.

There never was a time perhaps, since the great excitement consequent upon the abduction and murder of Capt. William Morgan by the Freemasons of Western New York, in 1826, in which public sentiment has been so much aroused as it is at present, regarding the evil tendencies of secret oath-bound combinations, and more especially of Freemasonry. Nearly every locality can furnish instances where the wheels of justice have been fairly clogged and where some of the very worst criminals have frequently escaped punishment because of their connection with the Masonic institution, and through the mystic power of the "Grand Hailing Sign of Distress." It is a well-known fact that secret rings of every discription, some of them known to be organized for the most base and selfish purposes, everywhere abound in the land, and that all or nearly all of these secret cliques are controlled, directed, and sheltered by Masonic power, and influence.

Prominent members of the various Christian denominations with but very few exceptions, everywhere testify that the deep Christian sentiment—the vitality and spiritual power which prevaded the churches, even as late as twenty years ago, has, in a great measure, died out, and that indifference to religion, if not downright infidelity, seems now to be all prevailing throughout the country. Indeed it is no wonder that this should be the case, when it is remembered that ministers of the Gospel, deacons, elders, and other professing Christians are constantly to be met with in the midnight gatherings of this secret clan, and are frequently heard to remark whenever questioned upon the subject that "Freemasonry is a good enough religion for me."

My chief object, therefore, in writing this book is to further awaken public sentiment, and enlighten the public mind on this all-important subject, by publishing the whole of "Ancient Freemasonry," word for word as it is taught and practiced by the various lodges in the United States, that the community at large may, in a great measure be enabled to intelligently and successfully withstand its encroachments by concerted action both in the church and at the polls; and support no minister, nor vote for any candidate for office, who has been led blindfolded and cable-towed into a Masonic lodge; and who is still bound by its ferocious oaths and sanguinary death-penalties.

As to the correctness of the work, I shall simply remark that I learned Freemasonry from the following eminent Masons—eminent only as such—all of whom are neighbors of mine; members of Chicago lodges, and hold to-day the very highest positions in the Grand Lodge of Illinois. From R. W. D. H. Kilmore, W. M. No. 209; and D. D. Grand Master—from R. W. Bro. Ed Cook, P. M. No. 271. D. D. Grand Master and Grand Examiner—from R. W. Bro. H. F. Holcomb, W. M. No. 141, and D. D. Grand Master—from R. W. Bro Jno. O'Neil, W. M. No. 393, and now D. D. Grand Master; and from the Grand Examiners or Custodians of the work at their session in Chicago, after the Grand Lodge meeting in 1871. Add to this that the names to be found on pages 23 and 24 are all living members of Keystone Lodge, No. 639, in this city, who presented me with a most beautiful Past Master's regalia, consisting of a collar, apron, and jewel, on my retiring from the Oriental chair on January 14th, 1874, and which I am now wearing almost daily in my public expositions of the Masonic degrees.

Freemasonry at best is but a miserable farce; a tissue of falsehoods from beginning to end, but knowing that all its so-called secrets were revealed to the world over fifty years ago, and that during half a century at least, its various Grand Lodges have been selling what may be truly termed "Snide Freemasonry," renders it to-day a gigantic swindle; and hence a man is no more bound by its ferocious obligations than he would be were he connected with a band of house-breakers, or a gang of horse-thieves. It is but the production of a grog-shop, and not much older than our grandfathers. Its religion is infidel and anti-Christian—its government despotic—its pretended benevolence a sham—its so-called charity selfishness—its death penalties inhuman and barbarous, and the whole system leading to inevitable social ruin here, and if God speaks truly in his Word, to eternal damnation hereafter.

Such I found it to be after long and careful study; as such I renounced it in July, 1874; and as such I now publish its secret workings to the world. Praying that God's eternal blessing may follow the circulation of this book, and that his divine spirit may make it instrumental in leading many of my former brethren in the lodge to "have no fellowship with the unfruitful works of darkness but rather reprove them,"

I am fraternally

E. RONAYNE, Past Master Keystone Lodge,
N. 639, Chicago.

JAN. 1, 1876.

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SHOULD ADHERING FREEMASONS BE ADMITTED TO MEMBERSHIP IN THE CHRISTIAN CHURCH?

Let us compare the fundamental principles of Christianity with those of Freemasonry.

A DIVINE REVELATION.

CHRISTIANS believe that all Scripture is given by inspiration of God and contains the only unerring rule of faith and practice.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

Salvation Through Christ Only.

CHRISTIANS believe that "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John x. 1.

The Christian's Savior says: "I am the door; by me, if any man enter in, he shall be saved."

CHRISTIANS believe that "He that hath the Son hath life, and he that hath not the son hath not life." 1 John v. 12.

CHRISTIANS seek salvation through faith in Christ and his atonement, "Neither is there salvation in any other.

For there is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12.

"For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 1.

A HUMAN INVENTION.

FREEMASONRY* says, "To require that a candidate profess his belief in the Divine authenticity of the Bible or a state of future rewards and punishments, is a serious innovation in the very body of Masonry."—Chase's Digest of Masonic Laws, p. 206.

"Masonry has nothing whatever to do with the Bible." Chase's Digest, p. 208.

Salvation by the Common Gavel and Good Works.

Masonry teaches that a Mason "on the night of his initiation, commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God."—Mackey's Manual, p. 41.

"The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones for that spiritual building, that house not made with hands, eternal in the heavens,"—Sickel's Monitor, p. 34-5.

An adhering Mason aims, "by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward from his Celestial Grand Master, of 'Well done, thou good and faithful servant,'" Mackey's Lexicon pp. 450, 451.

Hence a Freemason who intelligently adheres to the lodge is either ignorant, not discerning the LORD'S BODY, and if received before he is instructed will eat and drink damnation to himself (see 1 Cor. ii. 29), or else he is dishonest, pretending to believe in one system which teaches salvation by Christ, and in another which teaches salvation by works, at the same time. It is a mockery and a sin to receive such an one (with a knowledge of his belief) for "He that biddeth him God-speed is partaker of his evil deeds." 2 John, 11 verse.

CHRISTIANS believe that "Except a man be born of water and the spirit he cannot enter into the kingdom of God." John iii. 5.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15.

FREEMASONRY teaches that a Master Mason has all that the soul of man requires

To verify this fact we quote the following remarks on third degree from Sickels' Monitor, pp 97, 98.

"We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."

Before an adhering Freemason should be admitted to the Christian church, if ignorant, he should be instructed in the way of God more perfectly and renounce his errors. If dishonest, professing a belief in antagonistic principles (which belief it is impossible to have), he should be "born again."

The Christian's law-book commands, "Swear not at all." An adhering Mason gives his support to an institution which has caused him, and requires every candidate, to swear oath after oath. Freemasonry teaches him to regard these oaths as the essence of Masonry.

Masonic monitors tell us that "it is the covenant which makes the Mason." And in each of the first three degrees the answer to the question, What makes you an Entered Apprentice, Fellow Craft or Master Mason? (as the case may be) is always, "My obligation." These obligations have been published at various places, by different writers, Morgan, Richardson, Bernard, Duncan, Ronayne and others. They vary slightly in form but not in essential points. We here give the Master Mason's oath in full:

OBLIGATION.

I, (Septimus Jones,) of my own free will and accord, in the presence of Almighty God and this Worshipful lodge, erected to him and dedicated to the holy Saints John, do hereby and hereon (the Master at these words places his right hand upon those of the candidate) most solemnly and sincerely promise and swear:

That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master Mason's degree to any person or persons whomsoever, except it be a true and lawful brother Master Mason, or within a regularly constituted lodge of Master Masons, and neither unto him nor them, until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear, that I will conform to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden so far as the same shall come to my knowledge.

Furthermore that I will answer and obey all due signs and summons sent to me from a lodge of Master Masons or given to me by a brother of this degree, if within the length of my cable-tow,

Furthermore that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted and them only at my own option.

Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, they applying to me as such, so far as their necessities may require and my ability permit without material injury to myself or family.

Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine-made Mason nor with one who is under the sentence of suspension or expulsion to my knowledge while under such sentence.

*The Masonic authors quoted in this tract are everywhere acknowledged as the highest Masonic authority.

Furthermore, that I will not assist in or be present at the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

Furthermore, that I will not cheat, wrong or defraud a lodge of Master Masons nor a brother of this degree knowingly or supplant him in any of his laudable undertakings but will give him due and timely notice that he may ward off approaching danger, if in my power.

Furthermore, that I will not knowingly strike a brother Master Mason nor otherwise do him personal violence in anger except it be in the necessary defense of my person, family or property.

Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it.

Furthermore, that I will not give the Grand Hailing sign or sign of distress of a Master Mason except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction: and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.

Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it and then only in low breath.

To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, *binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I*, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God and keep me steadfast in the due performance of the same.

By adhering to the oath, ever to conceal and never to reveal any of the secrets of Masonry, the Mason virtually says, "I will not heed Christ's command, 'Follow me,'" for Christ says, "I ever spake openly to the world . . and in secret have I said nothing. John xviii. 20. The adhering Mason of course keeps this oath, and also in seeking to unite with a Christian church pretends to be loyal to Christ, while living in open defiance of his commands. "Follow me," Matt. xvi. 24; iv. 19; ix. 9, 19, 21. Luke xviii. 22; v. 27; ix. 59. John xii 26; xxi. 22; i. 43. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v. 11.

But few, comparatively, go beyond the third degree in Masonry. But in adhering to the order they give their moral support to the upper degrees. We will briefly refer to a few of their oaths and penalties, which are clearly antagonistic to the church of Christ.

In the obligation of the degree styled by Mackey's Lexicon, p. 524, the "Holy Royal Arch," the candidate says, "I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason (when communicated to me as such, or I knowing them to be such), WITHOUT EXCEPTION."

In the Knight Templar degree (Bernard pp. 182-3), the candidate drinks wine from a human skull and says: "This pure wine I now take in testimony of the belief in the immortality of the soul—and may this libation appear as a witness against me both here and hereafter—and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own, should I ever knowingly or willfully transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take in relation to any degree of Masonry or order of Knighthood.

"The candidate here not only imprecates the damnation of his own soul, for his own sins, but also for the sins of another, which is a double damnation."

The murdering of men for revealing the secrets of Masonry proves that Masons do understand these oaths to require them to take revenge on the traitor to Masonry. The Knight of Kadosh says: "I swear to take revenge on the traitors of Masonry;" and that he may know exactly the kind of revenge, further on in the same oath, he swears "to *sacrifice* the traitors of Masonry."

REV. MOSES STUART, PROF., ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS., WRITES:

For a long time I neither knew or cared about the subject (Masonry); but recent attention to it has filled me with astonishment: and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever-blessed God, is a feature which I cannot contemplate, but with the deepest distress.

REV. NATHANIEL COLVER, FORMER PASTOR TRINITY TEMPLE, (BAPTIST) BOSTON, WRITES TO A BROTHER MASON:

I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths is such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece,—a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

We must omit the testimonies of many eminent men against Masonry, but will give the following from Rev. Charles G. Finney:

How can we fail to pronounce Freemasonry an anti-Christian institution? For example, 1st. We have seen that its morality is unchristian. 2d. Its oath-bound secrecy is unchristian. 3d. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. 4th. Masonic oaths pledge its members to commit most unlawful and unchristian deeds. *a.* To conceal each other's crimes. *b.* To deliver each other from difficulty whether right or wrong *c.* To unduly favor Masonry in political actions and in business transactions. *d.* Its members are sworn to retaliate, and persecute unto death, the violators of Masonic obligation. *e.* Freemasonry knows no mercy but swears its candidates to avenge violations of Masonic obligation even unto death. *f.* Its oaths are profane, the taking of the name of God in vain. *g.* The penalties of these oaths are barbarous and even savage. *h.* Its teachings are false and profane. *i.* Its design is partial and selfish. *j.* Its ceremonies are a mixture of puerility and profanity. *k.* Its religion is deistic. *l.* It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. *m.* It is an enormous falsehood. *n.* It is a swindle, and obtains money from its membership under false pretenses. *o.* It refuses all examination, and veils itself under a mantle of oath-bound secrecy. *p.* It is a virtual conspiracy against both church and State. No one, therefore, has ever undertaken, and for the plainest reasons none will undertake, to defend Freemasonry as it is revealed in these books. Their arguments are threats, calumny, persecution, assassination. Freemasons do not pretend that Freemasonry, as revealed in these books, is compatible with Christianity. I have not yet known the first Freemason who would affirm that an intelligent adherence to Freemasonry, as revealed in these books, is consistent with a profession of the Christian religion. But we know, if we can know anything from testimony, that these books do truly reveal Freemasonry. We have, then, the implied testimony, of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that *those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we can not escape from it, we wish it were otherwise, we therefore sorrowfully, *but solemnly, pronounce this judgment.*

In those churches which have not refused to fellowship the representatives of this anti-Christian religion many members are "weak and sickly" and "many sleep." 1 Cor. ii. 30. In conclusion we say in the inspired words of Paul: "THE MYSTERY OF INIQUITY doth already work." 2 Thess. iii. 15. "And if any man obey not our word by this epistle (please read it), NOTE THAT MAN AND HAVE NO COMPANY WITH HIM, that he may be ashamed. Yet count him not as an enemy but ADMONISH HIM AS A BROTHER." 2 Thess. iii. 14, 15.

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Read the Publisher's Department on the sixteenth page.

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Rejected.....	33½	34
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Rejected.....	26½	27
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Flour—Winter.....	4 75	7 50
Spring.....	3 00	5 25
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Prairie, "	7 50	10 50
Mess Beef...	9 50	11 00
Tallow.....		8¾
Dressed Hogs.....	8 00	8 25
Lard per cwt.....		12 02½
Mess pork, per bbl.....		19 10
Butter fancy yellow 32c.; common to choice roll.....	16	23
Cheese	9	13½
Eggs.....	18	26
Seeds—Timothy		2 45
Clover	8 10	8 25
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Potatoes.....		17
Apples from store.....	3 00	4 00
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[Eastern.]

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

A good work toward Sabbath observance is undertaken in Ohio. The violation of the sanctity of that day is most marked on the railroads. But if the Sabbath laws are good for anything they should be enforced against railway corporations as well as against any other responsible agency. The Supreme Court of Ohio has asserted the validity of the Sabbath laws of the State and the people are petitioning for legislation to secure their enforcement. If this succeeds, however, the real work must yet be done. Laws will not enforce themselves.

The Pennsylvania Legislature has a bill in passage which should be a model for legislation in every State. It makes it a penal offence to "point" a pistol, gun, or any firearm at a person whether in jest or earnest. The good of community, except in districts infested with wild animals, might bear a regulation suppressing the general use of firearms. Game has nearly disappeared from a large portion of the States, and gunning for sport or target practice is a small return for the thousands of lives sacrificed yearly to careless use of firearms, or to the immunity given to armed desperadoes who are ready to shoot on the provocation of an instant.

The liquor traffic brings to the government a revenue of seventy million dollars, beside being a source of enormous corruption to its collectors and subordinates. No wonderi that a debate sprang up on the introduction of a bill in the Senate, by Mr. Howe of Wisconsin, for a Commission to examine into the "economic, criminal, moral and scientific aspects" of the liquor traffic on the petition of millions of citizens, and the argument of Mr. Sherman of Ohio for a small appropriation to carry on this inquiry. But the bill passed and may a good Providence help it through the gauntlet of the House.

Anthony Comstock is one of the moral heroes of the age. As secretary and actuary of the society for the suppression of vicious literature his energy and success has been rewarded with numerous assaults and prosecutions, even to the door of assassination. He has faithfully pushed this reform until the mails are everywhere guarded and scores of infamous publications destroyed by the whole edition. A meeting of the society was held last week in New York and a fund of $5,000 asked for the next year's work. One of the speakers, Governor Woodford, remarked, "It is not in the purlieus of vice, nor in the corner groggery, nor on the street that the harm is done, but it is in the tenderest and dearest spot in your homes. You may think this is exaggeration, but if you could have followed Mr. Comstock for the last year, you would have seen more than one instance where the Sunday-school has been the means of disseminating obscene literature." If temptation is so abroad no effort can be too great to wholly uproot and destroy it. A bill is now before Congress to increase the penalties for sending obscene literature through the mails.

Following its established usage Congress lately gave a day to eulogies on the late Vice-President Wilson. The eloquence of the Senate portrayed the character of this exemplary American in terms which have seldom been applied to dead statesmen. But one of the heartiest tribute given to his memory was at the great Fanuel Hall meeting, Boston, at which Charles Francis Adams said of his former colleague in the political battle with slavery: "He was a politician from the cradle, but he had an innate tendency to discriminate correctly between right and wrong, and this saved him from being a demagogue. His elevation to the second office in the land made no difference in his heart or his head. He was the same modest, unassuming man on the last day when I saw him, but a month or two since, that he had been in 1841, when as the cobbler of Natick he first stepped his foot into the House of Representatives of Massachusetts. Firm in the maintenance of his own principles, he had yet one characteristic of great value—he was of a kindly disposition toward opponents, which made him conciliatory in all conflicts. As he grew older this quality became more and more prominent and useful. The country will miss him on many accounts, but in no respect more than in his attitude of a peacemaker. Blessed indeed has he been who still lives as such remembered in the memory of all later generations.

Grand Orator Parvin under Review.

BY J. G. MATTOON.

Editor Christian Cynosure:

In your paper of December 30th is an extract from a speech delivered before the Grand Commandery of Iowa by Prof. T. S. Parvin. As it is rather a remarkable document we would like to notice it.

It would seem that the fact has come to the notice of the Grand Orator of the Grand Commandery of the State of Iowa, that the Masonic orators have been in the habit of lying. We were pleased to learn from such high authority that Paradise never had been cursed with Masonry; that Enoch knew nothing of the order; that Solomon knew no more about it than did the Queen of Sheba; that the St. Johns were neither of them Masons, beyond the wish that they were so, of the Christian portion of the universal brotherhood. So we find that when a Christian Mason wants a thing to be so, he deliberately goes to work and publishes it as a fact! Not long ago a man while passing through our county saw a beautiful pair of horses, they were not his beyond the wish that they were; but he takes them, and drives them off, and we believe he is now serving out his time in the Ohio penitentiary, but the principle we think is the same in both actions.

He proposes to apply the same tests to Masonic histories that are applied to other history; and what is the result? Why, Masonic history that a few years ago went back to the time when the morning stars sang together and all the sons of God shouted for joy, touched by the magic wand of truth comes down to within fifty years of the time that our grandfathers throttled the British lion. So that putting the age of Masonry (pretended and real) in the form of a fraction, it stands about thus: truth, 2-75, falsehood, 73-75; rather a poor showing for an institution claiming to be divine. He accused the order of enrolling the noble and the good of all nations, and carefully excluding the opposite class; this he says is not true, and after mentioning quite a number he asks, what would their spirits say could they return and throw back the lie in the face of these falsifiers? But he admits that the traitor Arnold was a Mason and tells where the record is.

Again, "Now it is too bad upon these annual occasions to repeat, parrot-like, such stale legends—no they are not legends even, which are defined to be doubtful narratives, for there is no tending to mislead." Now if by this he does not mean to be understood that these worse than doubtful narratives are false and that every body knows it, we fail to see the point he is aiming at. And he adds, "How much more grievous would be the sin to go to Philadelphia the coming year and harrangue the assembled Masons of the world in the language of these legends, fables, myths,—falsehoods in plain English, the language of freemen." But why a sin that is committed by nearly every Masonic orator whenever an opportunity presents itself all over the world should become almost intolerable when they all get to Philadelphia, we fail to see; but we have not a doubt but these very grievous sins will be committed there.

We agree with him that the claims that Freemasonry is a divine institution; that it was wedded to the church, and usurped from it the office of exponent of the voice of the Deity, is worse than heresy, it is blasphemous, but we come to very different conclusions. He concludes that it is calculated to degrade the institution in the estimation of every believer in the Christian religion. We conclude that it is calculated to degrade the Christian religion in the estimation of every believer in Masonry. And now for the proof. For every minister that these blasphemous claims have driven from the lodge, we think that we can show ten Masons that they have driven from the church; or, what is worse, if they staid in it was to control it in the interests of Masonry. Again, "The oldest Masonic book in existence is not two centuries old, and it would be charitable to add five centuriea to the oldest date on record." And here for the first time he begins to talk like a Mason, and forgets the tests that he proposes in the start to apply to Masonic as well as other histories; "to the end that the truth might be eliminated from the myths and traditions," let us apply this rule to history not Masonic. We expect at our great jubilee that our Centennial orator, W. M. Everts, will give us a pretty thorough history of our nation from the present back to July 4th, 1776; but what would Mr. Parvin think if he should very charitably add five hundred years more? He refers to the record of his own State (of which he seems to be heartily ashamed), to show how common this practice of claiming for the order such antiquity, but he tells them that the "American system" was largely manufactured by Thomas Smith Webb during the closing year of the last century. He speaks of the higher degress as cumbersome machinery, and says we are taxed to keep it up, and he seems to think that the same motive prompts men to seek

the higher degrees that sent an archangel to hell, or we failed to get his meaning, and we see no reason why beings who act from the same motive should not receive the same penalty, extending to all human beings the privilege of repentance of course. He tells us that "The Templars and Royal Arch Masons could accomplish in the lodge all they do in the chapter and commandery." He says our fathers a century since were content with the three degrees of symbolic Masonry, but their children fell from the state of purity through the sin of ambition.

It is customary after a battle for the officers to close up the ranks and call the roll. Well, brother Parvin has closed up the ranks; let us call the roll. Adam, Enoch, Noah, Moses, and a host of Old and New Testament worthies, the thousands of workmen of the temple are all missing. The higher degrees go by the board; all their traditions, their fables, their legends, their myths, their falsehoods, and their fuss and feathers to be wiped out and the ranks closed up. The third degree based on the legend of the temple builders, with no history to support it, to share the same fate. The second degree Mr. Thomas Smith Webb tells us in his Masonic Monitor has all been given but the ceremonies, which he defines to be little more than visionary delusions—visionary, not real delusions, deceptions, cheats, these, of course, Mr. Parvin would reject. We would not be irreverent, at least we never intended to be, but divesting the order of its antiquity, its hypocrisy, its nonsense, its legends, its blasphemy, its falsehoods, its fuss and its feathers, it reminds us very much of a Thanksgiving turkey after about six clergymen have finished their dinner from it. We hope that our friends who still stick to the "divine institution," whose history is falsehood, and whose claims are blasphemous, will take the advice of Prof. Parvin and be content to own the truth. But his willingness to yield allegiance to the spirit of research, which is removing the rubbish which has so long blinded their way in their efforts to find the truth, reminds us of the Irish patriot, who was willing to give up half—yes the whole of the constitution to preserve the remainder!

West Unity, O.

If we design to be holy, let us constantly, in our families, toward our relations, in churches, in our conversation, in the world, and dealing with men, all men, toward our enemies and persecutors, the worst of them, toward all mankind as we have an opportunity, labor after a conformity unto God, and to express our likeness unto him in this philanthropy, benignity, condescension, readiness to forgive, help, and relieve, without which we neither are nor can be the children of our Father which is in heaven.—*John Owen.*

The Christian man must not expect to go to heaven without opposition. A soldier who never meets an enemy at all is not renowned.

What Did the Message Say?

It is difficult to get an authentic copy of President Grant's last message. Two versions have appeared, which, though differing but slightly in phraseology, are susceptible of very different interpretations. One makes the President say the State should forbid "the teaching of *religious*, atheistic or pagan tenets." This version renders the message justly liable to the adverse criticisms which have been made by a portion of the religious press. It is the adoption of the secular theory, "pure and simple"—an attempt to separate religious ideas from the education of youth, the impiety of which is only equalled by its absurdity. The other version, which is most common, and appears to be the correct one, makes the President say the State should forbid "the teaching of religions, atheistic or pagan." The specification of atheistic and pagan religions leaves a plain implication that Christianity is not intended to be included in the prohibition; and this implication is all the stronger from the immense preponderance of Christianity in the country. Other clauses of the message would exclude sectarian and denominational teaching of Christianity, but none desire this except Roman Catholics.

What renders this interpretation of the message more probable is the fact that in a former message President Grant said, "All the influence of the government will be exerted to Christianize the Indians." If the President would exert all the influence of the government in favor of Christianity in one department, why should he not be willing to exert that influence in other departments, if it can be constitutionally done? or to make such an exercise of power constitutional by an amendment if necessary? Have not the white and black children of the country as great a claim on the fostering care of the government as the red ones?

In the course of the last message the President takes occasion to say that the "existence of polygamy in Utah is a disgrace to a Christian country," and thereby intimates to Congress and the country his opinion that *Christian* morality is the standard by which our national legislation should be regulated. His reference moreover, to "the fall of Adam" shows that he has received the Scripture account of the origin of the human race and of the entrance of sin into our world; and that he is not ashamed or afraid to propound these theological dogmas in a state paper, the importance of which to say the least, is equal to the regulations of a school-room. If it is a violation of constitutional rights for a school-master to inculcate Scriptural truths, much more is it for a President of the United States; and if religious truth is not to be taught in the common school much less in an annual message.

For such reasons as these we are inclined to think that while the President would exclude sectarian or denominational Christianity from our common schools, he would not exclude the teaching of that general Christianity which the supreme courts of several States have declared to be the common law of the land. He is evidently far removed, not only from Darwin, Tyndall, Proctor, and the common herd of secularists or infidels, but also from such divines (the reader's pardon is asked) as Beecher.

It cannot but be most gratifying to every friend of National Reform to see the hastening crisis of national Christianity and secularism. The prospect is that the presidential election will hinge on religious ideas. Just when men thought the divorce of politics and religion complete, religious questions start up on every hand, force themselves on public attention and demand discussion. There is in society everywhere the evidence of the presence of a universal and infinite Power, thwarting the aims and hopes of men, and causing as great perplexity among politicians now as of old when Herod said, "This is John whom I beheaded; he is risen from the dead, and therefore mighty works do show forth themselves in him." The spirit of reform when once aroused is hard to lay.

While the signs of the times are in many respects gratifying and encouraging, the close and candid observer will admit the hour is critical. While is probably true that both ex-Speaker Blaine and the President aim only to checkmate the Romish priests, and that they bear no enmity to the general Christianity which is in various ways acknowledged by the government; yet the exigencies of party may become so great, and the apparent necessity of yielding to the demands of the liberals so pressing, that what are now, at best, equivocal utterances may come to be construed as favoring the most advanced secular theory. The amendment of Mr. Blaine will, however, put the country in no worse condition with respect to Christianity, and, at the same time, will be an effectual bar to the projects of the Romish priesthood.

Its adoption will therefore be hailed with pleasure by every friend of our public schools.

It is perhaps unnecessary to add that this article is not written in the interests of third-termism, either more nor less; but for a reason somewhat similar to that which secured the popularity of Naaman at the court of Syria. "Now Naaman was a great man with his master and honorable, for by him the Lord had wrought salvation (margin) for Syria." Both in the field and in the cabinet, General Grant has been the instrument of salvation to the country.

In the meantime the duty of the friends of National Reform is plain. Urge the Religious Amendment with renewed zeal by the press, from the platform, by petition and in every practicable way. There is nothing which the politician needs so much, or which he worships so devoutly, as a constituency. When a decisive majority of the American people have pronounced in favor of our amendment, it will become the plainest proposition ever submitted to Congress.—*Rev. J. P. Lytle, in United Presbyterian.*

Two Views of Absolution, Baptism and the Sacrament in the Protestant Episcopal Church.

[We have great respect and charity for the views of Christians concerning religion, knowing what a strong influence education has in giving them their various castes. We have, however, more respect and charity for the truth and hence we publish views on three important points of the Episcopal church, taken from two different positions by clear-minded, evangelical men; and by carefully comparing the two with the Scriptures, we may learn just what relation the Episcopal creed sustains on these points toward the truth.

We publish this week a letter from Rev. H. Bryant, Rector of St. Peters, Hebron, Conn., who has been a preacher in the Protestant Episcopal church for nearly forty years. Next week we will publish a letter on the same subject written by Rev. Joseph D. Wilson, Pastor Reformed Episcopal church, Peoria, Ill.]

Dec. 23, 1875.

To the Editor of the Christian Cynosure:

Dear Sir:—My attention has been called to an article in your issue of Nov. 18th, 1875, in which the writer, unintentionally, I have no doubt, has made some grave mistakes and brought some very enormous charges against the Protestant Episcopal church. Will you allow me a short space in reply. I will be as brief as I can. In the article referred to, the writer is describing the difference between the Protestant Episcopal church, and the Reformed church under Bishop Cummins. The difference according to the writer, consists in these particulars: 1st. The old church (the Protestant Episcopal) "gives its pastors the power of forgiving sins, or delivering men over to everlasting punishment," and quotes (in a subsequent article) in proof of this statement, the declaration of a pastor of the Reformed church in these words: "I fairly trembled when the Bishop (of the old church) placed his consecrating hands on my head and said—in the words of the prayer-book—"Whose sins thou dost forgive, they are forgiven and whose sins thou dost retain they are retained." Now, in reply it must be admitted, that, understanding these words as the pastor referred to seems to have understood them, as giving him power to "deliver men over to everlasting punishment," he might well tremble, and well his people might tremble also. But whoever so understood them before? Knowing as he must or ought to have known that those words were in the ordination service, the wonder is why he ever presented himself to the Bishop for ordination. But, asks the writer whose article we are reviewing, "Is not the prayer-book good authority?" Yes, when properly understood, and who, but the pastor referred to, ever understood the quotation in the sense he has put upon it? All the power of forgiving sins which is imparted by the ordination service of the Protestant Episcopal church is expressed in these words, which that pastor must have used every time he publicly officiated: "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of the sinner but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the

absolution and remission of their sins. *He* pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel," etc. Is there anything in those words which authorizes any such outrageous imputation as that conveyed in the article of which I have spoken?

The second difference between the old and new church noticed in the article referred to, is in the following words: "The old church regards (in its books) the baptism of infants as a saving ordinance. The Reformed church puts belief before regeneration." Now, what is here meant by a saving ordinance? Does the writer mean to say or imply that the old church holds that all who are baptized will be inevitably saved? No, that would be too glaringly false to assert. What then is meant? I suppose that the new church as well as the old holds what no Christian can deny, that baptism is one of the expressed terms of salvation, and consequently, that it has some connexion with that result, and is therefore in *some* sense a saving ordinance. This the Apostle Peter expressly declares: "The like figure whereunto even baptism doth also save us (not the putting away of the filth of the flesh but the answer of a good conscience towards God) by the resurrection of Jesus Christ." What the apostle here asserts in regard to baptism, the Protestant Episcopal church very distinctly holds and enjoins, namely, that baptism is effectual to salvation when it is received with a "good conscience" and its sacred obligations practically fulfilled in the duties, virtues and graces of the Christian heart, and life. To this end, those baptised in infancy, when arrived at competent age, and duly instructed and qualified, are required personally and publicly to assume and faithfully to discharge their baptismal obligations, "continually mortifying all their evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

In regard to the word *regeneration*, I can only say here, the Protestant Episcopal church founds her doctrine of the new birth upon *Scripture*; especially upon our Lord's discourse to Nicodemus (1st John 3d chap.) and upon St. Paul's Epistle to Titus (chap. 3d, 5th verse.) In both of these passages regeneration is undeniably associated with baptism, and so the two were always associated together by the universal church for sixteen hundred years. In regard to the first passage referred to—that of our Lord's discourse to Nicodemus—the learned and judicious Hooker remarks: "Of all the ancients there is not one to be found that did otherwise expound or allege this place than as implying external baptism." Were all the ancients in error on this important subject? Did the whole church of God under the whole heavens, for sixteen centuries, in holding to baptismal regeneration, hold to a fundamental error? Are nine-tenths of the whole Christian world who still hold the same doctrine, in utter darkness on this vital point? The Protestant Episcopal church, it is confessed, holds the primitive doctrine on this subject. If it be a reproach she is willing to bear it.

The third distinction between the new and old church as stated by the writer referred to is the following: "The old church considers Christ actually present in the bread and wine." I suppose we all admit that Christ as God is present everywhere, but as to any such personal and local presence in the sacred elements as that imputed in the distinction quoted, the old church, so far from holding it, has strongly protested against it. The following are the words of a pastoral letter from the House of Bishops on that very subject: "To argue that the spiritual presence of our dear Lord in the Holy Communion for the nurture of the faithful, in such a presence as allows worship to him thus and there present, is, to say the very least, to be wise above that which is written in God's Holy Word. For the objects of this holy sacrament as therein revealed, are: first the memorial before God of the one sacrifice for sins forever, and secondly, the strengthening and refreshing of the souls of the faithful. Moreover, no one can fail to see that it is impossible for the common mind to draw the line between the worship of such an undefined and mysterious presence, and the awful error of adoring the elements themselves."

Here the third charge against the old church is pointedly and emphatically repelled.

Straws.

Public opinion as represented by the press is slowly but surely working itself on to right grounds upon the lodge question. We have lately picked out the following from papers that are not held to be committed against the lodge. These opinions differ of course in some respects from those presented in our columns on the broad ground that the secret orders are only evil and that continually, but as each presents some reason for opposing these orders it is an encouraging feature of the times that these reasons are published to the world.

The Syracuse, N. Y., Daily Journal.

The order of Patrons of Husbandry, an enterprise into which honest farmers were wheedled by designing politicians, seems to be falling to pieces of its own weight. Some of the practical features were a benefit to the agricultural community, but the farmers are learning out that it is the political and not the practical elements that are the chief reliance of the managers.

The Baptist Weekly.

Nevertheless, men whose intelligence and conscientiousness are as large as their patriotism, will be very slow to favor secret organizations for the attainment of the most desirable ends. The machinery of a secret society is so easily turned to an evil use, and "ways that are dark" are so incongruous with the idea of true public service that men of the highest types of patriotism and honor will stand in ear of such instrumentalities. The "Holy Inquisition" may need to operate secretly, and in governments under Romish domination a secret political society may be justifiable; but, in our free institutions there is no necessity for concealment of patriotic purposes, nor need of any hidden working.

From the Query column, Christian Union.

Q. Don't you think secrecy one drawback in the way of temperance societies? Several young men, friends of mine, cannot with a clear conscience join a Good Templars' society.

A. Certainly secrecy is not necessary to a temperance society or to any other society formed in a free country for laudable ends. But we think there is often a morbid scrupulousness about this matter of secret societies. All the secrets of all the secret societies in American—other than political and ecclesiastical secret associations—are trifles, mere invented mysteries. Of course, these things are child's play; but a great many people are amused by a factitious mystery, and, in general, nobody is hurt. The evil in college societies seems to lie, not in the secrecy, but in the jealousy and party spirit engendered by them.

Chicago Tribune, Dec. 23 ult.

No secret organization in politics can meet with success in this country, at least where the elements of publicity are coincident with those of popularity, and where the very idea of secrecy is regarded as dangerous, and recognized universally as inconsistent with the theory and principles of our government. . . . There is a large class of people who have an insane affection for secret orders, and this sentiment has been responsible for many a fantastic association with mystic signs, and grips, and pass-words, which have enabled people to get rid of some of their money and spend a good deal of their time that might have been more profitably employed.

The Interior.

The secret order of American Union, we are told by the Cleveland *Leader*, "is not anti-Catholic any more than it is anti-Protestant, as its purpose is only to keep priests of all kinds from the dictatorship in politics." The institution of a secret order having for its object the defense of the American Union from the dictatorship of Protestant ministers is the broadest practical humor of the day.

The Kewanee Independent, a local journal of Henry county, Ill., of strong Masonic propensities, yet has the following in a late issue:

NO MORE SECRET SOCIETIES.

While the most intelligent citizens of New York are anxious to get rid of the secret society of Tammany, certain citizens of New Jersey are reported to be organizing secret anti-Roman Catholic societies in that State. Why secret? If there is anything worthy in what they advocate, their principles will suffer nothing from fair and open discussion. On the contrary they will gain from it, because the very fact of secrecy exposes their proceedings to suspicion. If the leaders mean by their opposition to Roman Catholics hostility to Roman Catholic aggressions upon the school system or any other civil institution, they will have the majority of the people with them, including many of the Roman Catholic laity, and they need not work in the dark. On the other hand, if they mean to oppose Roman Catholics simply as Roman Catholics, they will remain in a small minority, no matter how hidden and mysterious their movements may be. It is an insult to the intelligence of American citizens to suppose that they can be persuaded to adopt any political policy whatever by such childish devices as "signs" and "grips" and "pass-words" and the whole "arcana" of similar nonsense. Let us have an end of secret societies, whether Tammany Hall or the revived Know-Nothings.

—There is no law requiring the Bible to be read in public schools. The people are entirely free to have it read or not, just as they see fit. With such liberty some are not content; they wish to force the Bible out, whether the patrons of the schools consent or not. They are not satisfied with non-interference by the state, and demand that a yoke be put upon the people. Just as if the Bible was so obnoxious, so dangerous to liberty and good society, such a disturber of the peace, that it must be legislated out of the schools, and public funds be withheld where it is read. The excuse urged for this assault upon our liberties is, that the state ought not to establish any form of religion.—Does it establish a form of religion by saying and doing nothing about it? Do the principles of religious liberty require the expulsion of all religious reading, and every recognition of God in schools and public institutions? Did the framers of our National and State Constitutions intend to expel religion when they decreed that no form of religion should be established?

—Prof. Seelye of Amherst can see on both sides of the question. It is the characteristic of a statesman. He says our public schools are in danger, on the one hand, of slipping into the hands of the Roman Catholic priesthood, and, on the other, of being deprived of the Bible and becoming secular. He thinks one extreme should be avoided as much as the other, and that it would be as easy to pursue a middle course in this respect as to preserve a mean between unresisted despotism and unbridled license. Prof. Seelye, as representative in Congress, will doubtless have opportunity to give expression to his views, and if he does we shall expect light will be shed on a subject which seems needlessly mixed in the minds of many good citizens.—*Advance.*

—The Jews are in one sense the most interesting people in Palestine. Eighteen centuries ago they were driven from the land of their fathers, and yet they cling to its holy places still. They moisten the stones of Jerusalem with their tears; "her very dust to them is dear," and their most earnest wish is that the dust of their bodies should mingle with it. The tombs that whiten the sides of Olivet tell a tale of mournful bereavement and undying affection unparalleled in the world's history.

Temperance.

—The average number present at the daily prayer meeting of the Chicago Woman's Union the week ending January 25th was 925. The number who signed the pledge for the same week was twenty-nine.

—On the 25th, 26th and 27th of January the temperance ladies of the seventh Congressional district in Illinois held a convention at Joliet, Ill. There was a large attendance. Ottawa, Plainfield, Joliet and other points were represented. On Wednesday evening a large audience assembled in the Central Presbyterian church on Wednesday evening and listened to addresses by Mrs. McClaughry, Mrs. M. B. Holyoke, Mrs. J. F. Willing and D. Ward Wood, a talented reformed man.

—Lest some infer from the notice of Miss Willard's absence from the headquarters that it is closed, we wish to state that Mrs. Maria B. Holyoke has charge of the office as acting President and is in constant attendance. The work is being pushed vigorously. Previous to Jan. 1st, 1500 had signed the pledge of the Union. It is estimated that one-third of the attendance at the daily temperance meeting is from newcomers. This would make an estimate of 300 persons brought weekly under its influence.

—I met a man in Mr. Moody's study who for long years had been accustomed to drink intoxicating liquors. Three weeks before he promised Mr. Moody in the inquiry-room to drink no liquor until he saw him again. He then expected to see him in one day and a half, but was prevented from doing so for three weeks.

He had come to say that during this time he had had no desire to drink. His natural appetite had returned and he could enjoy a breakfast with his family, something that his thirst for liquor had previously prevented.

This he said he felt sure was a manifestation of Christ's power.

I now hold in my hand a letter from this man stating that he has made an unconditional and entire surrender of himself to God. The letter is full of praise to God for the manifestation of his unfathomable love.—*Related by J. V. Farwell.*

—In an article on the Irish Home Rule party in the British Parliament, Justin McCarthy says that the leader, Isaac Butt, an old man of great eloquence and long experience of public life, is a man reformed from a long period of dissipation. The best speaker of that party, and one of the best in Parliament, is Mr. Alexander Sullivan, a thorough "cold water" man.

—Speaker Kerr has forbidden the sale of liquors at the restaurant of the House of Representatives and the Republican papers represent the Democracy as much annoyed by the order.

Good.—Minnesota has provided for an inebriate asylum at Rochester, to support which the saloon-keepers of the State are taxed. The legality of this especial tax has recently been tested before the Supreme Court of the State, and the law is held to be constitutional. The institution will be erected in the Spring.

Reform News and Notices.

N. C. A Director's Meeting.—A meeting of the Director's Board will be held in the Cynosure office on Tuesday, Feb. 8, at 10 o'clock A. M. A full attendance is desired as considerable business is to be done.

By order of the Chairman.

While at Ligonier, Ind., on Saturday last I was gratified to learn that our friend and co-worker, Bro. J. M. Fry, had been doing a good work in Washington township, and that at the request of friends in neighborhoods visited and others adjoining, he purposes to prosecute the work with vigor and drive the enemy from his strongholds. May the Lord prosper this good brother, and open to him a large field of usefulness and make him "a terror to evil doers, and a praise to them that do well." Bro. Fry's P. O. is Ligonier, Ind. J. P. Stoddard.

—The letter from the General Agent will be found of special interest.

—Bro. Elzea has been diligently preparing for the State meeting to be held in Walworth county, Wisconsin, this week.

—During his trip to Michigan P. M. Ronayne spoke in Flint, Fenton, Howell, Northville, Brighton and Pleasant Valley with his usual success. The Brighton meetings are reported this week, and Elder Barlow sends a glowing account of the opening meetings which holds over.

—Last week Mr. Ronayne visited Rossville, Ill., and while opening the lodge in the third degree in the United Brethren church, a rabid Mason, Henderson by name, got up a disturbance when it was plainly shown to his face that he was committing Masonic perjury by listening to the exposition. He dragged a crowd of lodge men and their villainous lackeys with a band of music into the church and in spite of Mr. Ronayne's efforts and the very few men who stood by him, the exposition was given up, but the mob listened to some plain talk on their conduct and its effect.

—Bro. G. S. Cowles writes of the series of lectures in December in Northern New York at the time of the General Agent's visit. Bro. Stoddard spoke on two evenings at Parishville and gave a lecture at Colton with good effect. Bro. Rathbun lectured at the same time in Willisville and opened the lodge at Parishville in the face of threats of violence which were of course only threats.

—Bro. Nessell of Ellington, N. Y., writes of meetings in Mill Village, Erie county, Pa., which he addressed some weeks since. At that place he found two staunch friends of whom and of the lectures he writes: "Father Bennet proved to be a friend of the right stamp, one that feared God rather than man. He had to leave his mother church because she was joined to her idols, the secret lodges, and was under their control. Bro. Chapin left for the same reason, and both of these families and some other families about there are waiting for a Methodist church free from the lodge to be organized in the vicinity. We found Bro. Chapin to be quite aged and infirm." After arranging for a meeting in the town hall on Monday evening next following, he went over into Crawford county, town of Bloomfield. Here he says, "I found an M. E. church all anti's and an Anti-masonic preacher, as they would not support any other, we listened to his discourse, which was very good of course, and having been acquainted with him somewhat and very distantly related, he invited me to come forward and take part in the exercises."

Look at This!

Are our Anti-masonic friends in Michigan awake to the importance of the work of shedding light on Masonry, etc. We have engaged a State Lecturer whose reputation as a man and as a speaker is well known to the readers of the *Cynosure*; and he is already in the field; has done some work, and is ready for more. Will not those who are interested better themselves so far as to inform the Agent where lectures are wanted, so that he may know how to arrange the work for the lecturer? The present apathy on this matter is more encouraging to the friends of secrecy than to us. It would greatly facilitate our plans if friends would write us immediately. Will the friends in Van Buren, St. Joseph, Allegan, Berrien and Branch counties let us hear from them at once. Not only these, but others anywhere in the State. Let us have an avalanche of calls. The lecturer desires to speak twice in each place. Direct to C. B. Remington, Fenton, Genesee Co., Mich.

The Niagara County Association.

Opposed to Secret Societies, will hold its next Annual meeting in Arcade Hall, in the city of Lockport, on Wednesday and Thursday evenings, the 9th and 10th of February, 1876, Ex-Past Master Edmond Ronayne of Keystone Lodge, No. 639 of Chicago, will address the meetings and will publicly initiate a candidate into the first three degrees of Masonry. The meetings will commence at 7 o'clock P. M. There will be a convention Thursday forenoon, to commence at 9 o'clock, for the election of officers and for such other business as shall properly come before the Convention: followed with an Anti-masonic Love-feast, to be convened at 2 o'clock P. M. Let there be a general rally of the members: All clergymen friendly to the cause are cordially invited to attend.

B. S. Laughlin, *Pres.*
T. Corliss, *Sec'y.*

Past Master Ronayne leaves Chicago for Lockport on the 8th inst. after which he shall fill appointments in Rochester, Syracuse, and other cities and towns in Western New York. As he does not contemplate going to Boston and Conn., during this trip, he will fill all appointments made for him in other parts of New York, Pennsylvania, Ohio, and Indiana, before again returning to Chicago. Will the friends in these several States make their arrangements—N. Y. first, then Penn., then Ohio, and Indiana on his return; say the latter part of March. Ohio and Pennsylvania will send letters to Rochester, care W. Post, up to 17th inst.

Ronayne at Brighton, Mich.

Jan. 27, 1876.

Editor Cynosure:

We have just been favored with a visit from that fearless champion of anti-secrecy, Edmond Ronayne. At the earnest solicitation of friends of the cause here he came to Brighton on Friday evening the 21st inst., and opened the lodge in the first degree in the Wesleyan Methodist church.

Though the inhabitants of our village have frequently heard the demerits of Freemasonry discussed by able men, I venture to say that the system never appeared to them so disgustingly silly and so blasphemously profane, as after witnessing the actual ceremony of initiation in the first and third degrees, as they did on Friday and Saturday evenings of last week. Mr. Ronayne was our guest while here and he was certainly a welcome one.

On Monday evening he lectured in the Wesleyan church in Pleasant Valley to an intelligent and appreciating audience. Here also after lecturing for over two hours by way of introduction he initiated a candidate, whom he honored with the name of Rev. J. Nicholas, into the third degree, and as we sat and witnessed the disgusting and blasphemous performance, our soul loathed the system as never before.

What respect can a minister of Christ's Gospel have for himself after having submitted to these debasing and heathenish ceremonies and what confidence can the people have in men that claim to be Christians and still defend and uphold the vile and anti-Christian system?

May God bless Ronayne and spare his life till he shall see the complete overthrow of this iniquitous system, which already totters to its fall.

D. A. Richards.

Footfalls among the Wolverines.

Dear K.—Since my last writing I have been very busy, visiting many places and speaking many times to large and attentive audiences, with good results. I have visited the towns of Mundy, Gaines, Grand Blanc, Clio, Davison, Flint, Northfield, and the villege of Linden, in all of which I have found a few hearty, whole-souled friends of our cause—men and women but for whom society would soon be wholly under the control of the god of this world, whose deeds are wrought in darkness and in secret places—shunning the light because evil are the deeds. To mention any of these by name without naming all would be unfair, so I can but speak of those whose kind personal attentions lay the weary and often sorely-tried lecturer under obligations which can never be forgotten.

In Mundy Center I gave two lectures in the Baptist house of worship, where I also preached one sermon on the Sabbath. Here I found pleasant and hospitable homes in the families of Ira Remington, and Charles Hoyt, Sen. In these families the spirit of Anti-masonry runs in the blood, and here Masonry and its brood will ever find uncompromising enemies. The first evening here the house was well filled and the best attention was given as I examined the claims of Freemasonry to "Ancient Origin, Benevolence, Goodness, &c," with its Christless religion. The second evening the house was crowded, with a fair sprinkling of Masons among the rest. One William Alger, by name, took a seat directly in front of me to take notes. I learned subsequently that he had taken the pains, before this lecture to visit an adjoining town to borrow Richardson's Monitor for the ostensible purpose of catching me in my remarks. Had I known this while lecturing I should have thrown a spoon for this fish.

However, I caught him with my eye, and held him so that he took but few notes. His face proved an excellent thermometer, showing the degree of Masonic heat as I progressed with my facts, and their logical deductions. Few things amuse me more than this exercise. The excitement it affords me goes far to compensate for the nervous strain the labor —mental and physical —causes one. I almost invariably catch some unwary brother of the craft and through all my lecture make his face a mirror, in which I see reflected all the phases of incredulity, surprise, and forced conviction, followed by shame, hatred and rage, which the tortured victim shows, all unwittingly, to his amused tormentor.

When I closed my lecture this evening, I gave the usual challenge to the craft to deny even one of my damaging statements, but the brethren chose to keep their jewels untarnished in my presence, but as soon as my back was turned, the volcano of smut began to cast up its mire and dirt. For this, I manage so to prepare the people that it only recoils upon that portion of the craft who indulge in it.

From this place I went to Hill's school-house, and spoke to a large audience, among whom was a Free Will Baptist minister, irreverently called by his neighbors, "Sam Williams." He was pointed out to me before I began to speak, so that I made him the "sounding board" for my remarks, and he made an excellent echo. When an opportunity was given for reply, he showed himself an adept in Masonry by maintaining a "dignified silence."

The following evening, with Bro. Hoyt, I rode 8½ miles to Fletcher school-house, it being as dark as they make nights in this country ere we reached our destination; and then the mud!-!-! Please look at the exclamation marks and let imagination do its utmost. I had no thought of having to speak here; but on trying to go to the door we saw coming up the roads moving lights, with which were men and women picking their way through the surrounding darkness and mud, evidently in search of Anti-masonic "light," which I cheerfully gave them as a reward for their pluck. I did not know a face in this company, save his who came with me. Capital attention was paid, and at the close the young men gathered around me and bought several books, which, well read, will do as much good as several lectures. The lecture was followed by a long and dark ride of 6½ miles to Mundy Center, which place I left the next morning for Linden, and Fenton, in which latter place I spent the Sabbath, preaching in the evening in the Presbyterian house, as the Baptist pulpit is at present filled by a minion of the lodge, with whom I neither can or will affiliate so long as he remains a Mason.

The next, or following week I visited Linden, Grand Blanc, and Pine Run, speaking two nights in a place. In Linden no place could be found in which to speak save a ball-room at the R. R. Station, a mile from the village. The lodge holds the keys of the churches! At Grand Blanc, we found that no appointments had been given out in the Baptist church as we expected; but attending a funeral on Wednesday afternoon, at the close I was surprised to hear the preacher announce that Elder Barlow would preach in the evening. I did so; and then the congregation voted to let me speak on my specialty the following evening to a good audience. Friday evening I opened battery at Pine Run, in a school-house; the Congregational house having been promised but promise retracted at the instigation of Rev. Sir Knight, Charles Thompson, the pastor of the church, who sports the Knight Templar's uniform whenever convenient occasions afford. Before reaching this place, I was told if I came there I should never leave the place alive! But somebody lied, for I have been there—bearded the lion in his den—and at this present writing am away and alive, unless I am grossly mistaken in my own identity. While here I made my home with Walter Beden, an old and tried friend of our cause. He is a terrible scourge to the secretists who are on the front of him, and to the right of him, and all around. Facing this residence, across the street, is the Masonic hall. On another corner, on his right, stands the Odd-fellow and Rebecca lodge, while a little down the street, are the headquarters of the grange, this last whelp of the wolf's litter, reminding one of the last diminutive baby of a prolific domestic animal kept by every enterprising farmer. The members of all these orders hate Beden, and while I was speaking, the cry was heard, "Kill Beden! Kill Beden!" But he still lives to throw light upon the owl eyes of his enemies. Here I spent the Sabbath, and preached for the Free Methodists, in the A. M. My next point was Davison Station, where I spoke Monday and Tuesday evenings to large and interested congregations, about which, and our operations with Ronayne, at Flint, &c., I will give an account in my next. J. L. Barlow.

From the Wisconsin Work.

Having finished my work in Richmond, I left for Rock county, going 21 miles in half a day, over about as rough, frozen roads as I ever saw. Put up with Bro. Stevens for the night; learned that secretism held the keys to all the churches and school-houses, and left in the morning for Orfordville. Was received cordially by Rev. Mr. Magelson, Norwegian Lutheran minister, and made arrangements to lecture in his church the next Monday evening, and left for Magnolia, arriving at Bro. Longfields, about 3 o'clock P. M., Friday. Went to the school-house, announced for a lecture, and had good audiences Friday, Saturday and Sunday evenings; the last evening giving the religious view; also preached Sunday morning. On Friday evening, at the close of the lecture was introduced to a Mason, and giving him the grips, up to the grip of the "lion's paw," he responded to them without hesitation, and owned that the truth had been told in regard to the minor institutions of secrecy being the "Sabbath-schools" of Masonry, whether it was by design or not. On Friday evening one poor fellow was considerably exercised, making a little disturbance, but did not check the smoothly running current of affairs.

Monday returned to Orfordville, to meet the appointment there, but a little before the time, one of the trustees came around, and refused to open the house because it was muddy. He did not wish to have the carpet soiled with mud, so the evening was lost. But arrangements were made for work in the Haugen school-house, two miles away, where I spoke three evenings.

In the meantime notice had been given for lectures in the Anderson school-house, about three miles from the village, in another direction, which were filled Friday and Saturday evenings, to good audiences, and left early on Sunday morning to meet an arrangement to preach in the Baptist church at Avon Center. At the close was cordially invited to come and lecture, which I may do at some future time. Sunday evening, Jan. 23d, spoke in the Barr school-house, in the township of Avon, on the religion of secrecy, and gave them a lecture on Monday evening, which, together with a severe cold, will wind up my work for a short time, perhaps till after the convention. For the war,

P. Elzea.

Correspondence.

A Grand Rally for the Publishing House.—From the General Agent.

Xenia, Ind., Jan. 25, 1876.

Dear K:—I want to say a word in commendation of friends in Grant county who have so cheerfully and generously responded to a call for aid in behalf of the Publishing House interests of our reform. My stay among that people was less than two weeks, but the thirteen meetings at which I spoke were well attended. I was challenged by Hon. John Marshall to meet John Ratliff and others in a discussion at the court-house, but when the time fixed upon for the debate arrived said John Ratliff did not put in his appearance and no one could be found possessing sufficient valor to stand up in defense of their institution, although I am told quite a number of the craft, including "Sir Knights," were present. I spoke for near two hours with freedom and much plainness, charging the Masonic order with being a treasonable conspiracy against our government and the Christian religion. Good Bro. Ring feared that I was too severe, but having been challenged I felt justified in using greater plainness of speech than I usually feel warranted in doing. The friends so far as I learned felt that the meeting was quite important and that what I stated was correct, viz., "That no intelligent Mason would attempt to defend the institution in a public discussion, for he knew that it could not be done."

If Marion is not the banner county in Indiana, Fairmount is certainly entitled to the first place on the roll of honor in subscriptions to the Publishing House fund, but as the friends there proposed calling on others whom I was prevented by the mud from seeing, I will withhold the figures until further reports come in, simply saying if any county proposes distancing Grant they must set the figures above one thousand, and whoever would pluck the laurels from Fairmount must exceed $595.00 with what is yet to come in added. All the discussions ever held in Grant county have not done so much to make the secretists "look down their noses" as this decisive stroke by the class of men and women who have thus filed their declaration that they are not to be intimidated by threats or "worried out" by the sly tricks of grangers, Odd-fellows and Freemasons. May God reward these friends for their generosity and others be encouraged and stimulated by their example. My future path is hidden from me as yet, but I am waiting for orders, with the prayer, "Lord what wilt thou have me to do." J. P. Stoddard.

To the Rescue.

Dear Cynosure:—I wish to say through you to the friends of reform that it seems to me that we need more definite action in order to obtain the sum necessary to secure the Carpenter building. We are all aware of the fact that what is everybody's business is no body's business. Hence the necessity of system.

Would it not be well for the authorities at Chicago to to authorize the National Agent to issue peremptory orders to State agents, lecturers, and others, as he might think best, to make the matter of raising means for the purpose of securing the Carpenter house, a speciality. I think a new financial regiment might be raised, if the proper efforts are made, that will accomplish the great object in view. It will be a lasting disgrace and an injury that would be felt by our glorious cause for many years if we should fail to secure the invaluable prize in view. I enlisted in this war in the city of Aurora at the first call in 1867; have responded to every call from that time to the present. When Bro. Charley was here last summer he offered me the great privilege of securing an interest in the Carpenter house, and now if our generalissimo will raise a new regiment, kind Providence favoring, I shall want to be in it to the best of my abilities; and so on, and on, until it may be said, "It is enough; come up higher."

Dear brothers, sisters, comrades in this glorious war, it is enough for us to look to the end, when it may be said,

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

J. Miller.

Wauseon, O.

From an Old Battle Ground.

Norfolk, Mass. Dec. 8, 1875.

Your request for sending subscriptions for the *Cynosure* I received, and tried to get some but had no luck. This vicinity is rather backward because they have fought it through once and are tired. This is the place where Rev. Moses Thatcher renounced it. Many of them have the books of Morgan and other writers almost by heart. I heard it read through and acted out before I was fifteen years old. The church, too, divided on the question. Those who were active at that day are all dead and gone; but there is a dread to touch the subject again by those who know the power of the lodge. Others say, "Why are not

the Masons as good as anybody? They are as good neighbors. I like them as well. What good will the *Cynosure* do me?" I have not found but two things in it which are wrong, enfranchising the women, and Christianizing the constitution. As long as there are two associations of men; the temporal, which relates to the business of this world, and the spiritual, the next, there should be a distinction made by calling things by the right name. Not like the Patricks, mix church and state which the National Christian Association does. Yours truly,

LOWELL MANN.

[If the brother will look carefully through the *Cynosure*, we believe he would find part at least of his objection against it and the Association groundless.—ED.]

A Wisconsin Lodge Deals with Masonic Adultery.

Editor Christian Cynosure:

Our community has been agitated for a long time over a case which has finally culminated in the Masonic trial and acquittal of a prominent Mason, on the charge that he had violated that clause of his oath in which he swears not to violate the chastity of a brother Mason's female relative, provided, of course (and what is more reasonable?) that he *knows* her to be such. It would be requiring too much to ask a Mason under such circumstances, to stop and institute inquiries, besides the clause of ignorance would be very useful, might, indeed constitute the main pillar of a successful defence. God says in his word, "Thou shalt not commit adultery." Freemasonry, which we are told is founded on the Bible, and is the handmaid of religion, and requires that all its members shall believe in God, says that Masons shall not violate each other's women; thus regulating adultery in the interest of a craft.

Could anything be more utterly blasphemous! Well, this man who believes in God and the Bible is called up by his craft, who all believe in God and the Bible, on the charge of having committed the most outrageous crime resulting in the death of whom? *a woman?* No, but a Mason's female relative! He is charged with seducing the *wrong* woman. He ought to have taken somebody's else wife or daughter,—yours or mine—and Masonry which is founded on the Bible you know, would not have been offended.

I know that there are good men in this Baraboo lodge. I would think they would hide their faces in total shame in view of this great farce which has been enacted. If men are so blind that they cannot see the insult offered to God and our common humanity in solemnly trying such a case, what could possibly be expected from them in the way of justice? Well, perhaps justice ought to be blind, but deliver womankind from that which is blinded by Freemasonry. Of the merits of the case I know nothing and offer no opinion. It is the attitude of Masonry towards such crimes to which I wish to call attention. J. W. WOOD.

OUR MAIL.

Wm. Duncan, Osage, Kan., writes:

"The majority here are secret men."

G. W. Bethers, Corvallis, Oregon, writes:

"I will tell you about the liberality of the Masons in two instances. The first is this: A widow of a Mason in our town wanted help. She applied to the lodge, but instead of assisting her from the lodge fund, they got up a petition and went to persons who were not Masons, to raise the money for the Mason's widow. The other case I am well acquainted with. The man was a Mason. He married a poor orphan girl and lived with her until they had five children, when he run off and left his family in want. The neighbors and relatives furnish them with the necessaries of life. The Masons have done nothing for her.

Try and get the Republican party to endorse Walker and then we can elect him. Was he a Republican before he got the nomination? If Grant gets the nomination the Republicans will vote for Walker. If Sherman gets it the anti-Catholics will vote for Walker. That will split the Republicans and elect the Democrats, I fear. I think of coming back to the States in the Spring, and if I can attend your convention I will be pleased."

We would be glad to see you at our meeting here in Chicago next June.

Daniel Carpenter, Groton, N. Y., writes:

"There are so many Masons that they carry the day in everything. Those that are not Masons seem to be afraid to make any move against them."

It would perhaps be profitable for these Anti-masons, as well as many others, to ask themselves, Why is it that Masons have their own way in everything? We certainly have truth and light on our side, and if we are faithful falsehood will surely be overcome.

N. C. Pitcher, Santa Barbara, Cal., writes:

"There is much secretism here in Santa Barbara, and but few anti-secretists, or those who dare to own their opposition. May God bless your labors until Masonry and all her children are destroyed."

P. Woodring, Waverly, Ia., writes:

"Be assured that as long as I draw breath, I shall draw it free from all secret societies and willing to aid in the reform to the extent of my ability."

W. Davis, Lisbon, Ia., writes:

"For the last thirty years I have been in the habit of lecturing to my congregation against secretism; and now I glory in the uprising of the press and the pulpit and the people to investigate and suppress the abomination."

Luther Birge, Farmington, Ill., writes:

"I felt so indignant that the General Association refused to let Gen. C. H. Howard publish anything against secret societies, that I thought I would not take the *Advance*. Mr. Ronayne came down here and exposed the folly of the secret orders. I should think all lovers of the Lord Jesus Christ would cry aloud and spare not until such a cursed institution was put down. How any Christian can hold on to them I know not. There are quite a number here that do not meet with them. I should think more would leave. Mr. Ronayne prevented a good many young men from joining."

H. H. Hinman, Lena, Ill., writes:

"I am meeting with good success; have had full meetings and taken up good collections. I am much encouraged and think the way is open for getting considerable for the Publishing House."

Donald Kirkpatrick, Syracuse, N. Y., explains a cloudy point spoken of in the *Cynosure*, relating to the secrecy of the open societies at Princeton College. He writes:

"The Whig and Cliosophic societies bear the same relation to Princeton that the Brothers in Unity and Linonian formerly did to Yale. None but members are admitted to their meetings, and being somewhat rivals, they have their own private affairs to which their members are bound to preserve an honorable reticence. This I believe to be the custom of all college literary societies and was formerly at Yale."

We are happy to be able to say that the literary societies of the college with which we were connected were cordially open to spectators, although the members had entire control of the affairs of the society.

Rufus Northway, Colebrook, O., writes:

"In this vicinity it is an uphill business to get the people to read the *Cynosure*. Talk with them they are opposed to secret societies, but to get them to act is another thing. Just as it was in the anti-slavery cause; they were abolitionists, but you could get them to go no farther."

B. J. Wise, West Mill Grove, O., writes:

"I am in the midst of secretism, and my salary is affected accordingly. My whole sympathy is in the work but cannot do much for the cause as I have a large circuit. My testimony is against secretism in the pulpit and out of it. God bless the friends of the cause."

Daniel Little, Geneseo, Ill., writes:

"I like the *Cynosure* very much and expect to labor and pray for its success and for the overthrow of all wicked combinations secret and open."

A. Osgood, Lostant, Ill., writes:

"The Freemasons in this town like to read our anti books, but it is against their rules to pay for any of them."

We would commend them to the charity of our readers.

I. R. Sexton, Cordora, Ill., writes:

"I read Judge Whitney's defense when first published some twenty years ago. I want it for others to read. . . The *Cynosure* is a necessity."

Moses Ferrin, Ellington, N. Y., who is 78 years old, writes:

"My sympathies are with you. I have been an opposer of Freemasonry ever since I was old enough to know what it was, and that was before Morgan was kidMorgan. When that happened I was living within forty miles of Batavia. I was then convinced that it was a great evil. Down went the lodges here in the north. I was a little over twenty-eight years of age at that time. I have ever been against secrecy in our town. They got up a Sons of Temperance lodge. I tried to persuade our young folks from joining, telling them that it would lead to Masonry. It run on for about three years and then a Masonic lodge was instituted."

Amos Whitson, Valley Mills, Ind., writes:

"When I was canvassing our town with the petition to Congress, I offered it to the Freemasons as well as others. One prominent Mason told me it would do no good; they would not read it, and if they did it would be thrown under the table. He said that if I would prove that there were four in Congress that did not belong to secret societies he would sign the petition. He also said that there was but one way that I could know anything about Masonry, and that was to join them. You may consider me a subscriber for life."

J. M. Oxley, New Concord, O., writes:

"I thought it a long journey to Chicago and did not want to go without company in these perilous times."

F. M. Curtice, Greeley, Col., writes:

"The grasshoppers destroyed a large portion of the wheat crop in this region. which is the only cash crop we have, and money has been very difficult to get."

D. S. McConihay, Carbonvale, W. Va., writes:

"I am in sympathy with the reform, but if I understand your position in regard to warfare, cannot exactly endorse the policy of using carnal weapons, for they are not the kind that are mighty through God to the pulling down of strongholds. I was a rebel against my government, but the grace of God has changed me; and as we are commanded to love our enemies and overcome evil with good, and to do to others as we would have others do to us, it would give me much pain to see the *Cynosure* rash in her measures towards her enemies. May the Lord guide the N. C. A. into all truth, and may the American Party take wise measures in her political actions that peace and truth and mercy may prevail in our nation. I could give some dark accounts of the orders in this vicinity, but my grammar and dictionary knowledge is so limited that I will not bother you."

We would like very much to hear your experiences and observations in regard to the lodge.

Prof. Jno. A. Ramsey, Lincoln, Tenn., writes:

"I am a life subscriber to the *Cynosure* for two reasons: first, because it is one of the very best papers that ever enters a a family circle; second, to support it is a duty, especially of every Christian."

The Sabbath School.

Lesson for February 13.—Saul and his Sons Slain.

SCRIPTURE—1 Sam 31: 1–6. Commit 3–6; Primary Verse, 6.

1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.
2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.
3. And the battle went on sore against Saul, and the archers hit him; and he was sore wounded of the archers.
4. Then said Saul unto his armor-bearer, Draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.
5. And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.
6. So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

GOLDEN TEXT.—"The wicked is driven away in his wickedness."—Prov. 14: 32.

TOPIC.—Rebellion against God is self-destruction.

HOME READINGS.

M. Ex. 14: 17-31. The fate of Rebellious Pharaoh.
T. Num. 16: 1-35. The fate of Rebellious Korah.
W. Num. 14: 11-35. The fate of a Rebellious People.
Th. 2 Chr. 36: 10-21. The fate of Rebellious Zedekiah.
F. Hos. 7: 1-16. Rebellious in Spite of Mercies.
S. Is. 1: 1-18. The Ingratitude of Rebellion.
S. Ps. 5: 1-12. Destroyed by their own Counsels.

The Christian can find no refuge among the enemies of Israel like that which he can find in God and among his own people. Every going over to the Philistines, though only in appearance, is sure to work evil and end in calamity. Ps. ix. 9; lxxii. 12; Is. xxviii. 15-17; Jer. xiii. 22-25; 2 Cor. viii. 21; vi. 14-18; 1 Thess, v. 22; 1 Pet. ii. 12.

As that sad chapter in the life of David among the Philistines was due to his neglect of prayer, can we not see that similar periods in our own lives over which we have had occasion to weep were due to the same cause? The experience of the Christian is that he must "pray without ceasing." Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 18; Phil. iv. 6; Col. iv. 2; 1 Thess. v. 17; 1 Pet. iv. 17.

Mark the progress in evil. Saul at first so hated those who had familiar spirits that he would have none remain in the land, and was zealous in executing the law against them. But having withdrawn from God how readily at last he comes to consult with one of them. The only way always to hate evil is always to love God. Ps. xcvii. 10; Prov. viii. 13; Amos v. 15; Matt. vi. 24; Rom. xii. 9; 1 Thess. v. 22; 2 Tim. ii. 19.

The day of wrath, though long in mercy delayed, is sure at last to come. And it always comes as a surprise. No sinner is ever ready for it. Prov. xxix. 1; Luke xii. 39, 40; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. vi. 15, 16; xvi. 15.—*National S. S. Teacher.*

David the Beloved.

[Concluded.]

It really did seem at this time to be a problem whether David should devote himself to public life or to the prophetical office. It might have been

the latter but for the ferocity with which Saul pursued him. This drove him into the life of an independent outlaw. For the space of six years David had various fortunes, but his followers increased in numbers until he had an organized force of six hundred men, amongst whom were some who had come from the forces of Saul. With these he had been settled more than a year at Ziklag, on the border of Philistia when the battle of Gilboa occurred, in which the three sons of Saul were slain, and the king perished by his own hand. Then David ascended the throne.

As king of Judah he reigned at Hebron more than seven years. The house of Saul for about five years maintained some show of rule at Mahanaim, so that David's position during that time was simply that of a tribal chief. But his power gradually increased. A quarrel between Ishbosheth, Saul's son, and his general, Abner, caused the latter to bring Israel over to David. This gave him the presence and help of the priesthood.

Then began David's reign of thirty-three years over all Israel. This third of a century was one of the most important in all human history. It gave the Hebrew people a national monarchy, an established church, a splendid ritual, and the noblest sacred literature the world has ever produced.

David determined to move his capital to a more nearly central place than Hebron. His quick, sagacious eye saw that Jebus was the spot. Its existence for nearly three thousand years has justified his choice. By a sudden assault it was captured. There David built his palace and set his throne. Thither he brought the tabernacle of the Lord, so that on one hill might be the residence of the invisible, eternal King, and his visible representative—the monarch, David. He was no longer an Arab sheikh; he was the founder of an empire. He brought the whole land under him. He perfected a powerful military organization; he laid deep and strong the foundations of an established church; he ordered its ritual, developed its music, and so enriched its psalmody, that, east and west, his hymns are sung in every tongue, and his ritual modifies all forms of public worship. He conceived the idea of a temple of God such as the sun had never shone upon. He suggested whatever is ample, rich, sublime, and solemn in temple or basilica, in mosque or cathedral. He lived to the age of seventy. He became father to the most splendid and revered monarch who ever sat upon a throne, and died, leaving to that son a kingdom, the foes of which had been conquered, and the prosperity of which had been insured.

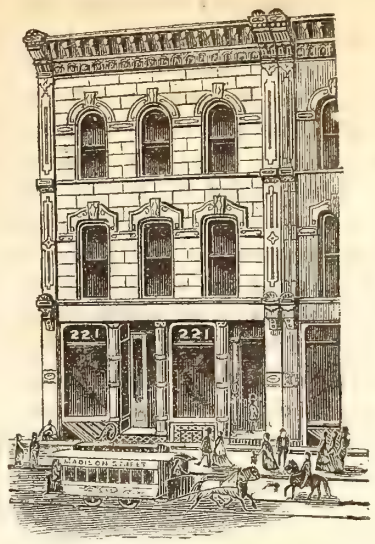
The Bible history of this extraordinary man exhibits the honesty of the sacred narrative. He rides the heavens of history like a sun; a sun whose spots are not concealed. He had so many splendid qualities of intellect, so many generosities of heart, so many noblenesses of character, and so many charms of manner, that a human biographer would be pardoned for omitting statements of those acts which stained his career. With all his prudence and piety it is told that a man after God's own heart was impetuous and passionate. Those very qualities, which, under restraint, made him magnificent, rendered him wretched when they were uncontrolled. But he was so ready to forgive all who sinned against him, so penitent whenever he sinned, so ready to make confession and reparation, that he will live in the hearts of men so long as the union of strength with gentleness, vigor with grace, humility with chivalry, and intellect with religion, excite the admiration, and win the affections of mankind.

A man can give the world only what he has, and all that a man has he must get by experience. The world will always have in it struggle, and success, and failure; the wolf of poverty, and the sirens of wealth; sin, sorrow, penitence, contrition, faith, hope, charity, and all earth gives, and heaven offers, and hell threatens to our human nature. The prayers and the shouts of mankind must go to God in song. One singer must be raised who shall set the sorrows and the shouts of humanity to music. He cannot sing for the sorrowful who hath not himself suffered. He cannot sing for the shouting who hath not himself succeeded.

In David God raised up a man in whose physique perfection came from mingled blood of Gentile and of Jew; a man in whom the marriage of practical sagacity with the poetical faculty produced the noblest offspring of the intellect; a man who received for the enriching of his nature all out-door influences shooting up from landscape and raining down from sky; a man made tender by care for gentle domestic animals, and courageous by encounters with wild beasts; a man who was courted, and hunted down—the darling of his friends, and the terror of his enemies; a man who excited amongst men and women every friendly and every sinister passion, and experienced their action upon himself; a man against whom crimes were committed, and who committed crimes against others; a man who had been peasant, courtier, exile, warrior, prophet, statesman, poet, prince, king, emperor; a man who knew what it was to have one son die in infancy, and another in rebellion against him, and a third who should fill the world with the glory of his fame; a man who should stand in the fullness of his power, having had experience of every private and every public station; every private and every public joy, every private and every public sorrow.

It is as if the all-wise God had constructed in one human being an organ with all the keys and stops possible to humanity, and as if the Holy Ghost had, on that organ with those keys and stops played every tune of every song that all humanity may need to sing in life or death, or carry in memory from earth to heaven.

Such David was in the City of the Great King on earth; what must he be in the City of New Jerusalem, and in the Temple not made with hands, eternal in the heavens!—*National Sunday School Teacher.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

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TREASURER.—H. L. Kellogg.

GEN. AG'T & LECTURER—J.P.Stoddard.

Address last three at 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Sending in the Tithes.

Many who read the following from a good brother in Pennsylvania will find a response coming up from the heart to his prayer. Make it an honest and earnest one, with a blessing added, by joining with him in the work:

McALEVY'S FORT, Pa., Jan. 21, '76.

H. L. Kellogg:

DEAR SIR:—Enclosed I send you five dollars for the Publishing House fund. I give it to the Lord and I know he will carry it safe to you. And may he put it into the hearts of many others to give to this good object and crown it with success.

Yours in the Gospel, J. M. A.

—Every friend of the reform will rejoice to learn of Bro. Stoddard's success in Indiana. Let prayer go with him in this work that the Spirit may make a way before him.

John G. Smith, Beverly, Mass., orders the paper sent to Ipswich, and writes:

"Ipswich is a town, you will remember, that excluded members of secret societies from the jury-box. I wish I could do more for you; but it is uphill work here, for we are overrun with Masons and Odd-fellows. Four of our ministers are Masons and what can you expect of the people?"

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

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President, J. Dickson, Decatur.
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KANSAS.

President, Rev. Mr. Bell.
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President, J. F. Brown, Bow Lake.
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Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

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President, L. N. Stratton, Syracuse.
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Treasurer, W. B. Bertels, Wilkesbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.

President, J. W. Wood, Baraboo.
Secretary, R. Cooley, Lima Center.
Treasurer, M. R. Britten, Vienna.
Lecturer, P. Elzea, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

FOR STATE LECTURERS see State Association list.

OTHERS who will lecture as opportunity offers.

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, WyandotCo., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M.. Love, Baker, St. Clair Co., Mo

James Henry, New Texas, Pa., sends a copy of the *Cynosure* to his son in Florida, and writes:

"My son says secrecy is nearly all the kind of religion they have out there."

The Christian Cynosure.

CHICAGO, THURSDAY FEB. 3 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE CHRISTIAN AMENDMENT.

We notice that a Convention in Chicago is resolved on about the 20th of March next of the National Association which is seeking a constitutional recognition of Christ and Christianity by our Federal Government.

The *Cynosure* is in favor of such an amendment, and of the convention, if a strong one can be held here. A weak one would damage the cause. The politicians at Washington, with Blaine at their head, perceive the necessity of an amendment of our Constitution for saving our schools and school funds from the clutches of Romish priests. But mere politicians will do no good. They are no match for Jesuits, whose motto is "act, but not agitate." Sin and error need no agitation to spread. But truth and righteousness do need agitation. We shall therefore favor, and do what little we may to help the Chicago Convention if one is held.

Mr. Blaine's amendment is to refuse public money for "sectarian" schools. But "there's the rub." What is sectarianism? Is the Eternal and Infinite God? Is Christ, who is his image? Is the Decalogue, or Christ's condensation of it sectarian? We know that the enemies of Christ called his religion "a sect." The Mormons call us all "Gentiles," and Freemasonry calls Moses and Isaiah and Paul "profane." Satan evermore turns the tables on Christ. He rebelled in heaven, and resolved to make his "SECT," thus cut off from the universal government of God, the regular line, and impudently retorts the charge of rebellion and schism on his Maker. A constitutional recognition of the fact, "That ours is a Christian, and not a heathen Government," will forestall this Satanic influence, by making supreme love to God, and equal love to man the true religion of the world, and other religions and religious shams, falsehoods as they are in fact.

STRANGE BED-FELLOWS.

The Catholic Review, under its caption "Worth Remembering" publishes at large our editorial on college secret societies, entitled "Poisoning Wells:" with an expanded heading of its own. This is not the first time Satan has presented himself among the children of God professing to aid them in the "works of darkness."

Jesuitism now runs the Romish church or popery. It is the prince and model of all the secret societies in the civilized and uncivilized world. It was invented by Ignatius Loyola, about twenty years after Luther started the Reformation from popery. Its dangerous and diabolical nature was such that it was once suppressed, as Bismarck is now attempting to suppress it, by nearly every nation in Europe. There was virtue enough in the Romish church to suppress it one hundred years ago, but by snaking its way into place and power it seized on and now controls the Church of Rome. The priests of Rome in these United States are now Jesuits. No Masonic oath binds its dupes to more secret or abject submission to the word of a Grand Master, than the Jesuit swears to the General of his order. The Romish masses, multitudes of whom are good men and citizens, are as ignorant as Mormons or Asiatics of the doings of their priests. Is it not cool, a Jesuit opposing secret societies? In one thing Masons claim the advantage of Jesuitism or Papacy. It takes, if we remember aright, fourteen days, by the secret method of Loyola, to convert a common man into a saint; whereas Masons will, by three degrees, given in a single night, raise man "to his most perfect state" in which "nothing more is wanting which the soul of man can desire." Romanism is "*Mother of Harlots.*" There is no element or principle of error, superstition, and despotism found in any of these religious shams, which is not found in her. This Lafayette saw, and said that American liberties would fall by Romish priests, if they ever fall.

THE MAH-HA-BONE.—This is the title of a new Anti-masonic weekly paper proposed by J. H. H. Woodward, No. 382 John Street, Cincinnati, Ohio, to whom all communications are requested to be sent.

Mr. Woodward writes an able prospectus, and proposes to offer moral and political opposition to Masonry and its litter of reptile organizations. We are sorry to see, in his prospectus, no allusion to Christianity, or to Christ, without whom we can do nothing in this war. A secret society, alias Jesuitism, is the religion of the natural heart of man. It has a supernatural, spiritual power, and is a literal, actual worship of devils stripped of their supernatural religious power, it is but a debating society with closed doors. And what debating society can stand for centuries? With this spirit power it belongs to the dark family of despotic religions which have cursed and still curse the earth.

We wish friend Woodward success in attempting to destroy a religious evil by political opposition, but remind him of what John Wesley once said to Wilberforce, about his war on the slave trade, viz.: "My dear sir, if Christ does not sustain you in this business, the devil will wear you out."

Price of the paper $2. per annum.

The Princeton Fraternities Again.

CARMEL, N. Y., Jan. 25, 1876.

Editor Cynosure:

I beg leave to differ with you in your estimate of the statements made in my former communication and to offer the following in support of my position:

First, Dr. Hodge expressly states in his letter that the American Whig and Cliosophic societies are secret "as to their constitution and rules of procedure," and that they differ from the Greek letter societies at Princeton in not being secret as to design, membership, and time and place of meeting and in not excluding officers of the college from membership. Now at colleges where the Greek societies are tolerated there is no secrecy as to membership and generally none as to time and place of meeting. Hence the only real point of difference on the score of secrecy is the design.

Second, Dr. Hodge states that all college officers are members of one or the other. He omits to state (1) that every officer before being admitted to the meetings of the society is subjected to a pledge of secrecy which is required of all members of the society, and (2) that no officer is ever allowed to be a member of both societies, nor is he under any circumstances admitted to the meetings of the society of which he is not a member.

Now if this is not secrecy I don't know what to call it. It is more intolerant than Masonry or Odd-fellowship, as the same persons are often members of both. Would the authorities of Wheaton College permit societies organized on such principles to exist within its walls?

Third, the statement that the motive for the pledge was not opposition to secrecy is also true. It was established over twenty years ago on account of the disturbing elements introduced into the two secret literary societies by the Greek letter men who often combined for electioneering and partisan purposes. It also occurred that the secrets of the Whig and Cliosophic would leak out through these men. This view is also confirmed by Dr. Hodge in his letter. The trustees of Princeton at their meeting on the 28th and 29th of June 1855 passed a resolution approving of the action of the Faculty and directing the President to announce to the student that the subject of prohibited secret societies had been considered by the trustees, and the Faculty were required to promptly dismiss any student known after that date to be a member of such an association. Since that time no one could honorably join a Greek letter society and the spirit of insubordination, etc., to which Dr. H. refers and which seems to exist in a more marked degree at Princeton than at other colleges might be naturally expected from persons who violated their pledges by joining them.

Finally, for the knowledge of the facts presented in this and my former letter, with a single exception, I am indebted to a graduate of Princeton, who is a member of one of the tolerated societies and who favors the present action of the college authorities. The action of the trustees is taken from a copy of the Catalogue of Princeton College for 1863-64. I am, yours, FAIR PLAY.

REMARKS.—The exception in favor of the Cliosophic and Whig societies in the pledge required of Princeton students, and in Dr. Hodge's letter, seems to have a reasonable explanation in the above. To accommodate these exceptions to the firm, clear argument of Dr. Hodge against secret societies in or out of college may seem difficult. No one can deny that the whole force of that argument is against such societies, and it means nothing if not opposition to them. But the two literary societies are nowhere referred to as being considered "secret." We may understand better their standing with the Princeton faculty from the remarks of President McCosh, at the opening of the present term, Jan. 11th. He says: "We reckon the secret society question as settled here. The faculty has executed the law, and the Board of Trustees has formally approved their conduct and refused to change the law. . . While we wish to discourage secret societies, I do not see why, under proper regulations, we should not allow societies, not secret, though private, to meet in our rooms for literary, scientific, and philosophic purposes."

The faculty then regard the two excepted societies as so under control as to lose the distinctive features of secrecy. The various alumni associations of the institution seem to have the same view and stand for the law, with the single exception of the one in New York, which is evidently under Masonic control. But, as our correspondent argues, the limitation of these societies will hardly clear them before the public of the charge of secrecy. Like Union League with a mask borrowed from the Golden Circle, these societies have too much privacy, enough to give a false relish, a smack of real lodgism. However harmless this iota of secretism may seem, Christ says, "What ye

hear in the ear that preach ye upon the housetops." There is no pledge to keep secret in that. Nevertheless, the whole country must rejoice in the good fight Princeton college has made with the Greek fraternities, the Freemasons of college secretism; and we must believe its firm enunciation of principles on this subject will carry it over to a right practice.

—The Publishers' Department still presents attractions to every worker. Read it. Also see the new notices, the N. C. A. department, and the letters from Bros. Stoddard and Miller.

—The good letter of father Miller on a preceding page should be a rallying call to every friend of the cause. He is a veteran in the wars of the Lord and his years and experience should speak with power. There are others, old reformers, who think with him that to fail of securing so valuable a donation would be a serious reflection on the integrity of the noble men and women engaged in this war. It must not be. The suggestion of father M. and any others from the friends will be considered and so far as possible acted on.

—Gen. J. W. Phelps suggests in the *Teleseope* that the righteous war on Greek fraternities by Princeton College be formally recognized at the next Anniversary. The idea is a good one. But when Princeton is remembered, let not the score or so of younger and weaker institutions be forgotten that have from the first opening of their halls prohibited these societies, and kept them off, when to cease resistance would have made them popular.

—We ask the especial attention of those readers who desire to have a correct view of the Episcopal belief to articles on three points in the Episcopal creed. Save this paper and compare Mr. Bryant's letter with that from Mr. Wilson to be published next week. In the *Cynosure* of November 18th we published the differences between the regular Episcopal church and the Reformed from the Reformed Episcopal standpoint. We desired to publish the difference trom the Protestant Episcopal standpoint and requested Rev. Clinton Locke, Chicago, of the regular church, to give them to us in a brief form for publication. He declined because of the pressure of other duties. We then requested Rev. H. Bryant, whose letter will be read in our present issue, to do so, but he declined, saying, "I do not think it could be satisfactorily done within such a space as you would be willing to allow. And, moreover, it might occasion a controversy for which you have not room in your paper." And on reflection we concluded that the two letters published this week and next would give our readers all the information on this subject that they could desire.

—Father Greene of Chelsea, Mass., has been following up some of the stories on the disposition of Morgan set agog by Thurlow Weed's letters last fall. One of them first published in Minnesota was signed by A. P. Rogers. This Rogers it appears lives at Anoka, Anoka county, Minn,, and an old friend at St. Paul informs Mr. Greene that he is a Freemason and a Methodist and wants his church and the lodge to go hand in hand. Such a man's conscience would scruple little about manufacturing stories to save the reputation of secretism.

—William Tyrell, post-master at Batavia, New York, has twice sent notices to this office complaining of the folding of the papers for the mail, implying that, from the postal regulations, he is justified in not distributing them. Our publishers have brought the matter before the assistant postmaster of this city with the fact that every copy is folded in the middle before mailing, which that officer says meets the demand of the department. This is to notify our subscribers at Batavia where they may trace their papers if they fail to be delivered. Other post-masters may be in the habit of making an excuse of the same ruling of the post-office department to throw out the *Cynosure*. If so, subscribers will please inform the publishers immediately, and measures will be taken to admonish dishonest Masonic functionaries of their duty. Probably Mr. Ronayne's late visit to Batavia so made the P. M. stare that his optics ever since have habitually enlarged suspicious objects like the *Cynosure*.

—Friend Knipple, whose trials with United Brethren preachers in Sandusky Conference, O., have been published in our columns, has learned that the Masonic organ, the U. B. *Tribune*, is near dissolution and with every true man rejoices in the fact. That paper has been most abusive in its treatment of the *Telescope*, and many honest, God-fearing men of the denomination. It recently wrote up Bro. Hurless and his paper, the *Christian Radical*, in the most approved fish-woman style, nearly exhausting the catalogue of vituperation. Nothing but evil can come from such measures, and Bro. Knipple will probably agree with us that to let the *Tribune* die will be surest way of killing it.

Sermons Out of Church; the new book by Miss Mulock, author of John Halifax, etc., has just been issued. *The Nation*, New York, says of it:

"This is a book that we can conscientiously recommend to our readers. Those who have read 'John Halifax' will recognize with pleasure Miss Mulock's pleasant style in her serious mood all through these sketches. They are seven in number, and are devoted to important and suggestive subjects:—1. Misery Mongers. 2. What is Self-Sacrifice? 3. Our Often Infirmities. 4. How to Train up a Parent in the Way he Should Go. 5. Benevolence—or Beneficence? 6. My Brother's Keeper. 7. Gather up the Fragments. In this age when, notwithstanding the death of most of the great novelists, a fresh novel appears every day, it is a relief to turn to something serious, sensible, instructive and well-written."

Although this book is sold at $1.50, in ordinary muslin binding, yet the edition on our table, without abridgment, and well printed, is sold for only 10 cents by all newsdealers; or is sent mailed, post-paid, for 12 cents, by Donnelley, Loyd & Co,, Publishers, "The Lakeside Library," Chicago.

Religious Intelligence.

—The revival work is more than ever extensive this season. A single number of the Chicago *Times* lately contained news of protracted meetings in Paw Paw, Berrien Springs, Spring Lake, and Niles, Mich., Chenoa, Ill., and Beaver Dam, Wis. In some localities a revival of temperance work was also experienced.

—Rev. Wm. Pinkney of the Wesleyan church at Wheaton has spent some two weeks assisting in revival meetings at Flora, Ill.

—The Brethren ("Tunkers") are raising a $300 fund to print and send to every Baptist minister in the country copies of their publication on True Immersion traced to the Apostles.

—The Young Men's Christian Association of Boston has taken up the question of the observance of the Sabbath. A Sunday evening meeting under their auspicies was held in Music Hall recently, at which the claims of Sunday as a day of religious rest were presented.

—The English Society for the Conversion of the Jews, having received permission from the Czar, has dispatched missionaries to Warsaw. It intends to labor throughout Poland. The local authorities have been ordered to protect and assist the missionaries of the society.

—The Methodist Episcopal General Conference which was to have met in St. Louis next May, will be held in Baltimore, by order of the church authorities. A petition against secret orders is being signed for presentation at that time.

—The International Executive Committee of the Y. M. C. A. has recently issued a brief "Form of Constitution" for the smaller societies. It suggests a simple organization for Christian work, and the admission of all members of evangelical churches who wish to join as active members, without restrictions of age or sex. It can be obtained by application at their office, Fourth Avenue and Twenty-third street.

—The Boston Young Men's Christian Association has recently given a reception to the young men in the furniture and carpet trades, and the New York Association to medical students. Both were crowded, and the exercises were full of spirit.

—The Y. M. C. A. of Columbus, O., have began a good work in the U. S. barracks at that city lately. Over 500 troops are stationed there without a chaplain.

—The Hon. E. P. Smith, late Commissioner of Indian Affairs, has been invited by the American Missionary Association of New York, to visit Africa for the purpose of inspecting the missions of the Society in that country, to inquire into the method of enlarging its work, and to find the most hopeful field for its further missionary operations among Africans. The trustees of the Howard University have granted him leave of absence without salary, for this purpose, and he will sail in a few days.

—The Michigan Wesleyan Conference Association has a long list of practical topics under discussion for its sixteenth session at Whitehall, Feb. 15th. Among these we notice "Secret Societies incorsistent with Christianity" and "Anti-masonic *Buts*—their Influence."

—The *Telescope* shows week by week the marks of Divine favor upon the churches of the United Brethren in Christ in its notices of revivals. In the last number forty-seven were reported, one in connection with Lebanon Valley College, Annville, Pa.

—Halleck Floyd, Pres. of the Indiana Association, has lately arisen from a month's serious illness.

Money but no name.—We have received $2.35 from Carthage, Missouri, for the *Cynosure* and books, but no name is signed to the letter. Who sent it?

Correction.—The author of "Masonry in the South" in the *Cynosure* of Jan. 6th, points out to us two serious mistakes in his article. "Suckled and helped *rear* the monster of rebellion" is printed "bear," and, "recruited from the led instead the leaders; the ignorant instead of *intellectual*" has the last word perverted to "illiterate."

News of the Week.

The City.

Chicago is fast coming to the condition of a community which must be a law unto itself. The ring of gamblers and saloonists now in charge of its affairs have gained their case in the Supreme court by which they will continue in power nearly two years longer than the time for which they were elected.——The U. S. Grand jury has reached the whiskey cases and the notorious Hesing and Rehm have been indicted, together with a former revenue officer.

Congress.

The House has passed the Centennial appropriation of $1,500,000 with the amendment that the fund be regarded as a loan to be returned from the first dividend of the Exposition.——The House also passed a reduction of third class postage (papers and mailable packages).——Several propositions relating to the currency are before Congress, the last by Morrison of Ill.——Reduction of salaries at West Point has been discussed, the Democrats favoring a sensible diminution of expenses.

The Country.

There is little doubt that the Beecher scandal will yet be investigated in the interest of the Congregational churches of the country upon whose polity it is becoming a foul stain. Beecher's self-appointed council, if it ever meets, can do nothing if the main question of Beecher's guilt or innocence is ignored.——The Supreme Court of Illinois has rendered a decision to the effect that whatever may be the rules of the Chicago Board of Trade, the Court will not protect members in what are known as option deals, they being simply a species of gambling.

Foreign.

Spanish advices report that the Royalist army in the North is closing on the Carlists, and a decisive battle is expected. The Government anticipates an early ending of hostilities and the disbanding of the Carlists.——The Direct Cable Company believe that their cable has been several times broken by design, and offer a reward of $5,000 for the arrest and conviction of the offender.——The *Gazette* of Cologne, Germany, says: "Notwithstanding the reiterated denials of the ultramontane journals, we learn from Berlin that the Catholic clergy and laymen are using their influence with the Pope to obtain sanction for a formal submission to the Falk laws, in the confident hope that though outwardly accepting they will be able to deprive them of their efficacy against the church."——The Spanish elections are over. The total number of Deputies elected to the Cortes is 406. Of these 30 are supporters of Sagasta, 10 Clericale, 1 Cantonalist, and 364 Ministerialists. Senor Castlar is the only moderate Republican elected.

The Home Circle.

John Jankin's Sermon.

The minister said last night, says he,
"Don't be afraid of givin';
If your life ain't nothin' to other folks,
Why, what's the use of livin'?"
And that's what I say to wife, says I;
There's Brown, the mis'rable sinner,
He'd sooner a beggar would starve than give
A cent toward buying his dinner.

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him givin' it right and left
Just who was hit by his sermon.
Of course there couldn't be no mistake
When he talked of long-winded prayin',
For Peters and Johnson, they sot and scowled
At every word he was sayin'.

And the minister he went on to say,
"There's various kinds of cheatin',
And religion's as good for every day
As it is to bring to meetin'.
I don't think much of the man that gives
The Lord 'amens' at my preachin',
And spends his time the following week
In cheatin' and overreachin'."

I guess that dose was bitter enough
For a man like Jones to swaller;
But I noticed he didn't open his mouth
But once after that, to holler.
Hurrah! says I, for the minister—
Of course I said it quiet—
Give us some more of this open talk;
It's very refreshing diet.

The minister hit 'em every time;
And when he spoke of fashion,
And a-rigging out in bows and things
As woman's rulin' passion,
And a-comin' to church to see the styles,
I couldn't help a-winkin',
And a-nudgin' my wife, and, says I, "That's you,"
And I guess it sot her thinkin'.

Says I to myself, That sermon's pat,
But a man is a queer creation;
And I'm much afraid that most o' folks
Won't take the application.
Now, if he had said a word about
My personal mode of sinnin',
I'd have gone to work to right myself
And not set here a-grinnin'.

Just then the minister says, says he,
"And now I've come to the fellers
Who've lost this shower by usin' their friends
As sort o' moral umbrellers.
Go home," says he, "and find your faults,
Instead of huntin' your brothers';
Go home," says he, "and wear the coats
You've tried to fit for others."

My wife, she nudged, and Brown, he winked
And there was lots o' smilin',
And lots o' looking at our pew;
It sot my blood a-bilin'!
Says I to myself, our minister
Is gettin' a little bitter;
I'll tell him when meetin's out, that I
Ain't at all that kind of a critter!

—*The Guardian.*

Bible Holiness.

If it refers to the Supreme Being, he is pure and holy in every attribute. He is perfect in love, perfect in wisdom, and almighty in power. But we see so many faults in ourselves, that we often cry out, "Unclean. God be merciful to us sinners." We cannot attain angelic holiness in this mortal state of existence; and we cannot be perfect gods, but we can be perfect Christians. The Saviour said to his followers, "Be ye perfect, even as your Father in heaven is perfect." The Saviour had just been teaching the people and his followers the rules of the Gospel, or what perfect holiness was; showing them that they must live up to those rules exactly.

But what say the different inspired writers of the Bible? Let us see. Gen. xvii. 1, "Walk before me, and be thou perfect." Job i. 1, "Job was a perfect and upright man." Ps. xxxvii. 37, "Mark the perfect man, and behold the upright; for the end of that man is peace." Matt. xix. 21, "If thou wilt be perfect, sell that thou hast and give to the poor." 1 Cor. ii. 6, "Howbeit we speak wisdom among them that are perfect." 2 Cor. xii. 9, "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." Here we see that our perfection is derived from the great Fountain. 2 Cor. xiii. 11, "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind." Phil. iii. 15, "Let us, therefore, as many as be perfect, be thus minded." Col. iv. 12, last clause, "That ye may stand perfect and complete in all the will of God." 2 Tim. iii. 17, "That the man of God may be perfect, thoroughly furnished unto all good works." We can see from the word of God that we can be perfect in Christ and we can do all things that we are commanded to do, in the strength and by the assistance of Christ.

Now we will examine into the spiritual part of holiness. In the first place, I would just say that what I have written refers mostly to personal acts of obedience to God by the follower of Christ, who has made a full dedication of himself to the dear Saviour. In this way the whole person is sanctified to God, or set aside or set apart for his service. But in all this the mind, or intellectual part, must be so changed by the operation of the Holy Ghost, that there will be a perfect union with the Father and Son, and then the saints will delight in doing just what God required him to do. We understand, by the words of the great prophet to the gentiles, that "to be carnally minded is death; but to be spiritually minded is life and peace:" and, of course, if they who profess to be the humble and devout followers of Christ have the Spirit of God as an abiding witness, that they will be led by that Spirit, and will have no condemnation, but will be free from the law of sin and death.

The fact in the case is this: if a person is sanctified, soul, body and spirit, or wholly set apart to the service of God, he will have the Spirit of God to lead and guide him constantly; for the Spirit of God will operate like the mainspring to a watch, that keeps all the wheels in motion. But, take notice, kind reader, "the inward man is renewed day by day;" so that we must ask the good Lord to give us a fresh anointing of his tender and loving Spirit every day, and several times a day; and also to fill us with his love, or that charity that vaunteth not itself, is not puffed up and never faileth. When we are really fitted for the service of God, by the operation of the Holy Spirit, we shall not feel like boasting of our own strength, or wisdom, or our own righteousness; for we shall have such a view of the purity and holiness of Deity, and such a view of our own unworthiness that we shall wish to get down pretty low, and hardly dare to look up.—*Token of Truth.*

Old Sins.

Dr. Guthrie says: "I have read of brave, stout captives who have escaped from prison, but who brought away with them swollen joints or festering wounds, as marks and injuries of the cruel fetters. And do not old sins continue to hang about a man, even after grace has delivered him from their dominant power? Who does not need every day and hour to resort to the fountain of cleansing, and wash his heart in the blood of Christ, oftener than he washes his hands in water? We need to be renewed day by day; converted as it were, not once or twice, but every day. Surely, the happiness of a child of God lies mainly in this—that sin though it remains within his heart, has ceased to reign there, and that, made perfect at length in holiness, he shall enter at last into the full and glorious liberty of the children of God.

Soul Rest.

True faith produces an immediate rest of soul from all carefulness and anxiety, and settles it in great peace. This state of freedom from carefulness and anxiety will be as broad as the intelligence of him who exercises faith. Ignorance of the promises, and of Christ's official relations, and of what we may expect of him may prevent or break the soul's rest under certain circumstances or in certain emergencies. For example, suppose the soul to be ignorant of the declaration that "all things work together for good to them that love God;" or of this, "My grace is sufficient for thee;" or of this, "I will never leave thee, nor forsake thee;" or this, "As thy day is, so thy strength shall be." Then certain trials may throw the soul into a state of unrest and anxiety. I mention these merely as examples of how ignorance or a want of thoughtfulness may embarrass the spiritual life, and break up the rest of a true believer, until he is informed or remembers what he has in the fulness of his blessed Saviour.—*C. G. Finney.*

Wise Use of Money.

If money comes, let it come. He who sends it does not mean it to hurt us. We need not fear it with a feeble terror, though no one sin has ruined so many souls as covetousness. We will not spring at it with a flutter of excited joy, for it is a grievous trial to the humblest and simplest.

And if money goes, let it go. Only let us see that it does not go through folly or sin of ours. Job lost his one way, and Lot lost his in another. The end of Job was a crown of glory, but the candle of Lot went out in hideous night. Probably there are few of us who have lived to middle life, very few indeed who have passed it, to whose door could be laid no error of judgment in spending their money, no taint of conscience in massing it. In this greatest of great trusts, who has not sometimes failed? Conscience has said, "Give," and we have not given. We have steeled our hearts, and summoned our coldest judgment to justify us in refusals, which now we would gladly get back; but it is too late. Witnesses to our self-indulgence surround us in every room we enter; if we have done something for our Lord, our heart whispers we might have done so much more!

But there is time in front; and He who gives us power to get wealth will also give us wisdom to use it, if we really ask Him. Let us be wise, simple and kind. —*Sel.*

Parsee Customs.

One of the features in Bombay is in the Towers of Silence. The existence of these Towers of Silence is due to the curious system the Parsees have of dealing with their dead. They do not bury in the ground, for that would defile the earth, it being one of the four sacred elements which they venerate. Neither would they throw a body into the sea, as we do at times; nor into the river, which the Hindoos are in the habit of doing, for that would defile the water, another of the elements. Nor could they possibly burn their dead, for that would defile the fire, which to them is a peculiarly sacred element. To avoid these defilements they build a tower, and the dead are placed on top of it, so that they are out of sight and yet there they may go through the process of decay, which would no doubt, be rapid in a hot climate like India; but this rapidity is assisted by a colony of vultures, who keep posession of the palm trees, and are ready to swoop down when a 'silent' addition is added to these towers. There is a house attached, called the suggree, in which prayer and some sacred ceremonies are gone through for the dead. When the body is carried from this the face is uncovered, so that all may have a last look; and no one except the bearers of the body is allowed to enter the door which leads to the upper part of these Towers of Silence. But who are the Parsees? The visitor is not long in Bombay before he becomes familiar with the sight of the Parsees walking on the beach and saying their prayers to the sun. They walk about, each by himself, with book in hand, muttering in slightly audible words, the ritual of their religion. It is in the Zend language, which has come down to them much as the Latin has in the Catholic church, and is more or less a dead language. The expounders of the Parsee faith say that they only pay homage to the sun as the visible sign of the Supreme Deity, and that their worship of fire is dictated by the same rule; and that in truth it is to God, through these symbols, their devotion is given. They have temples where the sacred fire is kept, and on which account they are called "fire-worshipers," as well as "sun-worshipers," but no stranger is ever admitted to them. The fire is brought from the city Yezd, in Persia, which is the sacred capital of religion, and from which they emigrated to escape the fury of Mohammedan zeal. They came to Bombay and Surat, where they were kindly received by the Hindoos, and allowed to settle in the country, where they have ever since remained. They made an agreement at the time with the Hindoos, one article of which was that they would not kill a cow. This was out of deference to Brahminical ideas, and that is the reason they do not eat beef, but not from any prohibition in their own religion. The absence of restrictive rules as to caste and prohibitions as to food gives them greater liberty of action, and enables them to travel. This is why so many of them now come to this country, and it may

explain the great success they have achieved in business, which is one of the causes of Bombay success in trade, as the Parsees form a most important portion of the native community there.—*Selected.*

Trifles.

Our lives, or rather their happiness and misery, are, in a great measure made up of trifles, just as time is made up of moments.

The discomfort of having to wait for a meal beyond its regular hour, of finding things ill-prepared or carelessly done, of meeting slovenliness and discomfort where a little thought and pains might have introduced ease and even elegance, or of being brought up sharp at every turn by want of punctuality or of method—these are ills more difficult to bear than the uninitiated imagine. Most houses might be comfortable and elegant—yes, elegant!—For comfort consists in finding everything where and as it should be; elegance, in adding to what should be there that which need not be there, but whose presence surprises, attracts and gratifies. There is often neither comfort nor elegance in the richest mansions, while both are found in the laborer's cottage. A jug filled with flowers, a neat white curtain, a couple of flowers may effect what the expenditure of hundreds of dollars has not achieved. Let it not be said that these are mere trifles, unworthy the attention of the Christian. Distrust the pretence of spirituality whose eyes are too lofty for the common things of life. In the long catalogue of things to "think on," (Phil. iv. 8) they rank a any rate among the "whatsoever things are lovely." You say they are trifles; then all the more they ought not to be neglected. But trifles though they be, to neglect them is not a trifle, it is a breach of plain duty.—*Hearth and Home.*.

—One of the finest chapters in current history is quietly recorded in the report of the Lieutenant-Governor of Bengal upon the famine of 1874. We find it condensed in the *Spectator*.—The English Government recognized the impending danger, brought every resource to bear, and completely averted it. The most efficient instrument was a railway rapidly built to connect the threatened district with a richer country. Little money was wasted (there is no hint that any was stolen) for the *Spectator* estimates that three-fourths of the expense was amply repaid by the experience gained. But the most noteworthy feature is the net result of lives saved. The Lieutenant-Governor, upon a careful estimate, concludes that two millions of people would have perished but for the Government's intervention. That is, there were saved from the most distressing of deaths a number of people three or four times as great as the whole number that perished in our civil war. And it is noted that, instead of being pauperized by the relief, the people were found to have become more industrious. It may be presumed that India, at least, will rate this achievement higher than any victory of Clive or Wellesly.

Children's Corner.

Catching Cod-Fish.

Little readers, you all, doubtless, have heard about the cod-fish; at least, enough to know that he is very good to eat, and many persons are engaged in the business of catching him out at sea and generally far from land.

But perhaps you would like to learn something more about this useful fish of the salty seas, and how he is caught,—something that came under the writer's own observation, and in which he at one time played a part. Should I tell you that the cod-fish lives on the bottom of the sea, about two hundred feet deep and over below the surface of the water, and that some of these fish weigh as high as fifty and seventy-five pounds, you may wonder how a person could be able to draw them out with simply a hook and line, or how a hook could sink so deep; or you might think that other kinds of fish would bite as well as cod; but likely your greatest query would be, how they are able to find the cod at all in such deep water, and so far from land.

In the first place, the way by which the fishermen are able to find out where the cod lives is this:

When a fishing vessel arrives at the fishing grounds, or at a place in the sea where the water is the usual depth for the cod, a plummet, or leaden weight, smeared with tallow, attached to a stout cord of the right length, is thrown out into the sea and sunk to the bottom, and is drawn up again by pulling on the string.

Now, since the cod-fish lives on fine sandy bottom of a peculiar color, when the lead is withdrawn, if any sand of this nature is found sticking to it then it is known that cod-fishes are there, and the next thing to be done is to sink a hook, and draw them out as fast as you can pull the line.

The hook alone will not sink in such deep water, so a heavy lead weight of from one to ten pounds is fastened to the line near the hook, and sometimes the sea is so rough or the currents are so strong that a weight of even twenty pounds is necessary to sink the hook.

As soon as a bite is felt the fisherman draws in his line rapidly over the side of the vessel. Of course it is hard on the fingers, drawing in large fish at such great depths from day to day, and as a protection finger stalls or nibs are worn, which are knit of yarn for this purpose.

However, the strain is not so great as one would think, since the fish are about the same density as the water; and although they may be large and at great depths, they are pretty easily drawn up, unless they should take a fit of kicking and jumping in order to get off the hook, and in that case you might accidentally be drawn overboard if not careful. But sometimes one does get off the hook when you are almost ready to flop him on board, and all your trouble is for nothing. And sometimes a Mr. Shark will follow the fish when he is being drawn up near the top of the water, and all at once snap him in twain with his chisel teeth. And sometimes a shark will get fast on the hook and bite the line in two; so the hook is lost. But this is seldom the case, as the shark does not live in such deep water as the cod.

The fish, as soon as drawn up, are taken off the hook, strewn on the vessel's deck, and when the days fishing is ended they are quickly cleaned, that is their heads are cut off and entrails taken out, and the fish, nicely washed with the sea water, are packed with broken ice in compartments of the vessel for that purpose; these compartments being intended to hold, all told, about two or three thousand fish, which is considered a cargo, or load. There will often be from eight to ten men fishing at once from the sides of the vessel, and from five to six hundred fish may be caught in one day, if the fishing is good. Every fishing smack (vessel) carries from two to four jolly boats, into which the fishermen get, a man to a boat. They go off oftimes a great distance from the vessel to fish, and sometimes get lost in the thick fogs, and are never heard from again. But in case a boat gets lost it is generally able to find the vessel again by a signal from a gun, or the blast of a horn given from the deck.

These fogs when quite heavy bother the fishermen very much in steering the vessel, for the helmsman cannot see the light-houses, and has no object to steer by except the compass alone. The compass is very useful, but cannot be depended on altogether. The nearness of land is found out when the eye is of no use, by the water becoming more shallow, as shown by the plummet. Fogs are not all the trouble that the poor fisherman has to contend with. Frequently a storm or a gale of wind will suddenly come upon him, threatening him with destruction. Did you ever see a storm at sea? It is much different from a storm on land; it comes on much quicker and more powerfully, insomuch that sometimes the poor seaman has hardly time to take in the sail before the wind, filled with rain, is blowing a hurricane, and the sea is raging like a boiling chaldron, tossing the little vessel up and down and every other way as though it were a chip, and the way the lightnings flash and the thunders roll is dreadful to tell.

Often the poor seaman is delayed by dead weather; that is, there is no wind blowing to fill the sails, and of course the vessel must stand still. If there is anything that makes a person feel badly it is being out far at sea, away from land and people, in a dead calm, on a hot summer's day. Everything is as still as a mouse, not even a ripple can be seen on the sea, and the sun beats down so hot on the vessel's deck as to make it almost unendurable.

The sailor has a hard time of it, on the whole, but he soon gets hardened to his business, and hardships become a second nature with him. He has a big heart and a whole soul, but his wild and isolated life unfits him for society and life's solemn duties. We who live on land, away from dangers, in our snug and comfortable homes, know not how to sympathize with the poor wave-tossed fisherman of the seas, let alone how to appreciate the many advantages we daily enjoy at the hand of God.—*The Methodist.*

Home and Health Hints.

To Restore Fainting Persons.—I is altogether wrong to hold up a fainting person and especially to keep the head erect. Fainting is caused by a want of blood in the brain, the heart failing to act with sufficient force to send the blood against the laws of gravitation. If then, you place a person sitting, whose heart has nearly ceased to beat, his brain will fail to receive blood; if you lay him down with the head lower than the heart, the blood will run into the brain by the mere force of gravity; and in fainting, in sufficient quantity, generally, to restore consciousness.

School Children's Health.—Look out for the health of your school children now. They ought to be healthier at school than at home; but, alas! it is not always so. Children often learn vicious habits at school. Guard against this. The moral atmosphere of schools is often low. Make it high. Children have a power over each other. What one does and has the other wants. "Lucy," says one school girl to another, "do you work in the kitchen at home?" "Yes," says Lucy. "Well, I wouldn't." And so Lucy, if not over sensible and wise, lets her mother do the work and she plays the butterfly. This is all wrong, and needs to be remedied. Take warning in time.

Take Time to Rest.—Most men and women keep in the traces, and keep pulling the year round. All the more, therefore,, is it their duty to take things easier as the hot weather comes on. Take longer rests at noon. Put on less steam when you are at work. Snatch a Sabbath now and then from the middle of the week. You can't? You can. People find time to be sick and to die. They can just as easily find time to rest and keep well. Everything does not depend on finishing that dress or fencing that field; on "putting up" so much fruit or catching so many customers. Better that the children should wear old clothes than that their mother should be laid aside by fever. Better that the corn crop be a little lighter than that there be no one to harvest it. Put up the store-shutters earlier at night; prepare plainer meals in the kitchen. Take a noonday nap yourself, and give your employees a chance to go a-fishing of an afternoon now and then. That only is duty which the Lord lays upon us, and he is not so hard a master as we sometimes suppose.

The Bacco Gown.

A Lancashire father said to his daughter, "Here's some money to buy a gown. Be sure and haven made by Sunday, and I'm guoin to have a new coat." On Sunday morning the gown and coat were put on, and the father said, "Now we'll go to church together." On the way he took hold of the sleeves and said, "That's a bacco gown, girl." "A bacco gown, what do you mean by that?" "Don't you know I've left off smoking, and that's bought with some o' the money I've saved, and when that on's gone there's plenty o' money to buy another."

O! happy day when the hard earnings of the working classes, which they now spend in tobacco and drink shall be employed for articles of necessity, comfort and convenience, and when many who now idle away the day which God has set apart and blest, amidst fumes of tobacco, will repair to his house to hear his Word.—*Ex.*

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THE AMERICAN PARTY.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Thomas Jefferson denominates "The right of election by the people a mild and safe corrective of abuses which are lopped by the sword of revolution, where peaceable remedies are unprovided."

OBJECT.

The object of the American Party is to use this mild and safe corrective to remedy the fearful evils arising from secret societies, from the use of intoxicating liquors, from casting the Bible out of schools and from allowing the public desecration of the Sabbath.

ORGANIZATION.

The American Party was organized under this title in 1874 in Syracuse, New York. But in fact the party has been at work since 1872. In June, 1872, at Oberlin, Ohio, it nominated Charles Frances Adams for President, and J. L. Barlow for Vice-president of the United States. In that year a full ticket of State officers was nominated in Illinois. Some local tickets in different States have been elected.

The name,

AMERICAN PARTY,

was adopted after prolonged discussion. Among the arguments for it were the following: One gentleman said:

"We are Americans. I was born in Old England, but born again here, and I am glad I am an American, The adoption of this name would be a going back to first principles. All will inquire, What are the principles of the new party? We can answer, We are going back to the glorious maxims of our fathers, on whose justice and truth the whole prosperity of our nation depends."

Another said that

"He was a foreigner by birth, but had come to this country and been adopted as a citizen. He wanted to be an American. We should have the name as well as the thing. Every foreigner must expect to adopt American principles if they wish to become Americans. There is danger that Americans in their ambitious liberality may sacrifice themselves to foreign influences. We should take a name expressive of our principles and maintain both."

Another briefly, though eloquently, said:

"We are Americans! What does the name signify? It means free government, free institutions, every precious liberty bequeathed from our fathers."

PLATFORM.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.
2d. A proper observance of the Sabbath.
3d. Prohibition of intoxicating liquors as a beverage.
4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.
5th. Civil Rights.
6th. Arbitration better than war.
7th. The Bible in schools.
8th. Monopolies discountenanced.
9th. A return to specie payments.
10th. Maintenance of public credit; protection of loyal citizens; justice to Indians.
11th. A direct vote for President and Vice-president.

We here print the platform in full:

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The charm and glory of our political movement is our platform. The haggling, huckstering attempts by the old parties to make issues where there are no material differences between them, are so manifestly efforts for existence with the people that they are wet blankets on their own heads. God makes issues. He forced that of slavery on the country, and the American people responded to it. So now he has brought on us the issue Heathenism or Christianism; a Sabbath for the masses or Asiatic perpetual drudgery relieved only by beer gardens and bear gardens as in Germany and Paris; godless schools or Christian; and finally as the sure and certain results, the Asiatic despotism of the lodge or civil liberty for the masses. The platform must be taken up and spread before the people article by article.

At a mass meeting held in Pittsburgh June 9th, 1875 (the same convention which adopted the platform), Hon. J. B. Walker of Wheaton, Ill., was nominated for the next President of the United States, and Donald Kirkpatrick of Syracuse, N. Y., for Vice-president.

DR. WALKER'S NOMINATION AND ACCEPTANCE.

LETTER OF THE COMMITTEE.

PITTSBURGH, Pa., June 9, 1875.

Hon. J. B. Walker, Wheaton, Ill.

DEAR SIR:—It has been made our duty to inform you that the political Convention met here to-day have unanimously selected you as their candidate for President of the United States at the election of 1876. The members of the Convention would be gratified by a letter from you stating your views respecting this action. Respectfully yours,

B. T. ROBERTS *Ch'm.*
C. A. BLANCHARD, *Sec'y.*

MR. WALKER'S REPLY. *ABBREVIATED.

To Messrs. Roberts and Blanchard:

GENTLEMEN:—If I had been a member of the convention at Pittsburgh, I am sure some more worthy name than my own would have been placed at the head of our ticket. As it is, my respect for the character and judgment of the gentlemen who composed the convention induces me, with gratitude for the confidence which the nomination implies, to accept the position which you have assigned me.

In doing this I accept the responsibility which it involves, to aid as I have means and opportunity in disseminating the views which we all hope will disclose to the people the un-American, immoral and anti-Christian character of the Masonic institution. I speak of the *institution*—not of all the men who have been betrayed into its criminal secrets.

A large proportion of the people have not examined the character of Masonry, and do not know what the ablest and best men of the country have thought on the subject. Washington was led into the lodge when a young man, but withdrew from association with it when he had learned its character. And near the close of his active life, he wrote to a friend, who was an Anti-mason, "I preside over no lodge, nor have I been in one more than once or twice in thirty years. (Letter in Spark's Life of Washington.) From this early testimony of the first name in our history down to Charles Sumner, recently deceased, our best and most patriotic men have denounced Masonry, and warned the country against its influence. Adams, Madison, Monroe, Wirt, Rush, Chief Justice Marshal, Daniel Webster, Edward Everett, Charles Sumner, Wm. H. Seward, Judge Marcy, and leading Christian men such as Moses Stuart, Charles G. Finney, Bishop Hamline and Nathaniel Colver (the latter three having been initiated into the rites of the lodges) have denounced the institution as undemocratic, anti-social and un-Christian. These testimonies of representative men who knew the character of Masonry have not been heard by the masses of the people, and Masons will not permit them to be heard if they can prevent it.

Allow me, gentlemen, to add a word or two in regard to some aspects of this combination of oath-bound men which will influence my mind to do what I can for its suppression.

I believe the oaths taken by Masons are not only contrary to Christ's teaching, which commands that men shall "swear not at all," but they likewise pervert in every case the conscience of the recipients. and through them damage the social and civil interests of the country. This was so apparent to the statesman and jurist, Daniel Webster, that he published his opinion that such oaths were subversive of the public good, and should be prohibited by law (see letter to Harmer Denny). Such likewise was the decision of the legislatures of Vermont and Rhode Island, which had the Masonic obligations disclosed under oath of those who had taken the obligations.

It will be found that a large proportion of the late frauds upon the State and National treasuries, committed during the past and present administrations for thirty years, have been committed by Masons. They learned in the lodge to disregard the righteousness of an oath, or to put a Masonic or reserved construction upon it, and hence they go into public life with perverted minds in regard to rectitude in business; and by perjury and fraud fill the land with political and financial corruption. With the men connected with the whisky frauds we have no personal acquaintance; but others, well informed, state what will, no doubt, on examination be found to be true, that they are men whose consciences had been corrupted by secret oaths of one sort or another, or by association with men who had taken such oaths.

The influence of these oath-bound men upon the administration of justice from the president to the town officer is constantly operative. Not that the administrators of justice are always Masons, but not aware of the secret machinations of the lodge-men to grant each other assistance, they receive petitions and statements gotten up by Masons, not knowing them to be such, and are in like manner approached by emissaries of the lodge who intercede for Masonic criminals or supplicate for the appointment of Masonic associates.

President Grant has been censured for frequent pardons of criminals tried and convicted on decisive evidence. Some of these have been so distinctly a perversion of justice, that they have surprised his best friends. The explanation of all this, many men know, is to be found in the craft of the lodge. The facts in a recent case explain the others and are somewhat startling. Rev. B. T. Roberts of Rochester, New York, publishes the following statements in regard to the influence of the lodges in rescuing criminals from the penalties of the law, and placing them in positions from which they ought to be excluded. He says in the Pittsburgh *Commercial*, 10th of June:

"None but a civil magistrate should have power to administer oaths, but when those men in a private capacity usurp this authority, it is a serious interference with the administration of justice. I will relate an instance: Not long since I discovered that I was losing money and letters from the post-office. I informed the post-office department at Washington of the facts of the case and they sent on a detective to work up the affair. He soon detected the thief, in fact caught him in the very act of stealing. The man was tried, convicted and sentenced, not to the penitentiary or to the jail, but to one year in the county workhouse. After several months imprisonment he was pardoned by the President. He now fills a position in the Detroit Custom House; and I understand that before he was convicted of stealing from me he had been found guilty two or three times of petty larceny. He was a Mason and it was through their influence that he was liberated."

A like case, only of worse character, occurred not long ago in Belvidere in this State, where a man who had betrayed and then aided in causing the death of an orphan girl, was shielded by Masons in county offices, and members of the court and jury; and although the crime was acknowledged, the culprit, by Masonic aid, went "unwhipped of justice."

So in Michigan, Vanderpool, whom a jury had unanimously convicted of murder in the first degree, was by the influence of Masons operating through the lodges in different parts of the State, freed from the penalty of murder. The principal actor in this case was a Royal Arch Mason, living in a distant county. In his degree murder is not excepted from the list of crimes in which Masons are by oath bound to aid each other. I am aware that in some cases the full form of the oaths are not always administered in some lodges; but Masons are sworn to obey not only what is made known to them when they are initiated, but also what is reserved and may be communicated thereafter.

Some adhering Masons of character and candor when appealed to will not deny this detrimental influence of the institution upon the administration of justice. Mayor Colden of New York, an advanced Mason, in answer to a joint letter from some of his friends, who asked him whether the institution of Masonry corrupted the courts of law, said, "Many of the fraternity feel themselves *obliged* in whatever situation they may be placed to suffer an appeal from a brother Mason to have influence. Offenders have persuaded themselves that they could claim *exemption from punishment as Masons.* And even at a bar of a court of justice, a *criminal* has thought he secured immunity by revealing to the judge, who was about to pronounce his sentence their Masonic relationship." Mayor Colden had experience in the matter. He had filled the highest offices in the State and in the city. No Masonic denial can avail against his testimony. Yet if he is true, Masons generally are false on this subject.

Now when bad men who desire to defraud the public and escape the penalty, learn of the strength of the lodges, and of their oaths to keep the secrets of criminals, they will, of course, crowd into the lodges in order to gain their influence. And when unprincipled office-seekers understand the principles of the lodges, they will, of course, take the obligations. Thus it happens that the lodges are composed in large measure of self-seeking men, while the good men among them demit, or hold merely a nominal relation.

Born of Masonic influence, a horde of secret associations now cover the face of the whole land. Originating with the Masons in Washington City, a portion of the farmers in some of the States are separating from their neighbors and forming secret combinations, the leaders of which will use their subordinates and defraud them of their money. The red communists, the miners, the laborers in factories have now organized into secret combinations; and opposed to these capitalists and employers have organized antagonistic lodges; and the land is thus filled with strife and violence, which recently, in some of our States, could be suppressed only by military power. Men who ought to be friends and co-operate for each other's good, are by secret oaths and combinations, organized as enemies. The cause of the laborer is the one that should secure the sympathy and assistance of good men, and monopolies of capital or by combination should be discouraged. But the secret association can claim no aid from those outside of its organization. And Masonry the mother of secrecy, after engendering these secret combinations, forsakes the victims to their fate. No laboring man can enter the higher lodges of the Masons. . . The taxes are so heavy that men of moderate means cannot pay the dues. These upper lodges are the ruling powers which swear to conceal their secrets from the lower lodges, and these lower and poorer men are all subjected to the absolute control of the Grand Lodge.

Another aspect of Masonry which exhibits its injurious effects upon members, and through them upon the country, is seen in the fact that the origin and development of the system from beginning to end is dark with falsehood. There never has been an institution fellowshiped by respectable men that like Masonry lived and moved and had its being in lies. All well-informed Masons know and concede that their institution had its origin in a London tavern, in the reign of Queen Anne, and yet before the public, and the novices that they lead into the Master's lodge, they attribute its origin to the time of Solomon; and publicly by their symbols, and privately by their lodge work, they perpetuate what they know to be a falsehood.

They go through the sham of the death, burial and resurrection of Hiram Abiff, in which no respectable man would ever participate if not bound to the false presentment by the degradation of his oath.

They walk in the streets on St. John's day, decorated in paste jewelry, and assuming preposterous titles, of which an Indian might be ashamed. They do this knowing that their assumption is a libel upon the simplicity of the Gospel, that John the Baptist was beheaded by a man who, like the Masons, had taken an oath not knowing what would be the consequence, and that the Evangelist repeats the injunction of Jesus that men shall "swear not at all."

They profess to be a charitable society while they are the most completely selfish institution of our time. Money is gathered from members of the lodges in the rural districts to buy childish trinkets and to build temples for the higher Masons in the principal cities, some of these edifices costing millions of dollars. They take just the opposite position required by the benevolence of the Gospel. They exclude all women, all poor and disabled persons, "the lame, the halt, and the blind," and admit none but able-bodied men, who can pay their dues to the lodges. Their claim to be a benevolent institution is a deception and a fraud.

They claim to be a moral society and yet swear their members without exception to conceal from every one, even their own wives, the secrets of the lodge; and to keep the secrets of their brother Masons in their own breasts, no matter how wicked they may be, murder and treason only excepted. They swear their members to respect the virtue of a Master Mason's wife and daughter, excluding by their oath those women who are not connected with Masons. They filled their lodges during the war with young men by the falsehood that if taken prisoner by the enemy, brother Masons of the South would show them favor; yet Jefferson Davis and the Southern officials, who were almost without exception Masons, starved Masons and Anti-masons together at Richmond and Andersonville without mercy.

When they accept a member they tell him that nothing in the lodge will interfere with his religion or his politics; yet the professed Christian who kneels with them must not only deny his Lord, but in reading the Bible, in the lessons prescribed by the lodges, every passage in which the name of Christ occurs is omitted, or the Saviour's name dropped out. Thus after promising that they will not interfere with the religion of the candidate, they not only cast out the name of Christ, but mutilate the Bible in order to do so. If there be an anti-Christ in existence the Masonic lodge is one.

The frauds in all departments of the government and in all forms of business, are becoming more prevalent and more alarming. That these are attributable, in a large measure, to the fact that the public offices and places of trust and profit are in the hands of fore-sworn men, we can no more doubt than we can doubt the connection of cause and effect. Men who debase their conscience by practicing falsehoods and by illegal oaths have fitted themselves to do, and aid others in doing fraudulent things. The well-meant efforts of the government to punish the criminals who have disregarded their oaths and obligations will be unavailing. The same depravity of conscience will show itself under every administration, and in all parties, so long as the sources which corrupt men's consciences, and lead them to keep criminal secrets and connive at criminal practices, are found in almost every village throughout the land. The axe must be laid at the root of the upas—not on the branches.

The present is a time when men can afford to be independent. No man can lose anything by acting as an independent voter. The reform party, composed of temperance men, Anti-masons and conscientious voters of every class, presents an issue which, if carried, or even so successful as to gain the balance of power, will save the country from the blight of superstition, and the rule of corrupt and corrupting politicians.

It is evident that active measures for reform are urgently needed. Once before in the history of the country, Anti-masons have united with other conscientious voters and thus succeeded in suppressing the lodges throughout the free States. William Wirt, of revered memory, led the movement on the national ticket. We can do no better than close by commending to the attention of every one a passage from his address of acceptance. He says:—"There is the most demonstrative proof that the persons who had entered into these unhallowed oaths, considered their allegiance to the lodges as as of higher obligation than their allegiance to their country. If this be Masonry as according to this uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the laws God and man which ought to be put down."

I am, gentlemen, very respectfully, your fellow-citizen,

JAMES B. WALKER.

Wheaton, Ill., June, 1875.

LETTER OF ACCEPTANCE

FROM DONALD KIRKPATRICK, ESQ.

SYRACUSE, Aug. 10, 1875.

Mr. C. A. Blanchard:

MY DEAR SIR:—Your letter informing me of my nomination at the Pittsburgh Convention, was duly received. I scarcely expected that the convention at this early day would nominate candidates for the next Presidential election, and still less that myself would be one of those candidates.

The Platform of the convention embraces several distinct reforms which are being agitated at the present day. My own idea of accomplishing anything in the way of reform is to present one issue at a time; and while expressions of opinion are well enough, as to the others it appears to me that the issue should be distinctly made upon the question of anti-secrecy, the principle upon which we were first organized and in which we are thoroughly united.

With these views, I accept the nomination. In the meantime should a larger body, representing a more numerous constituency, assemble for the purpose of nominating candidates favorable to this issue, an event which I consider not entirely impossible, I would cheerfully withdraw for some better known, more honored and worthier name. I remain very truly, your obedient servant,

D. KIRKPATRICK.

[TO BE CONCLUDED.]

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" " " 22, 3,881.
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Nearly five hundred. This is encouraging. Let us keep at it. Richard Green, La Grange, Ind., writes: "I am trying to get more subscribers. There ought to be at least ten thousand subscribers to the *Cynosure* in the United States." One subscriber who recently sent in a club of ten says that he has just learned how to get subscriptions, and he means to keep at it. He took blacksmithing, and all sorts of produce in exchange for *Cynosure* subscriptions, and forwarded the cash to this office. There is a great deal in "learning how," but even more in "KEEPING AT IT." If one fourth of our readers can learn how and keep at it, our list will reach ten thousand this year. This week we have more than one hundred and fifty names to cut off our list; so unless the increase is great our report next Saturday will not be so encouraging. Lewis Powers, Ashley, O., completes a club of five for a year, and five more for six months, and writes: "I will continue to try for more names and think I will have some success."

No other large clubs have been received this week, so the gain has come mostly from one, two, and three new subscriptions sent in by different persons. How much will the list grow during the next four weeks?

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" No. 2	97	98½
" No. 3	77	77½
" Rejected		65
Corn—No. 2	40¼	40½
Rejected		32
Oats—No. 2	30¾	31
Rejected	26½	27
Rye—No. 2		67
Bran per ton	9 75	10 00
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 00	14 00
Prairie, "	7 50	10 50
Mess Beef	10 50	11 00
Tallow		8¾
Dressed Hogs	8 25	8 45
Lard per cwt		12 12½
Mess pork, per bbl		19 50
Butter fancy yellow 32c.; common to choice roll	16	23
Cheese	9	13½
Eggs	18	26
Seeds—Timothy	2 00	2 42
Clover	7 85	8 20
Flax	1 25	1 40
Poultry—Turkeys per lb dressed	10	12
Chickens " "	7	10
Potatoes		17
Apples from store	3 00	4 00
Broom corn	3	11¼
HIDES green to dry salted	5½	12
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	52
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 00	5 50
Good	4 50	4 75
Medium	4 25	4 40
Common	3 00	3 75
Hogs	7 30	7 70
Sheep	3 75	5 50
New York Market		
Flour	$ 4 25	9 00
Wheat—Winter	1 28	1 47
Spring	98	1 40
Corn	56	64
Oats	46	52
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CHICAGO, THURSDAY, FEBRUARY 10, 1876.

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Topics of the Time.

In response to a demand for a reply to Blaine's late arraignment of the arch-rebel, Jeff. Davis has himself written a letter, which was published on Monday throughout the country. He says he has "no view of the future which makes it desirable for me to be included in the amnesty bill," which is a mild way of putting himself on the list of those who scorn the offer of pardon. The letter is full of statements in regard to the treatment of prisoners, which are proved beforehand by undeniable statistics to be false. Davis' responsibility in the Andersonville atrocities is proved by an endorsement of Winder's cruelty in his own hand, in the rebel archives.

An eminent Western editor touches a keynote to the Franco-Prussian war, which, at the same time, gives more than a glimpse at the fruitful source of wars and commotions on the continent. He says: "The Pope is a benevolent and kindly old man, and I am sure that in his innermost heart he wishes well to thr whole human race; but his court is like other courts—greedy of power, and determined to keep what it has got and get what it can. They emulate St. Peter in drawing a sword and cutting off their enemies' ears. M. Emile de Laveleye is probably right in saying it was that baleful influence, acting through a superstitious woman, that turned the wavering balance of the late Emperor's government, and caused the declaration of war against Germany. "God will be with us, for we shall overthrow Protestant Prussia," was the exclamation of the Empress when she had finally carried her point." The same Jesuitical policy is as active here as in Europe, and we have more to lose by its success.

Fernando Wood, a leader of the Democracy in Congress, wants that body to pass the appropriation bills and adjourn. He understands the composition of his party in Congress, and on the principle of party before country, would make, at least, an effort to save its integrity before the election contest in November. The tardy legislation of this session proves that the majority in the House are willing to follow Mr. Wood. Tariff revision, currency legislation, revenue reform, Southern claims, all these important questions must stand aside lest the party advantage be risked. The people must understand this policy, and be prepared to meet it. Nor should the Republicans escape a like censure. Their leaders show far more activity in getting up quarrels with their opponents than in looking after the interests of their constituents.

In reducing the expenses of the government the Democrats are, however, working for a practical good, whether they intend it or no. The cost of living is reduced far below the prices of ten years ago, and there is no reason in keeping up the salaries of government employes at the old rates; nor in maintaining the rule of a half day for a full day's work. It is somewhat notorious that it kills off a man's industry to serve in the government employ, the high wages and little work unfit him for civic stations when he loses his government position. Probably a safer method of reduction would be found in cutting off useless offices instead of the salary of needed ones. In the Customs Service, Secretary Bristow, it is said, will co-operate with the House with dispensing with Custom Houses where the expenses of collecting revenue are greater than their receipts. Treasurer New also recommends the abolition of the offices of Assistant Treasurer at seven points in the South and West, where the business can be done as well through the banks.

Masonic Lodges and Women.

BY ELDER A. L. POST.

"The Rev. G. Oliver, D. D., M. A. S. E." in his work, "The Antiquities of Freemasonry," chapter "on the Idolatrous Mysteries, as Contrasted with Freemasonry" (p. p. 65, 66), makes the following statements: "The idolatrous mysteries date their *origin* from the Cabiri and Thoth, who were certainly Masons, but forsaking the pure channels of God's worship, they sunk into the grossest defilements of idolatry, and founded on the pattern of our craft an institution calculated to make the worship of imaginary deities fascinating and permanent." "Masonry originated with God, like that Eternal Being, it existed before time was, and shall exist when time shall be no more."

"The former and the latter degrees of the ancient idolatrous mysteries were inconsistent, and even positively contradicted each other. Those of Masonry are a regular and progressive series; each superior degree strengthening and confirming the preceding, until we arrive at a perfect knowledge of the truth; aptly compared to the steps of a ladder, by each of which we advance nearer to 'a building not made with hands eternal in the heavens.'"

"To the nocturnal celebration of these mysteries women were admitted; a practice which led to the most shocking abuses, and the indiscriminate practice of licentiousness and vice. And this was soon carried to such a dreadful pitch of shameless profligacy that"—(too indelicate to quote here.)

"In Masonic lodges such abuses are effectually guarded against by the exclusion of females." This last sentence may well be repeated in capitals:—"IN MASONIC LODGES SUCH ABUSES ARE EFFECTUALLY GUARDED AGAINST BY THE EXCLUSION OF FEMALES.

Would it not be well for some woman to make this the text of an address to the women of America? But what of a system which professes, step by step, to take men "to a perfect knowledge of the truth," "to a building not made with hands eternal in the heavens," and yet has no security against "licentiousness and vice," "the most shocking abuses" and "shameless profligacy," except in the exclusion of women from its portals and privileges? A system that claims to have "originated with God," and which "like that being, existed before time was and shall exist when time shall be no more;" and yet separates, for time and all that eternity which shall follow, the sexes which God made to be united and happy together, ministering each to the other's highest temporal and spiritual good?

Omitting the indignant and scathing replies which leap out upon the tongue and pen of every true man, not to say woman, who reads, I will only say it is a system from which every Christian man should, as far as possible separate himself now and forever. Although there is a *demoniac consistency* in excluding women from Masonry, in that Christ the only Saviour of the world also is excluded therefrom, it is equally plain that there is a like inconsistency in any Christian or good man going into that or any other system that does not allow him to take both Christ and woman with him.

Montrose, Pa.

Webb's Old Monitor and Rev. H. H. Hinman.

BY J. K. ALLWOOD.

Editor Christian Cynosure:

In your excellent paper of Dec. 16th, 1875, Bro. Hinman tells us of a Mason who claimed to be in possession of a "copy of Webb's Monitor, published in 1792, in which the name of Christ occurs in the ritual of each of the first three degrees;" and says, "I would like to know of any reader of the *Cynosure* if the old editions of Webb do mention the name of Christ in the ritual of the Blue Lodge."

By your permission I will make a few observations on a book called Webb's Monitor. And first I have before me an ancient-looking book, on one of the fly leaves of which is the following inscription made with pen and ink: "S. M. Perry, J. W. of Oakland Lodge, No. 343, Territory of Michigan." On the opposite page is the following by a lighter hand, probably a wife's: "Sheldon M. Perry, Deacon of Lodge No. 343 of Oakland, Territory Michigan." On the first printed page I find the following in the "Dilworth" print:

"District of Rhode Island, to wit. (L. S.) Be it remembered, that on the fourteenth day of November, in the thirtieth year of the Independence of the United States of America, Thomas Smith Webb, of the said district hath deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, to wit:—'The Freemason's Monitor; or Illustrations of Masonry: in two parts. By Thomas Smith Webb, Past Master of Temple Lodge, Albany, G. H. P. of the Grand R. A. Chapter of Rhode Island, and Grand Master of the Providence Encampment of Knights Templars, etc. A new and improved edition. Edmund T. Ellery. Clerk of the District Court for Rhode Island District.'"

Now if this book, copy-righted in 1805, is actually an "improved edition," as it claims to be, over the edition (if such there was) of 1792, of which brother Hinman's "Pastor of the Baptist church, Elder Kent," says, "The name of Christ occurs in the ritual of each of the first three degrees," then the expurgation of that name is one of the "improvements." For neither the name Jesus nor the name Christ is found in *this* "Webb's Monitor" of 1805, on any page preceding the 231st. This book treats the degrees of Masonry in the following

order: "1. Entered Apprentice; 2. Fellow Craft; 3. Master; 4. Mark-Master; 5. Past-Master; 6. Most Excellent Master; 7. Royal Arch; 8. Knights Templars; 9. Knights of Malta; 10. Knights of the Holy Sepulcher; 11. Secret Master; 12. Perfect Master; 13. Intimate Secretary; 14. Provost and Judge; 15. Intendent of the Buildings, or Master in Israel; 16. Elected Knights, or Knights of the Ninth Arch; 17. Elected Grand Master, or Illustrious Elected of Fifteen; 18. Illustrious Knights, or Sublime Knights Elected; 19. Grand Master Architects; 20. Knights of the Ninth Arch; 21. Perfect or Grand Elect, Perfect and Sublime Mason."

On page 231, under the head "Observations on the Order of Knights Templars and Knights of Malta," the name of Jesus Christ occurs for the first time. It stands connected as follows. I give the entire sentence: "Vertot goes on to say, that a Templar, and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest, confessed each other; that the citizen, having heard the Templar's confession, in order to save his own life accused the order to King Philip; charging them, on the authority of what his fellow-prisoner had told him with idolatry, sodomy, robbery and murder; adding that the Knights Templars, being secretly Mahometans, each Knight at his admission in the order, was obliged to renounce Jesus Christ, and to spit on the cross in token of his abhorrence of it." Notice, this is not connected with the first three degrees but with the eighth.

Here is another interesting fact in relation to the said "Monitor" and the name of Christ. In treating of the Royal Arch degree, on pages 149, 150, there is a quotation from 2nd Thessalonians, third chapter and professedly from the 6th to the 17th verses. The reference stands thus: "2 Thessalonians, iii. 6-17." Then follows the quotation thus: "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us," etc., to the 17th verse. Every reader of the New Testament knows that the expression "In the name of our Lord Jesus Christ," occurs in this 6th verse. But, as you see, it is carefully expunged. In the twelfth verse the expression, "our Lord Jesus Christ," again occurs in the text; but in the "Monitor" it is carefully omitted. The 18th or last verse of the chapter contains the same expression, but the verse is carefully omitted in this "passage of Scripture" which the Monitor tells us "is read at opening" the lodge in the famous Royal Arch degree, of which Mr. Webb says, "This degree is indescribably more august, sublime,' and important than all which precede it; and is the summit and perfection of ancient Masonry." Then on the very same page (149) the name of Jesus Christ is carefully expunged from His word and on the next page the same thing is done again. And in treating of this degree the Monitor gives us nearly twelve pages of quotations from the Bible, but makes no mention of Jesus Christ. Now please notice the contradictory character of two statements in this same Monitor: "This degree . . . is the summit and perfection of ancient Masonry." Then look on page 294, where after the candidate has taken twelve additional degrees above and beyond the "summit of perfection," he is gravely informed in the "History and Charge of this Degree," ("Knights of the Ninth Arch"): "My worthy brother, it is my intention at this time to give you a clearer account than you have yet been acquainted with of Masonry; of which at present, you barely know the elements." This is a new and grand idea for the contemplation of all "cowans," that twelve degrees above the "summit of perfection" brings a man to the "elements" of a "science." I ask all "cowans" to notice how Masonry deceives its candidates by bombast, false promises, and lying pretensions.

From the Western Rural.

Is the Grange a Good Thing?

EDITORS WESTERN RURAL:—The winter evenings are upon us, in which farmers find almost the only leisure of the year for reading and self-improvement, either singly or socially, and as the grange is persistently kept before us, as affording the best means known to the age for accomplishing these ends, a brief discussion of its claims may not be amiss, and more especially, because in many communities where it predominates it evidently desires to compel all who are eligible to join its ranks, concentrating injuriously upon those who oppose its claims, all the public sentiment which it can control.

An examination of its ritual shows that it was not the work of men who felt that they were wronged and must set to work in an intelligent manner to rectify their wrongs by forming a strong and efficient organization through which to act, nor yet of men who had at heart the general improvement of farmers and their interests. There is too much exclusiveness in it for either; besides men who were in earnest could never have found time for so much circumlocution and ceremony. The order is weighed down by its burden of ceremonies to such an extent that intelligent men have told me that they have spent a whole winter in going over and over forms, to the total exclusion of all subjects relating to practical agriculture.

That there is need of, and propriety in the co-operation of farmers, no one can doubt, and this may naturally enough lead to organization, in order to act efficiently in the accomplishment of many desirable ends, but the peculiar style of organization offered by the grange grows out of no necessity, and the neighborhood which adopts it loses at once all its individuality and places itself in leading strings to a distant power over which it has no control.

The remedies to almost every evil, real or fancied, of which farmers complain, or at least of those which are to be remedied through the grange, lie in political action. The control of corporations, the regulation of interest, the construction of canals or railroads, and the limitations of patents, all require legislative action and yet the grange authorities assure us continually that all political action is eschewed. In this it declares at once its inefficiency to grapple with the evils of which it complains.

The grange was not organized by farmers themselves, but by parties who saw in them a vast field for profitable cultivation, provided they could enter it.

Any intelligent man can judge of the esteem in which he is held by noticing the articles which are offered for his purchase.

Some men are always expected to buy a ring-boned, broken-winded or spavined horse if they buy at all, while another man will never have such a one offered him. If a man is going into trade he studies the tastes of those he expects to make his customers. To one he will offer cheap, gaudy goods, while to another he only takes down his best. If I were fitting out a trading expedition, and should lay in a large stock of red calico, glass beads and cheap finery, lookers-on would think they could guess pretty nearly where I was going. So I think the pompous titles, the numerous offices, tiresome ceremonies and cheap regalia of the grange, show conclusively the esteem in which the masses of farmers were held by the grange originators.

A little neighborhood grange requires the pompous installation of thirteen officers to run it. In this it violates our republican ideas for the New England town meeting has become the type of all efficient organizations in the United States. Where men are in earnest and mean business, whether they intend to instruct their representatives in Congress, or concentrate public indignation upon obnoxious men or measures, the meeting is called to order by the appointment of a chairman; a secretary is appointed to record their action; a treasurer is appointed if money is to be handled; committees may be appointed for particular purposes, and then the meeting is ready for business. The aim in the grange is evidently to tickle rude fancies with little offices, high titles and cheap regalia.

Louis the XIV. made great efforts to get himself surnamed "the great" but posterity has denied him the honor. These grangers have, with as little modesty, assumed the prefix of "worthy." Might they not better have waited and won it by worthy deeds?

It is evident that the grange organization in its present form can never consolidate the interests of farmers, even in a single neighborhood. The solemn pledges to keep secrets to be revealed hereafter, even though assured they amount to nothing, can never be made by a person with correct views of moral obligations. Do away with its oaths and secrecy; abolish its restrictions and ceremonies, so that business can be done on business principles; go squarely at work for the accomplishment of desirable ends, either political or otherwise, and it might consolidate the agricultural interests of the country instead of hopelessly dividing them.

J. W. WOOD.

Baraboo, Wis.

Notes from a Sermon on Holiness.

PREACHED IN CHICAGO AVENUE CHURCH, JAN. 23, BY HON. J. V. FARWELL.

"Be ye therefore perfect, even as your father which is in heaven is perfect."—Matt. v. 48.

"He has taken a very large subject," I imagine some of my hearers may say; and truly it is a large subject, too large for me to speak of using only my own wisdom. But let us spend an hour in considering what the Bible says about it.

It is a general principle recognized in all departments of usefulness that "what is worth doing is worth doing well." The Bible wastes no words but commands us in religion, which is the great business of all business, to be perfect. To perfection complete in every sense, such as our Divine Master has, we cannot attain. But we must be perfect according to the measure of our ability.

First we must be perfect in a knowledge of salvation. And since the way of salvation is so plain that a wayfaring man though a fool shall not err, so plain that he that runs may read, the wise and the ignorant may all understand this way. Being perfect in knowledge does not imply that we cannot add to it. In Phillipians iii. 15, Paul addresses "as many as be perfect," and yet in the same chapter, twelfth verse, he speaks of himself as not already perfect, "not as though I had already attained" (in the absolute sense). In 1 Cor. ii. 6, he writes, "Howbeit, we speak wisdom among them that are perfect," and in 2 Tim. iii. 17, he speaks of the Scripture as profitable for doctrine etc., "that the man of God may be perfect." Hence we may and should be perfect, according to our measure, in a knowledge of God, salvation and our duty.

Second, we should be "perfect in peace." The great Captain of the Lord's host has charge of our salvation. The Lion of the tribe of Judah has procured (our peace) our sanctification by offering up his body. Hebrew x. 10. The law can never make the comers thereunto perfect, or else "once purged, they should have had no more conscousness of sin." Heb. x. 2. But "we are sanctified through the offering of the body of Jesus Christ, once for all."

Third, we should be perfect in walking with God. Although we may be perfect we will not be free from the temptations of Satan. Christ was tempted and like him we may gather up passages from God's word and hurl them at Satan, driving him away defeated.

"Noah was a just man and perfect in his generation, and Noah walked with God." Gen. vi. 9.

The Lord appeared to Abram and said, "Walk before me and be thou perfect." Gen. xvii. 1. "Thou shalt be perfect." Deut. xviii. 13.

Perfect in the knowledge of God and perfect in walking with God we may be perfect in peace.

"Mark the perfect man and behold the upright: for the end of that man is peace." Psalm xxxvii. 37.

Perfectionists make mistakes when they turn from walking with God and

are occupied with themselves and begin to sink, as Peter did, into the waves of sin.

Our defects are many but they are not to overcome us; we are to overcome them through Christ. The three Hebrew children passed through the furnace without the smell of fire upon their garments. Christ was with them. So are we to escape though we have fiery trials, yet it is only by a constant looking to Christ that we shall succeed.

Absolution, Baptism and the Sacrament in the Protestant Episcopal Church.

THE SECOND VIEW, BY REV. JOSEPH WILSON, Pastor REFORMED EPISCOPAL CHURCH, PEORIA, ILL.

I thank you for your kind notice of the Reformed Episcopal church in the *Cynosure* of Nov. 18th. The notice in the paper is remarkably accurate.

One correction might be made. The notice says that the P. E. church recognizes no ministry except its own. This is true so far as all Protestant denominations are concerned. The P. E. church does not recognize their ministry. But it is not true as regards the Roman Catholic church. The old Episcopal church does recognize Romish priests as being truly ministers and does not re-ordain them, while it re-ordains all others.

Now as to your correspondents. One states that the Episcopal church "does not give its pastors power to forgive sins." Very true, it don't, nor does any other church; for none can give forgivness but God, but the Episcopal church pretends to. Let us see. When a minister is ordained in that church to be what it calls a "priest" the Bishop lays hands on his head and says: "Receive the Holy Ghost for the office and work of a priest in the church of God now committed unto thee by the imposition of our hands. *Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained.* And be thou a faithful dispenser of the Word of God and of his holy sacraments. In the name of the Father, Son, and Holy Ghost."

This is what the papal church does when it ordains its clergy. Can you think of any words which would state the case plainer than those above quoted? Now let us see how that church follows up the idea set forth in the above words. It gives to "priests" only the power of pronouncing benedictions, though it allows other ministers to read other portions of the service.

In the morning and evening service, and in the service for the Lord's Supper, the "priest alone" standing up pronounces what is called the absolution. No one else dare read it. A layman may read the service but he must not venture to say the absolution. No deacon dare use it—only a "priest." The absolution so-called begins very grandiloquently: "Almighty God hath given power and commandment to his ministers to declare and pronounce absolution," etc. etc., and tapers off to a comparatively harmless thing. The mischief lies not in the bombast but in appointing one order of men who alone dare say the awful words. The effect of putting those words into the priest's mouth, only calling him "priest," and making him say he has "power and authority to pronounce absolution," while he is standing and the people are all kneeling before him, is to make him think he is what the prayer-book says he is, viz., a priest, and that he has power to absolve and retain sins.

In England the book authorizes the minister in sick chambers to absolve sick people after confession, and the words, "I absolve thee from all thy sins, etc.," are put in the "priest's" mouth; but in this country the absolutions which the minister is *required* to pronounce are those in the morning and evening prayers, and in the Communion.

Besides this, many ministers require persons to confess to them and then absolve the penitents, but the church has not yet authorized this method of private absolution. Its public absolution of course paves the way for the private performance.

Your correspondent next declares that the majority of Episcopalians do not believe in the "Real Presence." I am glad to hear that they don't, but I fear your correspondent is one of the old-fashioned low churchmen who has been asleep for the last twenty years, and don't realize how much Romanism his church has swallowed since he shut his eyes. The Protestant Episcopal laity are not as far gone as the clergy, but are being rapidly indoctrinated. The elder members are generally evangelical—where they are not wholly worldly—but the young people are learning Romanism very fast.

Dr. DeKoven's case will do for illustration. He declared in General Convention in 1871, "I myself adore, and teach my people to adore Christ present on the altar in the Eucharist under the form of bread and wine." In this statement he not only proclaims the "presence" but advocates what is known as Eucharistic adoration. Many like him always bow before the bread and wine, and some of them bow before the empty table, (which they always call the altar) saying it is the empty throne of Christ. The majority have not got as far as the bowing yet, but if you enter an Episcopal church almost anywhere you will find the priest turning to the "altar" whenever he can. Now Dr. DeKoven, his views being well understood, came near being elected Bishop of Massachusetts. The laity chose him and he was defeated by only a small majority of clergymen. He was afterward chosen by the clergy of Wisconsin as Bishop, but there the laity mustered a small majority against him. Afterward he was elected by a strong majority of both clergy and laity in Illinois. He failed of confirmation afterward, because a majority of the standing committees of all the Dioceses (State) went against him. He would have been confirmed without a doubt had not the P. E. church been afraid that his election would have assisted the Reformed Episcopal church in Illinois.

His "real presence" views were no objection. It was his boldly proclaimed "adoration" of the bread and wine which excited hostility. Bishop McLaren, who is now Bishop of Illinois believes in a real presence, and though perhaps he don't bow to the altar, yet turns to it to worship. I have known a clergyman in that church who had spilt some communion wine upon the floor go down upon his knees and lick it up, and then take up the carpet, rinse the stained place and drink the rinsings. And such instances could be cited by the score. This, as I believe is idolatry, precisely similar to that of any intelligent heathen who worships his idol, not because it is God, but because God is somewhere *in it*. I would not say the P. E. prayer-book taught it, or that it taught consubstantiation, but it speaks equivocally so that the erronous doctrine is readily developed. To illustrate. Just before consecrating the elements the priest says, "Grant us . . . to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood."

This may be understood in a pure and good sense, and is so understood by low-churchmen in that church, but it gives the Romanizers some ground too; and then, when thereafter the Holy Ghost is asked to bless and sanctify the elements, opportunity is given to the gross and carnal view. But on the whole and with a fair construction the prayer-book cannot be said to teach consubstantiation directly. The fact remains, however, that most of its ministers believe in a real presence *in the sacrament.*

But upon the matter of baptismal regeneration there is nothing equivocal whatever. The P. E. church teaches it *more fully, boldly, and flatly than does the Roman, Greek, or any other corrupt church whatever.*

I don't precisely understand what you mean by a "saving ordinance," but I will tell you what the P. E. church teaches.

In the first place the P. E. catechism teaches the child to say, "*In* baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." And again it says that *by* baptism the soul secures "a death unto sin and a new birth unto righteousness, for being by nature born in sin we are hereby (by baptism) made the children of grace."

So that *in and by* baptism all this is done. If to be a member of Christ, a child of God and heir of heaven, to have the new birth, to be a child of grace means to be sacred, then baptism may be called a saving ordinance. But Episcopalians don't use the term "saving ordinance."

However the catechism says again that baptism introduces into a "state of salvation." And now in perfect constancy with these gross statements of the catechism the service for baptism is constructed. That service begins with the declaration that none can be saved unless regenerated by water and the Holy Ghost. It goes on then to say that "Jesus Christ by being baptised in Jordan, sanctified water to the mystical washing away of sins." Then it prays that "the infant coming to baptism may receive remission of sin, be regenerated, and obtain all the benefits which flow from regeneration." Then it asks many excellent things for the child as one about to undergo a vast spiritual change, and concludes the prayer with the words "sanctify *this* water to the mystical washing away of sin."

Then the child is baptised and immediately the minister says: "Seeing now that this child is regenerate and grafted into the body of Christ's church, let us give thanks." And the thanks are worded as follows: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant *with thy Holy Spirit*, to receive him for thine own child by adoption, and to incorporate him into thy Holy church, and humbly we beseech, etc."

In 1874 five hundred of its ministers (one-sixth of the whole) respectfully petitioned the P. E. General Convention for permission to omit the declaration after baptism that the child was regenerated by the Holy Ghost. That petition was indignantly and overwhelmingly denied.

It doubtless surprises you that your correspondents should question any of these statements when the proof is in their prayer-books, but the truth is that Episcopalians (laymen) know less of their own church than any other religionists except perhaps the most illiterate Roman Catholics. They find much in the prayer-book which is genuine and pure Gospel, and they foolishly fancy that the whole book is pure. It is hard for good, old, simple-minded people to believe that the church of their boyhood and girlhood in which they have worshiped for years, which has married them and buried their dead, and around which their tenderest recollections gather, is rotten, and so they shut their eyes and stop their ears . . . and then they go to work embroidering elegant altar-cloths and dressing up their "altars" with suits of clothes varying with the seasons, as if the Lord's table was a bambino or other sacred doll.

They are repeating the course of thousands of Roman Catholics at the Lutheran Reformation, who knew in their hearts that the Reformers were right, but who hung on to their dear old errors. It is not pleasant to pain such amiable and weak-minded people, but when they are so rash as to say our statements are false we are compelled to open their own formularies and show them how horribly diseased the P. E. church is. It made the foolish attempt at the outset to compromise with error for the sake of peace, and now the error has entire possession of the church.

Reverence the highest, have patience with the lowest. Let this day's performance of the meanest duty be thy kingdom. Are the stars too distant, pick up the pebble that lies at thy feet and from it learn all.

Reform News and Notices.

—The General Agent attended the Wisconsin meeting last week. See his report; and also his notice to Ohio.

—This Convention is reported by Mr. Ronayne to have been very har mon ous and satisfactory. The attendance was unusually good for the season, and the friends went home refreshed and strengthened for future conflict.

—We hope there may be some explanation of the closing of a Monmouth church against Bro. Hinman. The matter has a bad look as it now stands.

—The Indiana agent's report of work in Vigo county will appear next week.

—The Iowa State meeting will be held some time in April; a notice will soon be given. Meanwhile friends should be getting ready with all the means in their power.

—Friends Woodring and Smith, of Waverly Iowa, have eight appointments to fill soon, in Bremer county. They keep the lodge open in their vicinity.

—Past Master Ronayne left for Rockport, N. Y., where he was to open the Lodge last evening; from thence to Rochester he goes next week, where Bro. Post has been working with great zeal and on an original plan, that will, no doubt, be a great success.

Ohio State Anniversary.

There will be a Convention of the friends of anti-secretism at Westerville, near Columbus, O., March 8th, 1876.

A cordial invitation is hereby tendered to all the friends of the cause in Ohio, and all others who choose to be present. We hope to see a rousing convention. Let every auxiliary association, every church favorable, and every neighborhood where half a dozen friends reside, see to it that one or more be appointed representatives to the Convention, and all join in defraying the expenses of the delegates. Let this arrangement be made in time so that every locality of friends in Ohio may be represented.

We have a great enemy to contend with, the stronger and more formidable because it is secret. But with Him upon our side, who "in secret said nothing," with His all-powerful grace promised, and prayer as a means of obtaining, the victory must be ours ere long.

Every anti-secret friend in the State ought to feel that on him rests a measure of the responsibility in making th s a Convention that will have a telling effect upon the ranks of the enemy.

H. H. George, *Pres't of this State Association.*

Past Master Ronayne leaves Chicago for Lockport on the 8th inst. after which he will fill appointments in Rochester, Syracuse, and other cities and towns in Western New York. As he does not contemplate going to Boston and Conn., during this trip, he will fill all appointments made for him in other parts of New York, Pennsylvania, Ohio, and Indiana, before again returning to Chicago. Will the friends in these several States make their arrangements—N. Y. first, then Penn., then Ohio, and Indiana on his return; say the latter part of March. Ohio and Pennsylvania will send letters to Rochester, care W. Post, up to 17th inst.

Look at This!

Are our Anti-masonic friends in Michigan awake to the importance of the work of shedding light on Masonry, etc. We have engaged a State Lecturer, whose reputation as a man and as a speaker is well known to the readers of the *Cynosure*; and he is already in the field; has done some work, and is ready for more. Will not those who are interested better themselves so far as to inform the Agent where lectures are wanted, so that he may know how to arrange the work for the lecturer? The present apathy on this matter is more encouraging to the friends of secrecy than to us. It would greatly facilitate our plans if friends would write us immediately. Will the friends in Van Buren, St. Joseph, Allegan, Berrien and Branch counties let us hear from them at once. Not only these, but others anywhere in the State. Let us have an avalanche of calls. The lecturer desires to speak twice in each place. Direct to C. B. Remington, Fenton, Genesee Co., Mich.

For Rochester, N. Y.

Tragedy of Hiram Abiff by Past Master Ronayne. The stupendous humbug, Freemasonry, exposed in Corinthian Hall, Rochester, N. Y., on the evenings of Feb. 15th, 16th and 17th.

50ct admission cards secure a 50ct book: Greene's Broken Seal, or Finney's Expose, or John Quincy Adam's Letters on Masonry.

25cts admission cards secure a 25ct book: either Odd-fellows Expose, or Morgan's Murder, or Pittsburg Lectures and revealings of Morgan's Expose.

15ct card secures Freemasonry Anti-Christian.

Cards sold through the city and at the Hall. Choose books promptly at the doors. Doors open at 6½ P. M. Lecture begins at 7½ P. M.

The Wisconsin State Meeting.—First Words.

Sugar Creek, Wis., Feb. 3, 5 o'clock P. M.

Dear K:—The State Convention is in session and is well attended Some of the "veterans" are missed, but others are here and the strong young men are stepping to the front. At the opening of the afternoon session a brief time was given to an explanation of our Publishing House interest and pledges were taken in sums of from $5.00 up to $50.00, and while Bro. Ronayne is dealing "duly and truly with the widow's son," in the basement I am reducing the pledges to the proper form in the audience-room above, where, at the close of the meeting the donors will meet to sign their names to their several obligations.

I have only a moment to write, but will simply say much credit is due to our friends in Wisconsin and the friends throughout the country will be encouraged when they hear of their liberality in sustaining the *Christian Cynosure*, and in contributing to aid in completing the endowment fund. The lodge will not soon recover from the effect produced by this convention.

J. P. Stoddard.

Monmouth, its College and Churches—Visit of the State Lecturer.

Little York, Ill, Jan. 27. 1876.

Dear Bro. K:—I came to Monmouth on the 18th. It is a beautiful little city of 6,000 inhabitants and growing in size and importance. Monmouth College is a flourishing institution. During the last season they have enlarged the college building, nearly doubling its capacity, and nearly completed an endowment of one hundred thousand dollars. It is under the charge of United Presbyterians, and is exerting a powerful influence against secret societies. Its able president, Rev. Dr. Wallace, is an uncompromising reformer. There are also three United Presbyterian churches in the city, which are committed to our principles. Their earnest and efficient pastors are men who "have no fellowship with the unfruitful works of darkness, but rather reprove them." We have reason for profound thankfulness that the Lord has raised up here so united and powerful a testimony against this iniquity.

Yet it would be unjust to suppose that all the Anti-masonic sentiment in Monmouth is in the U. P. churches, or that the members of these churches are all Anti-masonic. The refusal of the trustees of the 2d U. P. church to open their house for an Anti-masonic lecture, after it had been announced by the pastor, in the papers and by bills, has an unpleasant look. Query, Had the trustees a right to resist the action of the pastor and session?

I was privileged to present this subject at the 3d U. P. church (Rev. Mr. Inches) on last Sabbath evening, and and also to address a large audience in Churchill's Hall on Monday evening, and to be replied to by a man who thought Masonry could not be bad inasmuch as all the great and good men who have ever lived were Masons, and that the most pious men who now live are Masons. He declined to accept the testimony of Sparks' Life of Washingington or of the message of Gov. Ritner of Pa., but said he would write to his friends in Virginia who would sustain all he said!

I should not omit to mention the kindness and hospitality of Mr. Sam'l Graham of the 2d U. P. church. From Monmouth I went to Spring Grove where I spoke to an intelligent and attentive audience at 2 P. M., and on the following day at 1 P. M. in the Cedar Creek U. P. church. I expect to give two lectures here and to spend some two weeks more in the county. This is a most interesting field and one needing cultivation. Yours in the Lord, H. H. Hinman.

Footfalls Among the Wolverines.

Ronayne on the War Path—Flint Aroused—A Conscientious Mason—A Confessing Mason—A Dishonest Mason—Fenton Troubled—A Candidate Refuses the "Light"—Lodge Breaks up in Confusion—Northville Surprised and Howell Taken by Storm.

Weston, Mich., Jan. 27.

On Thursday, the 13th inst., Past Master Ronayne and myself reached Flint, the capital of Genesee Co., a city of some nine or ten thousand inhabitants, not far from eleven o'clock, A. M. After landing from the cars we commenced our search for Anti-masons, who are scarce in this place. After much fruitless search we at length found a son of a Mr. Matthews, who is a subscriber to the *Cynosure*. Here we found a cordial welcome, for which we thus tender our warmest thanks.

After dinner I found the agent with whom I hurried to the printing office for bills, etc., for our work. Having set the *Citizen* printers in motion, we started for the *Globe* office where I offered the manuscript of some "posters" to the young man in charge, who, upon mastering its contents, handed it back saying, with some heat, "I must decline printing that bill, as the senior is a Mason and he might not approve." I said in reply, "But Masons do print for us elsewhere." "Well," said he, coloring, "no conscientious Mason would do such a thing." After which delivery he seemed much relieved. Being anxious to get the work done at once, I ventured to say again, "I have never yet found a Mason printer so conscientious as to refuse a cash job of this kind." This brought the climax. Our young friend straightened himself up, and with a dignity indescribable, laying his right hand on that portion of his vest, covering the place where his heart was supposed to lie, jerked out the words, "Then you see one here!" I was convinced! No resistance or persistence was left in me. I saw before me an Entered Apprentice Mason, who was doubtless engaged in the mauling process of "divesting his mind and conscience of all the vices and superfluities of life," with the common Gavel, and who had not recovered from the soreness caused by the dissevering process. In pity for his tenderness we went to the *Democrat* office, alike run by Masons; but by those who were less verdant than our neophyte of the *Globe*. We hope the "senior" dealt mercifully with his scruples when he came home; and that he taught him that money does not lose its value by passing through Anti-masonic hands. On the whole, however, it was refreshing to witness the workings of a live conscience among the craft in these degenerate days.

Mr. R. opened lodge in the Court House in the evening, and went through with the initiation of a candidate in the presence of a crowd filling the seats and all the available space outside the railing. The "labor" was gone through with, as Ronayne alone can do it; the only disturbance of note coming from "Ballard" the horse physician, who broke in upon me at Davison's station a night or two previous. He proved himself a fit champion for the Masons, who fitly characterize themselves by the choice of such a defender! *Vive le Ballard! Vive le Macon!*

The next morning a prominent Mason called on Mr. R. and complimented him on the correctness of his work, and assured him that certain statements he had made were true, as to

the reason men had for joining the Masons; and gave from his own experience certain illustrations, which would have made the ears of the craft tingle, and their cheeks turn red had they heard him. During the day another one of the cable-towed gentry, of some note—unless he's mistaken—said to Mr. R. in my presence, "I have not heard a single Mason speak of your performance who did not say, "it was all right;" or words to this effect. And yet this same honest fellow writes to a Detroit paper that Mr. Ronayne "pretends" to give an expose, etc., "it was one of the most laughable farces," etc., with other statements equally veracious. But then, poor fellow, he is sworn to lie; and he is not a "good Mason" unless he, with a lie on the tip of his pen, becomes a bad man!

On the night of the 14th Hiram Abiff was slain in due form, and raised again on the "five points of fellowship," and thus the Masonic doctrine of the Resurrection was evidenced by a lie, too often acted by ministers of the Gospel of the Son of God. This scene was witnessed by a goodly company, who seemed much impressed thereby. During the performance I witnessed one little by-play which I shall not soon forget. A young couple sat nearly in front of the stage; the husband either had already joined the lodge, or was about to do so. He sat through the performance without the movement of a facial muscle, so far as I could see. His young wife sat at his right, but with her person leaned forward so as to command her husband's face, and thus she pitilessly watched him, occasionally giving him a jog with her elbow, as though she would emphasize some particular part of the performance for his benefit. But not the ghost of a smile came to his countenance during the livelong tragedy. A more joyless face I hope never to see. How could she revel in his misery! How could he ever look her in the face again!

This was the first public eruption of Anti-masonry into Flint. It made a sensation. It will not be the last if God will.

From thence we repaired to Fenton and opened lodge in the Entered Apprentice degree. We had some difficulty in finding a candidate, who, when found, refused to be brought to light,—would not have the hood-wink taken off, lest the audience should recognize him, and so the Master dismissed the lodge, but not in due form. We are sure he could not have so learned Masonry in Keystone, No. 639. "In order," Bro. Ronayne Monday night saw "Hiram," and then our work closed for the present in Fenton, and the next night found us in Northville "looking to the East." The roads being almost impassable, and the night dark, with all the churches in full operation, but few were present. I spoke here, however, the previous evening to a full house.

The 19th and 20th, we opened lodge in due form in Howell, Livingston Co. The first evening the hall was filled; the last evening not so many were present. During initiation, a surprised member of the craft whispered to his fellow and was overheard to say: "It's as straight as a string!" A colored barber was present who told me while shaving me, "I have thought some of joining the Masons!" When the candidate came on the stage that "man and brother" laughed, he laughed, he l-a-u-g-h-e-d!! and when he laughed everybody laughed. Ronayne laughed! Everything laughed! The tallow dips, the three lesser lights laughed! The shadows laughed! The echoes laughed! If my life was insured for enough to provide a competency for my family, I might consent to submit myself to the influence of that laugh again; not without. When that son of Ham opens his countenance to laugh, all Howell breaks out into good humor. If Ronayne could take this laugh around with him his life would be safe; for under favorable circumstances you could hear it a mile; and nothing human could get mad within the circle of its reverberations. Under its influence Ronayne was perfectly happy. I never saw him kill Hiram more completely to the satisfaction of all concerned. Exit Howell.

Elder Barlow in Genesee County, Mich.

PINE RUN, Mich.

Editor Christian Cynosure:

In this village are two church edifices and one school-house, and within a mile and a fourth are three church edifices and two school-houses. Of the said five churches none could be had for Anti-masonic lectures except the Congregational church of this place, which the trustees said might be used; but when J. C. Thompson, the preacher, who also is a Freemason, Good Templar, Odd fellow, member of the Royal Arch Chapter, and Knight Templar, heard thereof he put a veto thereon.

Then we were told that the school-house could not be obtained as one officer was a granger, another a Freemason, and the director, (Mr. Sparks), was once a Freemason, and now an Odd-fellow N. G. But knowing that Mr. Sparks knew what belonged to civility we applied to him and he replied that the house had always been open for all lectures, and lately the Patrons had lectures, organized a grange and held lodges in the school-house, and if secret societies would not bear investigation let them go down. So Mr. Barlow lectured in said school-house. Mr. Sparks has told me that he receives curses almost every day for permitting the lecturer in the school-house.

A few days since said J. C. Thompson was putting up posters and distributing hand-bills for a phrenological lecture to be held in his church on the evening of weekly prayer-meeting. While the the school-house was filled at Mr. Barlow's first, and more than filled at his second lecture, all who went to the church to hear the phrenologist was the church sexton, Mr. Thompson and his three children, so there was no lecture. An ex-deacon and trustee of another church objected to Mr. Barlow's lecturing because he did not want a man to come into his house and tell him he was going to hell. The greatest commotion ever known in this place has been caused by Mr. Barlow's lectures.

Yours, W. M. BEDEN.

Correspondence.

Any One may Answer.

CHESHIRE, Mass., Jan. 28, 1876.

Editor Christian Cynosure:

DEAR SIR:—I have been greatly interested in reading your invaluable paper for the past six months, and hope its circulation may be much more widely extended among the thinking religious public. It is dealing home thrusts at the dark institutions in our land. May its light penetrate the secret chambers of all those oath-bound societies, and give liberty to the captives enslaved therein. I wish I possessed the means of sending the paper to a hundred of my friends and brethren in the sacred ministry, to wake up their attention to what God is doing by this agency, and by Past Master Ronayne, in his open-lodge workings.

Will you allow me to ask a few questions in your columns for yourself or some of your well-informed correspondents to answer through the same channel? I ask not for myself alone, but for many others. And if some of the queries have been answered in your past issues, they may be in time for your new subscribers, just beginning to read the *Cynosure*.

1. I would ask Mr. Ronayne through you to tell us if it really is a fact that every Master Mason is required to be put through the solemn and ridiculous farce of being raised from the grave, *a la mode* of Hiram Abiff? Does every minister and deacon have to pass that ordeal; or are good and conscientious ministers exempted from it by special favor?

2. I would like to see a list of the ex-Masons in your columns, or how many there are who have recently left the institution, and cut all connection with it, that the public may know this work of reform is spreading in our land. If proper let us have their names and the degrees they had reached, before God and the truth exalted them to the degree of free and honest men, before their fellow-citizens. And why might not all such hold a convention, and declare their independence of the lodge power next 4th of July, like the heroes of the Le Roy Convention in 1829?

3. Cannot you, or some of your correspondents inform your readers which and how many of the late Tammany and Whiskey Ring men, and criminals like Boss Tweed and E. S. Stokes were honorable (?) members of the various secret orders? And so, if possible, of the great lawyers and judges who have so successfully aided in delaying or preventing justice being executed upon these men?

4. By what authority of certain knowledge was it asserted in your editorial of Jan. 5th, that a "secret order numbering less than one-fourth of the voters, hold *three-fourths* of the offices national and local," in our land? If that statement is true, or even only half as bad, it is an alarming fact, deserving the serious consideration of every honest American citizen.

Please insert the above, and call out aeswers to these queries and oblige.

Yours, S. WRIGHT.

[See reply on 7th page.]

A Baptist Church in Michigan Blessed in Holding up the Truth.

CLARENDON, Mich., Jan. 31, 1876.

BRO. K.—It may be interesting to the readers of the *Cynosure* to have another evidence given to the fact that anti-secret preaching does not prevent but rather help Christian revivals.

Last winter a good reformation followed the delivery of two Anti-masonic lectures in this community, and after Bro. Stoddard's lectures here in November I gave a sermon to a full house on the Sabbath, showing its certain but illegitimate descent from ancient pagan secretism, and false pretensions to antiquity in its present form, and its blood-stained, fraudulent and false character generally. Since that time a religious interest has been growing and spreading until the whole community is stirred by the truth, and many have come to Christ and are rejoicing in hope of eternal life. Another church of the denomination (Free Will Baptist,) three miles away, with an able minister, but which is ruled by two Masons, has been holding a meeting eight weeks with but very little effect, as I am informed. Yours for the truth H. S. LIMBOCKER.

An Open Door in Chautauqua Co., N. Y.

CLYMER, N. Y., Feb. 1.

Editor Cynosure:

With this note I send renewal for the *Cynosure*, also money for some books. I consider the *Cynosure* to be a weekly visitor, that no Christian engaged as God requires him to be, in opposing sin, can do without. It gives light on dark subjects. Bro. Barlow will find a clear coast at Clymer, N. Y. now, or any of the New York lecturers, while I am here. Any one of my six pulpits on Bear Lake charge are open to the advocates of truth. Although the fraternity have said, "We'll starve Luce out," we have not been to bed hungry yet. I am not at work for Masonic bread. I am spending some time in lecturing on the subject and when standing before the fraternity in my Royal Arch regalia, like others get the benefit of "Masonic vengeance."

Yours for pushing the battle over the wall. N. R. LUCE, Pastor U. B. church.

Masonic Compliments.

DUNCAN, Ill., Jan. 17, 1876.

MR. EDITOR:—That you may be more fully aware of the effect of the State meeting at Peoria, I submit the following from a correspondent of the Wyoming *Post*, (Stark Co. Ill.)

"I cannot conscientiously close this article without noticing a character that is mentioned in an editorial of the *Post*, also by your Peoria correspondent, an expelled, kicked-out, Post-Master Mason. This man in conferring the degree of Master Mason upon individuals, is either practicing a hoax or is a perjured villain. In either case, he is solving the problem of multiplying a black-hearted villain by a self-conceited fool, and obtaining for a product a animal, that, when provoked is capable of diffusing a most abominable stench. He is not fit to associate with mankind, but might find a species of reptile that he might associate with, without befouling them. Such characters are

dishonest by instinct, cowards by nature, and liars by profession. They were conceived in sin, brought up in iniquity, and live in corruption. They are counterfeits upon the handiwork of the Great Architect of the Universe; but at the final wind-up, they will be called from labor to refreshment by the prince of darkness, where they can feast their ghoulish souls over their own folly and corruption, through an endless eternity."

Dreadful, is'nt it? Oh yes. "Either practicing a hoax or is a perjured villain." Is it likely that a man being an expert in Masonry, as Mr. Ronayne is, who was "kicked out of the lodge," would spend his time in practicing a hoax to spite the lodge; also running the risk of losing his life? Would Mr. Ronayne, or any other individual "practice a hoax" at the risk of all that is dear to them, without great compensation? No. Ah, well! What then? Why "perjured" of course, that is it *exactly*. Little would the craft care for "practicing the hoax," if the dark and devilish system of the institution was not brought to light. But as the extract is somewhat lengthy I forbear noticing it further. Yours for more light, H. C. Stoughton.

A Dishonor to be Retrieved.

"Thou shalt not muzzle the ox that treadeth out the corn."

In a certain county in northern Illinois where there are more wealthy Anti-masons than almost anywhere else in the State, a certain Anti-masonic lecturer went three times by invitation, lectured twice, preached twice, and attended two other meetings—spending about six weeks' time and some $7.00 or $8.00 and no one ever proposed to give him anything in return though knowing that he was expected to make his expenses on the field.

In a certain other city the same man was invited by the pastor of a rich church to visit his church and lecture, with the assurance that his expenses should at least be paid. He filled his appointment and spoke twice and was permitted to go away some $7 or $8 poorer, and having lost a week's time; and yet nothing was ever said to him about compensation or expenses. "Brethren these things ought not so to be." Philanthropos.

College Secret Societies.

I wish to confirm several of the points made by Dr. Vincent against college secret societies. I was for four years connected with Dartmouth College and witnessed many of the evils mentioned as peculiar to the secret society system. There were formerly two flourishing public literary societies, (The Social Friends and The United Fraternity) connected with the College and having large libraries. These societies were almost entirely destroyed by the Greek letter secret societies. The only meetings of any account were the annual elections. The special interest of these meetings arose from the fact that a few paying offices were at the disposal of these public societies. The disgraceful scenes mentioned by Dr. Vincent resulting entirely from the secret society plots against each other were of annual occurrence. The advantages offered by a village lyceum were not within the reach of the members of Dartmouth College unless they were willing to submit to the degradation of a secret society. Then Dartmouth College life was extremely unpleasant so far as any social enjoyment was concerned to every student who did not bow the knee to the secret Baal. I have no personal knowledge of the secrets of these societies, but have the written testimony of a most worthy brother minister that they are contrary to the Gospel. I propose to send my sons to no college or academy cursed by secret societies.

S. C. Kimball.

Austin Academy, N. H.

Dr. Colver Disputed.

Chicago, Ill., Jan. 31.

Editor Christian Cynosure:

Dear Sir:—Elder E. S. Graham, pastor of the Baptist church at Danville, Ill., says that Dr. Colver *lies* in saying that Masons of the Royal Arch degree are sworn to conceal murder and treason. But shall we believe the testimony of any one who is sworn not only "never to reveal," but "*ever to conceal*" the truth in the matter, while he professes to be bound by his oath? I would sooner believe the man who has exhibited the moral courage to break such a wicked oath.

William Fenton.

More Good Suggestions.

Wellington, Ill., Jan. 17, '76.

Editor Christian Cynosure:

The members of the various lodges hereabouts are nervous; and one would infer from this that lodgemen are rightfully judging that everything now points or portends to a coming storm. They say our tracts or lecturing only adds to their finances and increases their membership. We will see. And even if they are right the material they get, after our lecturers truthfully show up the lodge, will be only the drift wood of society which will only weaken their cause. Numbers don't make strength—often it is even a positive evidence of weakness.

We are looking forward to the coming of Mr. Ronayne as an event which we think will put a lock to the lodges getting recruits from even the lower classes of society. A young man must certainly be low who will knowingly pay a lodge a fourth of a hundred dollars for a lot of stuff (for that is all that it is) when the same kind of shoddy can be bought of Mr. Cook for $10.00 a hundred!

A Baptist minister near here, at a Baptist association said publicly that he was, when away from home, a Baptist minister, a granger and a Mason; but at home he was a farmer. Is not society supremely corrupt that will hear such boasting from the pulpit and yet not rebuke it? This is the same preacher that crowded C. A. Blanchard out of his appointment at Mr. Leemon's school-house; though C. A. finally got the house and crowded him with arguments. One thing we are lacking here is an organization. Why cannot Ford, Vermillion and Iroquois unite and have quarterly gatherings where all the friends can meet and compare notes?

Our local papers refer to every public lodge installation or any or every thing the lodge does, even to the balls, suppers, etc., and in every case praise the lodge; but is against their grain to refer to any of the gatherings or meetings opposed to it. I think I have a plan that will balance that dodge, and while it is an advertisement it is an argument against the lodge as well. They can't well refuse advertisements. I have two advertisements in local papers of Morgan's Expose, also Odd-fellowship and the Grange, giving the number of pages of each, also referring to the pictures. Each of the advertisements costs only $6.00. Let as many of the friends as can, advertise in their local papers and if they don't sell a book it will *pay* for the cause. I keep the books on hand and am meeting with fair success in their sale. I advertise to mail to any address.

The good book says, "Whatsoever thy hand findeth to do, do it with thy might." We have the lodge question now on hand and let us handle it lively. J. S. Hickman.

OUR MAIL.

David West, Sycamore, Ill., writes:

"I find men plenty who profess to hate secretism."

Anti-masons, take courage.

Sam'l Hale, Mallet Creek, O., writes:

"The *Cynosure* ought to be read by all who are in favor of the world's being made better and wiser. But like all reform papers must be unpopular until the reform they advocate become popular, and be attended with much wear and tear of patience and much sacrifice on the part of the few to get them into circulation. I met one of my three month's subscribers of last season, lately, and asked him, if he took the *Cynosure*. He said, "No, but it is a good paper and I must have it. These secret societies and Jesuitism must be put down.'"

We hope all our agents will be sure to call on the old subscribers and forward their renewals. Would it not be well to keep a list of the names you send and when their time expires, so as to remind you when to call?

R. E. Bird, Clayton, Mich., writes:

"We have a lodge of Freemasons here that holds everything in subjection and fear. Money is very scarce."

Andrew Alpaugh, Yates City, Ill., writes:

"Please send me a few extra copies of last week's paper containing the conclusion of Mr. Ronayne's exposition. Some of the fraternity here admit that the paper contains the whole thing in a nut-shell, and several of them want to borrow it but are afraid of lodge discipline and dare not subscribe for it. As showing how the exposition works, a certain unaffiliated Mason in this town lately undertook to visit Yates City lodge. But the W. M. refused him on account of there being so many imposters and book Masons (you see the point) traveling around the country. He has borrowed my *Cynosures* in order to post up and proposes to try it again."

Last week's number of the *Cynosure* is in great demand and seems to be appreciated.

Mr. Adam Smith, Waverly, Ia., writes:

"I sent my little girl to the office and she lost my paper. In a few days after I found it hanging on the door knob with Ronayne's throat cut. Placed there probably by some worthy friend."

Ronayne's exposition contains the whole thing.

Warren Taylor, Wilkesville, O., writes:

"The people about here think that I, a feeble old man, am very foolish to attempt to batter down the walls of so vast an institution as Masonry."

It would be very foolish for any of us to try to do this in our own strength, but if our trust is in God he will make the weak things to confound the mighty.

B. Williams, Warren, Ill., writes:

"I see a notice in the *Cynosure* that Mr. E. Ronayne intends to visit northern Illinois next May or June to lecture and work to bring to light the hidden things of dishonesty. We are glad he is coming this way. We intend to have him two or three evenings in this place, and I hope many other places in this county. We should have a company united and organized for work. The leaven of reform is working and the fields are ripe for the harvest."

J. P. Yocom, Heyworth, Ill., writes:

"Last Spring one of my neighbors handed me a copy of the *Cynosure* which I took care of till, a few weeks past, I sent for a copy of your paper, and am well pleased with it and intend to keep it in my family. I like the way it uses up secret societies. I think they are worse than every slavery was. I was told two years ago while out in Oregon by grangers that I would have to join the grangers or starve. I told them they had come up like a mush-room, and would be as easily kicked over, and when I left Oregon this was almost fulfilled, for some of the lodges could barely get enough members together to do business."

Eli Tapley, Columbus, Miss., writes:

"Secretism is still strong here. The elections are controlled by it. We greatly need an Anti-masonic lecturer. Who will have the courage to come?"

We think that the courage would be more easily found among our lecturers than the money to defray their expenses; but we hope the day is not far distant when in this place, as in many other places in the South, doors will be opened freely for the entrance of light and truth on this subject.

Lewis Holbrook, La Otto, Ind., writes:

"I think it would be a good thing to re-publish D. B. Turney's piece, headed, "Shackled in Conscience," published in Nov. 25 and Dec. 1st in the *Cynosure*, in tract form. It ought to be put into the hands of every Masonic minister in the land."

We should like to publish it.

Geo. H. Fenton, Windsor, Conn., writes:

"I dropped one of my religious papers the other day because it was silent on the Masonic question, and as I feel it my duty to oppose sin in every form, and knowing Masonry to be what it is, a vile thing, I have made up my mind to support nothing that is afraid of it. We are having quite warm work here. We have in our place five ministers out of six that are Masons, and there are a few of us here who are out and out for Christ and the truth, and they are trying to live us down. The people are turned more or less against us because they know not the truth and can't believe it to be so bad, there being so many ministers in it. But the truth is on our side and it is gradually telling on them. We will wait the Lord's time and keep pressing forward. We have good men in the field."

W. W. Stringer, Ridge, O., writes:

"As long as I can pay for the *Cynosure* I want to take it. People are afraid that it will hurt them in business to take it. It has hurt me in my business, but if doing right will hurt me, let it come. In God will I put my trust let the consequences be what they may. Freemasons have circulated in these parts, that the Masons of Chicago have sold books and tracts enough to the Anti's to rebuild their Masonic hall in that place. This is stooping low to draw the shadow over our eyes, but it is too thin; we can see through it. We live in the southern part of Noble County, O. We need lecturers to open the eyes of the people."

A friend in St. Clair Co., Mich., sends a new subscription and writes:

"My son-in-law, an Anti-mason, is desirous of having the above-named person's eyes opened on the subject, as he is a strong Mason and professes to be a good Christian. He says he has good times in that "upper room", meaning the lodge-room, and also in the upper room mentioned in the New Testament."

How many there are whose eyes must be opened before they see these things as they should. May we all do what we can to bring them to the light.

The Sabbath School.

Lesson for Feb. 20.—David Established King.

SCRIPTURE.—2 Sam. 5: 17-25. Commit 17-21; Primary Verse, 19.

17. But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

18. The Philistines also came and spread themselves in the valley of Rephaim.

19. And David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21. And there they left their images, and David and his men burned them.

22. And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23. And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

24. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee, to smite the host of the Philistines.

25. And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

GOLDEN TEXT.—"Believe in the Lord your God so shall ye be established."—2 Chron. 20: 20.

TOPIC.—God's Decrees are sure.

HOME READINGS.

M. Is. 46: 1-13. Declares the End from the Beginning.
T. Is. 43: 1-20. "Will work and who shall let it."
W. Job 8: 1-19. "Who hath prospered against Him?"
Th. Job 23: 1-17. Who can turn Him?
T. Dan. 4: 29-37. Doeth according to His Will.
S. Eph. 1: 1-23. Worketh all things after His own Will.
S. Matt. 24: 24-43. His words shall not pass away.

—It takes the highest sort of faith patiently to wait for the Lord's time—but it is good to wait. No one ever lost anything, but always has gained much by biding his time. Ps. xxxvii. 7,-9; lxii. 1; Is. xxx. 15,18; Lam. iii. 25, 26; Rom. viii. 25; Gal. vi. 9; Col. i. 11; Heb. vi. 12; x. 36.

—How little cause have they to fear the result of any issue when the Lord is on their side? Ps. iii. 6; xxvii. 1,3; lxvi. 1,2; lvi. 11; Is. xli. 10; li. 12; Matt. x. 28-33; 1 Pet. iii. 13,14.

—Not sinners only are punished for sins, but saints also. The fact that one is a Christian does not bring immunity from the just consequences of transgression. Lev. xxvi. 23,24; 2 Sam. vii. 14; Ps. cxix. 67,71,75; Job v. 17; Heb. xii. 4,8; Rev. iii. 19.

—God deals not only with men, but also with nations. "Blessed is that nation whose God is the Lord!" Ex. xix. 5,6; Deut. vii. 6; Ps. ii. 7,12; xxxiii. 12; cxliv. 15; Is. lx. 12; Jer. vii. 28; xii. 17; Luke xix. 27.

—The decrees of God move on to their accomplishment with irresistible power. To those who stubbornly stand in their way this thought is a torture, for it means that they will be crushed by them. But it is a comforting fact to those whose royalty, like that of David, is sure to be established by them. Num. xxiii. 19; Job ix. 12; xxiii. 13; Is. xiv. 24; Ezek. xii. 28; Dan. iv. 35; Luke xii. 43,44; 2 Tim. ii. 12; Rev. iii. 21.—*Nat'l. S. S. Teacher.*

Study of the Bible.

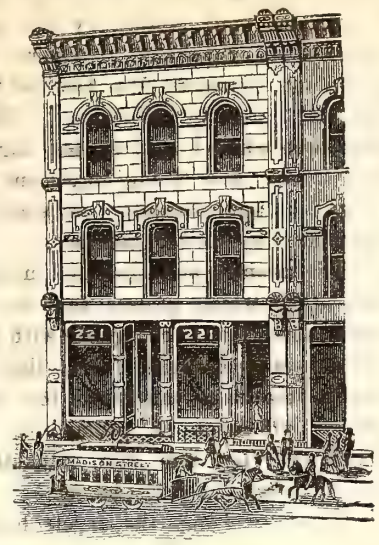
It is well understood by the best teachers of Natural History that the only true method of study is a careful observation of natural objects themselves. The mineral, the plant, or the animal, must be accurately examined. No mere casual glance will suffice; the naturalist must constantly commune with nature. No reading of learned works will avail, unless the reading is accompanied, or preceded, by thorough observation. So essential is this personal study of nature for each student, and so great the danger that he will substitute the study of books for it, that Agassiz was constantly warning teachers lest they should encourage their students in this capital mistake.

The Bible is essentially like Nature, in the method of study demanded for it. It came from the same Divine hand, and has a similar adaptation to the nature of man. As a moral being, he needs for instruction the same close, earnest, constant communion with the sacred truths of the Bible, as the successful naturalist must have with the natural world.

Many books are valuable to aid the student of the Bible, but they must never draw him *from* the Bible. That must be as constantly in his hand, as must the specimen be in the hand of the naturalist. And we still have so much faith in the general accuracy of our English version, as to believe that much time can be profitably spent in reading and studying it, even without note or comment. In fact, we believe that one who is so familiar with the English Bible as to have its teachings indelibly impressed upon the mind, is already a Bible student, and in the best possible condition to use the critical labors of others.

We would not undervalue, or speak lightly of, the work of Bibical scholars in explaining the sacred text; but the fundamental truths of the Bible are, in general, easily understood without the aid of learned commentaries. If question books are to so engross the attention of our children as to prevent them in early life from making the Bible as familiar to themselves as a nursery tale, it were better for them that such helps had never been written.—*Illustrated Bible Studies.*

LESSON PREPARATION.—1. As to times and methods: Commence early; look at the subject on the Sunday evening before; think it over during the week; mentally rehearse it to your class; towards the end of the week sit down and write your notes on paper. 2. As to the pervading character and purpose of the lesson: Let one great purpose be kept in view—to aim at the heart—to bring the young to Christ the Saviour. Let every subject be presented in its spiritual aspect. 3. As to plan of lesson: It must be on some definite topic, the choice of course being determined by the circumstances of the school. Arrange the matter under definite heads. 4. On note writing: Write notes; but know them so well that it will not be necessary to read them in the class. Anticipate probable answers so fully that you may be prepared to meet them. Keep all you write—it may be of use some day. —*S. S. World.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GEN. AG'T & LECTURER—J.P.Stoddard.

Address last three at 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

N. C. A. Receipts for Jan., 1876.

PUBLISHING HOUSE FUND:	
Thos. Gibb, Dora, Ind.,	$ 25.00
R. S. Reed $1.00, and J. Q. Temple $1.50, Huntsville, O.,	2.50
Jas. Wallace $1, and D. Boyd $2, Bellefontaine, O.,	3.00
J. D. Fowler, Lena, Ill., per Ill. Agent,	100.00
J. M. Adair, McAlevy's Fort, Pa.,	5.00
Jas. Kennedy, Los Gatos, Cal.,	10.00
Geo. Brokaw, $25, and Dr. Wm. McClelland, $5, Washington, Iowa,	30.00
Alex. Mackie, Phila., Pa.,	2.00
Rev. D. Thompson, Arkansas C'y, Kans.,	10.00
Ira Green $10, Clark Green $15, Rossville, Ill., per E. Ronayne,	25.00
Geo. Thompson, Leland, Mich.,	1.00
ILLINOIS FUND:	
Mrs. L. E. Farrar, Paxton,	10.00
A. L. Best, Oreana,	10.00
B. Williams, Warren,	1.00
LECTURE FUND:	
John Gardner, Aurora, Ill.,	15.00
	249.50

H. L. KELLOGG, *Treas.*

The lift given to the Publishing House by the Indiana friends, reported last week by the General Agent, is a favor from the Lord. Let other communities and individuals do their part and the House will be secured. The list of receipts shows a right spirit in this work. Shall the February report show the $10,000 raised?

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y, J. T. Kiggins, Portland
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland, Jay Co.

IOWA.
President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev. Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S. Sexton, Topeka.

MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.
President, N. E. Gardner, Avalon.
Cor. Sec'y., A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.
President, A. L. Post, Montrose.
Cor. Sec'y., N. Callender, Green Grove.
Rec. Sec'y., J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilkesbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, R. Cooley, Lima Center.
Treasurer, M. R. Britten, Vienna.
Lecturer, P. Elzea, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

FOR STATE LECTURERS see State Association list.

OTHERS who will lecture as opportunity offers.

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia.
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E. Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo.

The State conventions lately held or soon to meet in Wisconsin, Iowa and Ohio will probably make some changes in the list of State officers. Note them and keep up the correspondence with the new officers.

The Christian Cynosure.

CHICAGO, THURSDAY FEB. 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE HOLINESS DISCUSSION.

We publish in this number the article, "Wholesale Slander" by an excellent brother who is grieved by our article on "The Fall of Sanctificationists." We omit the name of the writer hoping that when he reads it in print he will see that he had failed to "add to his virtue knowledge" when he wrote, and that he really misapprehends the meaning and drift of our article which he censures.

Our brother seems to think we stand aloof and criticise the holiness movement. In this he is certainly mistaken. "We," that is to say, I, procured a holiness convention in Wheaton, Ill., conducted mainly by Methodist Episcopal preachers in full conference connection, from Oct. 15th to 19th last. I attended, was blessed by and endorsed that Convention. Its good effects are still here: and last night I attended an excellent meeting at the Baptist church in Wheaton held for the purpose of "perfecting holiness" in believers. This is one of the fruits or effects of the October Convention. I am also now endeavoring to procure a similar convention to be held in Chicago to be conducted and taught by the same Methodist Episcopal preachers who held and instructed the October Convention here in Wheaton. These brethren whom I hold in the highest esteem are now filling important and regular appointments as stationed preachers by their Conference.

The meaning and practical intent of my article which grieves this brother and moves him to charge me with such bitterness was simply this, that the more important the truth the more Satan will assail its promoters; and therefore "Let him that thinketh he standeth take heed lest he fall."

Since receiving the article headed by its writer, "Wholesale Slander," we have received another letter from our good brother, John Ball, whose letter is in a better spirit, but takes a similar view of our article on "The Fall of Sanctificationists" with the one we print; whose author, if he desires it and will drop us a note, shall have his name published in the next *Cynosure* as author of the strictures here published.

WORTH PASSING AROUND.—The following, from the Detroit *Tribune*, has the right ring. Let Chicago follow:

"Some curl up one corner of the mouth and call it a 'Puritan Sabbath,' while they sneer and try to laugh. They only show their ignorance. The Sabbath was ordained three thousand years before a Puritan was known. It was observed by the Jewish people for fifteen hundred years more strictly than even the Puritans ever observed it. Then came the birth, suffering, death and resurrection of Christ, and to commemorate the resurrection the day to be observed as the Sabbath was changed from the seventh to the first day of the week. The Christian world has sanctioned and sanctified the change, and the law for the observance of the Christian Sabbath has existed as a part of the civil law for eighteen centuries in every Christian nation on the globe. It has also been observed by many people in every age since the Christian era as strictly, or even more strictly, than by the Puritans. And yet we hear of the Puritan Sabbath! These men should not expose their ignorance farther."—*Chris. Instructor.*

QUERIES FROM CHESHIRE, MASS.—In the correspondence, page 5, is a letter from Rev. S. Wright. containing some questions of general importance. We can answer them in part:

1. Mr. Ronayne will doubtless cheerfully answer.

2. At the request of the National Convention the Recording Secretary obtained a list of seceding Masons numbering some sixty. The list was read at Pittsburgh. It was, however, not satisfactory, there being many ex-Masons whose names had not been reported to the secretary. We have concluded to give a column or more to this list during the month of March, and meanwhile let every friend who knows of a reformed Mason send us his name on a P. O. card. Send also his address and the number of degrees he took before leaving the lodge.

3. We can give but few. Hesing, Rehm and Miller, indicted for connection with whiskey frauds in Chicago, are Masons. Other names will be published as they are obtained.

4. The Freemasons number less than 600,000 in this country; the voters are some 7,000,000, more than four times as many sure. The estimate that the Masons hold three-fourths of the offices is only an estimate, but based on statistics. Any one may find out how near right the statement is by sending requests to every one who would make the inquiries as the Executive Committee of the National Christian Association did in 1870. The replies then received showed that the lodge controlled more than three-fourths of the offices. High Masons have openly boasted that their fraternity already control the general government; and the fact, as these claim, that it is not seized and managed for the lodge is proof of the excellent character and patriotism of Masons!

Read Publishers' Department.

—The Correspondence department this week shows how Ronayne's exposition works on the lodge in some places.

—Lord Ripon, seceding Grand Master of England, lately gave 10,000 pounds sterling to the Pope. The N. Y. *Herald* thinks his "lodge dues would have been less than that." Perhaps.

—The *Western Rural* was seized last week under mortgage, and Mr. Lewis, the proprietor, thrown into jail, from which he was released on a writ from Judge McAllister. It is to be hoped that the difficulties besetting this useful agricultural journal may be cleared away and its publication continued.

—Judge Blodget, who is trying the whiskey cases in the United States Court in this city, is the gentleman who represented the Government at the Masonic corner-stone laying at the new Custom House here a year ago last June. We understand he has no sympathy with secret lodges.

—The college society question does not settle with a favorable inclination toward the fraternities. The *Wesleyan* publishes a long extract from the Rutland (Vt.) *Daily Herald* in severe condemnation of the system from the standpoint of its unjust discrimination. The *Advance* of last week says, "Some of the leading colleges are taking a decided stand against secret societies; but the only thing surprising about it is, that they have deferred such action so long. College societies are good; but none of them are any the better for the rigmarole of secrecy. And they are apt to be somewhat the worse for it. Secret cabals of any sort are not promoters of the truest culture or the manliest character. The Faculty of Yale College has resolved that 'no member of the present Freshman class, nor of future Freshman classes, shall become a member of the present Sophomore secret societies; nor shall any society hereafter be formed or exist in the Sophomore class.'"

—As if the National Grange was not enough for an extraordinary swindle on the agricultural community, an inside secret ring called "The Degree of the Golden Sheaf" is reported for the purpose of collecting funds from the farmer to erect a great temple to grangerism in Louisville. Those who are taxed for this object will find a degree of the golden sheaf on their own farms more profitably cultivated than this ring of demagogues and sharpers.

—We notice that J. W. Wood, the zealous President of the Wisconsin State Association is appointed to speak before the convention of the State Agricultural Society in Madison, Feb. 8th to 11th. His subject is, "What kind of Wheat shall we Raise?" When friend Wood attempts to say anything he always has something to say and he will no doubt makes some points on this practical question, as he has on the grange on another page of this paper.

—Any who are interested in the origin of the Patrons of Husbandry may know that the author of the greater part of the ritual is A. B. Grosh, who is also a writer on Odd-fellowship. The *Heart and Hand* says of him: "Rev. Bro. Grosh is a member of Donegal Lodge, Marietta, Penn. He is a clergyman of the Universalist church."

—We learn from a correspondent that the Society of Friends, in Iowa, have revised their discipline, at a meeting of delegates held in Legrand for that purpose, in December last. The following is the clause with regard to Masonry, as it now stands; "If any of our members should join in or adhere to Freemasonry, they should be dealt with as in cases of other disorderly conduct, and if they cannot be persuaded to condemn their errors, they are to be disowned from membership with us."

To Friends in Ohio!

Returning from a very successful State meeting in Wisconsin, I have just learned of the appointment of the Ohio State meeting at Westerville, March 8th. The time and place are both well chosen and now what is wanted to secure success is a harmonious and energetic effort on the part of friends throughout the State. From my acquaintance with the general work I am of opinion that there is no other State in the Union which is more ripe and ready for a grand exhibition of moral, intellectual, financial and numerical victory than Ohio. Considering the men who are enlisted, the colleges maintaining a testimony against secretism, the large and influential bodies of Christians which are represented in almost every country and town by living churches, and the clear, decisive ring of religious periodicals extensively circulated to stir up and post up the ministry and laity upon this question, it must I think, be conceded that Ohio marches in the van, and hence is bearing a burden of responsibility equal to her means of meeting it. If your agent is occupied so that he is unable to give much of his time to the work, there is so much more reason that every man and woman who believes in our righteous cause should

assume the duties of a special mission and work for the success of the meeting. I shall make special efforts to be present, and I hope every friend of the cause throughout the State will do the same. J. P. STODDARD.

Wholesale Slander.

The paper that calls forth this article may be seen in the *Cynosure* of Jan. 20th, p. 8, "The Fall of Sanctificationists." If the paper was the inspirings of some one anxious to appear in print and not the editor of the *Cynosure*, we should probably not have noticed it. The 1,2,3,4,5,6 do not change the feature of the sarcastic offering. We are frank to say the doctrine of holiness has been expressly and beyond all other denominations taught as the privilege and duty of all believers in Jesus by the Methodist church, and though there have many "fallen," we are yet to learn that those "advocates of holiness" are the "prolific mother of sins;" or that any advocates of holiness of any denomination are the prolific mother of sins. It were just as proper to say that advocates of regeneration were the prolific mothers of the terrible "whoredoms" which millions of back sliders have committed, and just as sensible.

Whether it is designed or not, it appears as though there was something terribly offensive in the decided stand which the Methodist church has taken on the subject of holiness of heart and life. It is no new thing to us or the world in general, that "men preach sanctification and land in whoredom." It has ever been so from Abraham down among all people and as little among Methodists as any other class, and we think we are safe in saying less compared to numbers.

We think, and it is not a mere matter of opinion either, that "the baptism of the Holy Ghost and of fire," God's work, regulates and strengthens "weak natures" instead of oversetting them, and that "partaking of the Divine nature" does not make men high-minded, but precisely the reverse, and exceedingly few comparatively, who do partake of it ever land in infidelity. God forbid. "Ignorance of the Scriptures may overthrow many" but it is not in the province of the Holy Ghost and fire, imparting the divine nature to man however weak, to disqualify him for performing a rational part. It is generally the vain, conceited philosopher who imagines he has secured the Divine favor that is overthrown in his own folly, not God's wisdom. David fell, it is true, but being restored he abhored himself, repenting in dust and ashes; and Peter knew nothing of the power of the Holy Ghost when he "denied" his Lord and "swore." After the day of Pentecost Peter was no longer fearful and high-minded but a holy, blameless, suffering man of God.

It is the want of the Holy Ghost's baptism and the participation of the Divine nature that there is so much high-handed iniquity in the land. There are too few who stand ready to risk their earthly interests to preach and faithfully teach the blessed doctrine of holiness. They are fearful of being pointed out as "perfectionists" and "fanatics," and the result is there are fanatics and folly enough to break the heart almost of every good man or woman. Let those who stand aloof and cry fanaticism and whoredom,—for they are legion—secure "the baptism of the Holy Ghost and of fire and partake of the divine nature," and the kingdoms of this world would soon become the Kingdom of our Lord and his Christ. The great want of the world to-day is, though multitudes are springing up, men of God, baptized of the Holy Ghost and fire, receiving the "divine nature," to preach distinctly and perfectly, not out of strife or contention, that, "the blood of Jesus Christ his Son cleanseth us from all sin," as John says (1 John i. 7.), and as, the once denier, Peter, by the Holy Ghost says "But as he which hath called you is holy, so be ye holy in all manner of conversation. Be ye holy for I am holy." 1 Pet. i. 15. And the Apostle Paul says by the same spirit, "That we should be holy and without blame before him in love." Eph. i. 4. And Jesus Christ gave himself," "for the church, that he might sanctify and cleanse it, that he might present it to himself not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Chap. v. 26. And the same holy Apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. The temple of God is holy which temple ye are." 1 Cor. v. 16. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess, v. 23. This is the doctrine we need in the nineteenth century to counteract the works of the devil. God grant that such sanctificationists, preachers and people, may be multi plied in vast numbers everywhere.

Where would we have been to-day if sanctified Apostles and sanctfied prophets, and sanctified teachers and sanctified preachers had regarded the cry of fanatics, and sanctificationists? This holy doctrine is enforced throughout the word of God. What if some do commit whoredom?

THE SANITARIAN for February discusses in a popular manner such topics as "Effect of the Loss of Consciousness upon the Memory of Preceding Events," "The Health of New York," "Infant Diet," "A City of Health," "Education in the United States" and "Sewer gas Poisoning." Campbell & Co. publishers, 79 Nassau St., N. Y.

The *Health Reformer* for January begins the eleventh volume of this useful monthly. Numerous improvements which have been recently introduced, make it more acceptable than it has been heretofore. The present number contains a valuable article on the subject of Dress Reform, a practical one on Household Medicine, and numerous other useful hints concerning the care of the health. The Literary, Scientifi ic, and News departments, add greatly to the interest of the journal. $1.00 a year. Specimen copies free. Published at Battle Creek, Mich.

Religious Intelligence.

—The report of the Friend's Iowa Yearly meeting held last September in Oskaloosa, shows a total membership of 8,774 in ten districts. The condition of the different meetings shows that the First-day services are well maintained and attention is being given largely to the instruction of the children, guarding them against pernicious reading and corrupt conversation; the poor are well looked after; a few instances of the unnecessary use of intoxicating liquor are mentioned, and 561 cases of tobacco using, 20 of whom were women. The Iowa friends are especially interested in the welfare of the Indians and the reports of laborers and teachers among them are of much interest.

—A new Congregational paper has been started in St. Louis, called the *Christian News*. It will represent the churches of that denomination in Illinois and the States west of the Mississippi.

—The seven churches of the Dakota mission, with their nearly 600 members, not only have their own native pastors and do much for their support, but send out evangelists from their number to work among the heathen of their tribe. The Long Hollow Church gave up their pastor for the last summer, choosing another in his place, and sent him with a lay member on a missionary tour up into the dominion of Canada to labor among the Dakotas on the Assinabone. "More recently, Edwin Phelps," so says the *Iapi Oaye*, "and his wife and mother were sent off by the Ascension Church, with prayer and the right hand of blessing to labor for the winter among the wilder part of the Dakota nation at Fort Sally."

—It is said that the want of priests is one of the hindrances to the advance of the Old Catholic movement in Germany. But few have come over from the Roman Catholic church, and there are many Old Catholic parishes without a priest. Funds are therefore asked to educate candidates for the ministry.

—The revival in Springfield, Ohio, under the labors of Rev. H. H. Wells, has been felt for good in all the churches of the city. The number of converts is variously estimated at from 200 to 500, and the work is still going on although Mr. Wells has gone to Zanesville.

—The *Wesleyan* reports an interesting work in Delavan in Northern Kansas, where a protracted effort brought sixteen souls into the kingdom, most of whom were members of secret orders, but with a single exception all heartily renounced those false bonds.

—Rev. D. B. Coe of the Am. Home Missionary society, has been compelled to rest from work for a time at the command of his physician.

—The good fight for principle and truth at Princeton College, New Jersey, has not been without its effect as it is reported that a religious revival is now in progress there. Last Sunday week the afternoon lecture by Dr. McCosh was dispensed with, and a general prayer-meeting took its place, at which ten students arose professing conversion, and five or six others arose for prayers. The religious feeling is reported as spreading rapidly throughout the college.

—The effect of the preaching of Messrs. Whittle and Bliss in Louisville, Ky., early in the last year, is reported to be of a permanent character. Two hundred members have been added in one Presbyterian church, and one hundred to another. Other churches have also made gains. These evangelists are now in St. Louis.

News of the Week.

The City.

The taxpayers are again at the mercy of thieves. The courts have decided that the tax levy must be paid, though the assessments were made with the most glaring frauds; the defrauded citizens can afterward recover through the courts.——The indictments against Hesing, Rehm and Hoyt, for whisky frauds, will be tried soon bofore U. S. Judge Blodgett. One case of less notoriety has been decided for the government.——Dr. Burnham, who has been twenty years in business here, much of the time as wholesale druggist, has been found guilty of forgery for a large amount. His business reputation has always been good. He confessed his crime, and has determined to retrieve his character here where it was lost—a notable case of honor in these days.

Washington.

The proposed constitutional amendment limiting the Presidential office to a single term of four years has failed of the necessary two-thirds vote in the House.——The House Committee on Foreign Affairs has reported in favor of retaining the present naturalization treaty with Germany, which they say has worked so satisfactorily that only thirty-five cases of dispute have arisen since 1868. They recommend, however, a revision of the treaty in some of its minor points.——Politicians outside the cabinet are seeking to procure the resignation of Secretary Bristow by getting up a quarrel between his department and that of the Attorney General. ——The estimates for fortification have been reduced by the House Committee on Appropriations by $340,000. The bill originally called for $3,000,000. ——The proposition to reduce the salaries of the diplomatic service meets great opposition from some of the Democratic members.

The Country.

Northampton (Mass.) National Bank was robbed one night two weeks since. The cashier was forced to open the vaults and it is believed that nearly $1,000,000 were stolen.———Barnum, though elected a member of Congress is spending his time getting up a grand exhibition to eclipse everything of the kind heretofore. ——A farmer's house in Bureau county, Ill., was burned Thursday night and four persons perished—Mr. and Mrs. George Heindle and their two children.——A terrible panic seized a large audience in Robinson's Opera-House, Cincinnati, Saturday, afternoon, the cry of fire having been raised, and nine persons were killed and many injured. The panic did not pervade the whole audience, fully two-thirds remaining to see the rest of the performance, unaware of the presence of many corpses in the vestibule. The Mayor, however, summarily closed the performance shortly after. ——The complications of the Beecher case thicken. Bowen, on being summoned to reply to charges, has replied with a lengthy letter claiming that Beecher is guilty of adultery, perjury and hypocrisy and he will prove the charge.

Foreign.

M. Francis Deak, the well known Hungarian statesman, and co-laborer with Kossuth, died at 10.30 P. M., on Friday evening, the 28th ult. He was born in 1803, at Zala, Hungary, and has ably occupied many public positions in the service of his country.——The tunnel under the British Channel between England and France will certainly be attempted, all official preliminaries having reached a successful conclusion. ——The great Jabin mine explosion in Belgium killed 166 men. Twenty-six bodies have been recovered.

The Home Circle.

Patience.

There have been times when I longed to lay
This mask of mortality by;
Times—Lord forgive!—when life seemed so dark,
It would have been sweet to die.

Times when the torturing hand of despair
Lay heavily on my breast:
And the breath of my eager, agonized prayer,
Was for rest—a heavenly rest.

And little dreamed I as that cry went up,
From a soul so weary with strife,
How much it needed the discipline
Of a stern, self-denying life.

I stood mid the foam of the midnight sea,
Like Peter, distracted with fears,
And saw not the beacon that lit the waves,
For my eyes were blinded with tears.

But, struggling in darkness, weary and faint,
"Lord, help me!" I earnestly cried;
He heard, and the meek-eyed angel he sent
Thenceforward has walked by my side.

And now though the billows of life are rough,
And crested with crosses and care,
There's light on the waves, and I lean on Him
Who has given me patience to bear.

How a Christian can Die.

Several months ago it was announced that Commodore Goodenough, of the British navy, died of wounds inflicted with poisoned arrows by the natives o Santa Cruz group of the Indian Archipelago. He had landed with a portion of his crew, and met, so far as could be ascertained, with a favorable reception from the savage inhabitants. Just as he was about to go on board his boat, a hostile demonstration was made, and the Commodore was fatally wounded by some of the arrows which were directed against him and his men Death was inevitable. The cause of this murder is unknown. Probably the Santa Cruz islanders had suffered previously and repeatedly from the raids of the traders who are engaged in what is known as the Pacific labor traffic, and they had taken advantage of the visit of Commodore Goodenough to obtain revenge. Never was revenge worse directed. The victim of the treacherous assault had distinguished himself in endeavoring to stop the iniquitous trade; and his anxiety to benefit the natives of the Pacific was displayed upon every occasion. The fatally wounded man was brought aboard his ship.

Finding that death was near, Commodore Goodenough summoned all the officers of the ship to his room "to bid them good-bye." There was no fear shown by him. He spoke calmly of the approaching change; and he advised all of his officers to seek for happiness in doing what is right, and to rest all of their hopes in the infinite love and wisdom of God. These last words evidently sunk into the hearts of all those who listened to him. Every one of them knew that the life of the dying man had been one of Christian consistency—that the only fear of Commodore Goodenough was the fear of doing evil.

He then requested to be carried out on the quarter-deck to meet all hands for the last time. On the faces of the hardy sailors there were signs of fear as they looked at the man, whom they respected and loved, evidently about to enter eternity. Turning round to the crew he said in a bright, kindly tone: "Don't look frightened; smile," and he requested that they all should sit down so that he might see their faces. They did as they were asked; but the only tearless eyes in that assemblage of brave men where those of the man who was about to encounter the last enemy.

"My men," said the dying Christian, "I have come out on the quarter-deck to say good-bye to you, because I am going to die," and as he spoke to the officers so he spoke to all his men of the love and goodness of God for them—of "His infinite love; his infinite wisdom," as the thoughts which they should carry with them at all times to guard them against the commission of sin and to enable them to flee from temptation. He knew the peculiar snares which beset the path of sailors, and he knew also from experience how a humble, trustful confidence in God had borne him up in sore trials, had carried him nobly through severe duty, and at last made him more than a conqueror in death. "I have always loved you, my men," he continued; "there is a foolish weakness in my voice which makes it sound as if I was crying; but I am not crying, and I want you all to hear me." He then went on to address the new commander and all the other leaders, urging them to be manly and truthful—never to hesitate to say that a moral act was wrong when it was wrong, or to say that a thing was right when it was right.

He spoke kindly of his murderers: "As for the poor fellows who gave me this wound, what their reason or object was I don't know—no one knows. They may have been injured by some of us; by some other ship at some time—we don't know. I hope at some future time, it may be twenty or thirty years hence, some good Christian man will go among them, and find out all about it." There was no thought of retaliation or revenge. He would extend to his murderers the mercy he expected for himself.

Lastly, he asked the forgiveness of any he had wronged. "I have made mistakes, and if any of you think of anything where I have done wrong, I want you to forgive me. Don't ask how much you were wrong, or how much I was wrong, but just forgive me;" and amid the huskily-uttered prayers of "God bless him," Commodore Goodenough passed from their presence and fell asleep, adding another noble name to the list of those glorious men who had shed the benignant influence of an upright Christian example in a profession where such examples are unfortunately too rare. The echoes of the clear-voiced psalm of a well-spent life, in constant communion with Jesus, which suddenly ceased in the glorious death of Commodore Goodenough, will cheer and uphold many a sailor in his struggles against evil and in the path of duty, and will doubtless be blessed to lead many to the source whence comes the righteous living which terminates in a triumphant death.—*N. Y. Witness.*

Mental prayer, when our spirits wander, is like a watch standing still because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not the right hour, because something is in disorder, and the striking is nothing but noise.

Look above you, and in the overarching firmament read the truth of an all-prevailing Providence. Yon sky is God's outspread hand, and the glittering stars are the jewels on the fingers of the Almighty. Do you not see that His hand closes around you on all sides, and that you cannot go where universal love shines not?

Recording Prayer.

Mr. George Miller says: "I would particularly advise all, but especially the younger believers, to use a little book, in which they may note down on the one side the requests which they bring before God. There are certain matters which God has laid on our hearts, and we should note them down. It would be helpful to us to write, "At such-and-such a time I began to pray for such-and-such a thing;" and to continue to pray with regard to this matter. If we do so, we shall find that sooner or later the prayer will be answered. Then let us mark on the opposite side, that it has, at such a time, pleased God to answer that prayer. After some time read over the memorandum-book, and you will find how again and again it has pleased God to answer your prayers—and perhaps regarding matters about which you little expected the answer to come; and soon you will find the wondrous effects of this on your heart, in increasing your love and gratitude to our Heavenly Father. The more careful you are in marking what you ask, and what God has given, the more distinctly you will be able to trace how again and again it pleased God to answer your prayers, and more, you will be drawn out to God in love and gratitude. You will find precisely as the Psalmist found it when he says, "I love the Lord, because he hath heard my voice and my supplications."

"Lovest thou Me? Feed my Lambs!"

Are you a lover of Jesus? Prove it by your works.

Do you desire to do something for the cause of God? Feed his lambs.

Do you desire to increase in faith? Labor for Jesus.

Do you wish to enjoy the comforts of religion? Work for Christ. In proportion as you work will be your enjoyment.

Do you desire a field of usefulness? The Sunday-schools are open, and the lambs say "Come."

Do you wish to be useful in the world? Teach in the Sunday-school.

Do you long for temporal blessings? Work while the day lasts, and God will reward you.

Have you faith in God? Obey his commands and work.

Do you wish the morals of our community improved? Train a child in the Sunday-school.

Do you believe in eternity? Strive that yours may be happy hereafter.

Do you realize that there is a heaven and a hell? Work to gain one and escape the other, and to lead others in the same way.

Are you a teacher, and desire the conversion of your class? Speak to them of Jesus.

Do you desire them to know and love the Saviour? Teach Jesus in every lesson.

"Paul may plant, and Apollos may water, but God must give the increase."—*The Association Record.*

The Progress of One Century.

Few phenomena are more remarkable, yet few have been less remarked, than the degree in which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated into the present century. It is not too much to say that in these respects more has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the sixty or seventy years of our own life-time than in all the previous life-time of the race, since states, nations, and politics, such as history makes us acquainted with, have had their being.

Consider only the three momentous matters of light, locomotion, and communication, and we shall see that this generation contrasts most surprisingly with the aggregate of the progress effected in all previous generations put together since the earliest dawn of authentic history. The lamps and torches which illuminated Belshazzar's feast were probably just as brilliant and framed out of the same materials, as those which shown upon the splendid fetes of Versailles when Marie Antoinette presided over them, or those of the Tuileries during the Imperial magnificence of the first Napoleon. Pine wood, oil, and perhaps wax, lighted the banquet-halls of the wealthiest nobles in the eighth century before Christ and in the eighteenth century after Christ. There was little difference, except in finish of workmanship and elegance of design—little, if any, advance, we mean in the illuminating power or in the source whence that power was drawn—between the lamps used in the days of the Pyramids, the days of the Coliseum, and the days of Kensington Palace. Fifty years ago, that is, we burnt the same articles, and got about he same amount of light from them, as we did four thousand years ago. Now, we use gas of which each burner is equal to fifteen or twenty candles; and when we wish for more, can have resource to the eclectric light or analogous inventions, which are fifty fold more brilliant and far-reaching than even the best gas. The streets of cities, which, from the days of Pharaoh to those of Voltaire, were dim and gloomy, even where not wholly unlighted, now blaze everywhere (except in London) with something of the brilliancy of moonlight. In a word, all the advance that has been made in these respects has been made since many of us were children. We remember light as it was in the days of Solomon, we see

it as Drummond and Faraday have made it.

The same thing may be said of locomotion. Nimrod and Noah traveled just in the same way, and just at the same rate, as Thomas Acheston Smith and Mr. Coke of Norfolk. The chariots of the Olympic Games went just as fast as the chariots that conveyed our nobles to the Derby, "in our hot youth, when George the Third was King."

When Abraham wanted to send a message to Lot, he dispatched a man on horseback, who galloped twelve miles an hour. When our fathers wanted to send a message to their nephews they could do no better, and go no quicker. When we were young, if we wished to travel from London to Edinburgh, we thought ourselves lucky if we could average eight miles an hour —just as Robert Bruce might have done. Now in our old age, we feel ourselves aggrieved if we don't average forty miles.

Everything that has been done in this line since the world began—everything, perhaps, that the capacities of matter and the conditions of the human frame will ever allow to be done—has been done since we were boys. The same at sea. Probably when the wind was favorable, Ulysses, who was a bold and skillful navigator, sailed as fast as a Dutch merchantman of the year 1800, nearly as fast at times as an American yatch or clipper of our father's day. Now, we steam twelve and fifteen miles an hour with wonderful regularity, whether wind and tide be favorable or not; nor is it likely that we shall ever be able to go much faster. But the progress in the means of communication is the most remarkable of all. In this respect Mr. Pitt was no better off than Pericles or Agamemnon. If Ruth had wished to write to Naomi, or David to send a word of love to Jonathan when he was a hundred miles away, they could not possibly have done it under twelve hours. Nor could we to our friends fifty years ago. —*The Nation.*

A Point in the School Question. —There is one point in the school discussion which both the advocates and the opponents of secular schools would do well to notice. There is nothing sectarian in the teaching of reading, writing, arithmetic, grammar, or geography. When, however, the higher branches are taught, sectarian questions can not be avoided. Whatever one may think of Christianity, its importance as a factor in modern history must be admitted. Is Christianity Divine, or is it simply one of many religions? No teacher and no text-book can make a statement which will suit all. Then, too, the Reformation of the sixteenth century effected momentous changes in the moral and political condition of Christendom. Its events and the lives of its chief actors cannot be passed unnoticed. But were Luther and Calvin real reformers, or only wicked schismatics? Is the teacher to reply, Whichever you please, my dears; take your choice, or ask your religious instructors or parents? Similar collisions will take place at almost every point in a course of history. If we are to have thoroughly unsectarian schools the most important branch of knowledge must be left out. To do so would be an impossibility in any advanced course. The alternative would be to have no public schools which led the learner much beyond the three R's. Unsectarian high schools are out of the question.—*Cincinnati Gazette.*

Children's Corner.

Tit, Tat, Toe.

Tit, tat, toe!
Three in a row!
The heavy school-room clock strikes loud and slow.

"Now every little one
May go and take his fun,"
The gentle teacher cries, "for the school is done."

Tit, tat, toe!
All in a row!
Out through the open door the merry children go,

Leaving only three,
Sad as sad can be—
Wretched little culprits with their Spellers as you see!

Tit, tat, toe!
Three in a row!—
Billy Bumble, Benny Bell, and little Kittie Coe.
Little Kittie sighs;
Little Benny cries,
And little Billy Bumble pokes his fingers in his eyes.

Tit, tat, toe!
Three in a row!
That's the game they played upon their slates you know:

The O's were made by Kate;
The crosses by her mate;
While Billy kept the tally at the bottom of the slate.

When their class was heard,
They couldn't spell a word;
They put an "i" in burly, and they put a "u" in bird!

So, according to the rule,
They must study after school,
Or by and by they'll have to sit upon the dunce's stool.

Tit, tat, toe!
Three in a row!
The teacher's pencil taps on the desk broad and low.

"Now come," she says, "and spell;
I'm sure you'll do it well;
By the brightening of your faces I readily can tell."

Tit, tat, toe!
Three in a row!
Straight to the teacher's desk the willing children go;

They say their lessons o'er,
Not missing as before,
They fly away, determined to be idle never more.

Tit, tat, toe!
Three in a row!
Is a fascinating pastime the little people know;
But Oh! it never pays
To walk in folly's ways;
For pleasure quickly passes, while pain much longer stays.

—*Olive A. Wadsworth.*

A Baby's Soliloquy.

I am here. And if this is what they call the world, I don't think much of it. It's a very flannelly world, and smells of paregoric awfully. It's a dreadful light world, too, and makes me blink, I tell you. And I don't know what to do with my hands; I think I'll dig my fists in my eyes. No, I won't. I'll scrabble at the corner of my blanket and chew it up, and then I'll holler; whatever happens I'll holler. And the more paregoric they give me the louder I'll yell. That old nurse puts the spoon in the corner of my month in a very uneasy way, and keeps tasting my milk herself all the while. She spilt snuff in it last night, and when I hollered, trotted me. That came of being a two days' old baby. There's a pin sticking in me now, and if I say a word about it, I'll be trotted or fed; and I would rather have catnip tea. I'll tell you who I am. I found out to-day. I heard folks say, "Hush, don't wake up Emeline's baby;" and I suppose that pretty, white-faced woman over on the pillow is Emeline.

No, I was mistaken; for a chap was in here just now, and wanted to see Bob's baby; and looked at me and said, "I was a funny little toad, and looked just like Bob." He smelt of cigars. I wonder who else I belong to. Yes, there's another one—that's "Gamma." "It was Gamma's baby, so it was." I declare I do not know who I belong to; but I'll holler, and maybe I'll find out. There comes Snuffy with catnip tea. I'm going to sleep. I wonder why my hands won't go where I want them to. —*Sanitarian for January.*

I cannot Pray for Father any more.

She knelt at the accustomed hour, to thank God for his mercies of the day, and pray for care through the coming night: then, as usual, came the earnest, "God bless dear mother and"—but the prayer was stilled! The little hands unclasped, a look of agony and wonder met the mother's eye, as the words of hopeless sorrow burst from the lips of the kneeling child: "I cannot pray for father any more!" Since her little lips had been able to form the dear name, she had prayed for a blessing upon it; it had followed close after mother's name, for he had said that must come first; and now to say the familiar prayer and leave her father out! No wonder that the new thought seemed too much for the childish mind to receive.

I waited for some moments that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered too much, almost, for utterance, she said, "Oh, mother, I cannot bear to leave him all out. Let me say, 'thank God that I had a dear father once!' so I can still go on and keep him in my prayers." And so she always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for the mercies past as well as to ask blessings for the future.—*Presbyterian.*

A Curious Freak of a Dog.

A Radnorshire lady, who was married in March, and came to reside in Yorkshire, England, recently paid a visit to her father, who, before she was married, had kept two or three sheep-dogs, of which she was very fond. Since then he had retired from business and disposed of all but one dog. This one met the lady with demonstrations of great delight upon her arrival at her father's house, and that night, the dog went a distance of seven miles to a farm-house where one of the other dogs had been sent, (the latter was blind, but kept as being an old favorite). In the morning when the lady went to the door she not only saw the dog which had given her such a glad reception the day previous, but also the old blind one, which had evidently been brought by the other dog to welcome her. When the second night came the old blind one was taken back to its home by the same dog, which afterward returned, having traveled a distance of twenty-eight miles to give pleasure to the old blind one.

Home and Health Hints.

Housekeeping.—Housekeeping, properly estimated, is a pursuit worthy of the most educated and refined. There is no branch of it, however humble, which does not afford a scope for the exercise of the taste and intelligence of the cultivated woman. Cooking, even, with all its association with the smut of the pot and kettle, has its intellectual and esthetic relations. The least complicated processes of the kitchen involve a science which the strongest-minded woman need not scorn to grapple with, and the simplest daily meal operations of delicacy from which the most refined can borrow additional grace. . . The mode of presentation of the food has a great deal to do with its acceptability. An orderly arranged and decorously served meal will entice the most languid appetite, when the same food offered in a higgledy-piggledy manner will repel all desire. The ordinary servant can never be relied upon for such refinements in the cooking and presentation of the food, as are required by the fastidious. The taste of the mistress of the household will be generally necessary to satisfy the requirements of delicacy in these respects.

Sound Common Sense.—If you are well, let yourself alone. One of the greatest errors of the age is, we medicate the body too much, the mind too little. More persons are destroyed by eating too much than by drinking too much. Gluttony kills more than drunkenness in civilized society. The best gymnasium is a woodyard, a clearing or a cornfield. A hearty laugh, is known the world over, to be a health-promoter; it elevates the spirits, enlivens the circulation, and is marvelously contagious in a good sense. Bodily activity and bodily health are inseparable. If the bowels are loose, lie down in bed, remain there, and eat nothing until you are well. The three best medicines in the world are warmth, abstinence and repose.—*Dr. Hall.*

Diphtheria.—The ravages of diphtheria in Australia have been so extensive within the last few years that the Government offered a large reward for any certain method of cure, and among other responses to this was one by Mr. Greathead, who at first kept his method a secret, but afterwards communicated it freely to the public. It is simply the use of sulphuric acid, of which four drops are diluted in three-fourths of a tumbler of water to be administered to a grown up person and a smaller dose for children, at intervals not specified. The result is said to be a congulation of the diphtheritic membrane and its ready removal by coughing. It is asserted that where the case thus treated has not advanced to a nearly fatal termination, the patient recovered in almost every instance.

Regular Habits in Children.—I have learned by experience (for my first child was sadly neglected) that children should have regular habits, especially in eating and sleeping. Do not, as you prize their health, give them "pieces" between meals, but let it be at regular times each day. It will give tired mothers more rest, for they will not be teasing for something to eat, and it will give your children far better health.

Command or oblige your children to sleep once through the day. If you do not let them miss the time for a "nap" for a few days, you will be surprised to see how sleepy they are just at that time, and how soon they will drop to sleep, and how refreshed they will be when they awake.—*Rural New Yorker.*

Temperance.

ERRATUM.—The average attendance at the Chicago Daily Temperance Prayer-meeting was 92.5, not 925 as was stated last week.

—The average attendance for the past week at the Chicago W. C. T. U. has been rather greater than for the previous week. On Saturday the Quarterly meeting was held. Interesting reports given. Each meeting which we have attended seemed full of enthusiasm and Christ's presence. It will pay you to visit them if you are in the city.

—Miss Luella Hagans, Elmhurst, Ill., assisted by Miss. K. M. Bissell of Chicago, took charge of the Sunday meeting last week.

The Woman's Temperance Union, the organ of the National Society, which was published temporarily at Philadelphia, has been removed to Brooklyn, N. Y., and will hereafter be published by Mrs. Mary C. Johnson. All business letters should be directed to her at No. 10 Schermerhorn St. Brooklyn, N. Y. It will be edited as heretofore by Mrs. Jennie F. Willing, 58 Langley Avenue, Chicago, Ill., to whom all communications intended for the paper should be directed. The paper, although only seven months old, is self-sustaining. We very earnestly commend the paper to temperance workers, and the editor and publisher to the generous support of temperance societies throughout the land.

The Woman's Temperance Union.

This society has lately begun a series of Sabbath evening services. Subjoined is an interesting part of the inaugural address of the course by Mrs. M. B. Holyoke.

An earnest call has been lately extended to the Womans' Christian Temperance Union of Chicago, to establish a Sunday afternoon religious service in some central place,—convenient of access from all parts of the city,—that those who have been lately rescued from the thraldom of intemperance, and who are detained by business from the daily temperance meetings, may be profited by the ministrations of those whom they hail as their rescuers, that others still under the fatal grasp of the demon drink, may receive instruction specially adapted to their case, from those most familiar with their needs, and who feel for them a personal sympathy, that clerks and young men employed down town, as well as transient guests and constant boarders at the hotels clustering around the business center, may enjoy warm and loving counsel, which shall most remind them of the sacred memories of home, and of lips that first taught them to say "Our Father," and that all others may congregate who feel that here they could be specially fed by the bread of the kingdom broken up into fine crumbs,—as well as all other benevolent hearts who desire to unite their prayers and endeavors to rescue the strength and flower of our city from the seductions of the cup, the master curse and peril of our times. The women of this Union have held the matter in prayerful deliberation, whether it were of the Lord or no. On either hand were dangers to be avoided. We would not run before we were sent, nor fail to count the cost of the undertaking; neither when our glorious Leader calls, "Woman, I say unto thee, arise," would we be slow to obey. On last Friday, at a large meeting of the Executive Committee of the Union, it was unanimously voted to inaugurate a series of Gospel temperance addresses for Sunday afternoons, at the lecture-room of the Clark Street M. E. Church for the present—to be conducted by various Christian women in turn.

The President being absent from Chicago has requested me, as one constantly and for a considerable period identified with our temperance work, to give in a brief inaugural the spirit and plan of our proposed endeavor.

First—We engage in this work, believing Providence indicates it as the missing link in these times in reaching the masses. The use of liquors as a beverage is fearfully widespread among all classes here. The devotees of the cup are secretly uneasy, and to pacify conscience seek the excuses of infidelity. I am assured by an intelligent reformed drinker, that the great problems of life and the hereafter are the stock staples of discussion among drinking men. But naturally they will not enter the sanctuary. Such we invite to the meetings, for we are not a church, but a mutually helpful religious and temperance society. No other meeting in this city has precisely the same object, or similar instrumentalities. The daily temperance meeting has wonderfully received the seal of the Divine benediction. It is a continual revival. Not only do men abandon drink, one of the most enslaving of sins, but thereafter renounce other self-indulgences, and begin to seek the true life. It has been truly said, that "Reforms like vices hang together in a chain of mutual dependence." You cannot draw one link without attracting others. Many, in choosing total abstinence, have found the pearl of great price; and henceforth their motto is "Jesus only."

Second—We enter upon this work hopefully, believing it to be consonant with the divine word. "Your sons and your daughters shall prophesy," that is, speak under the divine influence, in the latter days. In the Pentecostal times, when men and women were scattered abroad by persecution, they went everywhere preaching the word, or, as the original reads, "talking the word;" and converts were multiplied.

Thirdly—We enter upon this work, because it is in harmony with the spirit of the age which recognizes the power of the individual.

We engage in this work, Fourthly—Because it utilizes the talents so long buried in a napkin. Christianity is at once the great leveler and the great elevator of mankind, bringing all upon the common plain of charity and mutual helpfulness, If God has given ought to one more than another, it is not to be selfishly enjoyed and hoarded up, but to be imparted to the brotherhood of men.

Fifthly—This enterprise is in harmony with the origin and spirit of the modern temperance movement. The crusade was a kind of baptism of fire upon the women of our land.

Sixthly—A reason in the sacredness of home memories why women may with especial force and fitness carry the Gospel, by voice as well as deed, to the homeless. A gentle, womenly voice may bridge the chasm of years, and leap the barriers of old ocean, and place the wanderer again at his mother's knee. Our affections and sympathies, more than our reason, govern our lives. Said a stalwart man at our daily meeting, "I had resisted every persuasion to reform, going steadily down the drunkard's track till a good woman in Cleveland sought my redemption. 'Madam,' said I, 'you don't know what I am.' 'Brother,' said the lady (and that word *brother* thrilled me more than all the rest), 'the farther down you are, the farther I reach to save you.' And then I broke the chains of my slavery."

Farm and Garden.

Agricultural Education in Germany.

A committee of the French National Assembly recently reported in favor of the endowment of a new agricultural college, and in the course of an elaborate report highly complimented Germany for what had been done in that country in aid of agriculture. The following is an extract from the report:

The whole of the German Empire to-day contains 184 agricultural colleges, of which number eight are connected with the great universities of Leipsic, Halle, Gottingen, Berlin, Konigsberg, Heidelburg, Geissen and Jena; three colleges for horticulture; seventy-five practical middle schools for agriculture; twenty-eight middle schools for garden culture; sixteen colleges for special branches; besides an immense number of larger and smaller associations, evening schools for the further education of farmer's youths; lecture courses by traveling professors, etc.

Such an extensive system of State instruction does however by no means exercise a detrimental influence upon private initiative. On the contrary, it rather appears to stimulate it. There are altogether 1,974 agricultural associations, while France has only 953 so-called "comites." These associations have considerable means at their command, and receive a great deal more private support than is the case in France. The State, however, acts on the assumption that they advance the general welfare, and assists them to the best of its power, and they strike root successfully in the hearts of the farming population. In the territories Germany has taken from France during the last war, it exercises the utmost pains to promote agricultural knowledge.

* * * In this connection it is proper to mention the splendid institutions for horse-raising, and the excellent veterinary schools, of which Germany has quite a number. Horse-raising is one of the most important branches of agricultural science, and we cannot help acknowledging that the German States exert themselves carefully and spend large sums for the improvement of the breed. The German Empire keeps over 3,000 blooded stallions for this purpose, and Prussia alone has three breeding establishments, with 2, 100 mares. The Austrian Empire also owns seven such establishments, of which one alone, that of Radauz, contains 5,000, another one at Mezohyges, in Hungary, about 3,000 horses.

The distinguishing traits of the agricultural conditions of Germany is to be found in the exertions of German science to overcome the unfavorable conditions which nature has given, and the support which in all countries of German tongue, but more especially so in the German Empire proper, the State gives to the propagation, and the advancement of agricultural education. Germany spends for this purpose about seven times as much as France does.

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Educational.

—Kentucky has a law that all money won in betting on elections shall be confiscated for school purposes.

—The authorities of the college and language school in Japan will hereafter allow the English language only to be taught in the college; French and German to be taught to a limited number of students who will act as interpreters. It is estimated that there are now 3,598,956 children in attendance upon school throughout the empire.

—The Presbyterians of Pittsburgh and Allegheny City are rejoicing over the success of the efforts made to endow their Western University. Four years ago Mr. William Thaw pledged $100,000, on condition that $100,000 additional were raised. The money has been secured, and now a site will be chosen and buildings put up.

—The Brethren (Tunkers) are making efforts to raise a $25,000 endowment fund for the Plum Creek Normal School in Armstrong Co., Pa., an institution established on the principles of that church.

—Rev. D. M. Ure has acted as agent for Monmouth College during the past year. His success is hinted at in the letter from the Illinois State Agent on another page. He secured $11,000 in the fall from one presbytery, the Xenia, Ohio.

—The *College Record*, a new and very creditable journal, edited, printed and published by Wheaton students, has a racy description of a late lodge installation at Wheaton.

—Subscriptions for the fourth ten thousand dollar building of the Hillsdale College group have been secured by the energy of Prof. Rideout, for whose department, Commercial and Telegraphic education, it is to be dedicated. Prof. C. P. Griffin, General manager of the Universal Life Insurance Company of New York, formerly President of the Hillsdale Commercial College was donor of $2600, and as a tribute to his generosity the new building is to bear his name, Griffin Hall.

—The State Convention in Ohio, March 8th, to be held at Westerville, the seat of Otterbeim University, will give the large number of students in that flourishing institution such an opportunity of obtaining information on the anti-lodge reform as they may seldom have again.

Miscellany.

—In July a diver in submarine armor, working at a wreck on the coast of Normandy, was seized by a devil-fish, who held fast to a neighboring rock. His comrade came to his assistance, and was seized also. It was only with great difficulty they could give the signal that they needed help. Others went down. Cutlasses were brought, and the monster's arms were hewed off.

—"What does it matter if we lose a few minutes in a whole day?"

Answer—Time table (days in a year, 313; working hours in a day, 8):

	Days.	h.	m.
5 Minutes lost each day is in a year,	3	2	4
10 Minutes lost each day is, in a year,	6	4	10
20 Minutes lost each day is, in a year,	12	8	20
30 Minutes lost each day is, in a year,	19	4	30
60 Minutes lost each day is, in a year,	39	1	30

—The true reformer sticks to his logic and takes the consequences. A Missouri woman's suffragist appeared before the U. S. Supreme Court, the other day, to argue the cause of his wife, who had brought suit for the privilege of suffrage under the provision of the Fourteenth Amendment, giving the elective franchise to "citizens." Said Judge Field, "So you hold that citizenship confers the right to vote?" The answer was, "Yes, sir." Said the Judge again, "Have children, then, the right to vote?" The reply was dauntless, "Yes sir."

—Gov. Van Zandt of Rhode Island, while presiding at a spelling match at Newport, thus ingeniously marshalled the letters of the alphabet in regular order: A man may B here to C if he cannot D feat with the greatest Es some stupid speller who is no better than a F i G. What H arming light it is, and how I enjoy seeing a man stand up as straight as a blue J, and without K'lamity allow the long words L egantly to M N ate from his O pen lips. He has to mind his Ps and Qs which R pos S d of such a tendency to get into situations of peculiari T. U know how it is yourself. I have no V to power, but some day you will get married, and that will W; a most laudable species of an X ation. A word to the Ys is sufficient. And so the alphabet rattles around in one's head until it enough to make an ass or even a Z bray.

—By far the largest and most powerful steam hammer is now in operation in Woolwich, England. The weight of the falling portion is within a few pounds of 40 tons, and the force of the falling weight is accelerated many times by the use of steam to drive down from the top. It is estimated that the use of top steam is equal to allowing the hammer to fall of its own weight 80 feet. It has been allowed a striking fall of 15 feet 3 inches, but no determination has yet been made as to the actual force of the blow which it is capable of striking. The hammer is 45 feet in height, and covers with its supports, a base of about 120 feet square. Above the ground it weighs 500 tons, and the iron in the foundations below weighs 665 tons. It is at least four times as powerful as Krupp's celebrated hammer.

—In 1850 the Astor Library contained 20,000 volumes. The number on its shelves at the present time is 150,000. During 1874 the additions amounted to 2,666 volumes, about three fourths of which were donated. The Astor is not a circulating library, and its plan does not comprehend the purchase of light and ephemeral literature. Its object is to procure books of substantial and permanent value, such as discriminating readers desire to peruse or consult. The number readers for 1874 was 34,854, using 127,579 books. The readers admitted to the alcoves during 1874 were 6.838. and two-sevenths of these were in the department of patents. Any responsible person bringing an introduction to the Superintendent, or presenting other suitable guarantees, is admitted within the alcoves, and allowed access to the shelves in person.

THE AMERICAN PARTY.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

The Chicago *Tribune* made some comments on Dr. Walker after his nomination and the next morning published the following letter from Rev. Joseph E. Roy:

CHICAGO, June 11.—This old-time question concerning a new Presidential candidate is raised by you to-day in regard to the Rev. and Hon, J. B. Walker, the nominee of the Pittsburgh Convention. I am among those who think that, as political issues are now made up before the nation, the mission of the Republican party has not yet been fully accomplished. But I am glad to announce that the "Somebody, who lived somewhere, and had written something against Masonry," has a good title to recognition in Chicago."

About thirty years ago, the Rev. Dr. J. B. Walker came to Chicago, and started the first religious paper for the Presbyterian and Congregational denominations—the *Prairie Herald*, whose successors are now the *Advance* and the *Interior*. He was also, for a time, pastor of the Third Presbyterian Church. The lot upon which he published his paper he still owns, as a part of the site of the Briggs House. Afterwards he became the founder and the President of Benzonia College, in Northern Michigan. While there, he gained his civil title, "Hon," as a member of the Senate of that State. Latterly he has been laboring as pastor at Wheaton, Ill., and acting as Assistant President of the College there. He is the author of that greatly popular work, "The Philosophy of the Plan of Salvation," which has been a text-book in several colleges for many years. I am happy to acknowledge my great indebtedness to this book, which came in the course of study at Knox College. He is also the author of several other similar works, which all have been published in this country and in England. The calmness and the candor, and the conscientiousness, with which he discussed the question of the Chicago Anti-masonic Convention must commend him to all who love fairness in debate, even though they do nor agree with his sentiments.

We who yet go for the Republican party; who have had *The Chicago Tribune* in our homes every day, except Sundays, since it was founded; who know how that this paper inherited the material and good will of the old Abolition paper, the *Western Citizen;* who know that this, our ablest daily, came out of the loins of the Christian Anti-slavery "fanaticism," and who remember the single votes that were polled for the Liberty party,—we, of such antecedents, ought not to believe that, after the polls of 1876 are closed, the "Walkerites" will be more crazy than the lunatics when they "discover that their candidates have received about one out of every thousand votes cast that day." Indeed, such a vote would be a mighty moral testimony. It would be a power to be courted by the dominant parties.

J. E. ROY.

The various expressions of approbation received from different members of the American Party may be reasonably represented by the following from J. C. Graham of Illinois:

RATIFICATION.

VIOLA, Ill., July 2, 1875.

BRO. KELLOGG:—Please give me room in the *Cynosure* for one hearty "Amen," to our amended platform adopted at Pittsburgh. I could not feel satisfied with our former platform; it did not quite "touch bottom" on the temperance question. We cannot afford to go out before our rum-ridden nation, as reformers, without well-defined lines on the rum issue, as well as an organized secretism. Anti-secret men are generally genuine temperance men; and our lady thinkers and workers are all a unit for prohibition of both secrecy and rum. These two reforms should go hand in hand: for the secret temperance orders weaken, rather than strengthen, hope of successful political action. The Pittsburgh platform cannot fail to challenge the admiration and support of all intelligent, patriotic reformers on the live issues of the day. Good men can stand and work on that platform.

The convention is sound this time in their ticket—"John Hancock" style of men, not afraid to write their names on the anti-secret issue. Cheers forever! J. B. Walker and Donald Kirkpatrick. Raise the flag. J. C. GRAHAM.

Reader, if you wish to join this party and work in its ranks we respectfully offer the following suggestions:

1st. Put one of these tracts into the hands of every voter at the earliest possible moment, and see that he reads it.

2d. Inform the people on the subject of secret societies by means of lectures, books, papers and tracts.

3d. In your local elections make a square issue against secret societies.

4th. Write down the name of every Anti-masonic voter in your neighborhood and muster him into the AMERICAN PARTY before his vote is pledged to some other.

5th. Vote for Walker and Kirkpatrick.

Read the Platform of the American Party. If you approve of it enter its ranks and work like a loyal citizen.

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Whole number of subscribers Sat. Jan. 29th, 3881
" " " Feb. 5, 3782
Loss 99

Considering that about two hundred unrenewed subscribers' names were removed from the list the first of Feb ary this report is good, viz., about 10-subscriptions last week. Our friend, Samuel Hale, suggests a return to the custom which was tried during the first five years of the *Cynosures's* life, namely to continue all subscriptions until renewed or discontinued. Mr. Hale recently asked a man whose subscription he secured, if he still took the *Cynosure*. "No," was his reply, "but it is a good paper and I must have it.' So doubtless in many cases we could collect arrearages if the paper was not stopped. But if Mr. Hale could look on our books we think he would not recommend such a plan. We lose about three-fourths of all such debts. It is hard for men to pay for dead horses, or newspapers that they have read long since. It does not seem fair to have prompt paying subscribers carry this uncollectable debt, and the publishers could not if they would. Most of our readers who have thoughtfully considered this question regard the present method of cutting off the best. One earnest worker whose name was removed sent his renewal and wrote, "You did right." Another wrote, "I am glad you took my name off but as soon as I can get money enough I will have it on again." We gladly continue papers a few weeks when requested to do so, but do not find it well except in remarkable cases to continue papers more than three months at longest. "Owe no man anything but to love one another," is good doctrine.

We ask all our agents to keep a list of the subscribers in their localities with the dates when their time is out and ask for renewals at such time. We will furnish such lists to agents who apply for them.

Prospect for Clubs.

Mail lists have a tidal flow as well as the ocean. The tide, at its height the first of January, gradually receded, and now seems to give indications of rising again. Missouri has the honor of sending in the first full club of ten received at our new club-rates, $17,00. It was collected by three men in Allendale.

Wm Landers, who forwards the club, writes: "They advance the money for six in this club, so we keep the ball rolling; and we keep our papers moving. There is one granger in this club, and when we get G. W. Stewart to lecturing in our town, I think I can send you more."

Co-operation is worth trying in a good cause. Rev. H. H. Hinman sends in six from Warren county, Ill.

Mr. Ronayne brought in six subscriptions for a year and two for six months, from the Wisconsin Convention; and reports that those who attended expect to work after they return home. Two letters from Peoria, Ill., report clubs in prospect. Are you at work? Can you not select and encourage an efficient canvasser, if you cannot do the work yourself?

Amos Whitson writes that two furnished the money that was advanced on the subscriptions which he forwarded. It was credited to him only through a misunderstanding.

SUBSCRIPTIONS RECIEVED DURING WEEK ENDING FEB. 4th, 1876, from—O E Burch, T Barton, C Bascom, J Beattie, E Bradbury, J Bartlett, Geo Brokaw, H F Buffham, J C Burnett, J W Cole, G W Charp, J Cassidy, W A Campbell, J Compher, G C Coffer, S H Davidson, M J Duryea, G M Ellinwood, B Fuller, Geo. H Fenton, J M Fry, D T Goodrich, J A Gordon, M C Grennell, L Holbrook, H H Hinman, H W Hampe, E Howard, Mrs. C W Howell, G W Harris, B Hutchings, B R Jones, H S Limbocker, E M Lewis, A Lord, N R Luce, W Manning, A M Milligan, J McGinnis, I Mettler, P J Martin, E Marcy, J B McMillan, S Nepp, R D Nichols, S Y Orr, S Powers, E G Payne, W Parker, F H Parker, H Propeck, J Robinson, J W Riner, W Reed (2), E Ronayne (2), L Raymo, J P Stoddard, H H Shields, A Showalter, A Smith, R B Smith, W W Stringer, S Sweat, E Tapley, E Teter, D Thompson, W R Tippin, P Wool, J P Yocom.

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" No. 2	99⅝	1 00
" No. 3		79½
" Rejected		65
Corn—No. 2		39½
Rejected	30	30½
Oats—No. 2		30⅝
Rejected	26½	27
Rye—No. 2		67
Bran per ton	9 00	9 25
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 00	14 00
Prairie, "	7 50	10 50
Mess Beef	9 50	10 00
Tallow		8¾
Dressed Hogs	9 00	9 05
Lard per cwt		12 25
Mess pork, per bbl		20 50
Butter fancy yellow 32c.; common to choice roll	16	23
Cheese	9	13½
Eggs		17
Seeds—Timothy	2 15	2 30
Clover	8 00	8 05
Flax	1 25	1 40
Poultry—Turkeys per lb dressed	12	14
Chickens " "	9	12
Potatoes		17
Apples from store	3 00	4 00
Broom corn	3	11¼
HIDES green to dry salted	5½	12
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
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LIVE STOCK Cattle, Choice	5 25	5 75
Good	4 50	4 75
Medium	4 25	4 40
Common	3 00	3 75
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CHICAGO, THURSDAY, FEBRUARY 17, 1876.

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Topics of the Time.

John Morrisey, who enters th New York Legislature from the prize ring and gambling house, made the speech that repealed the Grey Nun's act. He represented that Cardinal McCloskey desired the measure wiped out. The Catholic papers are crying "It is naught; it is naught," now that community has aroused at the ursurpation and has purged the statutes. The action of the Cardinal is Jesuitical all over. "Act, but don't agitate" is his motto, and when the people are seen to be in earnest and defeat certain, the crafty prelate seems by yielding to himself be the victor It is not yet time for the old, well-hammered saying, "Vigilance is the price of liberty," to become trite in America.

The Freemasons of St. Louis are of an audacious race. The shamelessness of the Tweed ring in New York is completely outdone by them if the daily press of St. Louis may be credited for the story. The *Dispatch* says that these men actually came to the United States Marshall and asked him to allow them tobring McDonald, a U. S. official and member of the whisky ring, before their order for trial. As this was a novel and unheard-of request, the Marshall informed the committee that he had no authority for the removal of the prisoner, and if they desired to arraign McDonald they would have to hold court in jail. This was not the ultimate design of the lodge-men and they left the dispensation of justice to the courts which soon landed McDonald in the penitentiary. Their request was only a sham to set the man free, for he had violated no law of Masonry in his swindling the government. Common strumpets could learn boldness of St. Louis Freemasons; and the government is to be congratulated in having men who are proof against them.

The sudden death of Hon. Reverdy Johnson at Annapolis on Thursday last must, from the tenor of the dispatches, be another argument against polite tippling. Mr. Johnson with several gentlemen was dining with Gov. Carrol and was, as usual, full of humor, and his anecdotes the life of the party. "At the close of the repast," the dispatches read, "The conversation turned upon the qualities of some Madeira wine on the table and Mr. Johnson took a glass of it. He took only the one glass, and soon afterwards said to Mr. Carroll: 'Governor, will you take me into the parlor.' Gov. Carroll gave him his arm and escorted him into the parlor, where he sat down on a sofa." He intimated that the company if they wanted to smoke had better remain in the dining room, and was left alone. When next the Governor saw him he was a corpse. He had walked out into the yard and seemed to have stumbled as if seized with vertigo, and striking the stone abutment of the house his skull was broken. Mr. Johnson had been in public life most of the time since 1817, having been member of the Senate, Attorney General and minister to England. He was also Andrew Johnson's counsel in the impeachment trial of 1868; and was held to be one of the first jurists of the country.

Mr. Blaine has set the fashion for school amendments. The Republicans of the Iowa Legislature were completely surprised at the introduction by a Democrat of the first act after the body was organized, which was an amendment to the State Constitution providing that no public funds whatever should be used for any institution of learning or charity not founded and controlled by the State: "nor," it continues, "shall any State institution ever be under the control of any religious denomination, nor shall any sectarianism be taught there." A resolution was also presented on the heels of the amendment, instructing Iowa Congressmen to support Blaine's amendment. New York, rid of the Grey Nuns, also proposes to mend its constitution with a clause providing that State money or credit must not be used to maintain schools controlled by "any religious sect or denomination." This is the popular phase; but Pres. E. O. Haven, of Syracuse, holds that it is a bad one, and most men will agree with him. He argues that it proposes a "strange discrimination" against religious people; for any imaginable body, a Masonic lodge, a band of Free-Thinkers, Communists, Womans' Rights club, scientific association, or even a single individual, might establish a so-called public or common school, and protest that it was not under control of a religious denomination. He suggests that the amendment should read that public funds shall not be applied to support any school "not wholly owned by and under the control of the State, municipal corporation, town or county which support them." "To be safe they must belong wholly to the State, and not in part to any religious or irreligious or anti-religious association whatever."

Things to Profit by in National Politics

BY ENOCH HONEYWELL.

O, wad some power the giftie gie us
To see oursel's as others see us!
It would fra monie a blunder free us.
—Burns.

If kind heaven this gift would give us the nations of he earth would shudder at their own legalized crimes; crimes that have long made countless millions mourn; crimes that, when seen by coming ages, will be as black as the guilt of Sodom. See our own nation; just so far as it follows God's laws it is prospered and blessed. But the sure and righteous result of every violation, whether by slavery or by legalizing oath-bound bands of midnight conspirators, is, and ever will be, turmoil, crushing debt and ruinous taxes.

We now look back two hundred years and see innocent women, even here in America dangling under the gallows because little fools, as witnesses, and big ones, as judges, said they were witches.

When the Jews were in Egypt, making bricks without straw, that cruelty was then the law of the land, and the natives, no doubt, thought it all right. But had the king seen himself as we now see him, he would have slunk away in deep shame into his own miry marshes. At another age of the world the Roman nation stoned, chained, burned and boiled Christians; yet it was then done by authority of a popular nation.

In other places, law and fashion have burned live widows, eaten men, worshiped the great Diana, put Jeremiah into a miry dungeon, Daniel into a den of lions, stoned Stephen, burned John Rogers at the stake, shot Elijah Lovejoy in Illinois, and mobbed, shot and poisoned the good Elder Rathbun—all because those mobocrats and murderers failed to see themselves as others or other ages now see them.

We will now look nearer home; and for proof of what I shall say, I refer you to our law records, to our statute books, and to the thousands who have left the lodges and reported their experience in them. Well then, let's look back only twenty years, and we see a man in these United States whip and mangle the naked back of another man's innocent wife, and then sell her and put the money into his own pocket; and he did it all according to law! Now, whose blood would not curdle in his veins should he see that act perpetrated to-day? Another man, Armfield, bought licenses in Washington for 400 "pieces of silver," to sell honest men, women and children into returnless slavery. One enactment of law hung a man if convicted the third time of showing a poor man how to spell out a sentence in the Bible! And our national vote said—All right. But this was, as Christ once said, "your hour, and the power of darkness." We were then unable to see our own sins as we ourselves now see them. We then voted slaveholders or their sycophants indirectly into the Senate, on to the judge's bench, and even into the Presidential chair, the majority voting with the heedless multitude, without looking at or wanting to see their crime.

Our popular churches then fellowshiped slavery, and even communed with it as a beloved brother. But a just God made that national sin cost us half a million lives and three billions of dollars.

Now, while paying our taxes, we look back and see slavery and the part we then took in supporting it somewhat as the slave then saw it. We then failed to see ourselves as God and the slave saw us, and our retribution was a fearful one; and it should restrain us from ever again voting for members or the colleagues of hordes, rings or secret lodges, to either make or administer our laws.

Now, thank heaven and our good Lincoln, we have, with God's help, abolished slavery, with all its demoniac laws. Thus one curse is banished; but another curse, whose maxim is, "strike, but conceal the hand," has to-day got its poisonous fangs struck deep into the vitals of our nation. Its virus has, for years, been breaking out in blotches called Ku-Klux and White League, and has thus proven fatal to four thousand patriots since the close of the rebel war. All these victims were shot, lynched or hung, by authority of secret, oath-bound lodges.

Let us now profit by the past. We have seen that slavery was fed and pampered seventy years, and that it then fired on Fort Sumpter.

Masonry, too, a despotic empire in our midst, has long been chartered and protected by law, and fed with our votes and fat offices. Now, in return, it is mobbing and murdering our best citizens, and trying, in secret, to wrench the helm of government from the hands of civil law. If we could only see ourselves as we even now are seen, by clear-sighted, Christian reformers, we should put no more offices of trust into the hands of such foresworn wire-pullers of a secret lodge. Every man of sense can now see that if he once voted for a slaveholder to be President, and the majority did so, he then voted to perpetuate a law that tore the live flesh from an innocent man by trained bloodhounds; and he voted that a white man might murder a slave, even a woman, if she raised a

hand against a white libertine *in defense of her own person!*

But those voters failed to see themselves as wise men then saw them; and those who now vote for secret dens to rule us are not a whit wiser. Senator Sumner, in a letter to Samuel D. Greene, said, "Nearly every Southern congressman is a Mason." No wonder a civil war was hatched. Both Jews and Roman Catholics have tried to exterminate Christianity and enforce obedience to their plottings, by murdering scores of thousands of reformers; and God sunk both those powerful nations into ruin and disgrace. If we continue to vote that sly dens and not Christian law shall rule us, may we not fear that God will soon sink us as low in the scale of nations as he did them! May he help us to see ourselves as he sees us, and act as his laws bid us. A future age will say of us, "What fools our forefathers were. They chartered and protected dens of conspirators, who were sworn to murder each other, if they told outsiders what their secret plottings were. And yet these fathers voted for those same conspirators to guard and protect their nation!" O, shame, where is thy blush!

I now present a national question—a deep and vital one, to wit: If five thousand secret dens, in which weekly drills are held, are spread all over a nation, and each member in those dens is sworn to keep all their intrigues, plots and conspiracies a profound secret from the civil authorities, on penalty of having his throat cut, his tongue torn out, his vitals thrown to the vultures, his bowels burned and his brains broiled—all of which penalties are only to begin with, as thousands have already testified—then, I ask, are such members *free* agents! Are they not, rather, servile slaves? Can such bandits be safe law-makers or impartial judges? Would not such judges decide, like our late Judge Taney, who said that four millions of our own people "have no rights that a white man is bound to respect?" Another supreme judge, if a Mason, may decide that no man without a sheepskin apron has any rights that the court is bound to respect. Such a decision of this judge would be just as wise as was that of Taney.

God help us to see ourselves as he sees us before he sends another national scourge to open our eyes. If we persist in voting for conspirators hatched in oath-bound dens, to make or to administer our laws, then another war, or something worse, will inevitably follow. But if, when voting, we call on God and conscience to see us and guide us, it will from "monie a blunder free us." Our law now charters groggeries, and the spewing of the resulting drunkard shows us just how that law looks to a thinking man. The secret inquisitions of the Pope caused the nefarious murder of legions of Christ's true disciples. If that was wrong, is it now safe for us to sustain five hundred thousand such secret organizations here? Those of Rome sent out emissaries to destroy all opponents, and these of ours would stab a free man if he should enter their sly haunts unbidden.

If the President of our States, when a Mason, is bound to obey their every order, "*given, handed, sent or thrown*" on penalty of having his throat cut, his bowels burned, and so on and on to the end of the chapter, can we, I ask, any longer vote such stealthy inquisitors into civil offices and not endanger our nation and sin against God and our own souls?

The above is offered that we may try to see ourselves as God sees us, and guide our acts accordingly.

Leipsic.

Its Inhabitants—Book trade—Care of Strangers—The Old City and the New—Churches—American Chapels—Theological Students, and Sunday-Schools.

What about Leipsic? It is situated about 100 miles south and a little west of Berlin, is the second commercial town in all Germany, (Hamburg being the first) and contains, according to the guide-book 107,575 inhabitants. It is the center of the German book trade, having almost innumerable book stores and publishing houses. It is situated in the little kingdom of Saxony, which, though a dependent of the empire, still has its little king, who holds his court in Dresden. Of the city government I cannot write, except that they take very good care of strangers. Our land-lady, on our arrival, had to send our names, ages, and nationality to the police bureau, and we were a little startled a few evenings after, to have a helmeted policeman ushered into our rooms with a warning to appear at the police station within twenty-four hours, but it was only to pay them a sum of about fifteen cents, and get a card which I am commanded to always carry about me, show to the police whenever required, (I suppose that would be when I am engaged in a street fight or some such business) and if we change our boarding place or leave town we must go and get another, or, in the latter case, give up the one we have. A similar card is issued by the University to all the students, for they are not under city government, and if a student does anything unlawful a policeman can only hold him until he can give him into the charge of a University beadle. If found guilty by the University court he is confined in the University prison.

The old city has narrow, short, crooked streets, and high houses, some of whose steep roofs have two, three, or even four rows of little windows one above another. Where were once the walls and fortifications of the city is now a broad promenade, with flower-beds, trees, swan ponds, and small monuments here and there. The swan pond is now a skating rink which seems to be well patronized, especially on Sunday. One can walk around the promenade in about half an hour, so you can judge that the old city does not occupy very much space. Most of the business places are in the old city; little shops some of them hardly as large as good sized closets. Around the promenade in every direction, the new city extends. Some parts of it are quite pleasant; but others are dark and dirty as in the old city.

There are quite a number of churches in Leipsic. One (only) large Catholic, and a number of Protestant; but none of them that I have yet seen are more cheerful and pleasant than large barns. Pastor Ahfield, of one of the largest Protestant churches, seems to be a very good and earnest Christian. The others whom we have heard do not generally seem as spiritual as he.

The American chapel is not a building. I do not know as it is anything but a name. Mr. Curtis, the pastor who has been studying in Germany (with his family) for a number of years, in the fall of '73, started prayer-meetings at his home, and as they were well-attended, and as there are a large number of young ministers and theological students here they proposed to have a Sabbath service, which began the first Sunday in January, '74, and has continued with no interruption since. The pastor rarely preaches; we have heard him but once. We usually hear theological students. I do not think they are much smarter or any more pious than those who fill our seminaries in America. I fear that by them no aggressive work is done.

There is quite a large and interesting Sunday-school, (only one in the city) there is another in the suburbs, which we attend quite often. The children are very attentive, and seem to get much good instruction.

I don't know but you will form a bad opinion of the ministers here from what I write. Some of them seem to be very good, and we hear some excellent sermons; most of them seem to be the kind of folks who would like to become D. D's. None of them earnest men of the missionary stamp. J. W. F.

P. S. The only other American Chapels in Germany I believe, are in Berlin and Dresden. There are some in Paris, in Rome, and other Italian cities. Some of them are mission stations. There is a German Home Mission in Leipsic which seems to do much good.

Is Christ Denied?

In a late number of the *Christian Instructor*, Philadelphia, the editor ably defends this expression published in the paper a few weeks before: "Every member of a secret order officially—that is deliberately—denies Christ and his atoning sacrifice." The following paragraphs are earnest and of no "uncertain sound:"

And yet members tell us these secret orders are better than the church. Many of them say the lodge is non-sectarian and safer to trust, and they give the lodge the preference. They boast, too, that if they do all the order requires of them, and act up to its teachings, heaven, or, they phrase it, "the Grand Lodge above," is sure. "Do all"—that is just the terms of the old broken covenant of works—"do and live"—and the lodge's covenant, for all who trust in it, will just as utterly fail them as did the Adamic. Be astonished, O ye heavens, that Christian men can fellowship such! Even if they do not themselves believe in the saving power of Odd-fellowship, are they not very guilty when, by their support, they lead the more ignorant and thoughtless to mistake the religion of the "natural man" for that of Christ?

We doubt not some good Christian men unwittingly join them; but it is the experience of pastors—a very startling one—that when applicants for membership are shown the evils of these secret orders, and the dishonor done to Him whom God has exalted and given a name above every other name, the child of God holds fast to the church while nominal professors mostly prefer the lodge. *Only* the sheep know the shepherd's voice.

"Believe it to be true!" How could we doubt? What! can our friend imagine for a moment that the everlasting God would have devised the wonderful plan of redemption, watched with deepest interest its development down all through the ages until "the fullness of time," have again and again glorified Christ, permitted him to suffer hunger, thirst, weariness, shame and spitting, and an ignominious death, all for naught! Set the work of six thousand years aside, ignore it all, that a few "foolish" men might get to the "celestial city" without passing through the "wicket gate!" Impossible! God never works in vain—never changes. Sooner shall heaven and earth pass away, and they will, than one jot or tittle of God's purpose, either of mercy or judgment, fail.

Are They Dunces?

I used to have an impression that Congregational ministers, like some of the rest of us, did not deserve the ridicule with which the vicious daily press assails their "sacred rhetoric in regard to religious subjects," but if the council called by Henry Ward Beecher and his church is held, every man who attends will deserve the sobriquet of preaching dunce—if nothing worse.

A council of the wise and reverend men of the denomination is called to determine whether Plymouth Church did right or wrong in dropping a member without trial, who accuses her pastor of confessing, to her, "adultery with a member of his own church," and now, likewise, with the crime of perjury. Some of the first names on the roll of the proposed court are of those who have publicly spoken in behalf of Beecher or against his accusers since the charges against him have been presented, and during his varied and persistent efforts to avoid an investigation of the case. Now half a hundred Congregational ministers are called to aid in turning public attention from the alleged crimes of Beecher to the question whether a woman who publicly charges her pastor with adultery and perjury ought to be dismissed without a hearing and without trial—a hundred grave and reverent men to act in such a transparent feint! The scheme might be considered cunning if it were not so supremely ridiculous.

Did the world ever hear before of a

man accused of perjury in its most terrible form—a form in which those who were the culprit's best friends are made to suffer in character and means—that such a man was able, by side issues of the most trivial kind, to avoid trial on the questions that relate to the alleged crimes with which he stands charged.

And now many Congregational ministers, some of whom are esteemed men of good sense, are asked to aid a man accused of the foulest adultery and the most criminal perjury, to escape a trial on the question of his personal guilt.

We doubt whether any one will be willing to attend this council. We shall, at any rate, learn who are willing to hold up Mrs. Moulton (a woman against whom there is not a whisper of suspicion, except by the accused,) to shield a man charged under oath with adultery and perjury. Who will be used to cry "stop, thief" to the innocent in order to turn attention from the guilty?

Authority for the Christian Sabbath.

A SERMON BY THE REV. A. M. MILLIGAN, OF THE REFORMED PRESBYTERIAN CHURCH, PITTSBURGH.

TEXT.—Heb. iv. 9. "There remaineth therefore a rest (original—keeping of a Sabbath) to the people of God."

The question before us has evoked considerable discussion and demands a careful, candid investigation. Conscientious men desire to know whether or not God requires of them the setting apart to his service one-seventh part of their time. I invite you to a calm, unprejudiced examination of the question. Is there authority for the Christian Sabbath? Three points demand investigation:

I. Was the original institution of the Sabbath, Jewish and temporary, or was it universal and permanent?

II. Did Christ abrogate the law of the Sabbath?

III. Is there authority for the change from the seventh to first day of the week?

I. The original Sabbath was a universal and permanent institution, and not Jewish. This is manifest from the fact that it was instituted twenty-five hundred years before the constitution of the Jewish Commonwealth, and two thousand years before the days of Abraham. It was instituted at the close of creation. As soon as the primogenitor of our race was created, God gave him a Sabbath. Adam was the last of creation work, formed near the close of the sixth day. The first day that he ever spent on earth was the Sabbath. "God rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it." That is, God set apart the day to holy rest, and constituted it a blessing to the human race. Genesis ii. 2. It was given to man in his state of perfection before he had fallen, when his work was a pleasure, and his communion with God was complete. It was given to him as the first law of his life, to remind him that God created him, and to teach him that his first duty was to God. If man in his state of innocence and perfection needed a Sabbath, how much more in his fallen condition, when doomed to a life of toil, and to eat his bread in the sweat of his brow? And even in New Testament times there is nothing to indicate that his need of a day of rest and communion with God has ceased.

Again, the Sabbath was recognized when the manna was given, three months before the giving of the law, Ex. xvi. 23. During the week the people gathered an omer of manna for every person, and if any of it were left till the following day it bred worms and stank; but on the sixth day they gathered twice as much, and laid it up till the morning, and it did not stink, neither was there any worms therein; and Moses said "Eat that to-day—for to-day is a Sabbath unto the Lord—to-day ye shall not find it in the fields."

Here is a recognition of the Sabbath and its observance by the people of God three months before the Fourth Commandment was thundered from Sinai or written upon the table of stone, clearly indicating that from its first institution it had remained an ordinance recognized of God and observed by his people even until within three months of the time when the church was reconstituted and her ordinances permanently recorded among the people of Israel.

Again, the word "Remember" placed at the beginning of the Fourth Commandment, intimates that the Sabbath had been previously given, and that this was a renewal of an old law with which they had been previously acquainted, and that its obligation rested not so much on its present promulgation as upon its previous institution.

Had the holy man who lived in the ages preceding the times of Moses and the giving of the law, no Sabbath? Abel offered acceptable sacrifice, and obtained the witness of God that he was righteous. Enoch walked with God, and was translated to heaven that he should not see death. Noah by faith builded an ark and saved his family from the fate of a drowning world; and Abraham, the father of the faithful, and Job, the perfect man of Uz, had they no Sabbath? None, if the Sabbath is merely a Jewish institution, as they all lived before the giving of the law.

But we have ample testimony that not only the line of faithful men whose names are handed down with honor in the pages of inspiration, but even the heathen and idolatrous nations of their times, not only divided their time into weeks, but also observed the seventh day of the week as sacred time. Clement of Alexandria says, "Not only the Hebrews but also the Greeks recognised the seventh day as holy." Hesiod and Homer call the seventh day a sacred day. Philo calls it "The popular feast pertaining to all nations." Josephus says there is no state either of the Greeks or barbarians, nor of any nation, to which the Sabbath on which we rest has not come down by a like custom.

I trust that I have succeeded in showing that the institution of the Sabbath is as old as creation; that it was known and observed by the people of God before the giving of the law, as well as recognized and observed by all nations as a sacred day and a popular festival, and consequently, that it is in no proper sense a Jewish Sabbath.

I proceed now to show that, although it was given to the Jews, it was not merely as a ceremonial or Jewish institution, but as a natural and permanent one. It was no part of the "Jewish ritual." The Jewish church had a ritual, or ceremonial law, which directed their religious services, their sacrifices, their washings, their feast days, and the manner of their observance. So the Jewish nation had a judicial law, which, in many respects, was peculiar to them as a people—such as the distinctions between Jews and Gentiles, the law of the Levirate and laws typical of the future reign of Christ. These, so far as they were Jewish, typical and shadowy, have passed away with that dispensation. These laws, from their typical and shadowy nature, indicated their own temporary character, and passed away when the antetype appeared. But the law of the fourth commandment is not in either of these categories. Neither the judicial nor the ceremonial was thundered from Sinai nor written on tables of stone, but the moral law was both. It was uttered by the voice of the Almighty amid the roar of the thunder and the blast of the trumpet, the flash of the lightning and the shock of the earthquake to impress us with its majesty and authority, and it was written, not with the point of the diamond, but with the finger of God in the rocky tablet, to indicate its perpetuity. In the very center and heart of this moral decalogue stands the fourth commandment, the keystone of the moral arch. Every one of these precepts has its authority in the very nature of God, and its necessity in the nature of man. The tables on which this law were first written were broken by Moses, when he saw the golden calf, to show that the law as a covenant of works is broken and unable to secure to us eternal life by reason of sin. But the same law was renewed on other tables, and preserved in the ark under the mercy seat as a rule of life in the hands of the Mediator. So that, although the law of the Sabbath was given to the Jews, it was not as a part of the typical, shadowy and temporary dispensation committed to them, but as a manifestation to that people and to us of the moral law of God, like himself eternal and unchangeable.

II. Did Christ abrogate the law of the Sabbath? To this question it might be a sufficient reply to quote the words of Christ: "Think not that I am come to destroy the law. I came not to destroy, but to fulfil." But certain acts of Christ were charged by the Jews as violations of the Sabbath, and his justification of himself has been construed by parties of our times as an abrogation of the law of the Sabbath, or a relaxing of the rigor of its obligation. Let us examine these acts and his justification of them. He restored the withered hand. He released the daughter of Abraham whom Satan had bound eighteen years, and did other miracles of healing on the Sabbath, and he justified the act of his hungry disciples, in plucking and eating corn on the Sabbath. How did he justify these acts? Did he say the law was unjust, cruel or wrong? Not a word or hint of the kind; but he goes back to the most eminent interpreters and faithful observers of the law, and quotes their interpretation of the law by their practice. David, the man after God's own heart, when hungry, ate shew-bread; and the priests, offering sacrifices and circumcising children, profane the Sabbath and are blameless, and quotes the Prophet, "I will have mercy and not sacrifice." He shows from universal practice, that it was understood to be no violation of the law to loose an ox or an ass, or to lead them to water, or to extricate them from a pit, how much less to loose a daughter of Abraham from Satan's bonds. In other words, he shows that his conduct was in perfect acord with the practice of the best men, and justified by the highest precedent, and argues that if temple service justified labor done on the Sabbath, how much more the works of Him who is greater than the temple, and then adds, "the Son of Man is Lord also of the Sabbath;" as if to say, do not I, who instituted the Sabbath, know what is proper to its right observance and am I likely to violate my own ordinance? In short, neither by word nor act, does he diminish aught of the sanctity of the Sabbath, but only sweeps away the false gloss that had been put upon it by Pharisaic hypocrisy, and then declared that "the Sabbath was made for man." That is, in its original appointment the Sabbath was a gracious and benificent institution, intended for the well-being of the human race, and that it was a perversion to make it an engine for the infliction or continuance of misery or suffering. Christ's words and acts are the most perfect illustration of the original intention and observance of the Sabbath, and instead of abrogating or relaxing the law of the Sabbath, give it the highest sanction and confirmation.

3. Is there authority for the change of the Sabbath from the seventh day of the week to the first? I remark, in the first place, that the change of the day does not in the least effect the moral principle enunciated in the fourth commandment, which is that one-seventh part of time is to be consecrated to the Lord. The change never left a week without a Sabbath, nor did it give to any week two Sabbaths. Besides, it is impossible, in the nature of things, that all parts of the earth should observe the Sabbath at precisely the same period of time. For instance, when it is twelve o'clock here, it is 12-36 in Boston, 11-39 in St. Louis and 5 P. M. in Liverpool; and when it is mid-day here, it is midnight in China. If you start here and pass eastward around the globe, you lose a day; or go westward, and you gain one. So that it is evident that it is not the absolute time that is intended in the fourth commandment so much as the proportions. Moreover, the very language of the fourth commandment provides for the

change of the time without the violation of the letter of the law. It is not remember the seventh day, but remember the Sabbath day to keep it holy. It is not—the first six days of the week thou shalt labor and the seventh day of of the week thou shalt rest; but—"six days thou shalt labor, but the seventh day is the Sabbath." And again, "for in six days God made the heavens and earth and rested the seventh; wherefore the Lord blessed"—(not the seventh—but) "the Sabbath day and hallowed it." So that the Christian who labors the last six days of the week, and rests the first, is really fulfilling, not only the spirit but also the letter of the fourth commandment.

Still I confess that at the first institution of the Sabbath it was the seventh day that was appointed by the divine arrangement, and that the change must, to be effectual, be also by the same divine authority. Still the particular day of the week is not, like the seventh part of time, a part of the moral natural law, but only positive and ceremonial, and hence can be changed without the violation of any natural law; and I may add that, while the original Sabbath was the seventh day of creation, it was really the first day of man's existence—so that is really as natural to man to begin his week with God as to end it with him.

But the question returns, is there clear and explicit authority for the change of the day? I answer that my text and its connexion is such authority. In this fourth chapter of Hebrews the Apostle warns the Jews to beware lest a promise being left of entering into his (Christ's) rest, any of them should seem to come short of it. For we which have believed do enter into rest, and then he enumerates two rests—namely the seventh day—and again the entrance into Canaan; but it is to neither of these he refers. He then quotes David, from the ninety-fifth Psalm, who after so long a time (many years after the time of Joshua and the entrance into Canaan), limits a certain day and says, "to-day if ye will hear his voice," and then adds: For if Jesus (Joshua) had given them rest, then David so long afterward would not have spoken of another day; and then comes his conclusion, in the words of my text: "There remaineth, therefore, a (*Sabbatismos*) keeping of a Sabbath to the people of God." That is, there is a Sabbath predicted which is not the seventh day, not Canaan, but it is the day in which Christ ended his labor and entered into his rest—namely, the Christian Sabbath. Here the Apostle institutes a parallel between the old creation and the new. When God had finished Creation he rested, and the day was observed as the Sabbath. So when Christ had finished the new creation, he rested from his works as God did from his; and it follows that this also is a Sabbath; ("for the Son of Man is Lord also of the Sabbath.") And then the Apostle adds (xi. 5.): "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief"—(margin) disobedience.

The interpretation which I have given of this passage, has the high authority of at least two of the most eminent theologians, John Owen and Francis Turretin; and, I may add it is found in the very place where the authority for the change of the Sabbath would naturally be looked for, in the book written by the apostle to induce the Hebrews to accept Christian in the place of Mosaic institutions.

I will only add to this argument, and to the facts to which the apostle alludes, that nearly all the times which Christ met with his disciples, after his resurrection, were on the first day of the week, and that it was on this day of the week that the pentecostal effusion of the Spirit was given, when they were all with one consent in one place engaged in prayer.

2. My second argument for the change of the Sabbath is, that on the first day of the week the disciples came together to break bread and preach the Gospel, Acts, xx. 7. When they wished to meet the Jews, and labor for their conversion, they went to their synagogues, and went on the seventh day, as that was the day they would find them assembled; but when they met to enjoy their own ordinances together, namely, the preaching of the Word and administration of the Lord's Supper, it was on the first day of the week—the day that Christ rested, and the day he met with his disciples.

3. My third argument is that on this day Paul directed the Galatians and the Corinthians to make collections for the saints. 1 Cor. xvi. 1,2. "Now concerning the collections for the saints, as I have given order to the churches of Galatia, so also do ye, upon the first day of the week, let every one of you lay by him in store as as God has prospered him, that there be no gatherings when I come." It was the custom of the Jews to take up their collections in the synagogues every Sabbath. Paul directs the Christians of Galatia and Corinth to take up their collections on their Sabbath, and in connection with their religious exercises.

4. My last argument is the declaration of John, Rev. i. 10. "I was in the Spirit on the Lord's day."

This term was never used to designate the seventh day of the week. It evidently refers to the day in which the Lord arose from the dead, appeared to his disciples, and poured out his Spirit, and the day on which his disciples met to hear the word and enjoy the communion, and on which Paul directed collections to be taken, and which he calls "the Sabbath that remains to the people of God." On that day in the lonely isle of Patmos, the banished but beloved disciple John was "in the Spirit," saw wonderful visions, in which the future of the church was spread out before him as in a panoramic picture, and angels interpreted to him the visions.

Thus we have the first day of the week predicted by David as the Christian's Sabbath; the prediction interpreted by an apostle as pointing to that day of rest. We have the day used especially for the dispensation of Gospel ordinances, and set apart for the service of taking collections for religious purposes, and we have it designated by the Apostle John as "the Lord's day," which comprehends all that was intended in the original institution of the Sabbath. And I may add that it has been accepted by the whole Christian world as the Christian Sabbath.

The position taken by a writer in a daily paper, that all law is abolished because we are not under the law but under grace, is so absurd that it refutes itself. If there be no law there is no transgression—no sin. Then it is not wrong to steal, murder, or lie, any more than it is to violate the Sabbath. The meaning of the Apostle evidently is, not that there is no law, but that our salvation is not dependent upon our fulfillment of the law, but upon the gracious pardon of Christ.

Reform News and Notices.

—The General Agent returned from the Wisconsin Convention with a valuable addition of over $500 to the Publishing House fund. He attended the Directors' meeting, and has now journeyed toward Ohio, from whence come the most urgent calls for lectures, although friends in Iowa and Missouri are urgent. He may be able to visit them next month.

—Prof. Kimball, New Hampshire State lecturer, has prepared a tract for circulation in New England, which he thinks will reach and influence the people among the granite hills.

—Bro. Raynor, of Pennsylvania, has also a document of considerable value to agents and lecturers, which may appear in the *Cynosure* and tract form.

—Mr. Ronayne visited Lockport, N. Y., and Rochester, the present week. On the evenings of Wednesday, Thursday and Friday of next week, he opens the lodge at Syracuse where letters will reach him up to the 25th. He expects to visit northeastern Pennsylvania and return, speaking through Ohio and Indiana as opportunity may be given. Friends in Medina county, O., are arranging for a series of meetings, and the State meeting at Westerville comes soon.

Ohio State Anniversary.

[We publish again the notice from the President.]

There will be a Convention of the friends of anti-secretism at Westerville, near Columbus, O., March 8th, 1876.

A cordial invitation is hereby tendered to all the friends of the cause in Ohio, and all others who choose to be present. We hope to see a rousing convention. Let every auxiliary association, every church favorable, and every neighborhood where half a dozen friends reside, see to it that one or more be appointed representatives to the Convention, and all join in defraying the expenses of the delegates. Let this arrangement be made in time so that every locality of friends in Ohio may be represented.

We have a great enemy to contend with, the stronger and more formidable because it is secret. But with Him upon our side, who "in secret said nothing," with His all-powerful grace promised, and prayer as a means of obtaining, the victory must be ours ere long.

Every anti-secret friend in the State ought to feel that on him rests a measure of the responsibility in making this a Convention that will have a telling effect upon the ranks of the enemy.

H. H. George, *Pres't of this State Association.*

How to Work in Michigan.

Are our Anti-masonic friends in Michigan awake to the importance of the work of shedding light on Masonry, etc. We have engaged a State Lecturer whose reputation as a man and as a speaker is well known to the readers of the *Cynosure*; and he is already in the field; has done some work, and is ready for more. Will not those who are interested better themselves so far as to inform the Agent where lectures are wanted, so that he may know how to arrange the work for the lecturer? The present apathy on this matter is more encouraging to the friends of secrecy than to us. It would greatly facilitate our plans if friends would write us immediately. Will the friends in Van Buren, St. Joseph, Allegan, Berrien and Branch counties let us hear from them at once. Not only these, but others anywhere in the State. Let us have an avalanche of calls. The lecturer desires to speak twice in each place. Direct to C. B. Remington, Fenton, Genesee Co., Mich.

The Wisconsin State Convention.—Secretary's Report.

The State Christian Association of Wisconsin met February 2nd at Sugar Creek; closed its session Feb. 3rd. Bros. Stoddard and Ronayne were with us. In the absence of President and Secretary, Bro. Harris was chosen President, and L. Hand, Secretary *pro tem.* Most of the forenoon session was spent in beseeching God to overrule the Convention to man's good and his glory. Our prayers were answered, many felt it was good to be there. From first to last the convention was a success. When you pass a man on the street on the public highway without molesting him you can pass on; but if you step on his toe a disturbance takes place immediately. So with the craft. Their god was spoken against; by them Ronayne is said to be a swindle, humbug, etc. A being in the form of a man appears in Elkhorn and says that he is a member of Keystone lodge, and that they know no such a man. An undisturbed hornet's nest is comparatively quiet, disturb it and then see and perhaps feel.

In the afternoon of the first day, officers were chosen for the year; for President, J. W. Wood of Baraboo.

Vice-presidents: Elder E. L. Harris, Delavan; Thomas Davis, Millard.

Secretary, U. D. Lathrop, Millard.

Treasurer, Joshua Parrish, Delavan.

State agency was left in the hands of the official board. Russel Waite, M. R. Britten, Thomas Davis, A. C. Jennings, J. W. Snidter, and H. W. Clark, were appointed Committee on finance.

Dear brethren of said committee, the official board cannot be expected to employ a man to lecture in our State unless they have something to offer him. Will you therefore ask God if it is not your duty to bestir yourselves in this direction. We need a man in the field discussing the subject of secrecy, thereby awakening the people to the realities of the day in which they live. The Association passed a resolution expressive of thanks to the people who so kindly provided entertainment, and to the speakers; for truly the remarks of brethren Stoddard and Ronayne

were pointed and powerful. A desire to please their Master (Christ), and thereby do good, pervaded their efforts among us. Men of candor were convinced that they knew what they were talking about; especially was this true of the exercises conducted by Bro. Ronayne, wherein a man was made over into a Mason. They struck a blow for God and truth, the good effects of which the devil will fail to destroy. May God bless them.

The Association also passed other resolutions, as follows:

Resolved, that we commend the *Christian Cynosure* as an able and efficient agency in our reform work and that we commend it to the friends of our cause throughout the State and that we pledge ourselves to co-operate in increasing its influence and extending its circulation; also

Resolved, that we commend to the friends the of anti-secret reform in Wisconsin the munificent offer of Messrs. Carpenter and Leuty to secure our cause a house and headquarters in Chicago, and we earnestly request them to aid in securing this gift so far as their circumstances will permit.

Also, *Whereas*, Freemasonry and kindred organizations, guarded by secret signs, pass-words and obligations, having their sacred songs, prayers, religious exercises, burial services, thereby constituting them religious organizations, and all of them to a greater or less degree rejecting the mediatorial offer of Jesus Christ; therefore,

Be it resolved, by us in Christian Convention assembled, that these forms of worship are pagan in their nature, anti-Christian in practice, and should be opposed by all Christian people.

These resolutions speak for themselves and need no comments. There were four hundred and fifteen dollars raised by the Association for the Carpenter Fund, and something over thirty dollars for expenses.

U. D. Lathrop, *Secretary*.

Work in Vigo County, Ind. The M. E. Book of Discipline Routs the Lodge.

My work in Vigo, had I reported it in its regular order, would have been mentioned in my letters from Pekin and Bloomingdale.

I went from the latter place to Terre Haute, the county seat of Vigo county, where I put up with Perley Mitchell, one of your "old line Anti-masons." He kindly entertained me as often as I passed through and stopped in the city, while in the county. I drove out to Sanford Station, some eight miles west of T——, where I found Rev. J. M. Farley (M. E.) waiting, and with him went to the U. B. church, some two miles in the country, where a good audience was already in waiting. I spoke here three evenings and preached on Sunday at 10 A. M.

Here I met Rev. Ransom Clark, of the U. B. church, who kindly took my horse and kept it till my return from the south part of the State. When I returned, arrangements had been made for me to speak at New Goshen, in the U. B. church. I spoke three evenings on Masonry, and then went to Sanford, where Dr. Farley had finally succeeded in gaining permission for me to preach in the M. E. church, in which, but a short time previous, a "grand" Masonic something or other was held, in which the pastor participated with his "bib" on. But now when Bro. Farley, a licensed preacher, backed by many of the good brethren, demanded the use of the house for a hearing on the other side of the question, they utterly refused, but consented that I might preach in it. However, when the pastor was to announce my appointment, he so twisted and equivocated that the friends changed it to the schoolhouse. The M. E. preacher had the meanness to come out to hear me, after having virtually closed the doors of his church against me.

Arrangements having been made for me to lecture in the schoolhouse on Monday and Tuesday evenings, and at the M. E. church south of town, served by the same pastor, on Wednesday evening, accordingly I announced, at the close of my discourse, that on the next evening I should show that the worship of the Masonic order was devil worship, and that all who practice it are devil-worshipers; and, further, that I should prove, by the book of Discipline, that every member of the M. E. church who belonged to the Masonic order was living in violation of his church law; and that every minister who does not *preach against Masonry* violates his ordination vow. This announcement had the designed effect, and on the following evening the room was crowded. The M. E. brethren, of course, came out, and I took my position on the Bible and the Discipline, to defend them against the lodge. When I was through, they gathered round me, and the hearty hand-shaking I received from those true Methodists, and the God-speeds they gave, were very encouraging, indeed. Some who were accustomed to give largely to the church, said; "I have given my last money to support Masonic preachers." Here, as elsewhere, some said they had intended to join the lodge, but should now never do so. All these meetings were well attended. Brother and Sister Farley are especially entitled to my thanks for their kindness to me and for their interest in this good cause. I next went to New Goshen, where Rev. Ross, of Westfield, the U. B. pastor, was holding a series of meetings. I was invited to preach, which I did three times during my stay, and a number were forward at the altar each evening.

On Monday I went on my way, and stopped at Bloomingdale, after having driven my horse thirty miles through the mud. Brother Tomlinson kindly took me in, and we attended the "general meeting," then in progress among the Friends. I listened to a very interesting discourse from Robert Douglass, and another from friend Hubbard, both well-known ministers of the Friends church. More than a score arose for prayer; some came forward to the "anxious seat," were talked to and prayed for, and the presence of the Master of assemblies was felt. Thus, here, as at New Goshen, God has shown his readiness to bless a people who dare to maintain the truth of the gospel against the frauds of Satan.

John T. Kiggins.

The Illinois Agent in Warren and Mercer Counties.

Dear Bro. K:—Since I last wrote you I have spoken once in the Cedar Creek U. P. church in Warren county, and twice in the U. P. church at Little York to good congregations. It was here where Brownlee was doubtless murdered for revealing the secrets of Masonry. Several of his family live in the vicinity and are deeply interested in our reform. A general conviction prevails that Brownlee was murdered by Masons. I failed to meet an appointment at the Smith Creek U. P. church on account of a violent storm and impossibility to get a conveyance. Its worthy pastor, Rev. Wilkins, however needs no assistance in teaching sound doctrine on this subject.

From Little York I came by stage to Aledo the county seat of Mercer county. Here I was kindly received and entertained by the pastor of the U. P. church, Rev. Turnbull, who invited me to occupy a part of the time of their church prayer-meeting in a brief presentation of this subject. I also attended a meeting of the pastors of the city at which we had a long and animated discussion of the merits of Freemasonry, one of the craft defending the institution. I stopped near Viola with our steadfast friend and lecturer, J. C. Graham, and spoke twice in the Wesleyan church. I also spoke to a full house in the U. P. church in Viola. I was listened to with fixed attention and warmly endorsed by the pastor, Rev. McClanahan.

From here I went back to Aledo when I spoke in a hall. The attendance was good and many of the craft were present. I am sorry to say that they had not learned "to subdue their passions" but boiled over with wrath. My theme was "Masonry Self-condemned," and as it was difficult to refute their own authorities there was nothing left for them but anger and abuse, I am satisfied that it is not the manner in which we present this subject that so excites the wrath of the fraternity. I took—as I always do—great pains to be kind and conciliatory. It is the truth that hurts just as truly now as when the mob at Ephesus shouted, "Great is Diana of the Ephesians," but then truth is mighty and it will prevail. Yours in the Lord,

H. H. Hinman.

A Good and Urgent Letter on Lectures and Politics.

Springerton, Ill., Jan. 21, 1876.

Dear Cynosure:—Ronayne's "Freemasonry at a Glance" in chart form and on a large scale would be a most useful help for all Anti-masons. I would like to have one in a conspicuous place in our humble little church, one for the eyes of my audiences when I go lecturing and one prominently suspended within our domicil. No highly-polished, small-lettered charts are useful for such purposes. As soon as we balance up from our almost total failure of crops we will be on hands promptly to render what assistance we can in the good work both by material aid and otherwise.

There should be something more done here in the lecture work and that right soon; we should organize. If south-eastern Illinois could be seen after now soon, our nominees would receive a good vote. I hope to unfurl a banner for them. "Whatsoever you ask in my name I will give it you." In the name of the Lord Jesus Christ let us ask for rulers who are free from secret, selfish clans. Our political department is likely to move too slow. There are men everywhere that would fall in with us now. There are many that know nothing of our glorious movement. Let us herald it forth quickly "e'er it be too late." Our platform and our nominees will not, at our present rate of movement have their claims presented to one-half of our voting population; and if not, of course they cannot be elected, while right principles with prompt action on our part, carried out and finished up, is nothing less than victory.

Lectures only increase the demand for lectures, so it is if we had ten times as many we would not have enough. Come to the front, brothers, let us thoroughly work up this matter, "forget not to communicate." Let us exchange labors; do anything to hurry up the work. "Lord thy servant heareth." "Command and I will obey."

James Springer.

The Centennial.

Mr. Editor.—I see that the friends of the Temperance reform are to have some sort of a representation of their literature, and the history and aims of their movement at the Centennial Exposition. The Masons are likewise to be there in their regalia, and have a grand pow-wow, with Masons from abroad, at their new Masonic temple in Philadelphia.

Now, cannot the Anti-masonic movement, its literature and principles—be represented in some way upon the Centennial grounds? Can we not have a printing press actually printing and distributing some of our best tracts—the "Opinions of Eminent Men," for instance—in regard to the indecent, immoral and anti-Christian character of the Masonic institution? The Scotch Covenanter and Seceder churches, the Quakers and the United Brethren are strong in Pennsylvania; cannot some effort be made to present through them our reform with that of Temperance and other benevolent associations at the great World's Exposition? X. Y.

The Oath and its Sanctity.

An oath is a pledge of honor or a promise uttered with solemn reference to the presence of God as witness or judge, with or without imprecations of penalty. Then can any one that understands the nature of an oath trifle with it? If so, we must conclude at once that they do not reverence or fear God, and of course all is wrong; they are walking in the broad road, and have not entered the straight gate; and unless they repent, and break off their sins by righteousness they are lost. Now can any one say a sinner ought not to repent? Because he is in the broad road, would it be wrong for him to turn and enter the narrow path? No, indeed! Then if a person either ignorantly or wickedly has taken an oath that will result in great injury to himself or others, is it not a plain fact that they ought to repent, cease to do evil and learn to do well? The oaths administered to the candidate are profane, blasphemous, the penalties barphemous and cruel, and the whole affair from beginning to end is irreverent to God, unjust to man, demoralizing to character, and pours contempt on the Bible. So any one can see that a Ma-

son is not perjured, nor unfit to be believed because he repents and breaks such an oath. And why? For three reasons: 1. It was fraudulently obtained on false assurances. 2. It was extra-judicial, i. e. was not authorized by God or government. 3. The thing vowed was wrong and should be repented of, and disregarded constantly ever after. S. B. A.

That Batavia Post-master.—Pray right and Vote right.

Batavia, N. Y., February 4, 1876.

Dear Cynosure:—The weekly arrival of the *Cynosure* is hailed by our little band with delight. When can the extent and limits of the power of the devil be known in our midst? I pray God that we may strike bottom soon. Secretism reigns supreme in this community, although the good words of brother Ronayne were not wholly cast away as pearls before swine. Many earnest men are inquiring, "Can Freemasonry work such evil?" I always reply, "More than you can think."

Lodgeism seems to pervade the atmosphere of this place like the poisonous exhalations of a decaying garbage heap. The Knights Templar planned a street parade here a fortnight since, with their pomp and feathers to influence our rising young men. But a watchful providence by the severity of the weather drove them to their secret haunts.

There are rumors abroad of an organized attempt to crush the *Cynosure* so far at least as its influence here is concerned. The U. S. post-master seems to be bound hand and foot to Satan, and will do all in his power to prevent copies of the *Cynosure* from reaching the subscribers, and thus hinder the Lord's work and perpetuate deeds of darkness. He is a minion of at least two secret organizations, but God cannot suffer his cause to be crippled by such seekers after iniquity.

The M. E. church has been having a revival under the auspices of a praying band of their denomination. I fear, however, they are wolves in sheep's clothing, as a suspicious number of them are members of the lodge. I fear that a fearful day is nigh unless their power for evil be staid. Think of our young receiving spiritual instruction from men bound by such impious oaths to the propagation of cable-tow doctrines.

By the grace of God I shall vote next fall for James B. Walker and the *Cynosure* platform.

Faithfully yours, "Open-heart."

Preacher Masons.

Leland, Mich.

Whatever may be thought or said about Masonry for wicked men, it certainly is a system in which no minister of the Gospel or Christian should be found, (1.) because it is in violation of Scripture injunctions, "Have no fellowship with the unfruitful works of darkness," "Be ye not unequally yoked together," "Let your light shine," etc. (2.) Because it destroys the good influence of those who join this evil combination.

A case.—There lives in this county a minister who served his term as presiding elder of this district. He is a good preacher, but a Mason. Does he he have influence as a minister? He said in my house, "I have no doubt that my being a Mason has injured my influence as a minister." And I am told that his wife (a strong Anti-mason) says, "Mr. S. has never been the means of the conversion of one soul since he joined the Masons." And there is good reason to believe this statement. Another minister joined the lodge in this region and it has killed him dead as a minister. His influence for good is destroyed. And now another young minister has joined the Masons to "gain influence." We shall see. "Shall the throne of iniquity, which frameth mischief by a law, have fellowship with thee?"

George Thompson.

Rouse to the Work.

Editor Christian Cynosure:

My dear brethren and co-workers in this heaven-born reform of ours, I have been deeply impressed to make an appeal to all our hearts, (my own included), and ask the question through our beloved organ, the *Cynosure*, have we been acting consistently with our God and his Word, and ourselves? I do fear many of us, preachers not excluded, if we will be honest to stretch out the line and plummet, we will have to put our hands upon our mouths and cry out unclean, unholy. Yes, let us examine ourselves a little. We profess to know and believe that these secret orders are anti-Christian, anti-republican, opposed to justice both in church and state. In short we believe that their institutions and principles when carried out are opposed to everything that is good, and ruinous to our liberties? Yes. Very well, that is all true enough, but at the same time we fellowship and support them, indeed some of our churches boast of an anti-secret clause in their discipline, and yet they skip over that clause and fellowship those transgressors and support them.

The other day while soliciting subscribers to our paper, among those very members I was bluffed off by the following: "It will do no good. It is not worth while to bother with it. They teach one thing and do another." But hold on my brother, don't you see that it is precisely what you are doing yourself? O what inconsistency! If I have learned the main object and principles that govern the *Cynosure* and *Free Press*, it is to enlighten the minds of their readers upon this verycharacter --decision of character, and consistency.

Again, how often do we as Christians get down upon our knees before God and ask him to bless all the means now made use of for the promotion of of this most glorious reform; that he would unstop the ears of the deaf, that they may hear the sound of the alarm given: that he would open the eyes of that poor, blind candidate caught in the meshes of a Masonic lodge, seeking light and never finding it; that he, poor, miserable, blind soul, may see the deceptiveness of these institutions, and sever his connection with these deeply deceptive and dangerous associations?

Yes.

Well, my brother, that prayer is all well enough as far as it goes, but do we act in accordance with our prayers and discipline? I hold that our organs are one of the strongest and most efficient means which God in his wisdom is making use of in the promotion of this very needful reform; yes, so needful that all our future happiness depends upon the overthrow of these secret orders. Yes, all this depends upon the overthrow of one of the worst species of slavery that the devil ever invented, and a nation was ever cursed with. O come then, my dear friends, let us be consistent with ourselves, henceforth let our actions and words correspond with our resolutions and prayers, let us be heartily united in this work. O ye ministers of the cross of Christ, how is it with you? Have you been faithfully sounding the alarm from your different pulpits, or have yon been fearful and said nothing? Remember if the wicked die in their sins, their blood will I require at your hands, saith the Lord.

God grant that there may be a general awakening up in this direction! O that we could see it as we saw it in the days of slavery! Then the work would go forward. Come, friends, let us get in earnest in this matter. Strike at once at the enemy's bread and butter. Above all let us rally around our standard-bearers. See well to it, that our organs are kept in full blast and we have nothing to fear.

Joseph Keel Sen.

OUR MAIL.

Franklin Pierce, Albany, Vt., writes:

"I want you to inform the readers of the *Cynosure*, if possible, the number that attended the Lake Village Convention in N. H., for our county paper sneeringly said there were all of five."

J. P. Stoddard, who attended this convention, says the number of delegates was small, numbering about twenty-five; but that the local attendance was large, both day and evening, averaging from one to three hundred.

John McGinnis, Princeville, Ill., writes:

"I witnessed Ronayne's expose of the Master Mason's degree in Peoria, some time since, and am satisfied it is correct. At least it is in accordance with Bernard's exposition and I have had his work for the past sixteen years."

Wm. Reed, Romeo, Mich., writes:

"There are plenty of men that are not Masons with plenty of money, but they are afraid to speak of Masonry."

Let us continue to work to change this state of affairs.

L. Raymo, Unionville, Mo., writes:

"One man, a local preacher in the M. E. church has been saved from the tyrant's grasp. He had through the influence of a Mason, a member of the M. E. church, professing holiness, concluded to join the institution. But instead of going to it he is going from it. Our pastor here, Rev. A. Orr and his wife, when I commenced to talk to them on the subject, said I was making it a hobby. I said, "Bro. Orr, I'll make you a proposition: If you will read and then act according to your best judgment, I will furnish you with books free of expense." He said he would, and now it is not I but they who are making it a "hobby." Mrs. Orr laid awake all night after reading 'Masonry a Work of Darkness." The sermon of James Williams is a tower. May God give such men great power. Others are getting their eyes opened, and now we want a lecturer and an organization."

Who can go and help them organize?

H. H. Hinman, writes from Little York, Ill.:

"I have had good audiences and meet much that is encouraging."

H. H. Shields, Rock, Ia., writes:

"I don't feel as if I could get along without the counsels of the *Cynosure*. Yours for the war on this line; no compromise with the devil."

"Thos. Graefe, Berlin, O., writes:

"I would cheerfully give money towards this good cause if I was able, for it is giving to the Lord. May God move in his almighty power to awaken the Christian churches to a sense of their solemn duty to God and their fellow creatures, in destroying this anti-Christ."

A. S. Bartholomew, Lima, O., writes:

"When I withdrew from the lodge and publicly announced the same to my congregation I anticipated some trouble and uncomfortable treatment, but formed no idea of the persecutions to which I would be subjected. I supposed I had a reasonable reputation for common honesty and integrity and was well respected in the community, but 'Masonic vengeance' now makes me a very bad man, and is helped by the Masonic Council District Synod. God is now shaking the General Council to its foundation, as I believe, on account of the double- dealing of its members, and especially on secretism in its District in Ohio. We, of the Synodical Conference, not only say we are against the lodge, but we act out our declaration. The General Council says she is against secretism, but will not lift her little finger. When we have trouble in our congregations on the lodge as in Lima, Council men come to the aid of the lodge calling themselves Conservative Lutherans. Has the trickery of the world been transferred into the church?

Elbert Marcy, Spotsylvania, Va., writes:

"They are nearly all secret society men here and I stand nearly alone. I think of selling out and leaving them to their own destruction. The M. E. preacher here says he once joined a lodge of Freemasons in time of war to save his life and property, and now says he is opposed to it, but dare not take a paper or book home with him to read."

Freemasonry is free only in name. In truth it is the most terrible spiritual bondage.

A friend from Woodford Co., Pa., writes:

"We have a great many Anti-masons here but they will not act. Mr. Ronayne has written to me that he will be around here about the first of April. I am glad to hear that he is so busy and is getting so many calls. It is the right way to do; just show it right up in plain terms. I expect a big meeting and exciting times when it comes off. We have a hall that will hold three or four hundred."

E. Bascom, Greensburgh, O., writes:

"What we need here is a lecturer to wake up the people."

Johnston Beattie, West Zanesville, O., writes:

"I read my paper and then give it to my neighbors. Think it is doing some good."

S. G. Wilcox, Spring Prairie, Wis., writes:

"There is a great deal of lodge influence and lodge power here. The fraternity meet over the post-office and the Post-master is a Mason. It seems sometimes as though Freemasons and their jacks would carry the day here, but thank the Lord, some are getting their eyes open. There is a stir in the tops of the mulberry trees. There has been some good seed sown here which is already bearing fruit. I had the pleasure of attending the Convention and it did my heart good to see those brave men so earnestly espouse the cause of truth and right against popular wrong. I believe that secret societies are the marks of the beast in the hand, and the Lord says, 'Come out of her, my people,' etc."

Joseph Keel, Bolivar, O., sends a new subscriber and writes:

"The above, a minister of the U. B. church, is a very quiet, intelligent, good-natured sort of a man, a good preacher and a decided Anti-mason, but, alas, like too many others, he lacks moral courage to faithfully warn his people of fellowshiping or having anything to do with these secret dens of corruption and blasphemy. To this end we make him a present of a copy of the *Cynosure*, hoping, trusting, praying, believing it will be the means of giving him more light upon this all-important subject."

Lewis Ketchum, Spartansburg, Pa., writes:

"I wish some tracts to distribute. I want those calculated to keep young men from joining the Masonic lodge in this

place. I think Honeywell's tract is a good one."

Are all our readers doing what they can in this department of work? We have just published two new tracts, one especially designed for church members and the other, our political tract, which should be read by every voter in the United States. We hope this work of distributiag tracts will be pushed vigorously forward.

James Auten, Galion, O., sends an appeal to the temperance workers as follows;

"Come ye temperance voters, come with us and we will do you good, for God hath spoken good concerning Israel. Combined we stand, divided we fall, for surely you cannot elect a President on your own hook, for when we both come to the ballot box at one time we can't vote for both in having two Presidents, but by adopting the Hon. J. B. Walker of Illinois we will be successful."

The Sabbath School.

Lesson for Feb: 27:—The Ark Brought to Zion.

SCRIPTURE.—2 Sam. vi. 1-15. Commit 6-11; Primary Verse, 11.

1 Again, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the Lord had made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

12 And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all his might; and David was girded with a linen ephod.

15 So David with all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

GOLDEN TEXT.—"The Lord hath chosen Zion; he hath desired it for his habitation."—Ps. cxxxix. 13.

TOPIC.—God's presence—in the ark or in Christ—a blessing.

M. Ex. 25: 1-22. Direction for Making the Ark.
T. Num. 10: 11-36. The ark as a Guide.
W. Josh. 3: 1-17. Dividing the Waters of Jordan.
Th. Josh. 6: 1-21. Carried around Jericho.
F. 1 Sam. 4: 1-18: Captured by the Philistines.
S. 1 Sam. 5: 1-12. A Plague among them.
S. 1 Sam. 6: 1-21. The Ark Restored to its Friends.

—The family altar has taken the place of the ark. The latter was hid from sight in the Holy of holies, but where the altar is now there is God's Holy Spirit, a constant, abiding, comforting presence. No home is perfect without this altar and the comfort of the Holy Ghost. Gen. xii. 3; xviii. 19; Ex. xii. 24-27; Deut. vi. 6-9; Ps. cxlv. 18; Jer. x. 35; Matt. xv. 22; xviii. 16, 20.

—God's house is now his sanctuary, and that should be entered reverently Speech and manner there too often show that now-a-days we have too many Uzzahs who do not have reverence enough for the place devoted to God, and sanctified for his worship. Gen. xxviii. 16,17; Ex. iii. 5; Lev. xix. 30; Ps. lxxxix. 7; Eccl. v. 1; 1 Tim. iii. 15.

No matter how holy the purpose may be, all things for the Lord should be done "decently and in order." A reverent devoutness should characterise all services for him. If those who "bear the vessels of the Lord" sanctify themselves for their duty, then will God's name be held in honor. Lev. x. 3; xxii. 2; Is lxix. 3; lii. 11; 1 Cor. xiv, 40. xxxiii; 2 Cor. vi. 17; 1 Pet. ii. 5,9; Rev. v. 9,10.

Any calamity that drives us to the Word to discover wherein we have erred, will be transformed into a blessing. Ps. cxix. 67,68; xxv. 8; Jer. xxxi. 18, 19; John vi. 44,45; Heb. xii. 11.

It is no sorrowful, but a joyful thing to give God an entrance into the heart. That is a time for songs and gladness and rejoicing. Ps. v, 11; xxxii. 11; xxxv. 9; xxxvi. 8; xxxvi. 5; Eccl. xix. 6,8; Acts ii. 46,47; Phil. iv. 4.—*National S. S. Teacher*

Teaching the Lesson.

The successful ways of teaching any lesson are probably almost as varied as are the teachers engaged in Sunday-school work. No one method can be pointed out as adapted to all, nor that would be satisfactory to the same teacher at different times. And yet some plan, however defective, is vastly better than none. Teaching which *aims* at something is likely to be effective; teaching without a purpose is usually teaching without results. An English teacher of large experience recently gave the following hints on this subject to his fellow laborers:

Don't read a long passage round first. Begin by referring to the previous lesson, or introduce the subject by an illustration. 1. As to language: Be simple, and see that your words are understood. 2. As to questioning: Do no preaching. Questions are not to be cut and dried—a Sunday-school lesson is not an examination. 3. As to illustrations: Let them be simple, of every-day life, clearly put. 4. As to lessons, &c,: Let them be fresh. Some are continually giving the same thing over again. Don't lay yourselves open to such a remark as that made by a keen boy to his teacher—"You sin't going to cut down that fig-tree again, are you?" 5. As to application: It may be incidental all through; yet there should be a point to which all is made to converge. Let it be definite, practical, conversational. Question in such a manner that the scholars themselves shall apply the lesson, in this respect imitating the example of our Lord. As to the tone of the lesson, it should be bright, reverent, earnest, and it should be seen to be so.—*S. S. World.*

EDUCATIONAL.

—A bill has been introduced in the Ohio Legislature to permit students to vote at places where they are attending school.

—Prof. Burt G. Wilbur, Professor of Natural Sciences at Cornell University, proposes to conduct a summer school of zoology at the University, beginning July 7th, and continuing to August 17th. The course will include thirty-six daily lectures and laboratory exercises, with nine evening lectures.

—The Friends in Iowa have two institutions in their care, Penn and Whittier Colleges. The former had 274 students enrolled during the last year, thelatter 186. In both students'meetings for worship are regularly maintained, with greatspiritual good. New buildings are projected for both institutions.

—The Toledo *Blade* says that the study of any foreign language in the primary schools does detrimentally affect the English student, who must necessarily neglect the elementary branches to follow its pursuit, we firmly believe; and can furthermore testify, from personal observation, that no advantage has been gained, either by the study of the modern or classical languages, until the pupil has been well grounded in the rudiments of English.

—Popular education is steadily gaining strength in Egypt. The number of children receiving public instruction has increased from 3,000, in the time of Mohammed Ali to 60,000 in the first years of the period 1863–72. The number of scholars in the primary and preparatory schools is now 89,893, independent of higher and special instruction. This number of 89,893 in a population of 5,250,000, represents 173 scholars for every 10,009 inhabitants. Among the 89,893 scholars in the primary schools, there are only 3,018 girls, all, or most, of whom are of non-Mussulman families. The Khedive proposes to establish, at Alexandria, a great public school for children of all nationalities, at an expense of $65,000.

Miscellany.

The wealth of the United States averages $772 to each person.

The non-taxpayers of Mississippi already represent nearly one-fourth of all the property in the State.

The Portuguese Chamber of Peers has voted the abolition of slavery in St. Thomas and Gulf of Guinea.

—The *African Repository* states that since the close of the war 10,000 colored persons have been sent to Liberia and established there by the American Colonization Society.

Mr. Boutwell says the State of Texas could hold the population of the whole Union, even if that population were as dense as that of Massachusetts. And another estimate was that if the whole of New England were as densety populated as Massachusetts, it would have 10,000,000 inhabitants.

It is stated that the native Protestant community in Turkey numbers 23,000 persons, belonging to twelve different nationalities. Of these 19,000 are said to be connected with the American Missions, and they are described as quiet, sober, and industrious. There are 250 Protestant places of worship in the Turkish empire.

Last year when a bill was before the Illinois Assembly to exclude the Bible from the schools, the Chicago *Post and Mail* said: "If the general effect of reading the Bible in the schools is favorable to virtue, sobriety, honesty, obedience to law, patriotism, and the other virtues which unite to make a good citizen, the duty of the State is to see that it is read to the youth, no matter whether the immediate effect be to build up and pull down any given theological creed. For, as President Lincoln observed, 'It will not do for the Government to undertake to run the churches.'"

The mildness of the present winter suggests the following from an English paper: In 1172 the temperature was so high that leaves came out on the trees in January, and birds hatched their broods in February. In 1289 the winter was equally mild, and maidens of Cologne wore wreaths of violets and corn-flowers at Christmas and on Twelfth Day. In 1421 the trees flowered in the month of March, and the vines in the month of April. Cherries ripened in the same month and grapes in May. In 1572, the trees were covered with leaves in January, and the birds hatched their young in February, as in 1172. In 1585, the same thing was repeated, and it is added that the corn was in ear at Easter. There was in France neither snow nor frost throughout the winters of 1538, 1607, 1609, 1647, and 1659; finally, in 1662, even in the north of Germany, the stoves were not lighted, and trees blossomed in February. Coming to later dates, the winter of 1846-47, when it thundered at Paris on the 28th of January, and that of 1866, the year of the great inundation of the Seine, may be mentioned as exceptionally mild.

Died.

January 21st, 1876, at the residence of her father, Mrs. Margaret A. McCoy, daughter of Mr. and Mrs. Hezekiah Johnson. Mrs. McCoy was born in the town of Schuyler, Herkimer Co., N. Y., and died in Delavan, Wis., aged 51 years and five months. She made a profession of religion at the age of 22 years and united with the Baptist church in Racine, Wisconsin. She was in feeble health for many years and for over two years previous to her death confined to her bed. Her sufferings at times were intense, but she bore them without a murmur. Her patience was almost perfect; her trust in Christ without a cloud. When death was approaching she said, "My feet are in the river, but I am fully saved." To one she said, 'I thought I was passing through the river, but hands on this side were holding me back." At another time she said, "I am so weary. How I should like to go!" Her end was perfect peace. Two children, a son and a daughter tenderly watched with her through all her sickness. How precious to them her triumphant death! To think of mother without shortness of breath, without the weary limbs, without the paroxyms of distress! Sainted mother! Glorified mother! Enthroned mother! "Blessed are the dead that die in the Lord." They rest from their labors.

A. Patrick, M. D.

The Christian Cynosure.

CHICAGO, THURSDAY FEB. 17 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

PRACTICAL HOLINESS—QUESTIONS AND OBJECTIONS.

JESSUP, Iowa, Jan. 12 '76.

SIR:—I am glad you propose to give us more on Temperance. Give it to us in earnest, so it will tell. You ought to give a page, at least.

I am glad, also, that you propose to give the subject of Holiness a hearing. Hope it will be practical. I shall want to ask you some questions on the subject, and here is one. Can every Christian so rest or confide in the Saviour as to live daily, hourly, every moment in the assurance of their acceptance with him? Can they live so above the world, the flesh and the devil that these have no controlling power over them? Can those who are easily tempted, led astray by a quick temper or other base passion, and who lack that even balance of character that makes temptation to them almost irresistible, can such so rest in their Saviour as to be kept from falling by and into temptation, and being overcome by it?

J. N. LLOYD.

ANSWER.

We answer the above questions of our friend unhesitatingly in the affirmative. And we answer the objectors (and they are many) to a late editorial on "The Fall of Sanctificationists," that we are simply amazed at their objections.

One good Baptist brother in the ministry asserts that Christians who are following after holiness are no more, nor so much in danger of falling as the average, worldly-minded, stumbling Christian. And it is true that he that never climbs can never fall, because already down. Yet the record of the experience of David and Peter, who were certainly sanctificationists, and the abundant warnings of the scripture to "watch," to "take heed," to "Be not highminded, but fear," are evidently intended for earnest seekers after holiness. And it is a maxim consonant with reason and scripture, that the devil's fascinations, "fiery darts," and endless diversified assaults, are chiefly directed against those from whom he has most to fear; and that his profoundest attention is given to them.

Neither is it true, as our brother suggests, that it is not the genuine but the spurious sanctificationists who fall. Both have fallen. "The just man falleth seven times, and riseth up again."—Prov. 24, 16. And, in the last days, the angel said to Daniel: "Some of them of understanding shall fall, to try them, and to purge, and make them white." One of the most common devices of Satan to ensnare and get "advantage" of persons seeking holiness, is to make them think they have slid into a state such as Mahan used to call "permanent consecration," whereas there is no such thing as "permanent sanctification," in the sense that we no longer need to "watch and pray, lest we enter into temptation." We can no more get sanctification enough to last us than we can eat food enough to last us, or than the Hebrews could gather manna enough to last them through to Canaan.

But why insist on these topics? I answer—Because we believe in sanctification, both as a possibility and a promise. And a good lawyer is always arguing against his client, because he does not intend he shall lose his case. We hail, as the dawning of the millenium, the springing up of Holiness papers, and the holding of Holiness conventions throughout the country, East and West. The ordinary seeker after holiness, though he may stumble and trip along the path, is heaven-high above the religious worldlings of the day, whose zeal is more awakened in behalf of dancing or some trivial amusement than for "The washing of regeneration and the renewing of the Holy Ghost."

—We insert the article "Are they Dunces" from a Congregational minister of long and high standing. It sharply presents the real objections to an ex-parte Council, called, entertained, and their traveling expenses paid by Mr. Beecher's church. The writer seems to reflect disparagingly on Congregational ministers, but we presume he would disavow any such intention. The *Advance* takes a similar view of the ex parte Council.

—Keep posted on the success of the *Cynosure* and contribute what you are able. Read Publisher's Department, last page.

THE SABBATH—SEVENTH DAY OR FIRST.

We do not propose to begin a discussion of this question which shall in any way interfere with the legitimate work of the *Cynosure*. The Sabbath question must be regarded as settled, though we may respect the convictions of many honest Christians who hold that it is not, until the observance of the seventh day prevails. A friend of this persuasion has sent a long letter, from which we print a portion. The publication of an unanswerable argument for the Lord's day Sabbath, from Rev. A. M. Milligan, makes an opportunity for it. His conclusions will appear more forcible from the contrast.

Friend Pegg wishes "Sunday-keeping" people to review their practice and change it in accordance with his view of the word of God on the subject. The articles in this and the next issue of the *Cynosure* may change that view; they will, at least, strengthen the faith of Christians who observe the "Lord's day" as did the beloved John, and furnish a broad, firm foundation for arguments addressed to the Legislatures or Congress for enactments to protect and preserve the day as an institution of the very first importance to the nation. "God requires and man needs a Sabbath," is an article in our platform second to none.

The criticisms of the following letter are called out by a selection from a discourse by Dr. T. L. Cuyler, of New York, on the subject, "Who owns the Sabbath?" The writer says:

. . . The heading of his article consists in a question; he asks, "Who owns the Sabbath?" which God's servant, Moses, emphatically answered in in Ex. 20:10, in these words: "The seventh day is the Sabbath of the Lord thy God." If this is the same God that Paul describes, "without variableness or shadow of turning," the day, ever since its creation, Gen. 2:3, was in, and anterior to, the days of Moses, and is now, and ever will be, the Lord's Sabbath; what a world-wide error would have been prevented if Mr. Cuyler could have informed Moses that Sunday was the Sabbath! Again, in Deut, 5:15, it is thundered in the ears of a careless and infidel world, "The seventh day is the Sabbath of the Lord." The prophet, Neh., 9:14, says that "God made known unto them (the Hebrews) his holy Sabbath." The prophet, Isaiah 56:4, also calls the same day "God's holy Sabbath;" this same prophet again in chap. 58:13 calls the Sabbath "the Lord's holy day."

In the second line of his (Mr, C.'s) article, he manifests his failure in having any Biblical view of the subject on which he writes; he then mentions the labors of the pulpit and classes it with Sunday observances. He ought to know that the Bible never said one word about Sunday-keeping by Christians. It pains my sad heart to know that there is yet a popular class of people so hermetically enveloped in soul-destroying ignorance as to suppose that they are Sunday Christians, when Sunday observance was only recommended by the authority of a pagan Emperor, in the year 321, to take effect only in towns, villages and cities, but was not to interfere with the husbandry of the country. But he requested the literary classes of society to regard the venerable day of the sun as a Sabbath. But any such thing as a Sunday *Sabbath* has never been so much as named by any of the Lord's prophets or apostles. The contemplated change of the day by Constantine was the result of prophetic utterance. Danl. 7:25 says, "He shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws." Why is it said that "He should think to do it?" Because of the utter impossibility for any mortal potentate to change the changeless law of God. But when we survey this important question only from a sectarian standpoint, it would seem that the day was literally changed, for the faith and practise of Sunday-keepers corroborates this pretended, false, God-dishonoring, blasphemous change. Why did not Mr. C. speak of the Sabbatic change from the seventh to the first day?

If any of our Sunday-observing champions could refer us to one single instance of its sacred observance, either commemorative of the world's creation or our Lord's resurrection, previous to the Constantine edict, they might make a faint show with the careless, indifferent and thoughtless minds; but such is not the case. This testimony which is lacking on their part, the world, with all its stores of treasure, is unable to furnish.

Mr. C.'s Christian Sabbath is an anti-Bible Sabbath. But the great and God-fearing apostle Paul could speak of this heart-sickening, approaching change previous to its occurrence in 2. Thess., 2:7—"That the mystery of iniquity doth already work." This apostle doubtless had a direct and distinct allusion to the most formidable and daring act of Constantine when his wicked thought led him to undertake to change the immutable law of God. And when Paul's "mystery of iniquity" had worked its way through the tedious roll of 300 years, in continuous acts of transgression and crime, was sufficiently steeped in downright rebellion against the government of God, to become the enchanting author of the Christian Sabbath. Saint Paul informs us, in Romans 2:12, that God's law and commandment is holy; and in the 15th verse says that God's law is spiritual. We now urgently request every reader of this reply, who believes in the change of this spiritual law, to examine their own theory in the light of the holy Bible, and see if it will harmonize with the united testimony of God's inspired instructors, with respect to the changeless character of our Heavenly Father.

AMOS PEGG.

CHURCH TESTIMONY MADE VOID.

A short letter in the *Tribune*, of this city, is a long comment on Masonic morality, and the misdeeds that are not reckoned in its code. But more than that, it shows a disadvantage under which testifying and lodge-excluding churches labor. Their disfellowship of the lodge is made of no account when the lodgeman can enter a "sister" church and stand just as well outwardly in Christian community. The effect of the testimony is lost outside the church that makes it. The success of this reform must inevitably tend to unite the excluding churches on this ground. In no other way can their position be held, and retain its force with the world outside. The letter which explains this is as follows:

POLO, Ill., Jan. 22.—"Congregational," in yesterday's *Tribune*, speaking of Beecher and Plymouth Church, makes some strong assertions which are not true. He says; "I venture to say that in no other church or order having for its base moral principle or mor-

al action, could one of its members be thus charged, without an investigation being immediately had by the body under which such member should be enrolled, to test the truthfulness or falsity of the accusation, and to discipline if proven true." He then goes on to say that it could not be in any church, Masonic lodge or Odd-fellows lodge. It is evident to me that "Congregational" knows but little that is going on in this world. I will say to him that I know of an instance where a man was publicly read out of church for adultery (by his own confession) and in less than six months was taken into another church and the Masonic lodge. I know of another instance where a man has been twice indicted by the grand jury of this county, and would have been the third time had it not been for the Masonic fraternity; who is still a member of the church, and a member of the Masonic lodge. Charges have been preferred against him in the church and lodge, and both refused to entertain them.

Hoping that you will give "Congregational" some light by publishing the above, I am CONGREGATIONAL 2D.

—Past Master Ronayne, who held a great meeting at Lockport last week, may be addressed at Syracuse up to the 25th. He wants to hear again from a friend in Indiana, who wished him for ten or fifteen days in his county. The letter has been mislaid.

—Prof. H. A. Fischer of Wheaton College, who is serving our readers so well with letters from Europe, has removed from Leipsic to Heidelberg, in Baden, whose celebrated University he will attend during the year. His address will be No. 1, Wolfsbrunnen Weg, Heidelberg, Baden, Germany. In the midst of studies and travels he has found an able substitute, whose pen gives some bright glimpses of Leipsic in this number.

—Our exchanges who are desirous of putting before their readers the latest and best on the Sabbath question will find the sermon of Dr. Milligan, and his letter to follow next week, unsurpassed as an argument for the Divine authority of the day as generally celebrated.

—The Western Tract Society has lately published an address by its Secretary, Rev. A. Ritchie, on the duty of civil government to maintain the Sabbath, which is worthy a place with the argument of Dr. Milligan, and should be circulated by the million. It is in cheap and popular form and can be obtained by sending to the Tract Society at Cincinnati.

—This number of the *Cynosure* shows a revival of the political reform spirit coming upon our readers and correspondents. Practical questions in this issue are perhaps more difficult of solution than any of theory, for our platform supplies the latter. How shall our principles and candidates be presented to honest, God-fearing Americans? The tract on the American party answers the question for you. One of these put in the hands of every voter will be of more effect with candid and patriotic men than thousands spent in great mass-meetings and stump speeches. It is an orator to be put in the pocket and heard in calm and honest moments.

—Father Preston, whose recovery from an almost fatal accident in his 83d year has been noticed in our columns a few weeks ago, called last week, and mounted the four stairways to our upper room with a vigorous step not often found in men whose memories cover nearly a century. We praise the Lord for sparing yet a little this veteran Christian reformer. While in the city last week he was active as ever for the cause to which he is giving these last years of his life; looking up friends who have taken or ought to take the *Cynosure*, or who might assist in securing the Carpenter donation. Young men, an example for you.

—Friend McConnell, of Ligonier, Ind., has been at work circulating the literature of our reform in Northern Indiana. He has found the Brethren, or Tunkers, and Omish in that section taking an interest in the cause, and opening their large churches for lectures.

Board of Directors Meeting, Feb. 8.

At the call of the chairman the Directors of the N. C. A. met in the *Cynosure* office.

Prayer was offered by Rev. Mr. Farris of Coulterville, now arranging for the National Reform Convention to be held here next month.

The General Agent, J. P. Stoddard, made a general report of his labor for some two months previous, especially in Wisconsin and Indiana, and it was voted to approve his arrangement with friends of the reform in Grant county, Indiana, by which it is agreed that a ecturer shall visit prominent points in that county annually to speak and collect interest on notes given for the Publishing House which fund, amount to more than a thousand dollars.

The Treasurer reported the state of the treasury, and urged that accounts with the former agent for Ohio, and the Indiana agent be closed by settlement. Voted that the General Agent, the Treasurer, and Mrs. E. A. Cook be a committee to settle with J. T. Kiggins for his services as State lecturer previous to the last Indiana State Convention. The report of a committee previously appointed to settle with D. S. Caldwell for services as Ohio lecturer was accepted and adopted.

Voted that the Corresponding Secretary issue notices immediately to those whose obligations for the Publishing House, or the interest thereon, is due.

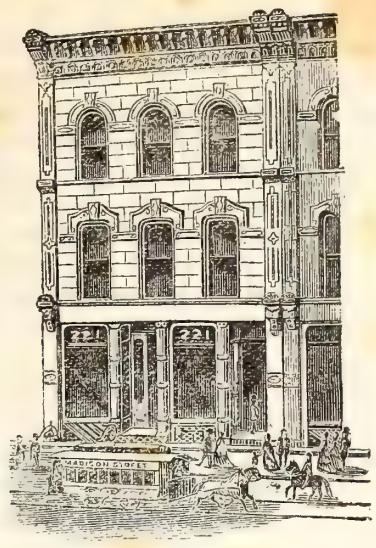
Voted also that the Cor. Secretary open correspondence with Judge Zearing and Hon. B. G. Caulfield, in regard to the presentation of the petition to Congress signed last year.

The duty of arranging for the next anniversary, to be held in this city, recommending time, place, speakers, etc., was referred to a committee composed of Messrs. C. R. Hagerty, J. W. Bain, H. L. Kellogg, C. A. Blanchard, J. P. Stoddard, and Mrs. M. E. Cook, Mrs. Chas. Case, and Mrs. W. W. Strong.

The Treasurer was instructed in the deficiency of the General and Lecture funds to pay the expenses of the General Agent, while engaged in securing the Carpenter donation from the interest accruing from the Publishing House fund, or by a direct loan from it.

The political tract recently published in the *Cynosure* was read and a vote taken endorsing it and recommending its circulation.

Adjourned after prayer by Pres. J. Blanchard.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GEN. AG'T & LECTURER—J.P.Stoddard.

Address last three at 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations (drafts or P.O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

What Remaineth?

At the Directors' meeting $2,092 were said to be needed to complete the $10,000 for the Carpenter Donation by April 1st. So every one now contributing $1.00 to this sum secures $15 to the cause if the whole is raised. Many mites will do it. Don't let the middle of March come before you conclude to do something. NOW IS BETTER.

CHARLESTON, Lee Co., Ia., Jan. 27, 1876.

DEAR SIR:—Some time since I sent you a club of ten for the *Cynosure*, and told you you might write me down fifty dollars to help pay for the Carpenter House. I now send you the money, which you will place to my credit. I feel as I suppose one of old felt, when he said he would not offer a sacrifice to God that cost him nothing. The good of the church, the safety of the state, and the safety of the people at large require that the secret clans by which the land is being cursed shall be destroyed; and for one I am determined to come up to the help of the Lord against the mighty.

Your Bro., J. C.

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y, J. T. Kiggins, Portland
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland, Jay Co.

IOWA.
President, M. S. Drury, Castalia.
Cor.Sec'y, Louis Bookwalter, Wester n College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev. Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S. Sexton, Topeka.

MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.
President, N. E. Gardner, Avalon.
Cor. Sec'y., A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.
President, A. L. Post, Montrose.
Cor. Sec'y., N. Callender, Green Grove.
Rec. Sec'y., J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilkesbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer, Joshua Parrish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

FOR STATE LECTURERS see State Association list.

OTHERS who will lecture as opportunity offers.

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, WyandotCo., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo

—A good way of sustaining the reform has been used by a number who wish to contribute annually. They draw a note for the Publishing House Fund payable at option during life of the drawer or from his estate after death with interest payable annually.

The Home Circle.

The Coming King.

O North with all thy vales of green;
O South, with all thy palms!
From peopled towns and fields between,
Uplift the voice of psalms.
Raise, ancient East! the anthem high,
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well beloved Son,
He brings a train of brighter years;
His kingdom is begun;
He comes a guilty world to bless
With mercy, truth, and righteousness.

O Father! haste the promised hour,
When at His feet shall lie
All rule, authority and power,
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul.

When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led,
Shall strive to pattern theirs;
And he who conquered Death shall win
The mightier conquest over sin.

—*William C. Bryant.*

Dr. Hall on Bible Exposition.

I have been asked to say a word in behalf of the Bible and I should be ashamed of myself if I were not ready at any moment to say a single word, however feebly and imperfectly I may utter it, on behalf of that one book, which is emphatically the book of ministers, Sunday-school teachers and laborers in every department of Christian work. First, we must know the Bible for ourselves if we are to be able to expound and illustrate it.

We are not bound to honor every other book. A minister is not bound to have the reviews and general literature at his fingers' end, but it is disgraceful to him if he does not thoroughly know the one book, which is the instrument God gives him to do his work. If a lawyer knows where to lay his hand upon a book to get a reference, it is all that is necessary, and he does not need to have all that is contained in it at his fingers' end; but a minister or teacher of God's word must have a perfect acquaintance with it. We must avail ourselves of all the help we can get through biblical literature, the dictionary, Bible history, geography, and the book that explains synonyms. I think we shall find this to be true, that there is no better source to seek illustrated Bible truths than in that valuable literature that has been contributed by our beloved brethren upon foreign fields, who place it within our reach month after month. When we undertake to teach Bible truths from the pulpit or at the Sunday-school, we must take particular pains to study for the time that which we are to bring before the people. The Sunday-school teacher who relies upon his general knowledge of the Bible, will get into a groove and go in the ruts, unless he makes a careful preparation for the lesson he is to teach to those who wait upon his instructions. A large part of the Bible is unknown to many who call themselves Christians. That is particularly the case in regard to the Old Testament. One of the weaknesses of our churches of the present time is found in the comparative ignorance of the Old Testament. The minister very frequently preaches over the heads of the people because he assumes they know the Old Testament as well as they do the New. What would be the result if a teacher should put his boys to study the second book of Euclid before they had studied the first? All such terms as atonement, sacrifice, intercession, and a thousand others are illustrated in the most vivid manner in the Old Testament narrative. There is a great advantage in our taking a large portion of God's word and making this the substance of our discourses, instead of taking a little bit of Scripture and wasting our strength in trying to give freshness and novelty to our description of that little portion. We teach best when we enable our people to see divine truth in the relation in which the Holy Ghost puts that truth. Everybody knows how a thing will look in one aspect from one angle of observation, and look quite different from another angle. We teach best when we put our learners in a position to see individual truths in the light in which the Spirit of God puts them in the connection in which they stand in the Bible, and bear in mind it is the truth of God that the Spirit of God promises to bless. There is no promise that my history or my philosophy, or my speculation, or my metaphysics will be blessed to the conversion of men. There can be no good done without that blessing, and I must use that particular instrumentality which the spirit of God is pledged to bless. That binds me to set forth to the best of my ability a large portion of God's truth in the places and relations in which the Spirit of God has put these truths. Take the minor prophets in the Old Testament, how many individuals know a great deal about them? When a minister gives out a text from the 3d chapter of Hosea, people take up their Bibles and they are paralyzed, and they have to stop and think where Hosea comes in. If a man could make a formal, elaborate exposition of such passages as these, he would be doing for the Bible what Livingstone did for Africa. It is an unknown land in the heart of our Bible. There is nothing so new to the universal human heart as the truths of the blessed book; nothing so fresh, nothing that gives such a range and variety of topics and illustrations; and let us bear in mind that our time to labor is very short, and we shall soon pass away from the earth, but if we can connect ourselves, our lessons, our sermons, with the truths of God's word, as they are in the book, the book remains when we are gone, and in the memory of the people we have instructed there will remain the blessed association of our texts and our instructions. There is a limit to the power of man to invent novelties. To every Addison or Bacon there is a limit to producing finished essays. When a man reaches his limit the people soon find it out and they say: "I think we will have to get another preacher, as this man goes to the barrel too often." But man who takes the plan of expounding the word of God, illustrating it by all the helps which come to him, has materials for continued freshness.

The happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence, is in this calm equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

Obedience.

The perfection of the saints is wholeness in obedience to all the requirements of God. When the inner man is sanctified, and renewed day by day, and the hands and feet and tongue and pocket and eyes are set apart or sanctified to God, then the person will grow in grace, or favor with God; for he is then prepared to add to his faith, virtue or boldness; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; and then he will not be barren or unfruitful in the service of God. Such a person will not give the cold shoulder to a poor brother or sister; neither will he tie up his purse-strings so tight that he cannot untie them, when he sees a poor brother or sister in distress and in want; and he will have feelings for the poor, sick preachers, that will reach clear down into his pocket. But, while a brother or sister is in this heavenly frame of mind, Satan will make some powerful attacks upon them, and they will have to be on their guard; for he will try to make them think too highly of themselves, and thus work their minds into a boasting frame.

St. Paul had to labor to keep his body under, lest he "should become a castaway." As long as we keep in the popular channel, Satan will not trouble us much; but, if we get into the path of holiness, and get down into the valley of humiliation, where we can work for God and do some good, then Satan will attack us with all his might. Look out for him; and may the good Lord help us to keep in the path of holy obedience unto him.—*Token of Truth.*

I remember in some book of Emblems, perhaps it was Quarles', a picture of a ship with this motto, "In the water, yet above it." So a Christian should go through the world—in it, yet above it. He cannot avoid some worldly toil and care. He must be immersed to a certain extent in things material and temporal, as the ship's keel must be in the water. He cannot avoid the pressure of these things as the ship must feel the pressure of ocean currents. But as the larger and better part of the ship is above the water, and, by its sails spread to the winds of heaven, it resists the currents of the deep, going to its haven even against the gulf stream, so the Christian is only in and of the world as far as his body requires. His higher life is kept above the world. He does not not permit it to come in through leaks and water-log him. He remembers his celestial home. He spreads the wings of his spirit to catch the air that floats from it and would waft him to it. Thus he resists temptations; he overcomes the world, and secures an abundant entrance into the everlasting kingdom. An excellent motto for the Christian is, "In the world and yet above the world."—*Herald and Presbyter.*

An Incident of Pres. Finney's Labors.

His greatest revival work was in Rochester, N. Y., a place very dear to him for his great success. He was recommended to the Third church by Dr. Parker, then (1830) leaving to preach in New York city.

Rochester had three Presbyterian churches, working well and earnestly. But western New York energy was devoted mostly to the services of sin. Gambling, rum-drinking, pleasure-seeking, were the absorbing interests. Dancing parties, infidel lectures, a circus and a theatre, all were working together to draw the thoughtless away from piety. The forces of sin were outnumbering the church. It was at such a time that Mr. Finney was invited. The three churches co-operated with him. He preached during the winter of 1830 and 1831 in the Third church mainly, yet almost every week gave one service to each of the other churches. Christians bowed themselves in fervent prayer, and a great blessing descended on Western New York. People came to Rochester from other placee, and were converted. Mr. Finney often preached, also, in other places, going as far west as Buffalo.

It was said that a pious man warned his brother lecturing for infidels, that if he would not desist, he should be in his closet asking God to close that brother's mouth. As the brother would not be persuaded, the Christian, at the appointed hour, was on his knees, bearing the case to the throne. The infidel arose to speak at the same hour. But his lips were sealed. Perhaps some of the fathers in Rochester can give their names, and more of the particulars of that scene. But the above facts were given me by the successor of that infidel. He was sent for at once by the disconcerted congregation. They would have a man that would not be awed by prayer. He was prompt to respond. Self-confident enough, he came at once, so as to inform himself of the revival and be the better prepared to condemn it. He heard Mr. Finney on the day of his arrival, Monday. On Tuesday he was so troubled, that to appease conscience for so much said against Methodists, he went to their meeting. Wednesday he sought Mr. Finney's study, asking, with the greatest earnestness, "What must I do to be saved?" Before Thursday evening's lecture time came around, he had not only informed himself, but he had been converted. The infidel club was disbanded.

The change was so great in morals that merchants gave up rum-selling or moved away. The circus building was converted into a soap and candle factory, and the theatre into a livery stable. It was ten years before even a traveling circus stopped at Rochester; and so suspicious of its not paying was the

company, they did not take out a license the first night; and the next night some boys, hearing the company was breaking the law, pulled down their tent, a thing not more to the credit of the boys than loss to the company.

Sermon by a Cornish Cobbler.

"He first findeth his own brother Simon." Now I am sure that 'tis a good plan to be looking after one soul. Every soul in the world do belong to our Lord. He made 'em every one, and he bought 'em every one with his precious blood. They're his, every way, and the devil is a thief. I've very often thought what a poor master the devil's servants have got. Why, when he came up to tempt our mother Eve in paradise, he hadn't got any bit o' a thing for to bribe her with, an' all he could do was to tempt her to steal her Master's apples. He haven't got anything at all of his own. . . . . .

Andrew didn't say, "I'll try to do all the good I can," and then do nothing because he couldn't find anything to do; but he says, "There's Simon; I'll go and catch him." That's the way; pick out one soul, and set your heart 'pon it, begin to pray for that one, and go on trying till you've got it; and then try for another. We might do a great deal o' good in the world if we didn't try to do so much. I've heard folks a singin' and meanin' it to,

'Were the whole realm of nature mine,
That were a present far too small.

an' because the realm o' nature wasn't theirs, they didn't give anything at all. —*Daniel Quorm.*

Relics of Tennessee Pigmies.

Haywood, in his very interesting history of Tennessee, tells of a race of pigmies which existed hundreds of years ago, in the neighborhood of McMinville and Sparta, where their cemeteries are yet to be found, though many of them have been torn up by the plow of the industrious farmer of the present day. At the request of Prof. Henry, of the Smithsonian Institute, John R. Lillard undertook to unearth a skeleton to be placed on exhibition in that institution. On Monday he went to Hickory Bottom, five miles out from Sparta, and examined, on the farms of Messrs. Spence and Nelson, about twenty graves, all of which had been previously opened, and everything they contained taken out. Mr. Wilson, one of the oldest citizens in that locality, informed him that the graves were first discovered in 1820. The early settlers found them to average 22 1-2 by 14 inches wide, and 12 inches in depth. The graves were formed of sandstone rock, which is found, not in the valleys where the graves are located. but on the top of the mountains. From all that could be learned, this race of people must have lived at least three or four centuries ago.

Thursday morning, accompanied by Dr. J. W. Sawyer, Mr. Lillard went to Doyle's farm, and beside the grave out of which Haywood obtained a skeleton during his researches, he obtained the bones of a pigmy. One of the graves had a headstone, a limestone rock, a thing unusual. By this particular mark it is presumed the bones must have been those of a noted person of the race. In the one in which he obtained the fragmentary portions of what was left of a pigmy, Mr. Lillard found fragments of pottery, which show signs of having once been filled with charcoal. This grave had never before been opened. From the manner in which the bones lay it is supposed the body must have been interred in a sitting position. The measurement of this skeleton is twenty-six inches in height. The thigh, arms, ribs, and, in fact, all the bones are small, the full set of teeth showing at the same time that they must have belonged to an adult.

The thigh bones are a little larger than a man's forefinger. Mr. Lillard shipped the bones, on his arrival here last night, to the Smithsonian Institute. He also brought with him a beautifully polished stone pestle used by the Indians once, perhaps centuries ago, in pounding their corn into meal. It is the best specimen of such implements that we have ever seen.—*Nashville American.*

Seclusion from the world prepares us for communion with God; and communion with God prepares us for intercourse with the world.

Children's Corner.

An Easy Lesson in Chemistry.

SIMPLE AFFINITY.

Some water and oil
One day had a broil,
As one day in a glass they were dropping,
And would not unite,
But continued to fight,
Without any prospect of stopping.

Some pearl-ash o'erheard,
And quick as a word,
He jumped in the midst of the clashing,
When all three agreed,
And united with speed,
And soap was created for washing.

—*Selected*

"Stamp On It."

BY PANSY.

This boy's name is Johnny Wilder, and he certainly has a name that fits him exactly, for a wilder boy of his age would be hard to find. He is tall of his age, and rather wise-looking, but he is only a few years old, and whether wise-acting or not can be judged by reading this history.

He is never content with the army of playthings, such as kites and balls and sleds and drums, that reasonable boys delight in, but is forever on the lookout for something new and strange and queer to play with.

On this particular day of which I write, his hopes had centered on a box of matches. Now, of all horrid things to play with, one would think these were the worst. Why, their very smell is enough to make one sick. Not so thought Johnny Wilder. The match box had been carelessly left on a chair by the grate, and he had the room to himself, so he decided to experiment.

Fizz! went one of the matches on the hot grate, and Johnny laid it cautiously down upon the carpet. He had no intention of setting the house on fire. Not he! he meant to be very careful. It sputtered a little and smouldered a little, and finally went out. "I don't believe carpets will burn," said this philosopher wisely. "They're too woolly; I might as well light a good many of these matches and get a good blaze. I'll blow it with the bellows, as mother does, and it will be real fun, and when the matches are burned up the fire will all go out; I know it will."

No sooner said than done. Johnny emptied the whole boxful out on the carpet, and lighted one at the grate and laid it carefully on the pile. It was fine fun, of course. They snapped and sputtered and blazed, and Johnny giggled and blew little puffs at them with his bellows, and fed the flame with bits of paper from his pocket, and was so excited and happy that he did not discover that the carpet, woolly though it was, had been coaxed into burning, and there was fast getting to be a royal flame. Alas for Johnny and Johnny's home—if some one wiser than he does not come to his rescue!

At that moment two doors opened from opposite directions — Johnny's mother, brush in hand, came from the kitchen to brush up the hearth and tidy the room; and Johnny's father came in from the hall to rest himself a few minutes before dinner.

What a look of horror was on that mother's face! Fire! Their pretty little home in danger! Johnny in danger! She was very quick to think and speak—

"Stamp on it, John!" were the eager words that came instantly to mind, and almost before they were spoken, the father's great, strong foot was stamping vigorously on the floor, smothering it, crushing it out, and leaving a smoking black hole, it is true, but that was better than a flame.

Such a lecture as Johnny had! How he was shut up in the bedroom for an hour! How he cried! How fully he was convinced that it was a very wicked thing to light even one match to play with!

At the dinner table that day the story was told to Uncle Henry, who was visiting them, and to Fred Wilder, the eldest son of the house. Told with many shakings of the head at poor, little shame-faced Johnny, who, after all, was only thoughtless and ignorant, and had intended no harm. And Fred laughed and said—

"What will that boy do next, mother?" Then, in the same breath, as he passed his glass, "a little more wine, if you please, father." And while his father filled the glass, mother feeling sorry for very red-faced little Johnny, helped him to a very large brandy peach, with a liberal supply of juice, to comfort him.

"I was thoroughly frightened," Mr. Wilder said. "Why, houses have been burned to the ground many a time with less of a start than this one had. I don't believe I should have had enough presence of mind to know what to do, if Jane hadn't spoken as she did. 'Stamp on it, John!' she screamed, the minute she saw the fire, and that was what saved us."

Uncle Henry glanced from father to mother significantly—

"Will no one say it now?" he asked earnestly.

"What?" said Mr. Wilder, laying down his fork and looking at his brother-in-law.

"This fire—and this one?" said Uncle Henry, pointing first to the glass of wine and then to the brandy peach. Haven't bodies and souls been lost many a time with less of a start than this?"

"Oh," said Mr. Wilder, coolly, "you and I don't agree upon that point, you know."

"The fire will burn all the same though, whether we both agree it is going to or not."

"I don't see any signs of danger," said Mrs. Wilder, sharply.

"No; and I haven't an idea that Johnny did. I don't suppose the carpet caught fire at first."

"It didn't," answered Johnny eagerly, understanding about the carpet and nothing else. "The matches burned and burned, and the carpet didn't a bit. I thought it wouldn't because it was woolly, and I didn't see it begin at all."

"I suppose not," answered Uncle Henry, "but I tell you what it is, I have seen fires begin and go on to the bitter end, burning up both body and soul, and the beginning was much smaller than that peach on Johnny's plate, and if there had only been somebody to say, 'Stamp on it, John,' and somebody to see the danger and obey, souls could have been saved."

Johnny looked soberly down at his peach, in innocent wonder, but John the elder stood and said shortly:

"I ain't afraid."

"Neither was Johnny; if he had been the mischief would never have been done."

"No," said Johnny, bent on proving himself innocent, "I wasn't afraid, 'cause I thought it wasn't any harm. I didn't know that it would make a big, black hole,"

"Do you mean to say that you think there is any parallel?" his father asked, almost angrily.

"No," answered Uncle Henry, solemnly, "I can hardly call it one, because if you had not been there to promptly stamp on the fire, Johnny's body, it is true, would have been burned, whereas in this other fire the poor souls are only more utterly blackened and ruined than the bodies."

Meantime Fred Wilder had drained his glass and left the table with a contemptuous face, and Uncle Henry sadly pondered whether it were not even now too late to stamp on the fire kindled in his brain, and also marveled over the strange world in which he lived, and the strange man with whom he had been talking, who could grow so excited over Johnny's little fire of matches, to burn the carpet and house, and yet could deliberately, with his own hand, light the torch and feed the flame that was likely to burn on and on until it reached the point "where the worm dieth not and the fire is not quenched."—*Christian World.*

Temperance.

The Daily Temperance prayer-meetings still increase in the average attendance. A person not accustomed to estimate the size of audiences would call the number of persons at these meetings two or three hundred, although it is in fact only about half as large. Such a meeting, with God's blessing, held every day will be a power for good that God only can estimate. Pray for it.

As we entered the headquarters of the Woman's Christian Temperance Union in Chicago, last Thursday, two men who might under other circumstances have been fine looking, had just been signing the pledge. Mrs. Holyoke was going with them to place them in the Washingtonian Home. Both of them looked like dilapidated wrecks, though one seemed sober. The other spoke about his wife, bills to collect, etc. Poor men! They were in a pitiable and fearful state.

There are some temperance reformers who say, "Rescue the perishing; but do not take temperance into politics." We believe in giving a helping hand to every suffering neighbor within our reach. But also think that if we spend nerve, time and money in rescuing the saloon keeper's victims, we have a right to use all the political power that we can command in abating the nuisances which turn out such heart-sickening subjects for humane, sober Christians to care for.

Song of the Decanter.

There was an old decanter,
and its mouth was
gaping wide; the
rosy wine had
ebbed away,
and left
its crys-
tal side:
and the wind
went humming,
humming;
up and
down the
sides it flew;
and through the
reed-like,
hollow neck
the wildest notes it
blew. I placed it on the
window, where the blast was
blowing free; and fancied that its
pale mouth sang the queerest strains
to me, "They tell me, puny conquerors! the plague has slain his ten,
and war his hundred thousands of the
very best of men; but I"—'twas thus
the bottle spoke—"but I have conquered
more than all your famous conquerors, so
feared and famed of yore. Then come,
ye youths and maidens, come drink from
out my cup, the beverage that dulls the
brain and burns the spirit up; that
puts to shame the conquerors that
slay their scores below; for this
has deluged millions with the
lava-tide of woe. Though
in the path of battle dark-
est waves of blood may
roll, yet while I killed
the body, I have
charmed the very
soul. The chol-
era, the
sword,
such ruin never
wrought, as I, in
mirth or malice, on the
innocent have brought. And
still I breathe upon them, and they
shrink before my breath; and year by year
my thousands tread the dismal road to death."

Secret Temperance Societies.

ARMADA, Mich., Jan. 7.

To the Editor of the Witness:

I entirely agree with you in your remarks in reply to "A Good Templar" in the *Weekly Witness* of the 6th of January, and I think much more might be said in opposition to the secret society plan for accomplishing moral reform.

I believe that organizations for that object, outside of churches, are proper and right, and should be encouraged; but they need not necessarily, and in my view should not be secret. In connection with all these secret societies there is a certain amount of foolish, senseless ceremony that occupies much time that might be devoted to the business in hand; and then no one who is not a member is allowed to attend their meetings.

Let us have good, rousing temperance meetings open to all—the reeling drunkard, the moderate drinker, the wine-sipper, the immoral man, all classes, and let the truth be brought to bear directly upon them, and thus gather them in and give them the pledge and the right hand of fellowship. Let not your light be hid under a bushel. Did Christ, does any one suppose, belong to a secret society?

[Secret societies do sometimes get up public meetings, but generally speaking they have so many meetings of the division, lodge, or temple that all the time they can spare for temperance meetings is taken up with them.—ED.] *N. Y. Witness.*

Tom Marshall, the Great Kentucky Orator.

The latter part of the life of Thomas F. Marshall, the great Kentucky orator, was a continual struggle against the power of strong drink. But the drink had so long been indulged that it was too much for him and finally overcame him. He said: "I sought relief, I took the pledge, and have not wanted to drink since. I would not drink again—I would not have the appetite return, not if this earth were one entire chrysolite, set all over with the richest gems of Golconda—not if the city of New York with all the wealth and magnificence it acquires for half a century to come—not if all this wealth were placed at my feet; by my honor and my soul, I would not have this appetite return."

These were doubtless honest words, yet the last utterance this great man made was: "This is the end. Tom Marshall is dying—dying upon a borrowed bed, under a borrowed sheet, in a house built by charity, and without a decent suit of clothes in which to be buried."

"Let him that thinketh he standeth take heed lest he fall."—*Ex.*

Every grown person should know that of all earthly weapons religious fellowship is by far the most potent. In America it should stand as American freedom only can stand, upon the one truly American basis—that of divinely free thought. Unschooled therein, Christian nations even yet find themselves, as they ever will, overwhelmed with the most shameful wars, crimes, vices, taxes, frauds, diseases innumerable. Every student of history should know that church fellowship in, and social support of, known public wrong, is not only the most wicked but the most unprofitable thing of earth, the sure precursor of God's wrath against national iniquity.

Have we not already warning enough in the war-wreck and ruin which befel our Southern States and this whole professing Christian nation, for their guilty adherence to negro slavery? So to-day, I believe impends God's wrath for national whiskey license and its abominations. Wherein are whiskey task-masters any better than Southern slave-holding task-masters? Then let us lose no time in proclaiming God's wrath against the whole whiskey traffic, and its chief bulwark American religious whiskey license, including "teetotal" "prohibitory" fellowship therewith. We must have the deepest religious inspiration of God's Spirit and truth, the most uncompromising religious self-respect, independence, and hostility to sin, if we would succeed in this terrible struggle against drunkenness. It is my deepest conviction that true religion and humanity never grappled with so mighty a monster.

F. K. PHOENIX.

Home and Health Hints.

The Scarlet Fever.

It is as unnecessary for a child to die of scarlet fever, says *Good Health*, as it is that it should be blind with cataract. Let us see: At any time before the body has finished its ineffectual struggle we are able to help it, not by wonderful medicines, but by the knowledge of anatomy and the application of common sense. We consult the sympathetic nerve, and do what it commands us to do. We must give this child salt when it wants it; we must give it acid when it has fever—not vinegar, but lemon-juice, because the first coagulates albumen, and the latter does not, on account of the surplus of oxygen which it contains. To imitate the soothing mucous in the intestines, which is now wanting, and to give some respiratory food at the same time, we add some gum arabic. To restore and relieve the injured nerve we apply moist warmth. In practice we can fulfil all this with the following simple manipulations: Undress the child and bring it to bed at the very first sign of sickness. Give it, if it has already fever, nothing but warm sourish lemonade, with some gum arabic in it. Then cover its abdomen with some dry flannel. Take a well-folded bed-sheet and put it in boiling hot water; wring it out dry by means of dry towels, and put this over the flannel on the child's abdomen. Then cover the whole and wait. The hot cloths will perhaps require repeated heat. According to the severity of the case and its stage of progress, perspiration will commence in the child in from ten minutes to two hours. The child then is saved; it soon falls to sleep. Soon after the child awakes it shows slight symptoms of returning inclination for food; help its bowels, if necessary, with injections of oil, soap and water, and its recovery will be as steady as the growth of a green-house plant, if well treated. Of course, if the child was already dying, nothing could save it, or if it has effusions in the lining of the heart or brain; it is much better that it should die. But if the above is applied in due time, under the eyes and direction of a competent physician, I will guarantee that not one in a hundred children will ever die of scarlet fever.

SCARLET FEVER.—Some years ago a Chicago gentleman had several children very sick with the scarlet fever. After they recovered he communicated his recipe, which was published at the time; he had kept his little patients well anointed with the rind of smoked hams. He believed his treatment to have saved his children. A number of letters from persons who had practiced the method after its publication, commended the ham remedy as important to the community.

APPLE PUDDING.—Fill a well-buttered pudding-dish with alternate layers of bread-crumbs from a stale loaf and tart, juicy apples. Sprinkle the apples thickly with sugar, to which add a flavoring of nutmeg. Over each layer of bread-crumbs throw small pieces of fresh butter. The under layer should be bread-crumbs, the top layer apples. Bake half to three-quarters of an hour. Just before it is done, whisk the white of three eggs to froth, with two tablespoonsful of white sugar and a bit of lemon. Spread it lightly over the whole, and return to the oven to set.

OATMEAL MUSH ROLLS.—Take cold oatmeal mush, and work in lightly enough wheatmeal to make it into rolls. Too much kneading spoils it. Roll out with the hands on the moulding-board into a long roll like a wooden rolling-pin, and about one inch and a half in diameter; cut off pieces two inches long, and bake on a grate in a quick oven twenty or twenty-five minutes. These can be made very light, dry and tender. They are also very weak, and are great favorites with those whose teeth have not been brought up on Graham flour and oatmeal. Serve warm or cold.

Saving Fuel.

Mr. Thos. Filer, of Fullersburg, Ill., writes that he has discovered a plan by which houses can be heated comfortably with less than one-fourth of the fuel now employed. This desirable result is obtained by "surrounding the rooms with non-conductors of heat." He says:

I speak from positive knowledge, having lived in such a house for seven or eight winters. And I am confident that my house is now so fixed that it will not require more than one-sixth part of the fuel generally used. I will not, in this article, give the *modus operandi* of constructing such houses, my only object, this time, being to call the attention of the editorial corps and the public generally, to the subject. If they shall consider it of sufficient importance to be discussed in the papers, I stand ready to bear my part in the discussion, and to give ample proof of the truth of my statements. The only reason why I have not tried to bring the subject before the public sooner, is that I found it extremely difficult to convince my nearest neighbors that it was of any importance. But that is changed now, and all of my neighbors can speak of its benefits from happy experience.—*Inter-Ocean.*

[The method pursued by Mr. Filer is to fill the space between the studding with some material like tan-bark or sawdust. We shall have more on this topic from him.—Ed. CYNOSURE.]

N. TIBBALS & SONS, 37 Park Row, New York, have published a new book of Messrs. Moody & Sankey's work as great Evangelists, with the best thoughts and discourses of Mr. Moody, and portraits on steel. The advantage of this addition is, it has been carefully edited, indexed and numbered, which gives easy reference to the thoughts and illustrations. 60 cents per copy. Agents wanted. Address publishers.

Religious Intelligence.

—As an indication of the increase of the religious sentiment, workshop meetings are being held in different parts of the country. The hour of noon is selected, and workmen in the workshops spend their noons in prayer and praise. These meetings originated in the workshops of Boston.

—It is said about forty-three per cent. of the families of St. Louis have not a Bible in them. The Bible Society of the city is making an effort to remedy this sad case.

—At Keokuk, Iowa, a few days ago, they met in a union mass-meeting, observing a whole day in fasting, humiliation and prayer, in the midst of their revival meetings, which have been in progress for six weeks past. These meetings are still in progress, and the audiences overflow, so that two or three contiguous churches are called into requisition to hold them. Methodists, Baptists, Presbyterians and United Presbyterians are all working together, and God is greatly blessing that city.

—The New York meetings led by Moody and Sankey opened Monday, Feb. 7th, in the large hall of the Hippodrome. The meetings have been well attended; careful preparations have been made for them and the churches had already begun to be quickened by the Holy Spirit.

—Mr. Hammond, whose meetings in Harrisburg, Lancaster and York, Pa., have been blessed in the conversion of hundreds, has accepted an invitation to visit Washington. It is sincerely hoped that his efforts may have a right influence upon the people of that worldly city.

—The labors of Messrs. Whittle and Bliss in St. Louis are being blessed as in Minnesota and Wisconsin. The severity of the weather compelled a change of the place of holding the meeting to one of the city churches where they have been kept up with increasing interest. The labors of the evangelists are very highly spoken of, though Mr. Whittle does not inspire such enthusiasm there as did Mr. Hammond two years ago.

—Chester, Penn., was last month the scene of a powerful revival of religion, in which the Third Presbyterian church had a leading part. One hundred are hopefully converted, and the work continues. Col. Theo. Hyatt, President of the Pennsylvania Military Academy, is an active member of this church, and we are informed that sixty cadets of that institution have professed conversion, and many others are seeking Christ. They have been conducting a prayer-meeting for the last two months.

—Father Chiniquy lately published in the Montreal *Witness* a letter of demission sent to the Roman Catholic Bishop of Montreal by 450 converts, who thus leave the church of Rome, and whose names are given in full.

—The Virginia Bible Society is doing all in its power to supply the great destitution among the colored people of the State. They are very eager to secure the books, and in a great many instances are ready and willing to pay for them.

—The "Christian Israelites" are a sect in Scotland. They claim to have received a revelation from God that they are descendents of the lost tribes of Israel, whom the Lord is thus gathering from among the nations, according to his promise by his prophets. They keep Sixth-day night, and also the hour from 10 to 11 A. M. of First-day as sacred time, by special revelation. They practice circumcision, and will not use mixed clothing, food, seeds, etc.

News of the Week.

The City.

A number of new whisky indictments are expected, which will implicate several prominent politicians. The fifteen or twenty rectifiers recently arrested, have been notified that they will have to plead this week. Nearly all will plead not guilty.——The Board of Trade has been investigating alleged discriminations in freight against the shippers from this city to the East, and found, on nearly all the lines, a most unjust state of things. Freight from points like Milwaukee and Peoria was cheaper than from here. The publication of this matter has compelled the roads to alter their rates to other points to place Chicago on an equal footing.

Washington.

Gen. Webster, U. S. Collector at Chicago, returned last week from a conference with the authorities at Washington, and reports that the President and his Cabinet are in perfect harmony on the whisky trials.——The Democrats in Congress are anxious for an early adjournment. Their leaders have fixed upon the time from April 1st to 15th.——President Grant has made a deposition before Judge Wait instead of going to St. Louis to testify in the Babcock case.——The Senate has passed the Centennial Bill.——Mr. Blaine made a strong speech in favor of sound currency, last week.

The Country.

Hon. Roscoe Conklin is being put forward for the Presidential nomination by the Republicans of New York and many in Congress.——At New Orleans the revenue authorities are briskly engaged in ferreting out cases of violation of the revenue laws, and already several leading wholesale liquor dealers have been indicted by the Grand Jury for neglecting to make proper entries in their books.——The trial of Gen. Babcock, Pres. Grant's Secretary, for complicity in the St. Louis whisky frauds, began last week. The newspaper reports represents the case as likely to go against him, although the testimony is not of the positive kind that gave the government the victory in every St. Louis trial thus far.——It is reported that rents in New York will be reduced one-third spring.——Montana has granted a conditional subsidy of $3,500,000 to the Northern Pacific railroad.——Out of 172 churches heard from last week, 51 had refused to attend the Plymouth church council.——The Wisconsin Assembly came to a dead lock last week and held a twenty-four hours continuous session.——A great fire occurred in New York last week with a loss of from two to three millions. Two firemen were killed and others injured.

Foreign.

The Porte has definitely agreed to apply Count Andrassy's reforms, except the clause that the revenue from direct taxation in Bosnia and Herzegovina shall be employed for the development of those provinces. The insurgents on the other hand, refuse to be satisfied with the Austrian reforms, and are resolved not to submit to Turkish rule.——A postal treaty has been signed by the representatives of the United States and Japan, agreeing that the letter postage shall be five cents between the two countries, and two cents upon newspapers not exceeding two ounces. The new arrangement will come into operation on the 1st of April next.——Public instruction has received a great impulse in Portugal, lately. In the small towns there is a continual increase of teachers, while in the Capital and other large cities night schools and those for adults are being constantly established.

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" No. 2	1 03	1 03¾
" No. 3	84	84½
" Rejected		78½
Corn—No. 2	41	41¼
Rejected	32	36
Oats—No. 2		31½
Rejected	26½	27
Rye—No. 2		67
Bran per ton		9 50
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	8 00	12 50
Prairie, "	6 00	9 00
Mess Beef	9 50	11 00
Tallow		8¾
Dressed Hogs	8 90	9 00
Lard per cwt		12 57½
Mess pork, per bbl		20 75
Butter fancy yellow 32c.; common to choice roll	16	23
Cheese	9	13½
Eggs		17
Seeds—Timothy	2 00	2 37½
Clover	8 00	
Flax	1 20	1 25
Poultry—Turkeys per lb dressed	10	12½
Chickens " "	7	9
Potatoes		17
Apples from store	3 00	4 00
Broom corn	3	11¼
HIDES green to dry salted	5½	12
Lumber—Clear	38 00	42 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	39	53
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 25	5 50
Good	4 30	4 75
Medium	4 10	4 25
Common	3 00	3 75
Hogs	7 40	8 25
Sheep	3 75	5 50
New York Market		
Flour	$ 3 15	9 00
Wheat—Winter	1 20	1 47
Spring	1 02	1 40
Corn	60	64½
Oats	46	52
Rye	87	92
Lard		13
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Eggs	16	19

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CHICAGO, THURSDAY, FEBRUARY 24, 1876.

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Topics of the Time.

It has been stated lately that the South is relatively the Protestant section of the country and such statistics as the following given in proof: The entire territory lately covered by slavery has a smaller Roman Catholic population than the two States of Massachusetts and New York; Illinois has more Romanists than the twelve Southern States; Indiana as many as ten Southern States. Kansas has nearly 5,000 more Roman Catholic church sittings than Virginia. This shows only a numerical strength, which is overborne by other relations uniting the interests of Rome with those of the South as opposed to the Union. These are political, educational and religious. The Pope recognized the Confederacy and would do so again under the same circumstances; the great prevailing ignorance is convenient for papal operations; the churches long imbued with the sin of slavery would with less persuasion embrace the errors of Rome. Protestantism is strongest where, like its Divine Lord, it is most active and earnest.

Congress sometimes makes us overlook its tedious garrulity and parliamentary maneuvers by a measure which acts to strengthen the mercy side of human hearts. Our societies for the prevention of cruelty to animals and sanitary organizations have done much to amend the severe usage of animals in transit from the prairies to the markets; and the Senate has now passed an act making railroad companies and owners of stock responsible for suitable rest and feeding of stock in cars or other conveyance. The proposition to give seven hours rest and time to eat after twenty-four hours of travel supplies a perpetual admonition to a brutal drover as well as more wholesome roasts from the markets.

As the quadrennial election approaches a most timely topic will be the relation of candidates with the lodge. Gen. Sherman is reported as saying that as to his religion that was nobody's business. But Gen. Sherman has made mistakes before. It is the business of the American people to know what moral or immoral principles the man they ask to serve them may have. It is their business to know whether he worships with joss sticks before a dirty Chinese idol, or has his familiar spirits, or practices before the Baal altar of the lodge; whether he obeys and worships the true God in Christ, or the devil, or does not worship or obey any god but his own pitiable self. There is too much of vital interest to the nation lying back of all this to smother or bluff off the question of a candidate's moral principles. So begin to put interrogation points after every candidate's name. Look after the lodge affiliation first, generally, as a key to all the rest, and because that is less public. Let the questioning begin.

The question of specie resumption was supposed to be settled with the elections of last fall, but the methods are yet under debate and far from any conclusion. It is widely believed by public men that, if the act of last year fixing the term of resumption is unrepealed, great stringency and suffering will follow in all departments of business. The New York Board of Trade has sent a memorial to the Senate declaring that the fixing of a day absolutely for the resumption of specie payments instead of awaiting the operation of natural laws, must advance the price of gold, as the day approached, thus depressing the industries of the country, and that other methods must be adopted for giving a fixed value to the national currency before it would be safe to attempt the resumption of specie payments. Secretary Bristow has recommended a provision for funding the surplus greenbacks in bonds before resumption, as a remedy for the any or all the deplorable consequences prophecied by the inflationists. Such consequences at their worst would be soon overused are preferable to the long agnoy the business of the country is enduring from uncertain and halting legislation on the question

---

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvements; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascend into a higher moral atmosphere.

The Reformer.

All grim, and soiled, and browned with tan,
I saw a Strong One, in his wrath,
Smiting the godless shrines of man
Along his path.

The Church beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within its gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile;
That grand old time-worn turret, spare."
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Grey-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Yet louder rang the Strong One's stroke,
Yet nearer flashed his axe's gleam;
Shuddering, and sick of heart, I woke,
As from a dream.

I looked; aside the dust-cloud rolled;
The Waster seemed the Builder too;
Up-springing from the ruined Old
I saw the New.

'Twas but the ruin of the bad,
The wasting of the wrong and ill:
Whate'er of good the old time had
Was living still.

Calm grew the brow of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

The grain grew green on battle plains,
O'er swarded war-mounds grazed the cow,
The slave stood forging from his chains
The spade and plow.

Where frowned the fort, pavilion gay
And cottage windows, flower-entwined,
Looked out upon the peaceful bay
And hills behind.

Through vine-wreathed cups, with wine once red
The lights on brimming crystal fell,
Drawn, sparkling, from the rivulet head
And mossy well.

Through prison-walls, like Heaven-sent hope,
Fresh breezes blew, and sunbeams strayed,
And with the idle gallows rope
The young child played.

Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad school-girls, answering to the bell,
Came crowned with flowers.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

O backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

Idly as thou, in that old day
Thou mournest, did thy sire repine;
So, in his time, thy child grown gray
Shall sigh for thine.

But life shall on and upward go;
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart! the Waster builds again,
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou, and watch! the world is gray
With morning light.

—*Whittier.*

What Control has Secretism over the Public Press?

BY GEO. W. CLARK.

There are many facts constantly transpiring which are ominously suggestive on this subject. The following communications with a request to publish Honeywell's address to "Young Men of America" was recently addressed to a respectable editor in Western New York after a great flourish of trumpets by the Odd-fellows, a festival and elaborate and buncome speeches in defense and justification of secretism, and after nearly every number of his paper contained favorable notices of secret societies, Odd-fellows, Masons, etc., calculated to "draw in" unsuspecting and unsophisticated young men. The publication of the article was respectfully declined. I send it to the *Cynosure.*

MR. EDITOR:—Dear Sir, I notice much in your paper devoted to the interest and laudation of secret oath-bound societies. Trusting you are in favor of free discussion, and so of course would be willing to accord a hearing to the many of your readers who are opposed to such societies, I take the liberty to send you for publication the following address to "Young Men of America," hoping it may have the effect to open the eyes and save many from being deceived and led into these secret conclaves.

Whatever supposed excuse or justification of secret combinations which, it is assumed, may have existed in the dark ages when persons, and property, and homes, and lives were in constant jeopardy from irresponsible, tyranical despots, or from lawless banditti—no such excuse or justification exists now in this enlightened and civilized age, and much more in this land of constitutional laws and republican institutions. Secret, covert, oath-bound cabals are not only unnecessary but they are wrong in principle. They are unnatural, and are opposed to the brotherhood of man; to the oneness and unity of the race. They establish and foster caste and are therefore invidious and consequently odious. They are not only unnatural and invidious, but they are conceived and operated on low, selfish and exclusive principles. They pervert to useless and vain display and mere sensuous gratification a vast amount of time and money which should go to legitimate business; to the support of families, and to educational, benevolent and Christian purposes.

They are dangerous—a combined, dark, sworn and secret power that has been used, and is being used, and may

again at any time be used by designing men for evil purposes. Surely when unselfish, unsordid, benevolent, humane or any worthy considerations actuate men they have no desire as they have no need, to band themselves together under cover of darkness and by extra-judicial and horrid oaths, and with secret signs, and grips and passwords! Honesty, fair dealing, true merit, noble designs, real worth have no occasion for sworn secrecy, for oath-bound concealment. True, honest, manly purpose requires no artificial, extraneous props of this kind,—no dark, hidden and questionable measures of support. True philanthropy, genuine patriotism, sincere benevolence, meretricious industry, pure Christianity are not of the "dark lantern" order. They are not "cabalistic" and do not need, nor do they work by "cable-tows." They are open, free, frank and transparent. They do not "light a candle and put it under a bushel;" nor have they any "fellowship with the unfruitful works of darkness but rather reprove them." "In secret," said our great Example, "have I said nothing." All the teachings, all the impulses, all the promptings, and all the out-goings of Christianity and of Christianized humanity are as a "city set on a hill whose light cannot be hid."

What Sayest Thou to These Things?

Respected Brother Dubs:—As the questions which I laid before you in the *Christian Cynosure* remain unanswered, I purpose addressing you in a series of letters as a review of the whole matter. I address you not as an enemy, but as a brother in Christ, and in a Christian spirit; but in plain language, for the sake of the truth.

It cannot be denied that the majority of our Protestant churches are silent and stand neutral in regard to the evil of secret societies; and in this the Evangelical Association is no exception, as a body. There are some in the ministry and membership who witness against them; many are timid and afraid; others are grieved because the church, in her highest authority, does not speak out plainly, as the exigencies of the times and the tenor and spirit of the church discipline require. How does this accord with the sturdy faith and spirit of the fathers fifty and sixty years ago? Of course they were not so popular with the world in those days.

Has not policy taken the place of principle by many in the ministry, in these things?

I must confess that I was somewhat mistaken in regard to the extent of the evil in the Evangelical Association, believing the western part of the church comparatively free from it. But a letter is before me, from a brother in Iowa. After expressing his opinion on that "open letter," he adds, with sorrow, "our presiding elder here is a Royal Arch Mason," and "how can such a man do any good?" I was astonished at this unexpected news. Let us now stand still a little and look at the facts in this case.

Taking this statement for granted, for the brother seems to know whereof he affirms, let us now see what that man went through in being made a Royal Arch Mason. We will say nothing of the first six degrees and their ungodly oaths, that are evil enough in themselves to condemn a world, nor of the shameful manner in which he went through them; but what we will particularly notice is, in the first place, the name he assumes—the name of our blessed God which he gave himself when he spake to Moses out of the burning bush, "I AM THAT I AM." Is this not blasphemy?

Next, look at the oath of this degree. We will quote a part of it only:

"Furthermore, do I promise and swear that I will aid and assist a companion R. A. Mason when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also that I will promote a companion R. A. Mason's political preferment, in preference to another of equal qualifications. Furthermore, do I promise and swear, that a companion R. A. Mason's secrets, given to me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own, murder and treason not excepted."

Now, how can a minister of the blessed gospel of Christ take such an oath without becoming the companion and helper of robbers, murderers and rebels? How can a man do this in the name of Jesus? Is the principle taught in this oath not against all law and order of God and man? The discipline of our church in its general rules says, "In short, to do nothing that we cannot do in the name of Jesus." If that rule is followed in its true sense and spirit, not one can remain in those dark orders, no matter of what name or hue they are; for they are all born of the same spirit. Can Christ and Belial be yokefellows together, or compromise? Verily nay! On the other hand, a presiding elder has young men in his charge who look to him for example and counsel; will not his example lead them into these things? He is bound by his oaths to speak well of the vile system when they inquire of him concerning the order. Again he is bound to extricate a brother member or preacher, who belongs to the order, out of any difficulty, and be silent to any immoral conduct they may be guilty of; or if made known by others to the church, he is bound to extricate him or them, if in his power. Now does not the discipline of the church become a mere farce in such men's hands? Are not the principles taught in this oath the quintessence of Jesuitism? Popery will never be overcome as long as such a spirit infests the churches of our land. "Satan cannot cast out Satan."

Christ says, "the light of the body is the eye; if therefore, thine eye be single thy whole body shall be full of light." What a blessed state! "But if thine eye be evil thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" The very nature of these orders tends to harden the heart and sear the conscience. God hates them because they are the opposite of true godliness, which produces a tender conscience, a single eye and simple faith, which are well-pleasing in his sight.

Let us now look at the actions of secret society adherents. Where the church membership is against the orders they are very still, and when they are asked about them they either give an evasive answer or are silent; but when they are among their lodge brethren they are altogether different. Do they not act a lie? If one "who loveth a lie is an abomination in the sight of God," how much more they that act it? And is not the whole system a huge lie?

We must now look at this matter from another point. It is inherent in the system itself to grasp at the official power in religious bodies, in order to stifle discussion, and the voice of warning, and silence the press on these things; so that they can lead it in their own way, to cover up their own sins, which would become known if the religious press was allowed to speak out. The last conference session that I attended a demited Mason was elected to the presiding eldership, after which, a certain conference member, while conversing with an Eastern brother who visited the conference, made this remark: "Now we are safe. We have now got three presiding elders of our side in this conference"—that is, we lodge men. Does not this show that these things are brought in, secretly not openly; for that would not do. It would be dangerous to thus trample out all opposition to secret societies. Do they not disintegrate the churches in this manner?

On the other hand, they try to bring the names of those who oppose secretism into disrepute. While on my way to the above named conference, a brother told me of a petition against me which had been signed by a few dissatisfied members at Pittsburgh, Pa., twenty-six miles from my charge; they dare not present it to my congregation!

Will not God visit those things and bring them to naught? Do not such preachers walk in the way of Balaam? How long will it be, if these orders are unrebuked, before some of your conferences will resolve a man insane who opposes them, as the Michigan Conference of the M. E. Church did in the case of Rev. John Levington?

Is not the spirit of Cain inculcated by these societies? The tree can bring forth no other but corrupt fruit. It is not the tree of grace that is planted by them, but the apples of Sodom. Will members or preachers be saved without repenting of these things? I trow not. I am your humble brother in the gospel of Christ, H. W. Hampe.

Condemn no man, says John Wesley, for not thinking as you think. Let every man enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God the Judge of all.

The Philosophy of Reform.

It is most interesting and instructive, we repeat, to observe how all the patent methods that have been adopted outside of, or in opposition to Christianity, for the reformation of society, have, one after another, gone to the wall or gone to the dogs. A dream, and a few futile or disastrous experiments, are all that ever comes of them. Societies, communities, organizations, melt away and are lost, and all that remains of them is their history. Yet the men who originated them fancied they were radicals, while they never touched the roots either of human nature or human society. The most intelligent of those who abjure Christianity have seen all this, and have been wise enough not to undertake to put anything in its place. They content themselves with their negations, and leave the race to flounder off as it will.

We suppose it is a matter of wonder to such men as these that Mr. Moody and Mr. Sankey can obtain such a following as they do. They undoubtedly attribute it to superstition and ignorance, but these reformers are simply eminent radicals after the Christian pattern, who deal with the motives and means furnished them by the one great reformer of the world, Jesus Christ himself. They are at work at the basis of things. To them politics are nothing, denominations are nothing, organizations are nothing, or entirely subordinate. Individual reform is everything. After this, organizations will take care of themselves. No good society can possibly be made out of bad materials, and when the materials are made good, the society takes a good form naturally, as a pure salt makes its crystal without superintendence. They are proving, day by day, what all Christian reformers have been proving for eighteen centuries, viz., that Christian reform, as it relates to individual life and character, possesses the only sound philosophical basis that can be found among reforms. Christian reform, with all its motives and methods, is found to be just the same to-day as it ever was. It is the same yesterday, to-day, and forever. There are a great many dogmas of the church whose truth or whose importance, even if true, it would be difficult to prove; but the great truths, that humanity is degraded, and can only be elevated and purified by the elevation and purification of its individual constituents, are evident to the simplest mind. Men know that they are bad, and ought to be better; and a motive, or a series of motives to reformation, addressed directly to this consciousness, is not long in achieving results. The radicalism of Christianity holds the secret of revivals, of the stability of the church, of the growth and improvement of Christian communities. All things that are true are divine. There can be no one thing that is more divinely true than any other thing that is true. Christianity is divine, if for no other reason than that it holds and monopolizes the only radical and philosophical basis of reform. The criticisms of all those who ignore these facts are necessarily shallow and

unworthy of consideration—just as shallow and just as worthless, as the dogmatism inside the church which attributes the power of Christianity to those things which are not sources of power at all. Christianity must live and triumph as a system of reform, be cause it goes to the roots of things, and because by so doing, it proves itself to be divinely and eternally true.—*Dr. Holland.*

Zenith and Nadir.

Christ says, "In secret have I said nothing." Masonry is, or claims to be secret, and glories in it.

Christ says, "Let your light shine before men." Masonry says, "Conceal and never reveal."

Christ says, "Swear not at all." Masonry is largely made up of oaths, oaths are its very life-blood, warp and woof; strip it of its oaths and it dies. The steps in the Masonic ladder are oaths horrible.

Christ says, "Love your enemies." Masonry says, Cut their throats, tear out their vitals, and tongues by the roots, smite off their skulls, etc.

Christ says, "Forgive as you would be forgiven." Masonry says, Persecute to the death; it teaches no mercy.

Christ says, "As you have freely received, freely give." Masonry confers its so-called benefits for money, and when the money fails its boasted charity ceases.

Christianity teaches truth in the inward parts. Masonry teaches deception systematically.

Christ teaches: "I am the way, no man cometh to the Father but by me." Masonry presumes to take men to God and heaven—the lodge above—by another way.

Christ says, "I am the light of the world." Masonry pretends to possess the only true name of Deity, and presumes to enlighten the ministers of the Gospel of Christ. It is terrible to think how many thousands of them have been deceived, swindled, hoodwinked, cable-towed, denuded and drawn into its meshes and are demoralized by it, for no man can be made a Mason and remain silent without being demoralized.

Christ says, "Ye are my witnesses." Masonry says to all who are caught in this net of Satan, "Ye are my witnesses, whether bishop, or elder, or deacon, whether you speak or whether you keep silent, ye are and shall be my witnesses."

O ye ministers of Jesus Christ, are you satisfied to be the pillars of this soul-destroying institution? What if your Master should say "in that day," "Depart. I never approved your course." D. Oglesby.

Faithfulness and constancy mean something else besides doing what is easiest and pleasantest to ourselves. They mean renouncing whatever is opposed to the reliance others have in us—whatever would cause misery to those whom the course of our lives has made dependent on us.—*Geo. Elliot.*

The Change of the Sabbath.

BY REV. A. M. MILLIGAN.

To the Editor of the Pittsburgh Commercial:

I ask a small space in your columns on this question, for the reason that in the epitome of my sermon prepared for your paper, haste and a desire to condense into the smallest bound, left my argument from the iv. of Hebrews so imperfect and obscure as to deprive it of all its force. I regret this the more, as I regard the passage as the stronghold of the argument.

For the sake of greater clearness I will re-state the argument for a change of the Sabbath in a somewhat different form.

In the first place, the authority for the change of the Sabbath is not to be expected directly from Christ, during his lifetime on earth, as the foundation for the change was only laid in his death. He did not personally abolish the sacrtfices nor the priesthood, nor the old dispensation; but in his death, as a High Priest, by one sacrifice of himself made an end of sin and so rendered a typical dispensation unnecessary, and then left it to his apostles to guide the church through her transition from the Old to the New Testament dispensation. A part of this transition was the change of the Sabbath. The authority on which these changes are made is found in this epistle to the Hebrews. The priesthood is abolished in the seventh and eighth chapters; the temple service in the ninth; the sacrifices in the tenth; and the change of the Sabbath is established in the third and fourth, as I hope to prove.

But, I hear an objector answer, the epistle to the Hebrews is an anonymous one, and consequently of no authority. I answer, true, the epistle is anonymous; but the salutations in the last chapter indicate clearly that the writer was well known to those to whom he wrote, and Christians of to-day have no difficulty in determining both its author and its inspiration. Why, then, it may be asked, does the author not append his name? To this I answer, evidently that the authority of the epistle may be derived, not from the apostleship of its author, but from the proof adduced from the Old Testament scripture, and applied to each case by irrefutable argument: and this also was for an important purpose, namely, to keep up the idea of the unity of the church, under both dispensations, and that while certain things were changed to suit the altered condition produced by the Messiah's advent, these changes were anticipated and arranged beforehand by the church's unchangeable Head. It produces, however, this effect—that it leaves some things obscure and difficult that would otherwise be plain and easy of determination, of which the change of the Sabbath is one.

If it had been the arrangement of God to change the Sabbath by merely apostolic authority, Paul could have easily said, it is so changed, and it would have been plain, but it would have seemed an innovation. Hence Paul goes back to the scriptures, whose authority the Hebrews allacknowledged, and proves from them by solid argument that God had, ages before, arranged this change. True, Paul's argument is somewhat difficult. So is every close, logical argument difficult to follow, as Peter says of his beloved brother Paul's epistles—"In which there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction."

Let us then follow the steps of this change, as nearly as possible, in the order of their occurrence:

The first thing in this order was the resurrection of Christ. Having finished the new creation of which the old was but the scaffolding, having destroyed principalities and powers, he rose from the dead and rested on the first day of the week. He met on that day with his disciples, and gave their hearts rest from their long agony. All the meetings which Christ held with his disciples during the forty days from his resurrection to his ascension, were, with perhaps a single exception, on the first day of the week. The effusion of the spirit on the day of Pentecost when they were assembled, with one consent, in one place, was also on the first day of the week. From these circumstances it is evident that the disciples were in the habit of meeting together for mutual encouragement, and of meeting with their risen Lord and Master in person, while on earth, and by his Spirit after his ascension, to obtain power and inspiration for their work, on the first day of the week. Hence we find, Acts xx. 7, that on the first day of the week, the disciples at Troas came together to break bread, that is, to celebrate the Lord's supper, and Paul preached to them till midnight, ready to depart on the morrow. And in 1st Cor. xvi. 1–2, we have Paul directing the churches to make their collections on the first day of the week, a religious act which it was the custom of the Jews to perform on their Sabbath. "Now concerning the collections for the Saints, as I have given order to the churches in Galatia, so also do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Thus we have, in quite a number of instances, the disciples meeting together on that day for Sabbath service, such as preaching the gospel, administering the Lord's supper, and lifting collections for religious purposes, and not an instance of their meeting on any other day for the same purposes, except for a short time at the first in Jerusalem, when they met every day.

Now then, it having been established by universal consent that the first day of the week was the Christian day for celebrating their Sabbath service, the question arose, what about the observance of the Sabbath? as the seventh day of the week was technically called; shall we observe two Sabbaths in the week, or only one? It was not a question as to the observance of the first day of the week, but the seventh, the old Sabbath. Shall we observe it or not? The apostle answers, Romans xiv. 6: "Let every man be persuaded in his own mind. He that regardeth the day regardeth it to the Lord. He that regardeth not the day to the Lord he doth not regard it," and in Col. ii. 16, he says, "Let no man judge you in respect of the Sabbath." A plain declaration that the religious observance of the seventh day, known as the Sabbath, was no longer obligatory.

Here then we have come to the point, that the seventh day, Sabbath, is plainly set aside, and all that we have left of Sabbath authority is the old law of creation, reiterated at Sinai, consecrating one-seventh part of every week to sacred uses—the example of the disciples in meeting for Sabbath services on the first day of the week, and Paul's direction to the churches of Galatia and Corinth, that on that day they should lift their collections.

Now another question arises. The startled Hebrew asks, Have we no Sabbath? Is there no day of holy rest? Have we no authority for keeping holy any particular day of the week, except that the Christians have taken a fancy to commemorate the resurrection of Christ on the first day of the week? To this question the apostle addresses himself in the third and fourth of Hebrews. In the the third chapter, sixth verse, he declares that Christ was a son over his own house, in which Moses was but a servant, and then shows that Moses offered them a rest in Canaan, at Kadish, but they rebelled, and were not allowed to enter because of unbelief.

Then he goes back in the fourth chapter, third verse, to the original rest at creation, and says, "though the works were finished from the foundation of the world," God rested on the seventh day from all his works, yet he says in this place again "if they shall enter into my rest," as much as to say the seventh day was a failure and brought not men into his rest, for the fall intervened, and unbelief and sin disturbed that rest, and the world and man have never yet enjoyed their Sabbath.

Then again, in the seventh verse of the fourth chapter, and recalling the seventh verse of the third chapter, he adds: "Again he limiteth a certain day, saying "in David to-day." That is, the Holy Ghost, after the creation and the fall, long after the time of Moses, makes another offer of a day by the mouth of David, Psalm 95, 7. And adds: (True, Joshua led Israel into Canaan, but he did not give them the rest), for if Jesus (Joshua) had given them rest, David, so long after, would not have spoken of another day. And then the apostle draws his conclusion in the words of my text: There remaineth, therefore (Sabbatismos) a "keeping of a Sabbath" to the people of God. Another day besides the seventh day of creation; another day besides Kadish Barne's offer, another day besides that on which Joshua and Israel crossed the Jordan, a better Sabbath-keeping than any and all of these.

What day is it? The tenth verse answers: The day on which Christ arose from the dead and entered into his rest. For he that has left us, and gone to glory, after his work was done, he has ceased from his work as God did from his. As God commemorated the ending of the old creation by setting apart a day to be sanctified for that purpose, so the author of the new creation has commemorated the ending of the new and far more glorious creation by setting apart a *Sabbatismos* for the people of God the first day of the week. Every Greek scholar will see at once how simple is the criticism upon the change of the word "rest," in the ninth verse to "the keeping of a Sabbath" as in the margin. The word *Sabbatismos*, here translated rest, never occurs in either the third or fourth chapters, except in this one place; in every other instance the word translated "rest" is *Katapausin*. The word *Sabbatismos* is the Hebrew word Sabbath made into a Greek word by adding a Greek termination, evidently with the intention of expressing more forcibly the idea that the first day of the week is the real Sabbath that has so often failed, but is at length realized.

The great difficulty in regard to this interpretation of the text consists in the very general misunderstanding of the meaning of the word rest, originating in the careless rendering of the word *Sabbatismos*, by our translators overlooking the distinction Paul evidently intended to make between that and the *Katapausin* of the other passages in connection. There is too great readiness to drop into an easy, thoughtless way of making Jordan always mean death, Canaan always mean Heaven, and rest always mean the state of the blessed. That the rest in this whole connection does not mean the state of the blessed is to my mind most evident. Look at the third chapter: God swore in his wrath that of that whole generation only two men should enter his rest—Caleb and Joshua. Did those two men only, of the six hundred thousand get to Heaven? God forbid! What then became of Moses and Aaron and thousands of other godly men? Evidently it means that those men only entered Canaan, a rest in this world. So also of the antediluvians in regard to the seventh day. God said in this place again "if they shall enter my rest."

What, did Abel, Enoch, Methuselah and Noah not get to Heaven? Who dare utter it? and yet God said, "If they shall enter into my rest." What rest? Evidently such an earthly Sabbath of rest as God intended originally that the institution should be. Again, Joshua led the people into Canaan, but failed to give them rest. What, did he and his fellow heroes and conquerers not gain heaven? Certainly they did; but they did not gain such an earthly rest as has been held out in promise to the people of God, and which, through want of faith, they have hitherto failed to enjoy—a perfect Sabbath.

And so the Apostle in the first and eleventh verses of this chapter warns the Hebrews and *warns us* to be on our guard lest we should come short of this rest, and urges us to labor to enter into it, lest we too fall after the same example of unbelief. *The wicked have no rest*, either in this world or the next; they are like the troubled sea whose waters cast up mire and dirt; they are either running infidel Sunday papers, gambling hells, or liquor saloons, or some other institution of the devil—the meanest and dirtiest drudgery; and if they could have their way, the people of God would have no rest either, especially the poor laboring man, who must either lose his position or violate the Sabbath. Until Christian men can so far control government as to make and execute suitable Sabbath laws, cupidity, luxury and sensuality will so far blight the sanctities of the Sabbath that even the Christianity of the nineteenth century will fail to enter into the "Sabbath keeping" that remains for the people of God.

Let us glance for a moment at the rest of the Christian Sabbath as contrasted with all other rests which the people of God have had. What was the rest of the Sabbath of Creation after sin had blighted it? Our first parents heard the voice of God approaching their home and were afraid and fled and hid, and when summoned from their retreat it was to be convicted of rebellion and to be driven from their paradise into the sin-cursed world; and though they were clad and their nakedness covered, yet to enjoy this rest they must see the innocent victim slain and struggling in death throes as a symbol of their desert, and its skin flayed from its body to cover their shame; and from Abel's sacrifice down through all the ages the Sabbath was a day of killing innocent beasts, shedding their blood and burning their flesh, while the air was heavy with the offensive smoke and smell.

What was the rest of Canaan? It was settlement after forty years of wandering. It was the products of a fruitful land after the manna and the water, but it was not rest. They must march day after day round the walls of Jericho till they fell, and then slaughter. It was defeat at Ai. It was war against thirty-one mighty nations—cities walled to heaven, and giants of huge stature, and still on their Sabbaths blood was flowing from their sacrifices and victims smoking on their altars, and yet all could not take away their sin, nor "make the comers thereunto perfect." It was not *rest*. "It was a burden which neither our fathers nor we were able to bear."

What then is the Christian Sabbath? The midnight bell has tolled its advent. Hark! the streets are silent; the din of the busy workshop is hushed. The scream of the steam whistle, and the roll of the cumbrous train and the heavy machinery are not to be heard on the stillness of the Sabbath air. The rattle of the drum, the bugle note, and the soldier's heavy tramp are stilled, for the world is enjoying its Sabbath. But now, the sound of the "church going bell" calls to the sanctuary, and the solemn throng pass with glad footsteps to the house of God, and even the bells of the horses, as they carry their worshipers to their devotions, chime in concert "Holiness to the Lord."

Now the burdened sinner draws near to hear the glad message from Christ's ambassador: "Come unto me all ye that labor and are heavy laden and I will give you *rest*." He accepts the offer and approaches, and the man of God sprinkles on his brow the symbol of a blood-bought pardon, and breaks for his soul's nourishment the bread of communion in the body of Christ, and passes to his lips the cup of salvation, and, like John at the supper, he lays his weary head on Jesus' bosom and feels that this is rest. The truly sanctified child of God goes to the sanctuary to hear more about his precious Saviour and have his heart ravished anew with his love, while from the congregation, with glad hearts and tuneful voices, swells the anthem of praise to God. Happy world! Blessed Sabbath of rest!

It was such a day as this that John enjoyed on the lone Isle of Patmos, when, though separated from his fellow men, he heard a great voice as of a trumpet, saw the Son of Man amid the golden candlesticks holding the seven stars in his right hand, and saying, "I am he that liveth and was dead, and, behold, I am alive forever more, Amen, and have the keys of hell and of death;" and he calls the day *"the Lord's day,"* not the old Sabbath, but *the Lord's day*, the day in which the Lord arose from the dead and grants audiences to his people. It is the day which the Psalmist celebrates in the cxvii. Psalm. 24th verse: "This is the Lord hath made; we will rejoice and be glad in it." Hozannah! Hozannah! The day in which the stone which the builders rejected is become the head of the corner. God grant us to enjoy this blessed Sabbath!

Reform News and Notices.

—A letter from the Pennsylvania agent is waiting for next number.

—Less than two weeks before the Ohio State Convention. Is every one getting ready who ought to be? Read the General Agent's call on the 9th page.

—Another call he will make upon you is for the Publishing House. He will raise the $10,000 needed before April 1st, God blessing him. Don't say him nay, for he asks in the name of the Master.

—Nothing new yet from Iowa by way of notice for State meeting, which is to be held at Western College sometime before May.

—Every friend of the cause will learn with sorrow of the critical state of Elder Rathbun's health from a note on the editorial pages.

—Past Master Ronayne is speaking this week at Syracuse, N. Y.; on the 28th and 29th he is to be at Seneca Falls. He will probably visit Boston during the first of next month.

—An Anti-masonic club has been formed in Parishville, N. Y., mainly composed of young men. "Young men for war."

—Prof. W. O. Tobey of the *Telescope* expects to attend the Ohio State Convention at Westerville, March 8th.

—Rev. L. N. Stratton, President of the New York State Association, has been sick for two or three weeks, so as to be compelled to give up his usual editorial labor on the *Wesleyan*.

—Elder Barlow and his worthy lieutenant, C. B. Remington, called on the *Cynosure* last week. They are pushing things in Michigan, but the friends don't write to them. What's the matter? Must Uncle S. make another postage reduction? Postal cards at one cent are cheap enough, but they can hold a dollar's worth of encouragement for these brethren chosen to stand at the front.

—Bro. Hinman was filling appointments in Wethersfield and Kewanee in Henry county, this State, last week.

Annual Meeting of Michigan County Association.

Past Master Ronayne on hand and strikes a heavy blow at secrecy—Immense gathering.—Terrible weather.—A Mason arrested and fined.—Light breaking into Lockport, where the Masonic council met in 1826 to accomplish the murder of Capt. Wm. Morgan.—The "Morning Times."—Assault on Mr. Ronayne and its account of the meeting.

CLYMER, N. Y., Feb. 15, 1876.

DEAR CYNOSURE:—Wednesday morning, the 8th inst. we took the morning train on the P. & A. V. R. R., for Lockport, N. Y., to attend the Niagara county Association, and the public exposition of Past Master Edmond Ronayne, of Chicago. The rain-clouds were copiously drenching the earth with rain and hail, and the ice forming made the meeting prospectively a failure. The weather continuing the same nearly all through the meeting. About 5 o'clock P. M. we landed safely in Lockport, our old place of residence, where we had formerly spent some four years of life.

Arriving at the hall, amid rain and sleet, a few had gathered, and about 7 o'clock Mr. Ronayne put in an appearance, and that, too, in good "working" order. The large hall was about two-thirds filled in spite of the storm, mostly with gentlemen, as but few ladies could get out. After being introduced by the President, Mr. Ronayne began to lecture and introduced the candidate in "*Simon pure*" *Masonic style*, to the shame of the "ancient and honorable craft," and the absolute disgust of every soul that knew nothing in particular about Masonry before, and for over three "dreadful hours" (dreadful to Masons and Masonry,) did this master of its secrets and "ancient and established usages" deal out the strokes of death to one of the most blasphemous organizations known among men. The position and semi-nude condition of "Rev. Mr. Nicholas," the disgusting and degrading ceremonies, so completely exhibited by Mr. Ronayne to the people of Niagara county, evidently made its mark against Masonry and all kindred secret orders.

The following day was spent in a business meeting, electing officers, passing resolutions, and discussions. The second evening came, the hall was packed to its utmost capacity, every seat, all the standing room, even to the crowding of the stage and standing in the windows, beside large numbers that could not gain admittance, and

had to retire without gaining admission at all. It was estimated that there were 1000 people present. Bro. Ronayne spoke almost four hours, conducting the candidate "Rev. Mr. Jones," through the Master's degree, without making the slightest mistake. The disgust of Masonry was most evidently a characteristic feature of the impress left upon the inquiring audience who so quietly listened to this masterpiece of Masonic exposal, and the dangerous character of secrecy in decoying and robbing the church of Jesus Christ of its purity by cable-towing its ministry and members; leading them whithersoever it will; and plundering our courts of all equity and justice, robbing citizens of all means or hope of equity, or redress, from any and all grievances, murder and high treason *optionally* only excepted by the members of the order.

Mr. Ronayne has left a visible impress upon a candidly criticising public in Lockport and vicinity; and we trust these moral scales will show that secrecy has been weighed and "found wanting."

During the first evening a "worthy brother" tyler, we were informed, of the Lockport lodge, No. 78, who had taken a little too much "refreshment" after going from labor, was aided out and down by the police to the police head-quarters, and entertained for the night, leaving ten dollars in the morningas the result of insulting a public audience who had repeatedly cried "put him out;" otherwise than this, general good order prevailed, and great credit is due to the members of so vast an audience for such uniform good behavior.

"*The Morning Times*," a morally and intellectually defunct sheet, diminutive in size, donned the hon or of calling Mr. Ronayne a "pugilistic chap," and "not much credit to the assistants in the exposal," but the "essence" of the editorial assured all candid men of the character of its author.

Mr. Ronayne has struck the key-note to the downfall of secrecy; "Expose these organizations. Give every man, woman and child the secrets, pass-words, and grips. Put on their badges. Use their signs, their language as it exists in the lodge, publicly. Hail them on the strees. Follow them up until Masons and secretists hide with shame. Get the young men so they can go out and in to a lodge, and even the ladies too, so all there is of Masonry and secrecy will be known to the masses; scatter the light in every direction." This is what needs doing immediately and these fraudulent Babel-builders will be confounded.

Mr. Ronayne was doing all he could for the *Cynosure*, and for the Publishing House; and it is to be hoped that the first of April will find the National Association in possession of a home. May the blessing of God rest upon the Association, the printing house, and upon Mr. Ronayne, and all others in the work of overthrowing the secret works of darkness in the existence of secret cliques, clans and orders.

N. R. Luce.

Further Comments on the Wisconsin Convention.

Dear K:—Allow me to supplement my hasty note from "Sugar Creek" with a few statements concerning the Wisconsin convention. There was much interest apparent at the first gathering, which increased steadily until the close. The members in attendance were more at times than could find even standing room within the house. Bro. Ronayne spoke in his accustomed incisive, eloquent and convincing manner, and the hold which he obtained upon his hearers was evinced by their fixed attention while he spoke for three or more hours, and then by their reluctance to leave even after his initiations were closed.

The home element of the meeting was composed largely of younger persons, which to me seemed very encouraging. The young men are the peculiar prey of the lodge and if they can be saved in any given community it is a great victory. The business meetings and meetings for free expression of opinions were harmonious and very little time was consumed on matters of minor importance. The report of Bro. Elsea showed that he had not been idle during the year, but that he had received a very meager support, the amount being wholly inadequate to meet the inevitable expenses of himself and those dependent upon him for daily bread. It was a matter upon which many expressed regrets, but as no way seemed to be at hand for securing the means to warrant the employment of Bro. E., or any one as State agent, the whole matter was referred to the State Executive Committee, who should act promptly in this matter. It is very important and I trust Wisconsin will not be long without an agent, and that whoever the Committee in their wisdom may select will be sustained by the hearty co-operation and generous contributions of the people. Bro. Elsea proposes continuing his labors until April at least, and the craft need not solace themselves with the delusion that theirs is to be a blissful and uninterrupted reign in the "Badger" State. Bro. E's P. O. will be for the present as hitherto at Delavan, where those desiring his services will find him ready to meet the foe.

I find but one sentiment among the friends wherever I go in reference to the *Cynosure* and Publishing House. It was next to universally conceded that the former must be sustained and the latter secured, and many are coming nobly to the rescue. It takes a goodly number of $10, $25 and $50 pledges to foot up $10,000 but if each will contribute his part the end will soon be reached.

J. P. Stoddard.

H. H. Hinman in Mercer Co., Ill.

Viola, Ill., Feb. 14, 1876.

Dear Bro. K:—"Who is sufficient for these things?" The history of life experiences of the old prophets in their conflicts with "spiritual wickedness in high places," and in the churches dedicated to the worship of the living God, has been flitting before my mental vision for the last few days with a graphic vividness, to me unusual. In fact it really seems to me that God is again passing the great panorama of his moral government among men on the earth,that we in our own time may see with our natural eyes its glory, its grandeur, and its terror to evil doers, as of old; commencing with the emancipation of Israel and the Red Sea history, the wilderness travel, the idolatries,the punishment and final deliverance of his chosen people, and then their long spiritual decline and final overthrow as a nation.

The Scriptures tell us that God may be studied, seen and understood by intelligent man, by the "things that do appear," "even his power and Godhead," though so few seem so to learn. We have as a nation already witnessed the emancipation and Red Sea scenes on God's panorama, and are now surging to and fro through the desert wilderness, buffeting the tide of moral unbelief in a living, present, superintending God, as a rightful moral governor of individuals and nations of men, though the spray of the Red Sea deliverance has hardly dried on our garments.

The secret society pilgrimage of the church to-day is an apt illustration of ancient Israel's wilderness journey. To be and do like the nations around us, dancing around the golden calf made and consecrated by a priest of God at the very foot of Sinai, where God himself is writing out on its storm-swept summit his moral law, engraving it in imperishable stone,that coming generations might learn and know of Him whose wonders their fathers had seen.

This secret society apostacy from a spiritual church and a republican government has for years past been discussed orally and through our local press by your correspondent in a very small way. Rev. J. P. Stoddard and Prof. C. A. Blanchard have come among us with their "solar spectrum," have analyzed the lodge in its various shades and grades, have drawn the fangs of the serpent, Masonry, with their forceps of truth, and have portrayed its venomous secretions of moral and political death. So that our anti-secret friends had persuaded themselves that they had heard it all, knew it all, and needed to hear no more on this subject.

Here is where Rev. H. H. Hinman found us on his recent visit to Mercer Co., Ill., and not a church could be opened on a week-day evening, save our little country Bethel, and but one other, the U. P. church in Viola, on Sabbath evening. Our county is a county of churches, our villages are full of churches for the ostensible purpose of expounding in them the law of God's moral government, and salvation through faith in a crucified Christ alone; but they could not hear Rev. H. H. Hinman on the secret idolatries of the lodge, though he was filled with the Holy Ghost and with the fire of truth in a manner never before set before us on the subject. In our Bethel and the U. P. church in Viola, he drew the Gospel blade, the sword of the Spirit, which is the word of God,in such plain, forcible, convincing terms on Gospel principles as had scarcely been hinted at in all that had gone before him in our communities. Our enemies (lodgemen) being judges, the mouths of gain-sayers, that he who has never been in a lodge can tell nothing about it, were utterly stopped. Bro. Hinman surely did honor Christ and the Bible on this moral field in that he did show clearly that God's armory contains every weapon that a Christian needs in this moral conflict with this man of sin —organized secrecy. In Aledo,a village of six churches, on Monday evening, the 7th inst, the Christian sympathy(?) in this moral work furnished Bro. H. a public hall unwarmed by fire or the prayers of God's people, where the rabble always feels at home, where no mighty works could be shown because of unbelief, though Bro. H. labored hard to that end.

One poor victim of whiskey, or the lodge, or both, interrupted constantly by mutterings and half spoken words, the whole course of the lecture. Lodgemen murmured when they were credited with the disorder, and said it was whiskey not Masonry that made the noise. Be that as it may, a well known Mason and Odd-fellow, a justice of the peace, and clerk I believe, of the town board, rose to his feet, for he was like Zaccheus of old, small of stature, and challenged the speaker with uttering a "positive falsehood," in that he charged Freemasonry as being made a religion that saves the soul without Christ. Bro. H. offered in proof of his position such standard Masonic authors as Mackey, Sickels, and others, but this civil dignitary was as innocent of Masonic history as a new born babe,and besides, he had an oath on his conscience "ever to conceal," so he went in wholly on denial unsupported. This, with a constant racing in and out of a cold hall for want of inviting comfort, is the way God's messenger and God's message was received in our county seat. Not unlike the old prophet times, not new in the battle of truth against popular error, not new in the history of the church itself. Who is sufficient for these things? J. C. Graham.

Greenfield, O., Monthly Meeting—Dr. J. G. Carson.

Greenfield, Ohio, Feb. 16, 1876.

Dear Cynosure:—We have in Greenfield an anti-secret organization auxiliary to the National Christian Association, and have regular monthly meetings on the last Tuesday of each month, and we have also had several good lectures. Brethren Dillon, McDill and Rev. Dr. Carson have spoken and all made lasting impressions on the minds of people both in and out of the lodges.

It is a fact worthy of note that all of the ministers of the Gospel in this place keep silent on the subject of secrecy, except the German M. E. church, and it is in that building we hold our meetings and have our lectures.

When Rev. Dr. Carson came here the Baptist minister (a Mason) gave a cordial invitation for him to preach in his pulpit, which he did on Sabbath, but he could not lecture there on the following Monday. The above named minister came into the German church after the lecture was about one-third delivered and left as soon as the last word was uttered. I noticed several of the "widow's sons" in the house listening to the lecture. After it was over they stood in small groups discussing

the subject, and I heard the bold accusation more than once that Carson was a liar. It sounds very degrading to thus assail a minister of the Gospel, and I never heard any but Masons thus degrade themselves, and some of them Sunday-school superintendents and office bearers in the churches at that.

I noticed to-day in the confession of a noted murderer and robber, Anson Bunker by name, that he made mention several times of how the fraternity helped him out of his troubles; a great many of his accomplices had been in the mystic circle. JOHN MILNER.

The Groton, N. Y., Association—A Lively Discussion Started.

The first quarterly meeting of the Groton Anti-secret Association met at McLean, Tompkins Co., N. Y., Jan. 18, 1876. The weather was unfavorable, raining nearly all day, therefore the attendance was small; enough were present, however, to have an interesting meeting. The Baptist church was opened for the occasion. The Pastor, Rev. W. J. Betts, is wide awake on the subject, and did all that he could to make the meeting a success. He also has the co-operation of several members of his church.

The forenoon session was devoted to prayer and arrangements for afternoon work. A free discussion, pro and con, was announced in the afternoon, and notice circulated at the stores in the village to that effect.

The discussion was opened with the reading of an essay, by the secretary, on the "Principles and Tendencies of Secret Societies." As the essay touched a little upon the principles of Good Templarism, it brought out an aged veteran of the order, who talked much about temperance and the sublimity of the order and its social pleasures, while he considered it sublimely ridiculous for any one to presume that the order was subject to criticism. He evaded every point of the essay, but tried to gain his point by claiming that we are opposing the cause of temperance. On the same principle, people who oppose the fallacies of the Roman Catholic church might be accused of opposing Christianity. I think the members of our association here will compare favorably with the Good Templars for temperance, and zeal, while we know many of them to be radical temperance people. A Methodist minister present did not want to be on the fence, but left us in doubt in regard to which side he preferred, as he was a Good Templar and did not see anything wrong in the order.

The discussion lasted as long as time would allow, and resulted in some excitement and a demand for further ventilation. Nine more were added to the list of members, making 92 in all.

Bro. Betts endures some threats and abuse, on account of his fidelity to the cause of truth, but "they who live godly in Christ Jesus shall suffer persecution." May God sustain and strengthen him for the conflict. Bro. J. B. Hart, the President, acts well his part, and is a true friend of the cause.

EDWARD BARNETSON, Secretary.

Correspondence.

Political Action.

Editor Christian Cynosure:—

I see something is said in a late number of our paper concerning political action by those who believe Masonry a political evil. I am glad that some of your correspondents are looking at the matter in this light. It is the political advantage that crafty office seekers expect to reap from membership in the institution that sustains the lodges in most of the villages of this and other States. If the public men who join the lodges knew that those opposers to the institution would not vote for a Mason for office, not one in five of the Masons who held office would ever have joined the lodge.

A careful examination of the list of public officers, from Justice of the Peace to the higher officers of the country and State, will reveal the fact that an immense disporportion of Masons are now in office. Masons no better, nor so good as others in the community, fill the places of profit to the exclusion of better men. This is accomplished by the power of blasphemous Masonic oaths and the machinations of secret Masonic signs in their night orgies.

Now cannot our friends in the several villages—cannot Anti-masonic lecturers look to this matter. Let a list be made of the public officers in each county, and what proportion of them are Masons. Then let this list be published, so that the people will be enlightened in regard to the political influence of Masonry. Then let all men who seek the public good determine that they will vote for no man for an office who has ever defiled his conscience by the Masonic oath. Such action I am sure would accomplish more in a year than ten years of talk without action. CONSISTENCY.

The Usurping Lodge.

CLAYTON, Ill., Feb. 9, 1876.

Editor Cynosure:

We have had a Masonic funeral in our town to-day, which reminded me of a slip I clipped from a Quincy paper, a few days ago, with a view of sending it to you for publication and comment, as it may not have appeared in any of your exchanges. The pastor of the wife of the deceased, was beset by two or three of the leaders of the craft, to-day, at the house, with the peremptory order, "*Be brief; be brief!*" but although cloudy and damp and threatening, the crowd was kept in the cemetery until the whole Masonic mummery was rehearsed. They take the dead out of the pastor's hands, refusing Christian burial ceremonies, and they attempted to take an offender out of the hands of a church court in this town, to try him in the lodge; and, from the Quincy paper, we see that they are attempting to get between the civil court and the criminal held for trial. What shall the end be? God speed you in your good work of opposition to such usurpation. Yours truly.

J. A. EDIE.

Office Holders in the Lodge.

QUARRY, Iowa, Feb. 12, 1876.

MR. EDITOR:—In answer to question No. 4 on 5th page of your issue of Feb. the 10th, I would say that the case is worse than that here, if the Masons tell the truth. Last Friday night there was a discussion at Legrand Institute Hall between two debating clubs; the question was, "*Resolved*, that there is no practical benefit in secret societies." During the debate Professor Charles Allison, principal of the Legrand Christian Institute, boasted that there was 20,000 Masons in the State of Iowa and that they held more than three-fourths of all the offices in the State. Having been a resident of the State over twenty years I am satisfied that statement is correct; and with a population of something over one million and a quarter, it would give them about one-twelfth of the votes allowing one vote to every five inhabitants.

I wish we could have a few lectures. There are a good many Anti-masons here, but they don't realize there is any danger, and need something to rouse them up. If any of our lecturers should, or could come this way please give us a call.

C. D. COPPOCK.

[Let every Anti-mason inquire about him for facts like the above and write them out for your paper.—ED. CYNOSURE.]

Turn over the "t"—Ronayne Wanted at the Centennial.

DEAR CYNOSURE:—Though for years you have been my choice among the papers, yet for a few weeks past you have annoyed me by that capsized "t." Now if you will remove those ts or at least bring them to a leaning perpendicular, top end up, we will pay you for the job about $2.20 cts. each. This will, we trust, place us on the "oblong square" with your noble fraternity. Pardon our tardy tendencies at which, I suppose, the inverted letter "t" points. It is wrong to be tardy in so grand a cause as that which you represent. You have proved yourself the messenger of truth sent by Omniscience to meet this emergency. But for the little giant, our *Cynosure*, this land would have been ten shades darker than it now is in the blackness of cabalistic conspiracy. We think God will no more let this embassador of his die till it has done its work than he did the *Liberator* or its noble editor, Wm. Lloyd Garrison, or the noble spirits of the Reformation of past centuries.

I see by the multiplied calls, as in *Cynosure*, Ronayne is wanted in too many places to harmonize well with the local properties of flesh and blood. Could he multiply himself by twenty he might meet the demand, perhaps. We must have him at the Centennial Exhibition, at Philadelphia. The infernal empire must be represented there or the international exhibition will be incomplete. Though now a freeman from it, to his honor be it said, he does know how to exhibit it and will be of untold service, I hope, to the "kingdom not of this world."

Could we arrange it to have Ronayne at Philadelphia while the Masonic Congress is in session? (See N. Y. *Square* of Jan., 1876.) It would be the very thing we need. While the people have their attention called up to the subject, let us also have an "International Anti-masonic Congress," rallied from the U. S. and the world. Why not? What an opportunity! O God move the elements and let the Centennial year of this great government do the work of a century in exhibiting the character and bearings of the empire of darkness.

Many Anti-masons dwell in Philadelphia and the Macedonian cry has sent to us for lectures there. Let such a man as J. P. Stoddard go and prepare the ground, with the help of God, for a grand convention there. Why not the next annual meeting of the N. C. A. there?

NATHAN CALLENDER.

That New Hampshire Convention.

You say it has been published that "all of five persons" attended the N. H. Anti-secret State convention and you wish information on that point. That ridiculous untruth with others similar went the rounds in Eastern Masonic papers. Bro. Rathbun was present at every session and Bro. Stoddard at every session except the first and they can speak if my statements are doubted. There were four day sessions and two evening sessions. The number present at the day sessions averaged about fifty. The first evening about one hundred were present and the second about one hundred and fifty. There were several circumstances that lessened the attendance. It was impossible to get a suitable notice given. The convention was frowned upon by the local evangelical churches. The weather was extremely unfavorable, being neither sleighing or wagoning, and it stormed both days. In spite of these obstacles the attendance was deemed by the friends of the convention encouraging and the influence of the meeting was wide and salutary. It threw the craft into a complete rage fifty miles away. I am willing to admit that emphatic opposition to all secret societies is not yet popular in New Hampshire, but the progress of the reform during the past year has been astonishing. The eyes of large numbers have been opened. There is a call for anti secret literature and lectures. If the anti-secret movement is so small an affair, why such unmitigated lying to depreciate and calumniate it? Why do the craft newspapers circulate the slander that we seek to overthrow the Constitution as well as Masonry except they consider their case desperate without lying? That is the style of Masonic warfare in the East. They get up a riot out West and interrupt the speakers, but in the East that would not pay. Bro. Rathbun will now see the force of his inquiry as to whether Masonry was "a reformed devil" in the East. Not reformed, Bro. R., but he acts in a different way. Hence these newspaper curiosities.

S. C. KIMBALL.

OUR MAIL

Wm. Steel, Portland, Oreg., sends three subscriptions from Beaverton, and writes:

"The Exposition of the Grange has caused considerable excitement in that neighborhood as it is one of the strongest of the grange neighborhoods. Several of the members acknowledge that the exposition is correct. I have been a strong opposer of all secret societies since the time the Masons murdered Morgan. Have ever been called a radical, and expect to die contending for the truth and right."

H. W. Marsh, Elmwood, Ill., writes:

"We have been having a discussion in our local paper on 'Masonry,' commenced in November by an attack on Anti-masons. We have reflected some of the light that shines so benignly upon us from the pages of the *Cynosure*, and as the clouds deepen on the faces of the secret fraternities we can see the light of hope beaming from the faces of the friends of right and truth."

E. Miller, Mt. Pleasant, Mich., writes:

"I am living in the midst of secretism. I have been trying to get subscribers. Hope to send you some names with the cash before long. The greatest hindrance that I have had to contend with in my work this winter was the M. E. church, the cause of course being my opposition to the accursed system of secrecy. But thanks be to God who giveth the victory, some have been put to shame, and just as soon as I can make the necessary arrangements I will send for some of our lecturers and have the abomination exposed."

O. B. Scott, Brant, Wis., writes:

"I have received one number of the *Cynosure* and am highly delighted and pleased with it, more so than I had anticipated. I have not seen a paper before that made me feel as though I wanted to read everything, advertisements and all. I will write you again as soon as convenient as I see so many books, tracts, sermons, pamphlets, etc., that I want that will open a great field for me to labor in. Glory be to God in the highest."

E. M. Perkins, Parishville, N. Y., writes:

"I would gladly receive and distribute such tracts as you would send me. I have organized an Anti-masonic club, and we are doing what we can to root out Masonry in this place. We have twelve in the club now, all young men but one."

N. Callender, Green Grove, Pa., writes:

"Business is so depressed just now that men here seem to be disheartened. When work resumes and the produce can be sold for cash they will feel better and we can then get subscribers for the *Cynosure*. Everything is dead here now."

Wm. Parkis, Goodrichville, Mich., writes:

"I lived within six miles of Batavia at the time Morgan was taken away, and was all through the Anti-masonic war at that time, and am now armed and equiped, ready for doing what I can."

Joseph S. Terry, Thompson, Conn., writes:

"I send my paper to one and another and hope it will do good and bear fruit in the near future. There are many here who are opposed to the lodge so far as 'talk' goes, but dare not do anything. I often ask Christian men to read the 8th verse of the 21 chapter of Rev. carefully, and mark the third word in the verse: "But the FEARFUL, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Would it not be well to make a few comments on this verse? It might be the means of helping some to put on courage. I think the Anti-masonic cause is growing here in Conn. We have a good leader in J. A. Conant. He is an earnest worker. I wish the Prohibition men might unite with the Anti-masons and vote for the Hon. J. B. Walker. May the Lord hasten the day when Masonry shall be among the things that were."

In place of making comments on the verse quoted above, we will ask all our readers to consider it very carefully.

J. F. Kemble, Lincoln, Neb., writes:

"A little over a year ago the scales fell from my eyes and I fell from the orders of Patrons of Husbandry, and Good Templars, and since that time I have been hated as I never was before, but this only shows the spirit that rules in secret conclaves."

W. H. Smylie, Cadiz, O., writes:

"The boys like to read the paper, and the children like the 'Children's Corner'."

A. C. Moffatt, Albion, Ia., writes:

"I shall do what I can for the cause so long as my health and means permit. I have seen the time in York State when a man dare not say he was a Freemason. Now we see the reverse, when a man hardly dare say he is Anti-mason."

Dr. S. Simpson, Pilot Rock, Oreg., writes:

"The Masons and Odd-fellows last spring, succeeded in bringing a malicious suit into the circuit court against me for supposed mal-practice in surgery, but they had no case and we beat them easy; yet it cost me five hundred dollars to defend the suit. They have made other attempts before to do me private injury, and now whatever may befall my person or property I must hold them responsible, but we have not yet 'resisted unto blood striving against sin.' I ask the sympathies and prayers of all true reformers, and be assured that you all have mine. I am at present giving a course of lectures to our large school of young men and women on physiology and hygiene, and what constitutes an education proper of our entire nature, physical, intellectual and moral, and hope to be able to ventilate the powers of darkness when I come to it."

E. C. Spencer, Myersburgh, Pa., sends two new subscriptions for a year, and writes:

"I am trying to do all I can to help on the good cause, and may the dear Lord help us all.

W. H. Figg, Remo, Ind., writes:

"I think I will be able to send you some interesting news from this land of mud and secretism."

We will be happy to receive any communication you may favor us with."

O. Wilbur, Vineland, N. J., writes:

"You ought to have twenty-five subscribers here."

Reader, how many should there be in your locality?

The Sabbath School.

Lesson for March 5.—God's Covenant with David.

SCRIPTURE.—2 Samuel vii. 18-29. Commit 27-29.

18 Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of men, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant and concerning his house, establish it forever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, the Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, O God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hath spoken it: and with thy blessing let the house of thy servant be blessed forever.

The covenant with Noah, Gen. ix.; wit. Abraham, Gen. xii., xv. and xvii.; the Sabbath for a covenant, Ex. xxxi. 12-17; the new covenant, Heb. viii., ix. and x.; the covenant keeping God, Ps. cv. and cxi.

GOLDEN TEXT.—Of this man's seed hath God according to his promise, raised unto Israel a Saviour, Jesus.—Acts xiii. 23.

The Teaching Power.

Does any one ever say or think, "If I could preach as Peter did on the day of Pentecost, then I would speak for Jesus to my dying fellow-men?" No doubt of it. And how did Peter speak? What did he tell the people? Only simple and truthful words about Jesus and him crucified! But he might have spoken in far more learned and eloquent terms, yet all to no purpose, had not the spirit of God been with him. One good thing we learn about him—he was fresh from a prayer-meeting! For some days the whole church had continued with one accord in one place, praying. Peter had been there an interested and active member of that prayer-meeting! This was the preparation which he had for that great day's work. Let all who would be great in winning souls prepare themselves in the same way. It is no marvel if we find no heart to work, and do no good work among souls, if we pray but little or not at all. He who slights the prayer-work, whether in "the closet" or the more public exercises, will be of little use for other work. Believe that! But how came Peter to be a Christian? How came he to be standing and preaching the Gospel so successfully to that great multitude? The answer is found in John i. 35-42. We look with wonder upon the preacher and the work of that memorable day of Pentecost. Then let us remember that the preacher and the work of that day were but the results of five words spoken about Jesus by one who believed in him. They were very simple, very plain words. There is no extraordinary art nor eloquence in them. They were not even addressed directly to any one, so far as we can learn; but were only spoken in the hearing of two men. John the Baptist said, "Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus." One of the two was "Andrew, Simon Peter's brother. He first findeth his own brother Simon," told him of and brought him to Jesus. And this is that same Peter who did the glorious Pentecostal work.

John the Baptist's teaching power was in a simple, truthful testimony in plain words. He spoke of Jesus to and in the presence of others,—spoke of him because he believed in him, and as he believed in him! This was enough to win Andrew. And after one day's intercourse with Jesus, Andrew seeks his own brother, and in plain words told him about Jesus, and thus "brought him to Jesus." Blessed example! May we not also win our loved ones after the same manner?

Could John the Baptist calculate the results of those five words spoken about Jesus? No! And no more can we foresee what effects are to follow our words. But a believing testimony, no matter how short or simple, will reach its reward. Then let every one speak for Jesus who has the heart to do so.—*Earnest Worker.*

Farm and Garden.

Shelter Belts.

Wherever there is a farmer who is fortunate enough to have the protection of a belt or grove of even common forest trees about his buildings he is enjoying a temperate climate compared to that where there is not a tree to break the force of the wind. We have often urged the importance of planting around our homes and the out-buildings for stock, thick timber belts. If these could be made up of the different kinds of evergreens they would make a more perfect wind-break, but even deciduous trees answer better than none. Some of the oaks and beeches retain their leaves, and so far they are quite useful. Nothing, however, can make so complete a protection as the pines, hemlocks, and spruces which are natives of the northern part of this State and Wisconsin, as well as the Eastern States.

The Black spruce (*abies nigra*) is one of the hardiest and best for this purpose. Its leaves are short and stiff and come out all around the stems very closely, making a most dense, compact head. A belt of this spruce planted thickly in double rows, would break the force entirely of any ordinary winter blast. In favorable soils it grows fifty to seventy feet high. Its color is dark and sombre, with a slight bluish tinge. For a belt exposed to north and west winds, this spruce can occupy the most exposed place. The Norway spruce (*abies excelsa*) for its magnificent appearance should be used in the part of such a belt as we are proposing, nearest the dwelling and inside the line of black spruce. It is the handsomest of all the family of spruces. It is not only a dignified looking tree, but it has an elegant and graceful habit with its long sweeping branches. But aside from these qualities it is most useful in our belt, because it towers above the other spruce named and affords thus greater protection against winds and snows.

Another tree needed for our belt is the hemlock spruce (*abies canadensis*) which should always have the inside or protected line. When thus planted it makes a most beautiful finish this background, or border of our farm picture. In such situations it can always be kept thick and massive. Single trees, when they attain considerable age assume irregular forms, but in a hedge row, planted thickly and protected from the winds they retain their dense habit which is helped by shearing gently once or twice a year.

The value of such a belt about our dwellings and barns is incalculable. Ask any man who has been wise enough to plant one, what he will take and have it removed and he will tell you that money is no temptation. These shelter belts are fast becoming a necessity. Our winters are windy and are colder on an average. By this simple plan we are able to exclude both wind and cold in a large degree. There are a great many half hardy trees and shrubs which cannot be grown in any place in the northern States fully exposed to the winds. The natural habit of all trees and shrubs is to grow up in masses for mutual protection. Take a tree whose habit is by nature to seek the support of kindred trees and plant it out alone, and unless very hardy it will be sure to die; but give it the protection of a belt of evergreens and it will thrive beyond your expectation.

A good screen of evergreens would so change the climate of any place that half-tender roses and other shrubs would grow and endure the winter without other protection. There is no half-hardy plant that can stand our winters and live.—*Western Rural.*

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 24 1876.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker, of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick, of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

"THEY KNOW NOT AT WHAT THEY STUMBLE."

Dr. Albert G. Mackey, M. D. K. T., and 33 degree, author of Masonic Lexicon, jurisprudence, ritualist, etc., etc., perhaps our readers do not know is now joint editor of the *Voice of Masonry*, Chicago. This multifarious Masonic writer was of Charleston, S. C.; and caring little for anything but his secret religion, was popular with men on both sides during "the time that tried men's souls." But as conjurers, and fortune tellers, and sleight-of-hand men wear out and must shift their quarters and their tricks, the Dr. has come North to "elevate man" here in Chicago, by the means which so signally failed to elevate the secesh of the South into patriots or citizens, anything in short but Masons, which almost all of them were.

One thing must be conceded. Dr. Mackey has improved the manners of the monthly Masonic organ, if nothing more. Under the head, "Building better than they knew," (borrowed by the way, from a eulogy on the Puritans) he permits Wm. Rounsville in three or four solid pages to show that the senior editor of the *Cynosure* built up Masonry in Galesburg, Ill., and is now building it up in Wheaton. In all these pages the writer has the negative merit of not insulting or abusing us; he even lauds us. He says:

"He soon acquired a large influence not only in the churches and the institution of learning with which he was connected; but among all the people in the region round about. Few men in his place have been more honored and fewer still more esteemed."

Having thus exalted us "Bro." Rounsville proceeds to prove the impregnability of Masonry by showing that the assaults of such a hero only builds it up. His proofs are, that in the growth of Galesburg from a village of 800 people to fifteen or twenty thousand, two Masonic and one Odd-fellows lodge, with a chapter and commandery have sprung up there. And in Wheaton, where, contrary to Mr. Rounsville's impression, there was an Odd-fellow and Masonic lodge, and afterwards a lodge of Good Templars, the writer thinks my efforts have strengthened the cause I assailed.

Now if this writer was not, as he is in part, mistaken in his facts, there is another explanation of them. Moses and Aaron's summons to Pharaoh to "Let Israel go," seemed to strengthen their chains; but they did not. They only strained these chains till they snapped. And for years we heard nothing but "What have you abolitionists done? How many slaves have you freed?" And judging by outward appearances slavery never was stronger than when it repealed the Missouri Compromise and deluged Kansas with border ruffians a few years before it fell. But increasing the density of darkness does not necessarily prolong its sway or postpone the morning which will disperse it. The twelfth time Wilberforce rose in Parliament and moved the abolition of the slave trade his motion was supported by a mere handful of voters; but the thirteenth time it carried without a division.

It may be so with Masonry. The rally of the Ephesian shrine-makers carried the tax-meeting at Ephesus; but their clamor "Great is Diana of the Ephesians!" did not strengthen idolatry in others' minds or their own, or save their idol, or weaken or destroy Christianity.

But let us look at the facts.

It is true that as Galesburg grew from a hamlet to a city, as soon as its success had made abolitionism popular in the vicinity, the Freemasons and Universalists and spirit-mongers, who shunned it while it walked in sackcloth and was hated for its opposition to slavery, came to it in crowds after its virtues had won success. The place then began to swarm with dram-shops. Did the original temperance men and women of Galesburg "build" those dram-shops? As well charge them with it as charge their Anti-masonry with building their lodges. This sort of reasoning would make the prophets and apostles of all ages the builders of the crimes and evils which they denounced.

But who "built" up the grog-shops and lodges in Peoria, where the little finger of Masonry is to-day stronger than its loins are in its neighbor-city of Galesburg, a town of like size. The simple fact is, that birds and beasts of prey swarm wherever there is carrion; and the lodges which are birds of night are birds of prey. They are the buzzards of the battle-field of life. Virtue, industry and godliness make prosperity; and prostitutes, loafers, grog-sellers and Freemasons, swarm where means accumulate so they can follow their respective trades. Who built up Masonry at Springfield, our State capital, where such men as Newton Bateman have been compelled to stand the stripping and swearing of the lodge which they loathe, in order to get office? Who "built up" Masonry in our common school system of Illinois and gave to it a Knight Templar Superintendent, as Mr. Bateman's successor? The answer is the same: "Wheresoever the carcass is, there the eagles are gathered together."

When I came to Wheaton sixteen years ago, there was here both a Masonic and Odd-fellows lodge. The latter some years since sold out the last rag of its regalia, put the money in the pockets of a few members who then went home. A lodge of Good Templars was started under the auspices of the Masons, but soon sunk and gave up its charter. An Odd-fellow lodge in the small village of Danby, but a couple of miles from Wheaton, caught some rays of sense from the discussion and concluded to terminate its existence. Another, however, has within a few weeks been started through the efforts of the same Masonic "drummer" who has been at Wheaton. But while these outposts are being driven in, what of the citadel? The lodge of Freemasons lost four or five of their principal members in a single revival of religion. The Grand Lodge has sent its missionaries to rally the forlorn hope. They have cable-towed and fooled every farmer in the vicinity who had a weak place in his head or a rotten spot in his heart. They have the negative protection of every religious worldling, man or woman, who could sigh over the superstition of an earnest Christian, but see nothing wrong in wholesale superstitions and blasphemies of the lodge; and with all this help from auxiliaries in the church and without, the Masonic lodge in Wheaton has had to run up the hospital flag of distress and call in members from surrounding towns to enable them to say "we." But for money and men from outside, the lodge in Wheaton would have gone ere this to sleep with its children the Odd-fellows and Good Templars. The man who was master of the lodge and who prosecuted the College by application for mandamus in our circuit courts, was beaten in both circuit and supreme courts and though a leading property-holder and politician in the county at the time, he has gone to drink whiskey and raise trout with a gang of spiritualists in the Rocky Mountains. Thus, "The triumphing of the wicked is short, and the joy of a hypocrite but for a moment."

I answer those Freemasons who boast that we are building up the lodge, that "The way of the wicked is as darkness; they know not at what they stumble." You may build a lodge in every city and town on one corner, and a brothel on another, but you will neither destroy Christianity nor marriage till you first destroy Christ who is the author of both. You may summon Freemasons from the Junction to shield Freemasons in their church trials in Wheaton, but "Though hand join in hand the wicked shall not be unpunished." "A sword not seen shall destroy the first-born of their strength." "The moth shall devour them as a garment and the worm shall eat them as wool." No instrument is too insignificant for God to use to execute his displeasure on those who fear not God nor regard man when blinded by the god of sensuality or the god of gain.

—The committee to which arrangements for the National Anniversary were referred have decided that June 20th —22d is the best time for the meeting.

—One would think that the beautiful, spring-like days of this winter season would call out the energies of every reformer to work in any way he might find to scatter light. If bad roads hinder, on foot is better than on horse-back generally for an earnest canvasser.

—Through its Publishing House the National Christian Association proposes something like Ericsson's plan for storing away the forces of the sunlight for use in any weather, and to better purpose—an arsenal of reform; always giving away, always full. Several friends have written, many doubtless have thought it over and agreed with themselves to send in a contribution before the *first of April*, when the first $10,000 is to be raised if the Carpenter donation is secured. Of course every one must be his own judge as to times and seasons, but it is well to be admonished that delays are often unsafe.

—In our correspondence and elsewhere a very important topic is broached. If a man is a Mason conscientiously, he will neither be afraid or ashamed to own it, though he ought to be both; if he is a Mason dishonestly his Masonry will not help him to be a safer man with public trusts; so let him be hunted out. Let office-holders and candidates know that their lodge standing is going to be looked up.

—Rossville, Ill., has had something to think of since the visit of Mr. Ronayne and his open lodge. The local paper has been one medium of the discussion, in which both sides marshall their arguments, although the editor holds the smiling side of his face toward the lodge; his name does not appear on its roll for last G. L. report, however. We say to the friends in Rossville and vicinity don't lose the opportunity now the discussion is hot. Your facts and arguments will impress many minds not to be reached at other times. Keep the iron hot by striking, and may the Lord bless the truth.

—Judge Mark Bangs, lately appointed United States district attorney, and prosecuting the whiskey suits in Chicago, is a member of Lacon Lodge, No. 61. His predecessor, Jasper D. Ward, ex-Congressman, is of Cleveland Lodge in this city. He was too great a friend of the indicted parties to be a very successful prosecutor to be sure. Perhaps Mr. Bangs may prove to be likewise.

—Other parties connected with these suits in the government employ,

first in the employ of the lodge, are deputy marshall Buck, and several members of the grand and petit juries whose names do not now occur to us.

—A son of Rev. E. G. Cooper of Albany, Mo., the *Am. Freeman* reports, was fatally injured lately by being thrown from a horse and dragged for some distance. Mr. Cooper is a Methodist minister who has been lecturing against the lodge in Gentry county and vicinity.

D. P. Rathbun.—Our readers will be pained to learn of the very serious illness of this earnest Christian worker. The *Wesleyan* of last week says:

Rev. D. P. Rathbun, of Lisbon, Champlain Conference, has recently suffered a severe attack of bleeding at the lungs. He suffers a great deal of pain. On the morning of Feb. 8th he was very low. He feels that all is well if the Lord sees fit to take him away. Living or dying he feels reconciled to the Divine will. Let the brethren pray for him. Since the foregoing was written, Mrs. Rathbun has been summoned home by telegraph, and she writes that she finds him very low, having bled profusely from the lungs. His physician, one of the best in the county, says the left lung is not used at all, and the right lung is effected. He says that brother Rathbun cannot speak again this winter, and perhaps never again. But we cast our care upon Christ who careth for us.

On Trial.

Fellow Citizens, are you aware that the fearful struggle now upon us is to determine whether this land shall be the tomb or the temple of civil and religious liberty? Whether robbery, licentiousness and Baal-worship in high places shall be covered with that mantle which the devil is spreading over the rum-shop, the brothel and the midnight conclave, by moving our legislators first to license and afterward to extenuate their crimes, or whether this government shall be preserved by making capability, purity and integrity the pass-port to position, thus securing to our children that which our fathers left to us.

This is the issue forced upon us now and the conflict is waxing hot. If the lodge power dominates we will speedly become subjects of the "Most Puissant Sovereign Grand Commander," whose law of action, as indicated by his title, is his own sovereign pleasure. No enactment of our legislative assemblies will become operative or final until approved by the "Supreme Council of Sovereign Grand Inspectors General;" and the real seat of government transferred from the halls of Congress into the hands of a sworn cable, holding midnight sessions in "temples" from which Christ and Christian civilization is excluded by expelling whatever makes Christianity to differ from paganism.

It is time for freemen to arouse, before the nation is wrecked, and wield their mighty spiritual weapons in striking a telling blow upon this system. To delay is dangerous, at best, and may become fatal to our dearest earthly interests.

Ohio seems to comprehend in some measure the situation, and under the leadership of Dr. George has called for a grand rally at Westerville, March 8th, at 2 o'clock P. M. Every lover of God and of good government in the State will rejoice in this call, and unless absolutely compelled to be elsewhere should be there. There are more Anti-masons by far in Ohio than Masons, and if they will make the effort demanded by the importance of our cause that convention will be neither deficient in numbers, interest or influence.

Let me say to you personally and individually, come if you possibly can, but if you cannot, then as the next best thing—"send a hand"

J. P. Stoddard.

Is he a Freemason?

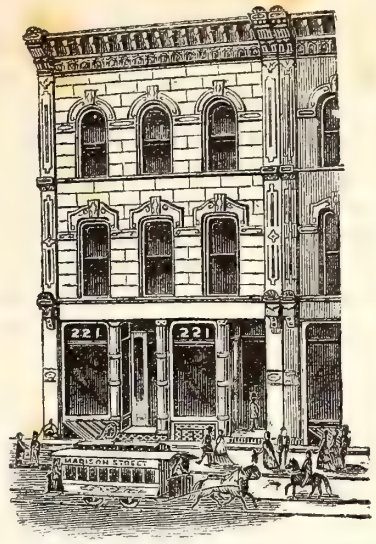
If he lives in Illinois the "Illinois Masonic Register" will answer that question to your entire satisfaction. The book is certainly not intended for Anti-masons, for thousands of Freemasons take the greatest care to conceal the fact of their membership from the "profane," and to have an Anti-mason possess a complete list of all the lodges, chapters, encampments, commanderies, consistories, etc., with the name of every officer and member thereof must be considered a calamity indeed But Ezra A. Cook & Co, have a lot of these books *bought* expressly for Illinois Anti-masons and they cost but 25 cents each, post paid. Send your order promptly if you wish to be *sure* of getting a copy.

Obituary—John Hubbard.

We learn from an Ottawa (Ill.) paper of the sudden death of this earnest and life-long friend of our reform on the 7th of January. On that day with his wife he was about to take the cars at Ottawa for Peoria—was just stepping on board the train when he fell and expired in a moment. His remains were taken to Homer, N. Y., his birthplace, for their final interment.

Mr. Hubbard was born in 1804 and most of his early life was passed in Courtland county, N. Y., where he improved his educational advantages and prepared to teach. He also made a special study of music and became a proficient teacher under the tutelage of of the eminent Thomas Hastings. The war against the lodge following the tragedy of 1826, engaged his attention and he became attached to the principles which so nearly overthrew the dark system. His convictions ripened with years and he was one of the earliest friends of the revived movement.

In 1835 he removed with his family to Freedom in La Salle county, Ill., where he lived until his death; with the exception of a few years before the war, when he resided in Sandwich, De Kalb county. Soon after his removal to this State the Lovejoy troubles occurred at Alton and St. Charles, Mo. Mr. Hubbard was by nature a hater of tyranny and measured the anti-slavery reform, as every other, by the law of God. He became heartily engaged in it, and bore heroically the public odium which nearly ostracised him from society because of his abolitionism. His efforts in behalf of the slave were full of thrilling incident. His house became a depot on the underground railway. His wife sympathized with him in all these matters, and many a slave rejoiced in their freedom through their instrumentality. He was, as before stated, earnestly devoted to the anti-lodge reform as a Christian and patriot, contributing heartily of time and means for its support. Last year he was elected a member of the corporate body, and his death is the first of which it is the sad task to make record.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association

President—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

Cor. Secretary.—C. A. Blanchard.

Treasurer.—H. L. Kellogg.

General Agent and Lecturer—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

News of the Week.

The City.

It has been found out by reporters that a large proportion of the liquor dens of the city are unlicensed.——It appears that Chicago aldermen bid for bribes in contracting for the city printing.——Gov. Beverage was in the city last week drinking wine and beer and visiting the breweries with liquor dealers, making stock for a renomination. Mark him.

The Country.

The Beecher Council held several bootless sessions last week and finally came down to closing the doors to the public.—The Babcock trial in St. Louis was unconcluded on Saturday with prospect of at least a divided jury.——Independent State conventions have been held in Indiana and Illinois at which State officers have been nominated. The Indiana convention instructed their delegates to vote for Senator Newton Booth of Cal. for President.——Two murderers were hung in St. Louis last Friday.——Charlotte Cushman, the great actress, died last Friday from a cancer.——A general Indian war is reported as likely to occur at an early day.——It is said that the Democrats of Louisiana are working to impeach Gov. Kellogg, and there is a growing belief that a forcible demonstration will soon take place through a secret society.

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.

President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.

President, Halleck Floyd, Dublin.
Cor. Sec'y J. T. Kiggins, Portland.
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland.

IOWA.

President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.

President, Rev. Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S. Sexton, Topeka.

MICHIGAN.

President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.

President, N. E. Gardner, Avalon.
Cor. Sec'y, A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.

President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.

President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.

President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.

President, A. L. Post, Montrose.
Cor. Sec'y, N. Callender, Green Grove.
Rec. Sec'y, J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.

President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Washington.

The Pacific Railroad committee are said to be set on Col. Tom Scott's scheme for the Texas Pacific road.——Minister Schenck beside his connection with the Emma mine swindle, is found to have helped introduce a fraudulent American railroad scheme in England. His success at card-playing is however unquestioned.

Foreign.

Cable dispatches confirm the reports of recent important victories by the Alphonsist forces, and denote an early close of field operations. The routed Carlists have fled in large numbers across the French border, and have been interned by the authorities.——Herr August Reichensperger, an eminent leader of the Ultramontane party in the German Parliament has published a conciliatory pamphlet in which he recommends a virtual withdrawal of the new Ecclesiastical statutes or else direct negotiations between Berlin and Rome. The former alternative being out of the question, the pamphlet has probably been written to indicate the inclination of the Papacy to effect a compromise. It is high time for some such arrangement, unless the Roman church in Prussia is to be deprived of her few remaining bishops.

The Home Circle.

If Thou couldst Know.

I think if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain;
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,—
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim, mortal sight,
How meanings dark to thee
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life purpose all perplexed,—
If thou couldst see them right,
I think that they would seem all clear and wise and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and right are well, but trust is best.

—*Adelaide Proctor.*

A Precious Gift.

But, beloved, it is time now to say a word as to how and from whom sanctification is received. It is a gift from the Lord Jesus Christ, and it is received through faith. It is the baptism of the Holy Ghost; and is received the instant the whole soul goes out to Jesus for it. It comes after pardon and reconciliation. Only the intensely earnest ones, who have been pardoned, seek and find it. These, earnestly desiring to do the whole will of God, come to see their failings and shortcomings. They see that they grieve the blessed Lord, and wound their own souls. They see, too, that they have not "all the fullness of God" in their souls; that they are not fully set apart as the temples for God to dwell in. Then, seeing a greater fullness in Christ for them, they seek to give themselves to the Lord wholly, for time and for eternity. Having made the consecration, without condition or reserve, as they suppose, they begin to pray. They are likely to begin to work, too. For they do not see yet that the whole of salvation is a free gift. They pray, and watch their feelings, pleased at the intensity in their hearts, with the struggling vehemence of their prayers. They do not see that this is all legal—the activity of the self-life. For a time they measure their earnestness by the degree of their inward struggling. They reconsecrate themselves, as they suppose, fully to the Lord; and continue to struggle and agonize in prayer. There is much will-effort. They are determined to fit themselves for the indwelling of the Holy Spirit. Their whole idea of sanctification is legal. They want to help God to save them. And here lies the great hindrance in the church. It has legal ideas. It rejects sanctification because it has legal ideas of it. It thinks of a self-sanctification—purity and holiness in the believer from self. And Christian people smile incredulously at the idea of one's not sinning; because they think of his keeping himself from sinning. They do not think of the Holy Spirit's dwelling in the acts and choices of the soul for the purpose of leading, guiding and keeping the soul. And it is nearly an impossible task to make Christians see that it is Christ in the soul who keeps it from sinning against himself.

But the earnest ones, seeking sanctification, must learn this needful lesson, and only Jesus can teach it. Man may point the way; but God must show it. But at length the lesson is learned. Weary and worn by legal tossings, the soul comes to see its own utter helplessness to do any act to fit itself as a temple for God. Then at the moment the soul despairs in self-effort, it is likely to turn in full trust to God. And as the sinner had to do for pardon, the Christian has to do for sanctification. He must trust God with the whole heart, and receive it. The whole soul turns to God, and into itself receives the life of God. This is the soul's sanctification. For the soul's sanctification is the life of God.—*Chris. Reformer.*

Pardon Through Christ.

He was wounded for our transgressions; he was bruised for our iniquities; hie chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Is. liii. 5.

He shall save his people from their sins. Matt. i. 21.

Through this man is preached unto you the forgiveness of sins. Acts, xiii. 38.

In whom we have redemption, through his blood; the forgiveness of sins, according to the riches of his grace. Eph. i. 7.

Who gave himself for our sins. Gal. i. 4.

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Christ died for our sins according to the Scriptures. 1 Cor. xv. 3.

By one offering he hath perfected forever them that are sanctified. Heb. x. 14.

The Lamb of God, which taketh away the sins of the world. John i. 19.

This is my blood which is shed for many, for the remission of sins. Matt. xxvi. 28.

The blood of Jesus Christ cleanseth us from all sin. *If we confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 7,9.

If any man sin, we have an advocate with the Father: Jesus Christ the righteous. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. I write unto you, little children, because your sins are forgiven you, for his name sake. 1 John ii. 1,2,12.

He was manifested to take away our sins. 1 John iii. 5.

Who his own self bear our sins, in his own body, on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed. 1 Pet. ii. 24.

"You Don't Pray."—This instructive anecdote, relating to President Finney, is characteristic:

A brother who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney over night. He was lamenting his condition, and Dr. F., after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said, "You don't pray! that is what's the matter with you. Pray—pray four times as much as you ever did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible made a serious business of it, stirring up his soul to seek God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken; and ever since he has felt that the greatest difficulty in the way of men being emancipated from their bondage, is that they "don't pray."

The bonds cannot be broken by finite strength. We must take our case to him who is mighty to save. Our eyes are blinded to Christ the Deliverer. He came to preach deliverance to the captive, to break the power of habit; and herein is the rising of a great hope for us.—*Advance.*

Buddhism and Pagodas.

Of the prominent religions which have for many centuries held captive the heathen nations, none has had a greater influence over the minds of men than the system of belief which counts among its adherents the great majority of the people of China, and known to us as Buddhism. Founded by Shakyamuni Gautama, in the sixth century before Christ, it spread among the people in many portions of India, and steadily gained adherents in Nepaul, Cashmere, Ceylon, Siam and Burmah. Three centuries after its establishment at Benares, eighteen priests of this religion proceeded to China, but their efforts and those of their successors were not attended with marked success. It was not until near the close of the first century of the Christian era that Buddhism began to be influential in the land. Under the patronage of the emperor Ming Ti, it entered upon a career of signal prosperity, which eventually gave it the leading place among the religions of China, which position it retains at the present day.

The account given by native authorities of the erection of the first pagoda seems of sufficient interest to admit of its presentation in this article: "In the tenth year of the emperor who occupied the throne about A. D. 250, a foreign priest of the Buddhist religion, named Kang-tsung-huei, appeared at Nanking, then the capital of the empire, and performed many strange and what seemed supernatural feats. The people represented the case to their sovereign. His Majesty immediately called the priest to an audience with him, and inquired if Buddha could communicate any divine emblems. He replied that Buddha had left some traces of himself upon earth, although they were very mysterious. He had left numerous bone relics, the miraculous power of which was limitless. The emperor then made special inquiry where these relics could be found. To this the sacerdotal father replied, that if he himself were under the influence of Buddha's spirit to go in search, he was sure to find one. His Majesty upon this made a distinct promise, that if the priest succeeded in getting one such he would erect an edifice called a pagoda. After twenty-one days of earnest search the priest discovered one in a bottle, and immediately presented it to the Chinese sovereign. When taken into the palace it lighted up the entire building. In his eagerness to inspect the remarkable curiosity the emperor poured it out of the bottle into a copper basin. The basin, however, was instantly broken, both from the weight of the relic and the force with which it thumped upon it. The emperor was greatly frightened at this supernatural specimen. The aged priest then advanced to assure the monarch that apart from these miraculous signs there was something even more astonishing about this bone of Buddha. It was, that a diamond or steel could not scratch it, fire could not scorch it, and the heaviest mallet could not break it. The emperor accordingly ordered a man of unusual strength to come forward and strike some heavy blows on the sacred relic with a sledge-hammer. The man did so, but to no purpose except to destroy the hammer itself. The relic remained untouched, with an effulgence as bright as before, and dazzling every person's eyes. Thus was the emperor's faith confirmed and in fulfillment of his pledge he erected a *t'dh* in which to keep the relic. This is the beginning of pagoda building in China."

The edifice here referred to was the famous porcelain tower of Nanking, one of the most imposing and beautiful structures which Chinese workmanship has ever fashioned. Its cost is said to have been three millions of dollars. Elaborately ornamented, its nine stories flashing the bright sunlight from their crystal surfaces and supporting clear-toned bells, which, shaken by the winds, rang out upon the air a pleasant melody, this pagoda held for many centuries a large place in the regard and veneration of the people of Central China. During the occupation of Nanking by Taiping rebels, in the year 1856, this pagoda, with many other public buildings of the city, was destroyed.

Commencing at Nanking, buildings in this style have been erected in all parts of the empire, and comparatively few of the larger cities are destitute of a pagoda. They vary in height from fifty to one hundred and fifty feet. The number of stories varies from five to thirteen; seven or nine seems to be the favorite number. They are generally built of brick or stone, rarely of iron; some of them are solid, others are hollow, and are provided with staircases, by which they may be ascended.

Pagodas were originally constructed from religious considerations. They are sometimes spoken of as temples, but this hardly seems a correct definition. Temples are frequently found in con-

nection with pagodas, and such, doubtless, have the preference over those which are not near a pagoda. These buildings are supposed to ward off evil influences and attract the favor of Buddha. Education will attain a higher standard, business will be brisker, the crops will be more abundant, and a greater degree of general prosperity will characterize that community which possesses one or more of these pagodas. They are often made the receptacle of Buddhist relics, or the sacred books which inculcate this system of worship and belief. A pagoda also sometimes serves the purpose of a monument, containing within its walls the remains of a priest or nun whose life had been marked by special devoutness and self-abnegation.

New pagodas are now very seldom seen, and it is not often that one sees an old pagoda undergoing repairs. A specimen of the appeals which are circulated to secure funds for the repairing of old pagodas is introduced to show what an important relation they are supposed to sustain to the welfare of the community. In the year 1837, the following paper was circulated among the officials, scholars and merchants of Canton: 'Fellow countrymen! The region of country southeast of the provincial city of Canton has an important influence on the fortunes of the inhabitants. All the pagodas there have had a most salutary influence on everything around, causing the literati to be very numerous, and the productions of the soil most abundant. Their appearance at present is unsightly. Therefore, to secure the return of happy and prosperous times, they ought to be repaired."—*Missionary Herald.*

First Steps in Gambling.

Are not multitudes of our youths in all parts of the country unconsciously taking lessons in the seductive, maddening, ruinous vice of gaming? Besides raffling at fairs, which is beginning to be condemned as it deserves, there are the prizes given at concerts and other public entertainments. Some of us are repeatedly hindered from sending our children to witness an agreeable and not unprofitable exhibition of sleight of hand, or the like, by finding that every person who attends is to "draw" a prize. And how many are letting the children go, and learn to feel the first risings of eager curiosity and hope as to what they may get, not by honest toil, but by the turn of a wheel, by "good luck." The "prize candy" packages are a humbug, of course, but they are one species of petty gambling. Several weekly newspapers now regularly promise that their subscribers shall draw prizes; and their advertisements, making this offer, are sometimes seen in religious journals. In every direction one notices the spread of this spirit of gambling—to say nothing of the lotteries and the hundred forms of gambling proper.

Now we appeal to Christians to take a firm stand, for themselves and their children, as to everything of this sort. Let the managers of these concerts, newspapers, fairs, &c., know—take pains to let them know—that you, at least, will have nothing to do with their enterprises while they contain any gambling feature. By so doing it would be possible entirely to cure some of these evils and greatly to lessen others. And the matter is really important.—*Religious Herald.*

Giving Does Not Impoverish.

Christians might confirm their faith if they were observant of God's dealings with them. For our own advantage, as well as for the benefit of others, we should record the goodness and faithfulness of God as they come under our observation. It is pleasant to record such an incident as the following, which happened a short time ago:

A gentleman sent five dollars to a benevolent enterprise at a time when he could scarcely spare the money. The mail brought back a letter which was not only an expression of thanks, but a prayer that God would bless the giver. The statement was also made that prayer had been offered that he might not be a loser on account of his generosity. The thought that his little gift had awakened prayer in his behalf stirred the heart of the giver. He felt it deeply. He wondered if the particular petition would be answered. This was toward the close of the week. On Saturday afternoon he arranged to pay his hands according to his ordinary custom. In an envelope addressed to each he placed the account of time and the money due. He had scarcely returned to his office after passing through the shop, giving to each man his envelope, when one of the men came in, saying that he had, during the summer, at various times, lost an hour or so, of which no account had been taken. He had just reckoned up and found that the total loss of time amounted to five dollars, which he handed over to his employer and withdrew. Here was just the sum given away, returned in an unexpected manner, and from an unexpected source. With his mind full of prayer, he could not help feeling that the answer had come.—*Observer.*

Lake Willoughby.

A curious freak of nature is found at Willoughby Lake, in the northern part of Vermont, where Mts. Pisgah and Hor rise over 2,500 feet from the water and 4,000 feet above the sea, and are less than a mile apart, while the lake below is of unknown depth—all efforts to sound it having failed—and is supposed to rest at the level of the sea. A few years ago, an immense rock, weighing over three hundred tons, was started from its bed at the top of Mt. Pisgah, and fell down the almost perpendicular face of the mountain into the lake, tearing away the carriage road and everything that opposed it, shaking the whole region round and being heard ten or fifteen miles away. The lake is an immense natural spring, as hardly a brook flows into it, but a river flows out large enough to carry extensive mills. A winding footpath conducts you to the summit of Mt. Pisgah, which is abruptly cut off on the side nearest the lake, forming a perpendicular precipice nearly three thousand feet high, below which lies water of such singular transparency that one can see more than 100 feet below the surface. The temptation to leap from such a height is irresistible, and no one has yet visited the place of strong enough nerve to stand erect and look over the brink, but visitors crawl up on hands and knees to satisfy their curiosity. The view from this height is grand. To the east can be seen the White Mountains and the Connecticut river winding down eighty miles of its course; to the north and northwest are Monadnock, 50 miles away, and the entire length of Lake Memphremagog, and to the west is seen the western range of the Green Mountains. The scenery is unsurpassed in New England, and the drive over the carriage road which skirts the lake and connects Orleans and Caledonia counties is the most picturesque of any in the State. —*Ex.*

Temperance has always drawn some of its strongest arguments from the sad effects of strong drink. Here is an item in illustration, taken from the *Christian Weekly:* "A petition has been sent to the Connecticut Legislature from 175 of the 195 convicts in the State prison at Wethersfield, that they would devise and enact laws to effectually suppress the traffic in intoxicating liquors. They say that over three fourths of the convicts were brought there directly through the influence of strong drink, and piteously complain 'the tide that is bearing us to ruin is that of rum.'"

Children's Corner.

Feeding the Birds.

The Ice King has laid his cold hands on the rills,
They cannot now playfully leap down the hills;
High mountain and valley alike are made hoary,
Jack Frost reigns triumphant alone in his glory.

Who guides the dear birds that they never get lost,
When seeking a home to escape from the frost?
Our father in heaven he leads them aright,
Till away in the bright sunny South they alight.

So long as the lofty old hills shall remain,
And Spring shall renew their bright verdure again;
Our kind, loving Father shall still fondly care
For the beasts of the fields and the fowls of the air.

Not a robin or sparrow can fall to the ground,
Not a raven may cry but he heareth the sound;
Then will not "Our Father in heaven" be nigh,
And bless us, dear children, when we, too, shall cry?

Oh, yes; "Are ye not of more value than they?"
In accents most tender we hear Jesus say,
And surely if God takes such care of a bird,
Our prayers, if sincere, cannot fail to be heard.
—*Selected.*

The Young Miner's Death.

Some time since the noise of an explosion was heard in an English coal-pit. Those who heard the dreadful sound knew what it was. They knew at once all about the fire and suffering and death it would bring to the poor miners. Crowds of anxious relatives hurried to the mouth of the pit to seek their loved ones. Soon they began to bring up the dead and wounded from the mine, and sobs, and cries, and shrieks were heard from those who discovered their suffering relatives. There was a poor widow in this crowd, whose only son was a worker in this mine. He was a good Christian boy, the chief support and comfort of his mother. Presently, she was seen pushing her way through the crowd, with sobs and tears, as she cried, "That's my dear lad's voice. Where art thou, my child?"

And when she reached him, he said: "Mother, what will you do now?" for he felt that he was dying.

She said: "I will trust in God. Can *you* trust him Jimmy?"

"Yes," said he, "God is by my side; Jesus is with me."

She stoops down to kiss him; but as she did so, the skin of his poor burnt face pulled off on her lips.

"The Lord be with you, my boy," she said.

"Thank God," he replied, "that this is not the unquenchable fire. Jesus is with me, and heaven is my home. You'll meet me there, won't you mother!"

"Yes, my lad; I set out for heaven years ago, and I hope to meet you there."

Then the poor lad was carried towards his mother's home, but before reaching it, he died. The last faint words heard from his lips were "Heaven is my home."

Nowqiere is nothing in all the world that could have had power to bless that poor dying boy and his bereaved sorrowing mother, as Jesus, the "plant of renown," did. They knew him, and they trusted him, and in the most trying circumstances they felt his power to bless them.—*S. S. World.*

Singular Combat.

The monkey inhabited a large banyan tree at Patna, and was preparing to ascend it when he perceived near the root a large cobra. On every attempt to approach the trunk the snake reared its crest to attack him; and as the monkey moved to the other side, the snake in like manner shifted his ground, so as always to intercept its advance to the tree.

The monkey on this quickened its movements, danced from side to side, and occasionally rushing directly at the snake, as if about to seize it, kept it in a continual state of action and alarm for nearly two hours.

At length the cobra, apparently tired out, lay stretched on the ground. The monkey now walked leisurely before it, watching it all the while with the utmost vigilance, and gradually lessening the distance between them, till he had arrived within reach by a single bound, when springing on his enemy before he had time to rear its head, he grasped it firmly by the neck.

The snake instantly enveloped him in its folds, but the monkey retained his hold, seized a brickbat (part of the ruins of an old pagoda at the foot of the tree) and cooly set himself to work to rub it against the head of the snake.

This operation was continued with the most determined perseverance, till he had utterly destroyed all vestige of the head, reducing it to a confused mass, when disengaging himself from the inert folds, he sprang up to his wonted roost in the tree.

After this it can scarcely be questioned that the monkey was perfectly aware of the dangerous character of the snake, and also knew well the seat of the formidable power which his enemy possessed and could in an instant put forth in his destruction.

It also proves that the larger animals, unlike the smaller ones, are incapable of being acted on by the power of fascination. A similar account is given of a colony of monkeys living in a banyan tree on the Nerbudda.—*The Parlor Menagerie.*

Temperance.

The Chicago Woman's Christian Temperance Union held two successful mass meetings on Sabbath, February 13. One at upper Farwell Hall at which there was a very large attendance. Several speeches and fine music by the Hutchinsons; and another at the Centenary M. E. Church on West Monroe St., addressed by Mrs. O. B. Schuyler, Mrs. M. B. Holyoke, David W. Wood and a lady from New York. The singing was by the large choir of the church, with several songs by the Hutchinsons which were enthusiastically received. This latter was a specially good meeting.

The regular monthly business meeting of the Chicago Woman's Temperance Union will be held Friday 10 o'clock A. M., February 25th, at Room 3, 148 E. Madison St.; daily prayer meeting at 3 o'clock P. M., lower Farwell Hall.

A new Chicago Temperance Reform club was organized Wednesday evening, Feb. 16th, at the Burr Mission, near corner of Fourteenth St. and Third Ave. It is a locality needing temperance effort as much as any part of Chicago. A hopeful beginning was made. This club is auxiliary to the Woman's Union.

The daily meeting continues unabated in numbers and interest.

We print below a brief, clear and important petition to Congress which is designed for circulation throughout the United States. By addressing Mrs. M. B. Holyoke, 148 E. Madison St., room 3, Chicago, Ill., enclosing stamp, one or more of these printed memorials will be forwarded as ordered. After securing as many names as possible, please return the same to Mrs. Holyoke, addressed as above (148 E. Madison St., room 3, Chicago, Ill.). We hope that many will circulate and multitudes will sign the petition.

To the Honorable Senate and House of Representatives of the United States, in Congress Assembled:

WHEREAS, The liquor traffic is fraught with evil to the property, health, homes, lives and peace of our citizens;

AND WHEREAS, Governments are instituted to secure the peace, prosperity and well-being of the citizen; therefore, we the undersigned citizens hereby pray your Honorable Body—

FIRST—To appoint a Commission to investigate and report the effects of liquor traffic in the United States on the health, intelligence, industry, prosperity, crime and pauperism of the individuals; also upon taxation, revenue and the general welfare of the country.

SECOND—To prohibit the importation of alcoholic liquors from foreign countries.

THIRD—To prohibit the manufacture and sale of alcoholic liquors as a beverage in the District of Columbia, in the Territories of the United States, and in all places where Congress exercises exclusive legislation.

FOURTH—To require total abstinence from alcoholic liquors as a beverage on the part of officials and subordinates in the civil, military and naval service of the United States.

And we will continue to pray.

"The Moody Leaflet."

"Woe unto them that rise up early in the morning that they may follow strong drink." Isaiah v. 2.

"Woe unto him that giveth his neighbor drink, and maketh him drunken." Habakkuk ii. 15.

"Drunkards shall not inherit the kingdom of God." 1 Cor. vi. 10.

THE WATER OF LIFE.

Jesus says: "If a man thirst, let him come unto me and drink." John vii. 37.

"And the Spirit and bride say come. And let him that is athirst come. And whosoever will, let him take the Water of Life freely." Rev. xxii. 17.

Rock of Ages cleft for me,
Let me hide myself in Thee,
Let the water and the blood,
From thy wounded side that flowed,
Be of sin the double cure,
Save me from its guilt and power.

—Three hundred children are suffocated in bed annually in the central district of Middlesex, England, alone. A very large proportion of these deaths are discovered on Sunday morning, from which it must be inferred that they were occasioned during the stupid slumbers of parents made drunk on Saturday night, when they have their week's wages to spend.

BAD EFFECTS OF BEER-DRINKING.—The worst results from accidents in the London hospitals are said to be draymen. Though they are apparently models of health and strength, yet if one of them receives a serious injury, it is nearly always necessary to amputate, in order to give him the most distant chance of life. The draymen have the unlimited privilege of the brewery cellar. Sir Ashley Cooper was once called to a drayman,, who was a powerful, fresh-colored, healthy-looking man, and had suffered an injury in his finger, from a small splinter of a stave. The wound, though trifling, suppurated. He opened the small abscess with his lancet. He found, on retiring, he had left his lancet. Returning for it, he found the man in a dying condition. The man died in a short time. Dr. Gordon says, "The moment beer-drinkers are attacked with acute diseases, they are not able to bear depletion, and die." Dr. Edwards says of beer-drinkers, "Their diseases are always of a dangerous character, and in case of accident, they can never undergo even the most trifling operation with the security of the temperate. They most invariably die under it." Dr. Buchan says, "Malt liquors render the blood sizy and unfit for circulation; hence proceeds obstructions and inflammation of the lungs. There are few great beer-drinkers who are not phthisical, brough on by the glutinous and indigestible nature of ale and porter. * * * These liquors inflame the blood and tear the tender vessels of the lungs to pieces." Dr. Maxson says, "Intoxicating drinks, whether taken in the form of fermented or distilled liquors, are a very frequent predisposing cause of disease." The hospitals of New York show an unfavorable record of the intemperate, and private practitioners everywhere have the same experience. —*Sanitarian for January.*

Religious Intelligence.

—Revival meetings of great interest have been held for several weeks in the Free Methodist church on Morgan Street, Chicago, and also in the Christian church in the southern part of the city. There have been numerous conversions in each church. Rev. M. L. Vorheis is laboring with the first mentioned brethen.

—A great revival of religious interest is taking place in many congregations of the Friends, especially in Ohio and Indiana. Large accessions have been made to several meetings. Miss Smiley, the gifted preacher, has been visiting her people in various parts of Ohio with good effect.

—Rev. A. L. Blackford, of the Presbyterian Mission to Brazil, says, deliberately, out of a steady conviction arising from his fourteen years' experience, that if "the Church of Christ will furnish the necessary men and means, in ten years Brazil may be converted to Christ, and in less than twenty years will cease to be a foreign missionary field."

—Westfield College, Ill., has been visited with a gracious outpouring. The meetings are held in the College chapel, and nearly one hundred conversions have taken place. Rev. J. H. Snyder is pastor of the United Brethren church at this place

—It is stated in the *Christian World* that the English Wesleyans were never more active than now in aggressive evangelistic work. Their wealthier and more intelligent members are forwarded in revival efforts.

—The Rev. W. O. Simpson, of Derby, stated in a recent address, as reported in the London *Christian*, as to the fruits of the Moody and Sankey meetings, "that he had carefully looked over the reports of the churches and found that there was not a church which did not acknowledge an increase of membership and spiritual life as the result."

—At Albert Lea, Minn., above a hundred have signed the Convert's Covenant, the fruits of the labors of Rev. H. P. Welton.

—In Hollidaysburg, Pa., eighty-two persons joined the Presbyterian church on the last Sunday in January. Many of the Seminary pupils have been converted.

—Since the week of prayer, many extra meetings have been held in all of the evangelical churches in Taunton, and Jamaca Plains, Mass., and a number of hopeful conversions have taken place.

—The following are the Methodist numerical returns for 1875: Episcopal Methodists in the United States, 3,025,427; non-Episcopal, 147,802; Methodists in other countries, 1,015,876; total lay communicants, 4,189,150. The total number of itinerant preachers is 27,591, and of local preachers, 61,474; an increase during the year of 3,325 itinerant ministers, and a decrease of 1,657 local preachers.

—According to the Congregationalist's showing the Congregational church last year received, by ordination, one hundred and ninety ministers; dismissed one hundred and one; lost by death sixty. There were eighty-five churches organized. The average age of those who died was sixty-four years and nearly six months; eight were eighty years old and upward, and six were under forty.

—The Board of Foreign Missions of the Lutheran church publishes the sad fact that the treasury is bankrupt. The Board has ten missionaries in Africa and in India, and requires $8,200 in gold for payment of their salaries. It is now indebted to the amount of $5,000, much of which is due to the missionaries.

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FACTS FOR THE PEOPLE.

—BY—

S. C. KIMBALL, A. M.

The pretended secrets of all the prominent secret societies including Freemasonry, Odd-fellowship, Good Templars, Patrons of Husbandry, Ku-Klux Klan, Grand Army of the Republic and White League have been correctly revealed, and most of these revelations can be had at trifling expense of Ezra A. Cook & Co., Publishers of the CHRISTIAN CYNOSURE, No. 18 Wabash Avenue, Chicago, Illinois.

I belonged to one of these societies and know that its so-called secrets are correctly revealed and published. I believe the other revelations to be equally correct, and the publishers will satisfy any candid man that they are so by overwhelming proof.

Freemasonry is the mother and guardian of secret societies. With Masonry, they will flourish; with Masonry, they will die. Henoe reformers properly attack the citadel, for when that goes down, the outposts will soon surrender.

Most Freemasons go no further than the Master Masons' or Third Degree, and although the oaths and principles of the higher degrees are far worse, I shall give extracts from the first three degrees only. Freemasonry has been many times correctly revealed, but the latest full revelation is from the pen of Edmond Ronayne, late Past Master of Keystone Lodge, No. 639, Chicago, Illinois. The candidate for the Entered Apprentice or First Degree is stripped naked except his shirt, a slipper and a pair of drawers kept for the purpose, blindfolded, left foot, leg, arm and breast bare; and a rope called a cable tow around his neck. In this sorry plight, the candidate is lead around the room. Then he kneels, placing his right hand on the Bible, and takes an oath of which the following are extracts:

"I, A. B. of my own free will and accord, in presence of Almighty God and this worshipful lodge erected to him and dedicated to the holy Saints John, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secrets, arts, or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, *may at this time or shall at any future period be communicated to me* as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted lodge of Masons. * * * * To all of this I do most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever; binding myself under no less a PENALTY THAN THAT OF HAVING MY THROAT CUT ACROSS, MY TONGUE TORN OUT BY ITS ROOTS, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn obligation. So help me God and keep me steadfast in the due performance of the same."

Just imagine a minister of the Gospel, in a state of semi-nudity, on his knee, with his right hand on the Bible, blindfolded and a rope around his neck, taking such an oath! How can a conscientious man swear to conceal secrets "which shall at any future period be communicated," not knowing what those secrets may be? How can a sane man bind himself under such a penalty, with the full knowledge that he cannot have a trial before his peers in open court? But some one may claim that Masonic oaths and penalties mean nothing. If so, what blasphemy and sacrilege to thus use the name of God and the Holy Bible.

The Entered Apprentice is taught that, "the common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use, but we as free and Accepted Masons use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for the spiritual building, that house not made with hands, eternal in the heavens." What becomes of the precious blood of Christ and the renewing of the Holy Spirit, with those who are fitted for heaven by having the rough corners of their hearts knocked off with the common gavel? Is not this the key to the doctrine that all true Masons at death enter the Grand Lodge above? What need of the Gospel plan of salvation has a young man who accepts this doctrine? Is it any wonder that infidelity abounds in our land when it is known that half a million young men have taken such an oath and received such instructions?

There is nothing of special importance in the Fellow Craft or Second Degree except the penalty which is, "that of having *my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air.*"

The candidate for the Third or Master Masons Degree, more than half naked, blindfolded, on his knees, with his hands on the Bible, takes an oath of which the following are extracts:

"Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, *murder and treason excepted and then only at my own option.*

Furthermore, that I will * * * * give him due and timely notice that he may ward off *approaching danger*, if in my power

Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it.

Furthermore, that I will not give *the grand Hailing Sign of distress* of a Master Mason except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction: and *should I see the sign given* or hear the words accompanying it I WILL IMMEDIATELY REPAIR TO THE RELIEF OF THE PERSON SO GIVING IT, should there be a greater probability of saving his life than of losing my own.

To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a PENALTY *than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I*, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason, so help me God and keep me steadfast in the due performance of the same."

Who can fail to see the bearing of these horrid oaths upon all crimes, "*murder and treason excepted*," and their tendency to interrupt the fair administration of justice. Is it any wonder that jury trials are pronounced a failure and criminals go unpunished? No wonder those who take such obligations wish to keep them secret! No possible explanation can make these shocking oaths accord either with pure moralty or the Christian religion. The only escape from such obligations is humble repentance and public confession. The General Conference, the highest authority in the Freewill Baptist denomination, has six times emphatically condemned Freemasonry and all kindred secret societies. The conference of 1844, of which the immortal David Marks was a prominent member, bore the following testimony: "All extra-judicial oaths or affirmations for the keeping of a secret of such associations as Freemasons, Odd-fellows, Rechabites and similar combinations are contrary to the Bible which forbids us to forswear ourselves, and contrary to the spirit of the Christian religion which does not allow its subjects to agree to things which they do not understand or to take obligations upon them which they do not know for themselves the bearings of, in contingencies which may arise.

Therefore, Resolved, That we advise our churches as far as practicable to avert this evil in its first beginnings, *by laboring with all who take upon them the extra-judicial oaths or pledges of these societies or who remain connected with them.*"

The Conference of 1859 reaffirmed the same principles as follows: "(1) Resolved that the jealousies which such organizations are calculated to excite and the ease with which designing men may use them for evil purposes render it inconsistent for the disciples of Christ, and especially for Freewill Baptists, to form or sustain a connection with any such associations. "(2) Resolved that all laudable efforts be put forth to prevent the members of our churches who are now free from such societies from becoming connected with them, and if possible to reclaim all who do now sustain such a relation." The Conference of 1833 voted that "*Freemasonry is corrupt and should be disapproved by this conference.*" The Conferences of 1830, 1847, and 1850 took similar action.

The Congregational General Association of Illinois, upon the report of a Committee consisting of Rev. Edward Beecher, D. D., Prof. S. C. Bartlett, D. D., and President Blanchard of Wheaton College, voted that Freemasonry is "HOSTILE TO GOOD CITIZENSHIP AND TRUE RELIGION."

The Baptists, in one of the ablest General Conventions ever held by that denomination, voted that "*It is the duty of every member who is a Freemason to dissolve all connection with the Masonic fraternity.*" Other evangelical denominations have taken the same ground. These testimonies must be repeated until the evil be overcome.

Such statesmen as James Madison, Richard Rush, John Hancock, John Quincy Adams, Daniel Webster, Wm. H. Seward, Horace Greeley, Gerrit Smith, Thaddeus Stevens, Charles Sumner and Henry Wilson, have warned their countrymen of the danger of secret societies and especially Freemasonry.

Such eminent ministers of the Gospel as President Finney, Bishop Hamlin, Dr. Nathaniel Colver, and a score of others who have all been Freemasons, have exposed the evil tendencies of secret societies and warned Christian people against them. Christian young men, heed these timely warnings. "Have no fellowship with the unfruitful works of darkness but rather reprove them." "Be not unequally yoked together with unbelievers," who "love darkness rather than light because their deeds are evil."

And may the very God of peace sanctify you wholly through our Lord Jesus Christ.

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CHICAGO, Feb. 21, 1876.

Grain Wheat—Spring, No. 1	$	1 10
" No. 2	1 02½	1 03
" No. 3		83
" Rejected		71
Corn—No. 2	42¼	43
Rejected		35
Oats—No. 2		32
Rejected		27
Rye—No. 2	66½	67
Bran per ton		12 00
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	7 00	12 00
Prairie, "	6 00	9 00
Mess Beef	8 50	10 00
Tallow		8½
Dressed Hogs	9 50	9 75
Lard per cwt		12 85
Mess pork, per bbl		21 50
Butter fancy yellow 33c.; common to choice roll	16	24
Cheese	9	13½
Eggs	14	15
Seeds—Timothy	2 10	2 35
Clover	8 00	
Flax	1 20	1 35
Poultry—Turkeys per lb dressed	12	13½
Chickens " "	9	11
Potatoes		17
Apples from store	3 00	4 00
Broom corn	3	11
HIDES green to dry salted	5½	12
Lumber—Clear	38 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	39	53
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 25	5 50
Good	4 30	4 75
Medium	4 10	4 25
Common	3 00	3 75
Hogs	7 00	8 75
Sheep	4 00	5 75

New York Market.

Flour	$ 3 15	9 00
Wheat—Winter	1 17	1 55
Spring	1 00	1 37
Corn	59½	72
Oats	46	52
Rye	88	90
Lard		13½
Mess pork		22 75
Butter	15	33
Cheese	6	12½
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CHICAGO, THURSDAY, MARCH 2, 1876.

VOL. VIII., NO. 21.—WHOLE NO. 308
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Topics of the Time.

Although the jury in St. Louis has acquited Gen. Babcock of being a party to the whiskey frauds, the verdict throughout the country seems to be only "not proven." The government attorneys did not, it is true, make out their case so clearly as they had promised; but the conduct of the case by the defense was throughout as if his lawyers were convinced of his guilt and only wished to force a compromise and save him from punishment. The stain upon Babcock's repute is not removed; nor will the ovations at St. Louis and the seranade proposed by "Boss" Shepherd of the Washington Ring help to cleanse it. The painful rumors of the effect of the case in Washington are, however, more to be deplored. The whiskey ring have been so far successful with Pres. Grant as to have caused serious dissention in the Cabinet and the probable retirement of Bristow with the popular reforms he has inaugurated. Rumors are conflicting, but enough appears to warrant the assumption that the President is on the point of committing a most serious blunder in this respect.

A new and important fact is being developed in the Bible-in-school question which may change the tone of precipitate and hostile legislators and school committees. Following the casting out of the Bible from the Chicago schools last October, Rev. J. W. Bain, of the United Presbyterian church preached an able sermon in defense of the just and time-honored use of the Word of God in schools. He brought up a fact of history which has since been made more prominent from a legal point of view through a lecture before the Chicago College of Law. It appears that in July, 1787, two months before the adoption of the present Federal Constitution, the Congress of the Confederation entered into an agreement with the State of Virginia by which the territory now comprising the five Northwestern States was ceded to the United States. This "Ordinance of 1787," ante-dating the Constitution, provides that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This is one of the provisions which the ordinance declares shall be considered as articles of compact between the original States and the people and States in the said territory, and "forever remain unalterable, unless by common consent." These terms make the act now practically irrepealable; and no constitutional amendments can touch it. By compact, not by choice, it becomes a part of the constitution of these Northwestern States, and must be so recognized by our courts. The use of the Bible in schools is not the innovation of a sect, but the instinctive act of the people as a whole by their representatives that our public schools should encourage not merely knowledge, but religion, the Christianity of the Protestant churches.

The Brooklyn Advisory Council closed last week after accomplishing the object for which it was got together—the complete vindication of Plymouth church on all the questions proposed. The convention was not fully harmonious, and the dramatic eloquence of Beecher was frequently invoked to keep up the enthusiasm in his favor. Dr. Bacon made one speech on the necessity of investigation, the skeleton in Plymouth church, etc., which was sufficiently alarming to the managers of the Council, who invariably put off all allusions to Beecher's guilt with protesting that such matters were outside of their business. There are two nearly smothered facts, however, which would condemn both the Council and the church in their action on Christian grounds. The Storrs-Buddington Council of 1874 decided that if Plymouth church "dropped" any more members as it did Tilton, it should be disfellowshipped by the sisterhood of Congregational churches. In this decision Plymouth church acquiesced. But Mrs. Moulton and Dea. West (and Bowen would have been had they dared) were dropped even more scandalously. In what light does this put this affair? But the council of 1874 was ignored. Then as one of the council committees intimated, the discipline commanded by Christ, in Matthew xviii., had been as little regarded as if it never had been given for the direction of the Christian church. Had it been faithfully followed, Beecher would have been compelled to leave the ministry long since, or his accusers silenced. The "scandal" would have been unknown. Though protesting their faith in Beecher the council provided for an investigating committee of five, by which there is a very remote possibility of an end to this most disgusting affair.

Why should I Cling to a Pro-secrecy Church?

BY J. K. ALWOOD.

I am opposed to secretism. So is the Bible. So is common humanity. So is reason. So is true democracy. So is common sense. If a church can not see that secretism is wrong, she is too blind to teach theology, which is the main business of a church. If a church is too corrupt to teach what she believes to be true and reprove what she believes to be wrong, she is too corrupt to have peace and fellowship with Christ. In either case she is not fit to be encouraged, much less to be relied on as a spiritual mother. Why then should I cling to a church which is married to secretism, while I can find another which teaches the theology which I believe, and opposes, at great expense, the things I profess to hate? Why should I? Will my clinging to such a blind, temporizing body encourage those who oppose the dreadful evil? No; such a useless tenacity to sect cannot do this. Will it discourage my blind, temporizing, corrupt church from her position? will it tend to induce reform? But no church on earth ever yet reformed itself. How could I hope for such a new thing under the sun? Blind hope! Crazy hope! Will I encourage the pro-secrecy church by clinging to her, though I oppose her position? Certainly I will; for she gets my money, my labor, my influence; and she could hold me up to cover her vulnerable parts as a shield against the darts of truthful accusation. Can I be a conscientious Christian and serve as a shield to error and corruption against truth and right? Shame! I'll not do that. Will I discourage sinners from entering the lodge by clinging to a secrecy church. No; I encourage them. My conduct says the thing is innocent. Innocent people do not encourage nor join hands with corrupt systems. Why then should I cling to her? She has betrayed her trust. She has forfeited all right to my confidence. She strengthens the hands of the wicked. She puts a lying comment on God's word. Indeed, she says God lies when he says "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." (Jno. iii. 20,21.) And I encourage her lying, blasphemous commentary by supporting her ministry, many of whom are so besotted with the world that they have said, "If I had to leave one, the church or the lodge, I should leave the church!" (I could now give three names of this class.) How much honesty can there be in supporting such characters? Well, there is in it an exhibition of the graces of humanity and patience in an abject submission to being led by the nose. And then it may be better to be led by that member of the face than to have the brows beaten by the sneers and jests of secretists and their dupes. Is a cowardly religion better than none? See Rev. xxi. 8. "The fearful, and unbelieving, and the abominable, and murderers &c., have their portion in the lake of fire." Heaven pity.

The Duties of Pulpit, Press and Christian Church in Relation to Popular Wrong-doing.

BY ELDER A. D. FREEMAN.

It is a fact, or seems to be a fact, that many who claim to be God's watchmen, fear to expose and rebuke popular sins.

Now let us read what God authorized Ezekiel (xxxiii.) 6. to say to his watchmen: "But if the watchman see the sword come, and blow *not* the trumpet and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." God will not take that back. That is his fixed and unchangable purpose. He will do it: and there is no sophistical thinking or utterances that can change his purpose or prevent its execution.

It will be in vain, and worse. It will be guilty folly to say or think, "It will make me unpopular, and destroy my usefulness; or it will create disturbance in the church or among the people, and do no good." If we say or think so, that is our reply to God. And what are we that we should presume to reason against God's plain commands? But God knows we had better do it; commands us to do it, and threatens our disobedience. And now can we think to nullify that command and neutralize the threat, and turn them back upon him who says, "My word *shall not* return unto me void, but shall accomplish the thing whereto I sent it;" and also, "Be not deceived God is not mocked."

The neglect of duty in this direction is often thought to be, and is praised as great prudence; but such prudence is nothing short of rebellion against God. Obedience is prudence, and disobedience is imprudence. Saul at one time designed to be very politic and prudent when he saved the best of the oxen and sheep for sacrifice; but God by the prophet told him that "Obedience is better than sacrifice," fastening the crime of disobedience upon him, and giving him his destiny in these awful words; "Because thou hast rejected the word of the Lord, he also hath rejected thee." God's ministers are not their own, but his, to do his

bidding. They are each personally a living sacrifice offered on the altar of Christian duty; having nothing to do but hear God's commands and perform them.

If consecrated, if offered on his altar we have no proper interest of our own, that requires prudence to protect; we need no prudence other than to do what he bids. If then, to do his bidding involves the loss of our good name, the smiles and favor of the people, our property, peace, and influence; or would make disturbance in the church or among the people, and bring on us the frowns of our fellows, and around us an army of persecutors, endangering our lives,—he knew it all when giving the command. He breasted the whole himself, and said, "Follow me." And also said, "Except a man deny himself and take up his cross and follow me he cannot be my disciple," and further, "I came not to send peace, but a sword." He knew that truth would make men angry and break up their false peace. He knew that to expose their iniquity and reveal their secret sins would bring upon him their displeasure and hate. He knew it all and informs us through inspiration of the apostle that "All who will live godly in Christ Jesus shall suffer persecution." This, too, is necessary for our discipline. We shall not be likely to develope out into good Christians, unless by obedience we became worthy of persecution. And then we need the buffetings as a part of our legacy to be transformed into a rich inheritance: "For our light afflictions shall work for us a far more exceeding and eternal weight of glory." The persecution we suffer for doing God's commands shall be eternal riches. Though painful here it shall be endless joy there; an earnest of which we find mingled with our labor and sorrow here.

It will not do to prophesy smooth things in the hope of saving the world and pleasing God. It needs the ploughshare of truth put down beam deep. The fallow ground must be broken up. God has committed to us stern truth that reveals to us the secrets of men's hearts; and he cannot be pleased with any soft substitute. He would not have us deal out soft platitudes instead of his truth. He would not have us wince because the world frowns, and threatens, and persecutes. He would not have us pull down the blood-stained banner, and run up the white flag. There is no sin that he has exempted from reproof or rebuke, and we should not cower before popular displeasure. Popularity should not be a sanctuary for any sin; should not be allowed to shield any wrong. Sin, though hanging on the horns of the altar should be pierced through with the javelin of God's truth. It should find no asylum on God's earth, and especially in his house.

The foregoing is rudimentary Christianity.

But the Christian pulpit, press, and church, or at least many of them seem in a bad sense to have "forgotten the things that are behind," and instead of "pressing toward the mark for the prize" have taken a departure for popular favor; and so become obnoxious to Paul's reproof to the Hebrews, saying, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God," and concludes in sharp but loving irony and sarcasm, "And are become such as have need of milk." They seem to have forgotten that their work is to teach the plain, stern, unequivocal and unwavering truth, and reprove sin, however covered, protected, and defended by the populace and clothed with popular favor. Not being willing to "endure hardness as good soldiers of Jesus Christ," they deal in soft or equivocal terms that provoke no displeasure.

True the motive of the Christian teacher is not to provoke men to hate, but to deal in solid truth that can save. It is not to tickle the ear, please the fancy, attract or draw an audience and secure their admiration, but to save men. Nor is it less true that men cannot be saved by leaving out of sight the true character of sin and of the sinner. No man was ever induced to apply for salvation to the sinner's Saviour till he knew something of the "exceeding sinfulness of sin;" and this requires plain dealing with men. Sin cannot be sugar-coated without damning the sinner; nor the law polished and upholstered without failing in efficacy, and ceasing to be law. No where in the universe known to man, are all things done by gentle, soft, or mild means. Our God does not all things by mild means. If he would gradually expand a great iron bridge, he can do it by induction of the mild and gentle sunbeams; but if he would rive the sturdy oak, he would employ the shivering lightning shaft. Or if he would raise up a mountain range across a continent he would use the mighty forces of vast subterranean fires. If a man, a surgeon, would amputate a diseased limb, he would not attempt it with a feather, but would employ the keen knife and the harsher saw; fulfilling the saying of Jesus: "The children of this world are wiser in their generation than the children of light." God works in the physical world, the intellectual, moral, and religious as well, according to the constituted laws of each. By mild and gentle means, when appropriate and by stern, vigorous and commanding measures when called for. He did not drown the world and save righteous Noah and family in a gentle zephyr, but by torrents of rain, and breaking up the fountains of the great deep. He did not drown the Egyptians in sweet odors wafted from fields of Arabian spices, but in the engulphing waters of the Red Sea. He did not awe Israel into submission and reverence by ravishing music from a heavenly orchestra, but by the thunders of Sinai. He did not bring Israel into the land of promise in richly gilded and upholstered palace-cars, but on a foot-journey of forty years through the barren, rocky "waddy" of Arabia; and that by the leadership of Moses both meek, mild, patient, and yet sternly commanding.

So God employs men; some of whom are characterized by all these traits; and some who have one more prominent than the rest. He called the meek, mild and loving John, and also the prompt, impetuous and thundering Peter; both self-sacrificing for the love they had for Christ and God the Father; neither of whom cowered, (after our Saviour's resurrection) before the Christ-hating Jew, or the no less persecuting Gentile. And in later times he called to the work the mild and almost timid Melancthon and the bold, divine, heroic and defiant Luther. And when Scotland needed he raised up and qualified John Knox, to push the battle to the gates of the enemy.

Those were men who shunned not to declare the whole counsel of God as they understood it, at the sacrifice of their whole earthly interests, hazarding their lives.

To sum it all up, let us be God's, and not our own. Let us be for God, and not for popular favor. Let us speak and preach truth that can save men, however much it may provoke opposition and displeasure; and not smooth things, that attach men to us, and not to Christ. Let us please God and not a sinful world with smooth and flattering speech that will lure them to ruin.

Webster's Classics.

Daniel Webster said of himself that he made the ancient classics a special study for ten years after graduating from Harvard College; and the eminent Jeremiah Smith said of him, that when they traveled the law circuits together, he observed that Webster always had some ancient classic author among his books of law. What a mistake. The results as shown in his after career, lead us to ruminate on the great waste of precious time which a mistaken judgment led him to admit. If he were a student to-day, in any county lawyer's office, he would be saved all that herculean labor, have the ancient classics scooted out of his head as antiquated folly, and be shown a much shorter way to bread and butter, if not to solid worth and enduring fame. A distinguished author has said: "The greatness of Daniel Webster was more apparent in his power to state a fact, or to present a truth, than in any other characteristic of his gigantic nature."

Interior.

Irony.—Let soft-cushioned pews crowd out free seats from aristocratic churches; let bellowing organs and hired operatic music perform proxy worship for dosing church members; let the soul-rousing and thrilling vocal music of by-gone days be forgotten—"but few now object to these changes" none but croakers would. Let the glittering "Babylonish garment," and "golden wedge" remain, not hid, but in bold view in the "stuff" found in the showy tents of Zion; let the world pour in its floods of tinselry and gewgaws—we can stand it. All we ask is, that we be allowed to marry holiness to this mass of moral death—be allowed to apply our feebly burning matches to the mountains of solid ice and glittering glacier.—*Ex.*

The Unceasing Conflict.—Shall Pastor or Lodge be First?

Mr. Editor:—I am pastor of a church of one hundred and fifty members, representing some fifty families. In the same country village is a Masonic lodge of some seventy or more members, who in a way represent as many families. Years ago two members of the church entered the lodge; but they moved away, and as with rare exceptions no member of the lodge ever attended the ordinances of the church, there was quite a chasm between the two congregations.

Here, I wish to say, that I am acquainted with the ceremonies, traditions, oaths, teachings and practical workings of Freemasonry, as these things have been given by Capt. William Morgan, Rev. David Bernard, Rev. Moses Thatcher (still living), Mr. Avery Allyn, Rev. C. G. Finney and others. And when these revelations are attested as they are by more than a hundred men of high character, and in the manner and under the circumstances that they have been, the evidence of their truthfulness is sufficient to convince any mind that is capable of being convinced by evidence. In addition to all this amount of evidence, I have also, from the admissions of many adhering Masons with whom I have conversed, and the confessions of seceding Masons now living and known to me, assurance as certain and absolute as can be, that these revelations, so far as they relate to the first three degrees and the Royal Arch degree are substantially correct, and that there has been no material change in any of these degrees.

With these facts before me, I wish to say for the benefit of whom it may concern: 1st, that Masonry has no secrets of history, science, art, religion or any other of any value whatever to any man or class of men. 2d. It contemplates no benevolent end which could not be reached in some other way as well or better. 3d. Although, in the lower degrees especially, it inculcates the practice of some moral virtues, yet as a whole, in its ceremonies, traditions, oaths, and teachings it is a system of fraud, deception, falsehood, profanity, sacrilege and blasphemy. 4th. Its tendency and results are to bewilder the mind, to blunt the conscience and harden the heart. And 5th (I say this from observation as well as theory), when a Christian man becomes a Mason he ordinarily leads a sickly Christian life; and when a man not a Christian enters the lodge the hope of his ever becoming a Christian is greatly diminished.

But right here I am met with the statement that there have been and are good men who are Masons. Grant it. So there were good (i. e. Christian) men in the late rebel army. Did that mitigate the stupendous wrong or the stupendous evil of the rebellion? Did it mitigate the horrors of Libby prison, Salisbury or Andersonville? There are undoubtedly some Masons who qualify the oaths by the moral instructions referred to, whilst others qualify the moral instructions by the oaths. Our poor fallen nature is made of such

stuff; a Christian in this world is such a mixture of light and darkness, good and evil, that there is no telling to what depths of folly or even of wickedness he may be induced to descend.

I return now to my congregation. Six or eight months ago, I discovered to my surprise that a considerable number of my most promising young men had trodden the tesselated pavement, and on inquiry I found that nearly every young man in the congregation had been invited and was being pressed with all the ingenuity of Masonic art to explore the wonders of the lodge. Long ago, in a private conversation, I had spoken unfavorably of Masonry. My remark had been reported in the lodge and the threat had been dropped that "They would show me." It was evident that they had formed and were carrying out the plan to capture the church by seducing all its young men. There are in the church ten old men who in a few years will be in their graves. There are twenty-five at least who are fair candidates for Masonic mysteries. And I saw that if things go on at this rate, the time is not distant when ministers in this church will be settled and unsettled in the lodge; elders elected in the lodge and cases of discipline decided in the lodge. The event would be equal to the ruin of the church. For though there might be still half a dozen men beyond the reach of the cable-tow, yet "If the foundations be destroyed, what can the righteous do?"

At first, therefore, as a pastor, I approached the young men in question. I told them that I was acquainted with Masonry, that it could not be favorable to their piety; that for all the Masonry they had they must have so much less of true religion; that for all the enjoyment they had in the lodge their enjoyment of Christ and his ordinances would be so much the less; and for all the influence they gained as Masons their influence as Christians must be so much the less. But they had learned another language. My voice was strange to them. The cable-tow was about their necks; though I trust they will yet come to light. Next, to prevent others from descending to this abyss of darkness, I procured and circulated copies of the Master Mason's oath (*Cynosure* edition) and also preached a sermon on the "Religion of Masonry," quoting from Bernard and showing that it is essentially a religion without Christ. These things have thrown the town into a commotion which reminds one of the hubbub at "Vanity Fair," when the two "pilgrims" entered the town. Some say, "The old man only speaks his honest convictions, abuses nobody and is not to be blamed." Some say, "The tract is a lie and the parson lies." Some say, "These things may have been so fifty years ago, but Masonry is changed." But the greater part unite in the cry, "Let us cut off his bread and butter," whilst the dignity of the order is shown by their squibs in the county papers.

Now I propose, by the help of God, to arrest the aggressions of the order in this direction, or to defeat their conspiracy against the particular church of which I happen to be the humble pastor; and I am not unwilling to unite with thousands of my brethren abroad in the effort to defeat the general conspiracy against the church of Christ and the "conspiracy against mankind," into which the Masonic fraternity have entered. But the occasion is one of real trial to many of my good people here. There are several good Christian women in the church whose husbands, and children whose fathers belong to the lodge. It must be painful to these wives and these children to be told that the religion to which their fathers and husbands adhere is a false religion, whose ceremonies are essentially wicked and profane. Shall they continue to listen to the preacher who says such things of the church to which husbands and fathers belong? The question must be decided over again, whether to stand up for Jesus when nearest and dearest relatives are opposed; and when the mind also is bewildered or beclouded with doubts and fears. Then there are other members of the church whose brothers or near relatives belong to the lodge. How can they believe that these brothers and near friends would adhere to a society so wicked? Other members of the church are in intimate social relations with Masons or their families; and yet, as in the late war, or in the kingdom of the Redeemer, every one must be for or against, so it is here. But must one displease his neighbors and run the risk of a break with them (for Masonry has no charity) just for the sake of the truth? The reformers would have done it. But all men have not the light or the mettle of the reformers. Then again, many of these Masons are prosperous farmers. They patronize the shop and the mill. Must a man risk a good bargain or a good customer just for the sake of the truth? Especially when those who hold the truth are in a decided minority? Will you please to say, Mr. Editor, what should a man do in such a case? and what should those godly women and children do whose trials are more severe and whose case calls for a deeper sympathy?

It is clear to my mind that the imminent danger to the church has required an exposure here of the character and designs of Freemasonry. But as yet, indifference (or perhaps fear) is the greatest obstacle in the way. One says, "I know nothing about Masonry, and I don't wish to know anything." Another says, "This is a free country." But does this mean that if a man wishes to gamble, get drunk, fight, swear, lie or commit adultery, no one has the right to object? Still books and papers are being read. The light is spreading. It is winter and stormy today, but the spring and the summer, too, will come. Truly yours,

WARREN TAYLOR.

Wilkesville, Ohio, Feb. 1, 1876.

NOTE.—Pastor Taylor will perhaps find that Elder Freeman has answered his question in the article just preceding.

Political.

This department is opened at the requett of numerous friends of the reform, and will be conducted in the interest of the American party. All who hold the principles of that party are invited to contribute *briefly* their views and queries or facts which will give information about candidates or principles.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

OUR POLITICAL TRACT.

A special fund is desired in order to pay for half a million copies of this tract. Hundreds of reliable friends are ready to distribute them if others will pay for them. One friend pledges a dollar for every other contributed, and this tract of eight pages costs post paid but $1, per 100, and $8, per 1000. Can you possibly make better use of ten dollars if you have it to spare, than by aiding to put this tract in the hands of two thousand five hundred voters? We desire a special fund for this purpose, and it will be used for nothing else. Now is the time to distribute them while all have time to read and none have their votes pledged. Send on your contributions and your *orders now* if you would accomplish the greatest possible good.

Question the Candidate.

CHICAGO, Feb. 15, 1876.

MR. EDITOR: I see by the Republican papers that the following named gentlemen are spoken of as possible candidates for the offices named, and their claims are likely to be pressed upon the attention of the Republican State Convention of Illinis:

For Governor.

John L. Beveridge of Springfield.
S. M. Cullum of Springfield.
Hon. Mr. Fort, Henry Co.
Hon. E. B. Washburne, Jo Daviess Co.
Gen. J. B. Hawley, Rock Island Co.
Hon. Mr. Ridgway, Gallatin Co.
Hon. C. B. Farwell, Cook Co.

For Lieutenant Gov.

A. M. Jones, Jo Daviess Co.

For Treasurer.

Edward Rutz, St. Clair Co.
Dr. T. J. Bluthardt, Cook Co.
Geo. A. Sanders, Springfield.
Sen. Cunningham, Marion Co.
Henry C Paddock, Kane Co.

For Auditor.

Gen. Lippincott, Springfield.
Hon. Geo. M. Bogue, Cook Co.
Daniel Gardner, Champaign Co.
Thos. Needles, Washington Co.
Gill J. Burr, Jackson Co.

Secretary of State.

Geo. H. Harlow, Springfield.
Geo. . Scroggs, Champaign Co.
O. B. Knickerbocker, Kane Co.

For Attorney General.

Hon J. K. Edsall, Springfield.
Senator Canfield, Kane Co.

Col. Boyd, Fulton Co.
C. B. Steele, Coles Co.
James Shaw, Carroll Co.
P. H. Sandford, Knox Co.
E. Callahan, Crawford Co.

Will you please ask your readers in the localities where these gentlemen reside to inform you as to their standing for temperance and morality, and also whether they are Masons, Oddfellows or Knights of Pythias, and when you get your information, please publish it for the benefit of your numerous readerc who would like to have for State officers honest, sober and capable men who are free from obligations to oath-bound secret societies.

The *Chicago Evening Journal* from which paper most of these names are taken, says:

"The aim of the State Convention should be to select the very best men it can find for all these important offices. The success or defeat of our ticket next November will depend altogether on the kind of men who will be on it."

L. R. D.

NOTE.—This is the right way of dealing with political Masonry, and the above lays out work for many questioners. The full name and address not being given it will be necessary for those personally acquainted with these gentlemen to ask after them. The following appear in the Grand Lodge roll: Gen. J. B. Hawley, M. C., is member of Trio Lodge, Rock Island. We are not positive in regard to Goy. Beveridge, but believe his name has appeared as member of the lodge. A. M. Jones belongs to Jo Daviess Lodge, Warren. Andrew Shuman, another candidate for Lieutenant Governor and editor of the Chicago *Journal* is a Mason, so is Gen. M. M. Bane, of Bodley Lodge, Quincy. C. E. Lippencott, the present Auditor and candidate for re-election is of Central Lodge, Springfield; Thos. Needles of Nashville, Washington Co., is a Mason. Geo. H. Harlow, Sec'y of State who so grudgingly issued the charter to the National Christian Association, is of St. Paul's Lodge, Springfield; Mr. Scroggs is Master of Western Star Lodge, Champaign. Eugene Canfield is P. M. of Aurora Lodge.

Indiana Politics.

The State Association of Indiana at their last meeting at Marion, Ind., appointed Wm. Hall and G. W. Champ of Grant Co., James McConnell of Noble Co., Cornelius Alderman of Wabash Co., John Hogue of DeKalb Co., H. C. Miller of Franklin Co., and C. F. A. Gantzsckow of Bartholomew Co., an Executive Political Committee with power to confer together and determine the propriety of calling a State Convention for the nomination of candidates to be voted for at the October election. The said committee are hereby requested to meet in Marion, Grant Co., on Saturday, April 1st, 1876, at 10 o'clock A. M. Brethren let us have a full attendance. Our cause is just, and we wish to perfect the best plan for the work before us, then knowing the right, dare to do it.

WM. HALL, *Chairman.*

Secretary Bristow's Amendment.

Several bills have been introduced in Congress during the present session with the avowed object of securing the resumption of specie payments without contraction of the currency. Indeed, one of these announced this as its object in its title. It is hardly necessary to point out to those who have attentively read what has appeared in these columns on this subject, that all such schemes are founded upon a misconception of the true nature of the problem, and that they must necessarily prove futile and delusive. The fundamental fact to be kept in mind in the discussion of the question is, that our present currency is redundant, and that its depreciation is conclusive evidence of its redundancy. This is no arbitrary assumption of our own, no hasty generalization based on imperfect data, but a truth taught by all economists worthy of the name, who have written upon the subject of currency. We might almost say that it is the starting point of all logical and intelligent investigation of the currency question. It is plain then, that we can never reach the safe and certain basis of specie payments without reducing the volume of our currency within normal limits. The present resumption act proposes to accomplish this by leaving the reduction of the currency to be affected after the time fixed for resumption, by redeeming the surplus greenbacks in gold. But Secretary Bristow has shown his comprehension of the true nature of the question by recommending that provision be made for disposing of the surplus greenbacks prior to resumption by funding them into bonds. This is a simple and business-like solution of the problem, and furnishes a rallying point for all sincere friends of resumption. Even if the consequences of resumption, through contraction, should prove to be as deplorable as they are pictured by the extreme inflationist, they would be outweighed a thousand fold by the loss and suffering which the country has already endured while shivering on the brink of resumption. There is but one thing that will restore confidence and bring back capital to its accustomed channels, and that is resumption. Continued suspension means continued uncertainty and distrust.

Temperance.

Last week we published an important petition to Congress; this week we publish one to the Centennial Commission. Both of these require a prompt circulation and may be forwarded to Mrs. M. B. Holyoke, room 3, 148 E. Madison St.. Chicago.

To the United States Centennial Commission:

WHEREAS, The use of intoxicating drinks is the chief source of pauperism, lunacy and crime;

AND WHEREAS, The brewing business is destructive to the industries and material interests of the country, manufacturing scores of idlers to each one it employs, and rotting the grain that is needed for bread in this and other lands;

AND WHEREAS, The manufacture and sale of alcoholic drinks are prohibited in several of the States, and millions of our best citizens are opposed to the traffic:

Therefore we, the undersigned citizens of the United States, earnestly pray your honorable body not to sanction the sale of intoxicating drinks, or allow the establishment of a brewery or distillery on the Centennial Grounds; and we will continue to pray.

This petition may be signed by voters and women over eighteen years of age.

The regular monthly business meeting of the Chicago W. C. T. U. was held as announced last week. The attendance was large and the reports of committees showed aggressive and successful work.

The daily temperance prayer-meeting, the Bethel Home meetings, mass meetings in the leading churches, the establishment of coffee rooms, Christian reform clubs for men in different parts of the city are receiving the attention of the Union.

Miss. Frances E. Willard, President of the Union, has just returned after nearly a month's absence at the East.

In the Chicago Daily Temperance prayer-meeting, on the same afternoon, two different young men stated that all through their childhood and youth they had punctually attended church and Sabbath-school every week in stormy as well as in fair weather. And yet after leaving home they fell little by little until they became miserable drunkards.

A gentleman arose and remarked: "The testimony of these two men as to the uselessness of a course of religious instruction in saving one from vice and dissipation well illustrates the truth that external influences, though good, will not save a man. He must be *'born again.'* A divine power must renew his heart.

Parents, do not be contented with sending your children to church and Sabbath-school. Labor with them, pray with them and pray for them that they may be "born again."

Thoughts for the Time.

Who talks of wars or armed interventions in a centennial year when we are calling all nations to celebrate the arts of peace! Of course, remonstrances against slavery and inhumanity are always in order. If made in the right spirit, they are indeed eminently Christian; but if made as a menace, their character changes. Yet we are not sure but Oliver Cromwell did right when he remonstrated in a menacing tone against the persecution of the Waldenses. This year with us should be pre-eminently a year of peaceful victories in the useful arts, and especially in religion and morality. If these United States, and especially Philadelphia, shall show to our numberless visitors religion, temperance and morality in the ascendant, how great will be the moral influence radiating from them!

It is this consideration that makes us dread the rivers of sparkling wine (probably cider, whiskey, and carbonic acid) and the oceans of lager beer which the Commissioners of the Centennial Exhibition are said to have granted licenses to sell on the grounds. America should be a light of the world in temperance matters, and if the light that is in us be darkness, how great will be that darkness! Especially if liquor-drinking shall be diversified with playing poker, three-card monte, faro, roullette, and with lotteries, pool-rooms, horse-racing, etc., etc. Drinking and gambling are exceedingly bad in Europe; but in moral, educated, religious, model America they will appear ten times worse. Surely, therefore, all concerned—the pulpit, the press, the legislatures, the city governments, and the people—will do their best to make a creditable appearance in the eyes of the world this year. Such an appearance would be of vast value to us, and it is only to be attained in one way. We think it was Burke who once told the British Ministry that there was only one way in which they could obtain a reputation for sincerity, namely, by being sincere. And in like manner a nation can only obtain a reputation for morality and religion by being moral and religious.—*N. Y. Witness.*

Reform News and Notices.

OHIO STATE CONVENTION next Wednesday, March 8th, at Westerville, Franklin Co,, twelve miles north of the State Capital.

IOWA STATE CONVENTION is on April 26th, next at Western College, Linn county. That's the time, writes secretary Compton—Friends remember. The Hon. J. B. Walker has intimated to the General Agent his intention to to be present at the meeting of the Iowa Convention.

—By some accident the *Niagara* Association was printed "Michigan" last week.

—THAT CONTRIBUTION FOR THE CARPENTER DONATION—is it forgotten?

—The General Agent will be in Ohio until after the State Convention next week. Read his letter.

—We owe our apology to Bro. Raynor for omitting a notice of a quarterly meeting of the Northeastern Pa. Association in the Baptist church in Grangerville, Susquehanna Co., to be held yesterday and to-day, March 1st and 2nd. Elder A. L. Post and other speakers were expected. Bro Raynor reports a good deal of work in few words elsewhere.

—Workers will find matter worth digesting in Father Preston's letter.

—Elder Barlow and Bro. Remington returned to their work in Michigan after a consultation with several friends of the reform in this vicinity in the *Cynosure* office on Monday of last week. They will raise Michigan to the first rank if friends will stand by their work.

—A Convention is to be held in Unionville, Putnam Co. Mo., sometime this month. Rev. Abner Orr, of Methodist Episcopal connection is preparing for work in that locality as a lecturer.

—Rev. A. H. Springstein is speaking in Michigan with much effect against the lodge.

—Bro. Hinman was in Tiskilwa, Bureau Co., last week, the beautiful little valley town where Bro. L. N. Stratton of the *Wesleyan* aroused so much lodgism last summer. He went from there to Annawan, and Geneseo. A good letter from him next week.

—Everybody will be glad to hear from Bro. Cogswell of Ohio again. His name will be put on the lecture list next week. He has just returned from lecturing in Indiana. He writes, "Salem Center has been aroused in a circumference of five or six miles, as persons flocked to hear from every quarter—we had the Presbyterian house full each night, and on Lord's day had two of the finest congregations you could wish to have seen, hanging upon the words of eternal truth. Mr. Butler will report to the *Cynosure* the meeting in full. I must add there are a goodly number of noble brethren such as the Butlers, and King, &c., who stand by this cause in sunshine and in shade. I cannot speak of them in too great praise."

The Ohio State Convention, at Westerville, O., March 8th, beginning at 2 P. M. Westerville is a small town twelve miles from Columbus on the Cleveland, Mt. Vernon and Columbus R. R. Friends from the south and west going through Columbus will find a train leaving there for Westerville at 12 o'clock; another about 6 P. M. Those from the north and east will enquire for the above railroad and will have no difficulty in reaching the place.

Again let me urge every one interested in this reform, ministers and laymen, to spare no effort in making it a rousing and most influential meeting. The fraternities are watching with some anxiety our movements and our strength. Let us show them that we are in earnest, and assure them that the word *retreat* shall never be heard or known in our ranks. Entertainment is free. H. H. GEORGE, *Pres.*

Iowa! Be Ready.

Hardly two months are left us to prepare for our State Convention. And although the reform has gained much

during the year, we are pained to know that the darkness is still to an alarming degree over us. I tremble for the future of our nation. I fear not the future of God's people and the success of the cause of truth. God says the truth is mighty and must prevail. But of this wicked nation, what shall become of it? If we judge of the whole by our own county, and it perhaps is only an average one in point of morals, what an awfully wicked people we are as a nation! The better part of the people are asleep. In this hour of their awful danger, asleep to their calamity which must befall them unless a change takes place. How many men, who if our country were threatened would spring to arms and be ready to shed the last drop of their blood in its defense, are so slow to act in this reform!

In this county and in this city are these sworn enemies of justice and equal rights. Here in our halls of justice is justice turned away. Criminals are aided to escape, crime connived at by the "sign" of the craftsman. The maintainance of the law is a farce; equal rights to men, a lie. Justice is trampled under foot, and our land is virtually a land of trickery, collusion and fraud; a land of perjury, first in the lodge, by false, illegal and profane swearing. Second, by violating legal oaths in preference to lodge oaths. Thus our once free land is drifting to destruction. O that I could sound in the ears of every lover of liberty and justice, "Arouse to your danger," that it might stir him to action now!

Friends of Iowa, let us do our best to make our State meeting a success. We must give money if we expect to accomplish anything in this work. Let us use our money, our influence, our labor, and everything God gives us to free our land from this satanic bondage. Take the *Cynosure*. Send for books. Send for lecturers. Push the work and you will be surprised at your success.

Where the *Cynosure* is taken the work moves. Where Masonry is exposed it cannot well work its deviltry. Where it is exposed and does work people see it more readily and hate it more intensely.

Once more, let us work for the State meeting in April. Yours,

P. Woodring.

From the General Agent—Friends and Helpers.

Sturgis, Mich., Feb 21, 1876.

Dear K:—Only two hours to wait here and I am off for Hillsdale. Hitherto the Lord hath helped and I am praying for and expecting his presence and favor at that center of education. At Ligonier I was much cheered by the kindness of our many and true friends and glad to learn that by the liberality and perseverance of brethren Leuty, Woodard and others, a room had been made ready for divine worship where Masonry can be discussed with as much freedom as the dramshop. Bro. A. Worth is looked for and expected soon to visit and dedicate this consecrated spot and it is contemplated establishing a regular appointment at this place by the Wesleyan Methodists. These brethren certainly have our prayers and should we succeed in securing the Carpenter building and opening rooms as is contemplated for similar purposes in Chicago, Bro. Worth may expect to be asked for an exchange of pulpits.

Here, too, while duly attending to local interests, a friend gave a substantial lift to help our reform over the approaching crisis, and when my mission to Ligonier seemed for the present ended, Bro. McConnell took me in his buggy fourteen miles to the home of Richard Green, where I found both himself and his wife on the watch-tower with warm hearts, earnest prayers, diligent labors and open hands. With this couple I spent the hours very pleasantly and profitably until Sabbath morning when Bro. G. took me via Bro. Atwood's to Bro. Bower's at Wolcottville, whose "latch string" is out to the anti-secrecy reformer, as it was to the abolitionist and fugitive in the dark days of American slavery.

With Bro. B. I attended the Baptist church and found the pastor, Rev. Blanchard, assisted by Rev. Welker, engaged in a protracted effort, and at the pastor's request spoke a few word's for the Master. There are tokens of good in W. but as yet no general awakening outside the church. May God bless these good brethren and add unto their number of such as shall be saved. I presented the facts of our publishing interests to Bro. B. this morning and after learning the exact state and needs of the case Bro. and sister Bowers added $25 to the $100 given by Bro. and sister Green on Saturday, which with Bro. Hudson's liberal donation leaves only $1,867 to complete the $10,000. I presume Bro. Atwood, as he has the ability and is warmly enlisted in our reform, would, if asked, have contributed to our cause, but as it was Sabbath, and I scrupulously avoid business on the Lord's day, I said nothing to him of the matter. I regretted to find sister A. in a very delicate state of health; but while her bodily strength seemed giving away her eye was fixed upon the goal, and she seemed cheerful in her affliction. I should like, did time permit, to mention others, but circumstances seem to prevent. I am in the depot surrounded by various sights and sounds, among them an old fiddle which is more noisy than musical.

J. P. Stoddard.

From Pennsylvania.—Lectures and Labors.

Abington, Pa., Feb. 15, 1876.

Dear Cynosure:—I am here to lecture for a few evenings if the way opens. Since my last have lectured at various points. In the latter part of January I delivered two lectures at Foster a small village on the Del. Lack. & West R. R. The Methodist Episcopal church was kindly secured by an earnest friend of our cause, Wm. Crandall.

These lectures were listened to by large audiences and will accomplish good. There are some good, decided anti-secret ones in that section. Last week, Tuesday, Feb. 7th, I lectured to a fair-sized audience at the Burdick school-house in Clifford township. On Wednesday evening going through rain and mud, I spoke at the Lyon's street school house, and on Thursday evening, the 9th, lectured at Bunnell school-house, in Herrick, Susquehanna Co.

Last evening I had an appointment at the Carpenter school-house, and though the mud was unusually deep and a driving wind prevailed, I spoke to a little handful of friends. To-day I am storm-bound by a furious snow-storm, but I hope to-morrow evening to lecture, and also to have appointments for Thursday and Friday evenings. We hope our cause is gaining ground, but progress in a good work is usually slow.

Yours for the conflict,

James W. Raynor.

A Wonderful Convention in Indiana.

Some time in October there was a call made for all the teaching and ruling elders of the Indiana eldership of the Church of God, who are opposed to all secret associations, to meet in convention at Lake Bethel, Kosciusko county, Indiana, Nov. 18th, 1875.

Pursuant to call, the convention met in the morning at 9 o'clock A. M. The meeting was called to order by Elder John Martin, after singing and prayer, the convention proceeded to organize by appointing Elder J. S. Shock, President, E. B. Bell, Secretary. The President then stated the design of the meeting briefly, after which J. Martin gave us an introductory speech, in a very pointed manner, showing some of the practical workings of the secret orders in this our day; followed by Elder C. Clem, in a short speech. We then listened to a speech from the President in which he gave some of the early history of the Indiana Eldership, speaking of the many resolutions and efforts then put forth to keep the evil out of the Eldership. But it eventually crept in to the great injury of said body.

Brother Benjamin Ulsh, the Vice-president of the Indiana Christian Anti-secret Association for Kosciusko county, was present and gave us some of his experience in being an active agent in the reform movement against secret orders; stating that on his way to the convention on board the cars he distributed some Anti-masonic tracts among the passengers. Some falling into the hands of Masons, they gathered around him, using some very insulting language to him, threatening him. One man said if he thought he was not a fool he would whip him. They further said his books and tracts were all a pack of lies.

Another speech was made showing up some of the political as well as moral tendencies of secret associations. After which the meeting was adjourned to meet at half past one o'clock P. M. Prayer by brother Clem.

AFTERNOON SESSION.

Prayer by brother Taylor. A letter was received from brother Bear informing us that through affliction he could not be with us at the meeting. Sorry that we could not have his assistance at the meeting.

The balance of the afternoon was occupied in hearing speeches from different brethren, and the reading and adopting of the following resolutions:

1. *Resolved*, That we severely disapprove of the action of the late eldership held at Thorn Creek Bethel, under Masonic rule, in so unceremoniously, illegally, and unscripturally dealing with some of its members and especially in the case of elder John Martin.

2. *Resolved*, That the disposition made of the funds of the eldership in the settlement made with the book agent is very irregular and dishonest, and we claim a restoration of the same.

3. *Resolved*, That we unanimously raise our hands, hearts, voices, and united efforts to check and subdue the evil, unjust and unscriptural ruling and secret plotting of Masonry in the Indiana eldership, and to restore a state of equality, peace and harmony.

4. Whereas, The influence thrown out by oath-bound secret societies has proved detrimental to the cause of God, and

5. Whereas, The principles and laws of said societies conflict with the laws of God, and the principles of religion, therefore,

Resolved, That we as brethren and lovers of light and truth, by the assistance of God's grace, will preach, pray, and talk against this great evil amongst the people and especially among us as the church of God. And further,

Resolved, That we withhold our support from all ministers that we know to be members of said oath-bound secret societies.

Elder C. Clem, of Milford, Kosciusko county, Ind., was appointed Corresponding Secretary, and Elder John Martin, general evangelist. After which the convention adjourned to meet on Saturday, the 6th of May, A. D. 1876, at 9 o'clock A. M., at Yellow Lake Bethel, Kosciusko county, Ind.

Elder J. S. Shock, *Pres.*

E. B. Bell, *Sec'y.*

From Steuben Co, N. Y.

Woodhull, N. Y.

Dear Cynosure:—I have been a resident here for twenty-seven years, and have been a close observer of the workings of the different secret orders. Like mushrooms they seem to come up in the night and disappear in the light of day. J. L. Barlow's lectures did a great deal of good here; the Masonic lodge has been all broken up since they were given. The following orders have disbanded in this town: the Odd-fellows, the Sons of Temperance, the Know-Nothings, Grand Army of the Republic, Good Templars, F. and A. Masons. Some think the Masons will organize again, but I think they have about played out here. When I go to town I always carry Anti-masonic papers and books and read them a good lesson from the *Cynosure*, especially Ronayne's exposure. I shall do what I can for the *Cynosure*.

I attended the Groton Association opposed to secret societies at their first quarterly at McLean, Jan. 18th. The opening address was searching, able and well digested; it showed talent and skill and made an impression on the enemy's works. The Masons and Odd-fellows and Good Templars and their rituals and lodge religion were punctured till every pore bled. The speaker's address roused the ire of one ex-grand-worthy-chief, but his talk all amounted to nothing; he did not answer an argument in discussion.

Philo Millard.

Correspondence.

Father Preston on the New Tract, "Shall Freemasons be admitted to Christian Fellowship."

LOCKPORT, Ill., Feb. 19.

A word to our active friends and earnest workers:

FRIENDS:—I now write to make some suggestions which may tend to facilitate the circulation of this and other tracts among the membership of our Christian churches.

When I received the *Cynosure* of Jan. 27th, and read the article and understood it was to be published in tract form, I ordered 200, which I received on Monday following, and that week sent out one through the mail to every member of our Congregational church, including the pastor, and arranged with one of the best men in the Methodist and Baptist churches, each to do the same thing by their churches. I furnished them the tracts and the work is done. I met our county Bible Agent, made the proposition to him, asked him if he would do the same by the members of his church, and he promptly said "I will." I saw a good little note in the *Cynosure* from a young lady in an adjacent city, from which I inferred she had a heart to the work. I had never seen or heard of her before; but sat down and wrote her of my plan, sent her a copy of the tract and asked her if by herself and friends she would undertake to supply her church and some others in the city, individually, with these tracts. She promptly replied, approving the plan and thanking me for giving her the opportunity, and saying I might send her six hundred of the tracts. These arrangements were completed and the tracts sent forward to her last Saturday, the 12th inst., and I presume before this article reaches you these six hundred tracts will be in the hands of as many professing Christians and probably have been read by twelve hundred others, and that, too, in a city where our cause is very far from being popular. I have written to personal friends in Michigan, New York, and shall write to others on this subject and hope to stimulate some to take hold and help.

And now, friends, I send you this sketch through the *Cynosure*; not particularly to tell you what I have done in the last two weeks, but to show how easily a little can be done. I have distributed and procured the distribution of near a thousand of these tracts to as many church members individually, and have thrown them directly in the way of more than two thousand others, and all that this has cost me is not more than one day's work and one or two dollars in money. This however, would not cover the cost of all the tracts.

I write to ask our friends to procure these tracts and distribute to the members of our churches, individually; every one in your own way of course, but never overlooking the ministers or Masonic members. I think the best way is through the mail, for most people think more of a paper sent them by mail than if handed to them personally. It will cost something but not much. The tracts are worth 50cts per 1000 pages, and if sent through the mail the postage will be one cent each and envelopes probably twenty-five cents per 100. How can we accomplish more at so little cost? If Freemasonry is an evil of the magnitude it is represented to be, and which we know it to be, we are in duty bound to do what we can to remedy the evil, and it is but a very poor reform for which we can afford to make no sacrifices; and while we are negotiating with friends for the circulation of these tracts let us always keep in mind the Carpenter Fund. I understand there is still to be raised some $1,500 to $2,000, and the first of April is near, and if we fail to raise the $10,000, it will be "All fool's day" to us with a vengeance. If we have a rich friend let us ask him to put in $100, $200, or $500.

Friends, this cause is worthy of our best efforts and energies of head and heart and hands. I well know it is unpopular and that those who make themselves conspicuous in it will be liable in a greater or less degree to persecution. "I know the road, I've trod it through," and while I have no taste or desire for martyrdom, I have long since made up my mind to do what I can to oppose and expose the principles and practice of the Masonic fraternity, and in this way to fulfil my mission and "do my duty as I understand it," regardless of expediency or consequences.

Now friends, "you that have a mind to work," will you take hold and help this work forward? or if you have a better way pursue that. But let us do our best endeavors in *some way* to spread the knowledge of the truth in relation to this dark system of error and wrong to all the people throughout the whole land. ISAAC PRESTON.

Spiritualism and Theism.

A course of valuable lectures are being given to the students of "Chicago Theol. Sem.," by Rev. W. W. Patton, D. D. The subject for the course is: Modern Skepticism. His last lecture was on Spiritualism, and he did not hesitate to declare its anti-Christian character. That it opened the gate to all the sorcery, witch-craft and moral darkness of the middle ages.

But, we are sorry to say that in his preceding lecture on Theism, when he had such an admirable chance to speak of the theism of the lodge and of its blighting influence on Christianity, not a word was uttered!

This omission seemed strange in view of the fact that the highest Masonic authority claims the religion of Masonry to be "pure theism." (Mackey Lex. art. Religion, p. 402.) And, also its history in this country shows it to be a fruitful source of scepticism.

The silence may have been in deference to a few of the students who defend Masonry.

Have you ever published the following testimony of that distinguished man the Rev. Nathaniel Emmons, D. D.? His testimony is especially appropriate this centennial year, he was a settled pastor in Franklin, Mass., in 1776. His testimony was given previous to the Morgan tragedy. His biographer says: "When Freemasonry was in all its glory, professors of religion entering its lodges, ministers of the Gospel sanctioning its claims and the multitude everywhere captivated with its gaudy appearance and pompous titles, he openly denounced the institution as dangerous to the country, as unfriendly to religion, and as an imposition upon the world." STUDENT.

The Walls of Zion Broken down—The unclean in her Holy Places.

The *Cynosure* and N. Y. *Witness* are only next to the Bible in my humble estimation. I read them and carefully distribute them where I hope they will do good. I hope to do more for them in the future than I have the past year; I shall do what I can to sustain such men and papers that dare to grapple with practical iniquity among us. I have tried to labor faithfully for a pure Christianity for the past thirty-five years. We came here twenty-two years ago, from churches steeped in slavery, Masonry, and intemperance, and organized the 1st Congregational Church here with prohibitory rules, barring out those three special popular sins. God's blessing attended us for ten to twelve years. The war took most of our thorough members to that division of service. I was spared to return alive to find our church "full of those prohibited sins." O the dark subtle, cunning devices of this foulest enemy of truth and purity! For the last eleven years I could do but little except pray daily and importunately, that God will yet save this church to our thorough principles, not yet legally rescinded, but the heavens are brass and the earth iron; darkness and iniquity prevail. O for Daniel's faith and fortitude to secure Divine aid to combat and destroy this giant sin of secretism that at this hour is fostering more corruption and crime than anything else. All please help me pray with incessant importunate pleading that God will yet save this church to our thorough principles. O for that divine power to combat sin and prevail in prayer only, and solely for God's glory and the salvation from sin and to holiness!

Truly yours for consecration to truth and purity. A. O. HARVELL.

A Few Practical Thoughts.

BERRIEN CENTRE, Mich., Feb. 15, '76.

MR. EDITOR:—My subscription to the *Christian Cynosure* expires during the present month. You request me to renew my subscription and to solicit others to subscribe. I can comply with your request with cheerfulness, and should have done so without solicitation. I feel that I owe it to myself and to my God to do all that I can (consistently) to sustain this important reform. I have done very little in the past and cannot do much now, if compared with the acts of charity and unceasing labor that others have put forth for the advancement of this cause. But if we sincerely discharge every duty that we owe to God to the best of our knowledge and ability, and seek for a higher education in the moral obligations that are binding upon us, we may at least hope to take some humble part in this great work of reformation. If we compare our acts of charity, and all that we have ever done to resist wickedness and make the world better, with the poor widow's mite we will perhaps find that we have all been unprofitable servants. But we should be more diligent in the future than we have in the past; in all things showing ourselves patterns of good works. We should not only contribute of our means to the various institutions that God has ordained, but we should be willing instruments in his hands to perform all the labor that he requires of us in order to promote his kingdom, and break down the powers of sin and Satan. We have a mighty foe to contend with in this world, he has misled thousands by his artful fascinations, and the lodge of the numerous secret orders (under the semblance of charity and religion) is his tower of strength. His deluded subjects are faithful servants; there is no night too dark, or no storm too violent to deter them from meeting in secret conclave. If the votaries of unrighteousness are so active in their master's service, we also should be zealous and combine all our forces, both great and small, to vanquish this enemy of God and man. But holiness should be written on our banners, and we must go out to meet this enemy in the name of the Lord, as David met the uncircumcised Philistine; or we cannot hope to triumph over the giants of sin that daily defy the armies of the living God.

J. B. CRALL.

OUR MAIL.

Frederick Huber, Newcomer, Ind., writes:

"I have read your paper for nearly three years, though it has not been sent in my name that long. I have given away nearly every number, also many books and tracts. Have sold eighteen books this week, but have made no friends by it. I will do the best I can for the cause."

Richard Lanning, Cuba, N. Y., writes:

"Please send a man to lecture through here, for I think I might then get a number of subscribers."

Cannot one of our New York lecturers visit this locality?

Thos. B. Galloway, Pittsburgh, Ind., writes:

"I am pleased with the Christian sentiments of the *Cynosure*, and wish it God-speed, and that by the blessing of God it may be the means of breaking down the strongholds of the devil's kingdom, which was begun in the garden of Eden when Adam and Eve hid themselves. Then secretism begun and has manifested the same violation of God's law ever since, and manifests the same consciousness of guilt. We have them in many of our churches, I mean secretists, Masons, grangers, Odd-fellows, *Bad* Templars (sometimes mis-called good). A French writer in one of his poems, comparing Great Britain with America, says of Britain, 'The devil take him who first called her 'the great,' If she was, she is vastly diminished of late.' So I think if there ever was any good in these societies it has vastly diminished of late. I heard a Methodist minister about two months ago, in concluding his sermon, say there was good in all, or most all of these societies, yet there was nothing like the Gospel of Christ. About the next week I saw in one of our county papers his name announced as a member of a Masonic lodge."

Barlow Barto, Alton, Mich., writes:

"I go for morality and reform both in church and state. It makes my blood run cold to see where we, as a nation, are drifting. I was talking with a man who calls

himself a preacher of the Gospel. He said he did not know much of Masonry, neither did he want to. Doubted whether there ever was such a man as Morgan; the thing was got up for political purposes, did not believe in investigation. Said if I should go bya house and think there was something going wrong inside, and should take up a stone and throw it through the window, it might do a good deal of harm, and how would it look? (You can see the the point.) Yet he believes all they print. I do not want to hear such a man preach, neither will I unless he can run the fastest. Do you blame me?"

No, we do not blame you. We think one would be more highly edified by reading St. Paul's epistles at home.

J. J. Hayden, Colo, Ia., writes:

"The people here are very much intimidated by the cable-towed. I am quite alone in openly opposing this modern Diana, but I will prosecute the deceiver so long as I live and have the ability. I feel my accountability and see no way of escape if I quail before the anti Christ monster, and the minister of Christ who knows the deceptive nature of Freemasonry and its secret workings against the church and fails to blow the trumpet and warn the people and reprove and rebuke with all long-suffering and doctrine, and flatters himself that Christ will say to him, "Well done, good and faithful servant," will he not be mistaken? Christ will not lie to screen the guilty minister in that trying hour. Let me say, Come forward, my ministerial brethren, 'fear them not who are able to kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell.' We take six papers and the fearless *Cynosure* stands at the head of the list. God give it success until the battle is won."

D. B. Stump, Rising Sun, O., writes:

"I felt quite lost and lonesome for the want of the *Cynosure* again in my family and will not do without it as long as I can raise the money to pay for it. It is one of the best papers in a family and all should read it."

Lewis Baldwin, Bowens Mil's, Mich., writes:

"Cannot you find some remedy for the weakness manifested by some Anti-masons? I notice in nearly every *Cynosure* some one is telling us that there is a lodge in their community which strikes terror to outsiders. For an American citizen to utter such sentiments, to me, is contemptible. The man who dares not assert his rights as an American citizen, certainly is wanting in some essential ingredients that go to make a reformer. We have a representation of the whole brood of secret societies, but we neither fear nor respect them. We are hoping to have Mr. Barlow in this vicinity sometime during this year, and bring out some of the latent Anti-masonry. We have any quantity of do-nothing Anti-masons."

The Sabbath School.

Lesson for March 12.—Absalom's Rebellion.

SCRIPTURE.—2 Sam. xv. 1-14. Commit 1-6: Primary verse, 5.

1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4 Absalom said moreover, O that I were made judge of the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand and took him and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron.

8 For thy servant vowed a vow while I abode in Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then will I serve the Lord.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.

12 And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

GOLDEN TEXT.—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it."—Prov. 30: 17.

TOPIC.—A king chastened.

HOME READINGS.

M. 2 Sam. 11: 1-27. David's Grievous Sin.
T. 2 Sam. 12: 1-14. His Condemnation.
W. 2 Sam. 12: 15-23. His Child Stricken.
Th. 2 Sam. 13: 23-39. His Son Ammon Slain.
F. Ps. 41: 1-13 His Friend Deserts Him.
S. Ps. 55: 1-15. Who Reproved with Him.
S. Ps. 3. 1-8. Beset by Many Foes.

Ill deeds, whether sown by hand of saint or sinner, are sure to produce a large crop of evil results. That which a man sows he must expect to reap. And almost always there is an increase in the return;—if he sows the wind he reaps the whirlwind. Job. 4: 8; Prov. 11: 18, 19; 22: 8; Hos. 8: 7; 10: 12; Rom. 8: 13; Gal. 6: 7-9.

Self-indulgence and idleness are sure to sap the foundations of spiritual strength. Wherefore mortify the lusts of the flesh and be diligent in the service of the Lord. Rom. 8: 12, 13; 13: 14; 1 Cor. 6: 19, 20; Gal. 5; 16-21; Col. 3: 5-10; 1 Tim. 5: 13; Heb. 6: 12.

It is hard to regain a reputation that has been lost. People do not easily again give their confidence to one who in some signal instance has proved himself unworthy, though that may be his only transgression and he be sincerely repentant of it. And the worst of it is, that in all such lapses into guilt the cause of Christ suffers reproach. Wherefore be vigilant to walk worthily before God and men. Acts. 24: 16; Rom. 15: 3; 2 Cor. 8: 21; Col. 4: 5, 6; 1 Thess. 4: 12; 1 Tim. 3: 7; 5: 14; 1 Pet. 2: 12; 4: 15.—*National S. S. Teacher.*

True humility is content to perform well the duties of its own place and station. But pride makes a man ambitious of preferment, while he neglects the duties that properly belong to him. Absalom desires to command when he has not yet learned to obey. He wishes to be the ruler when he is not able to perform his duty as a subject. Thus those persons often aspire to office who are the least qualified for it. "Those are good indeed that are good in their own place, not that pretend how good they will be in other people's places."—Henry.

It is remarkable to what abject and unworthy means the unprincipled aspirant after office and honor will resort in order to gain his purpose. Absalom was but a type of the unprincipled and ambitious demagogue in every age and in every country. How many aspirants after office endeavor to gain their object by traducing the character of others, especially those in office, by a fawning flattery of the people and a sinful compliance with their notions and habits however corrupt. And whilst they aspire to the highest pinnacle of honor, they will sometimes pay the most abject court, by affected affability and hypocritical condescension, to the meanest of the mob. And such is human nature, that these base arts often prove successful.

No wickedness or villainy is too great to be disguised under the mask of religion, where the profession of religion is treated with general respect. When Absalom went to Hebron to inaugurate treason, he went in the name and under the pretext of devotion and piety.

How fearful the consequences of the sinful indulgence of children—of conniving at their sins by refusing to inflict the proper chastisement. Had David duly punished Absalom's crime of murder, he would not have been punished by his crime of treason. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Prov. xxix. 12. "As many deserved stripes as you spare from your children, you do but lay upon your own backs. And those whom you refuse to chastise, God will make severer scourges to chastise you." Hopkins. "Either the child's will or the parent's heart must be broken." Bridges on Prov., page 485.—*Evangelical Repository.*

The New Translation.

In a recent lecture on the history of the English Bible, Prof. Thos. Chase of Haverford College remarked of the new version now being made:

"The friends of our beloved English Bible need not fear that they are going to lose anything by the revision which is now making. It will be the same Bible, teaching the same precious truths in the same incomparable diction. No changes will be made except such as are required in order to be faithful to the original text—now much better established than it was in the time of King James—and to be accurate and exact in translation, avoiding, at the same time, such words and phrases as have become absolete or unintelligible to common people. Intelligible archaisms, however, and the general style and color of our present version, will be carefully preserved. It is not unlikely that the first feeling of many persons on opening the new version will be one of surprise that so little change has been made. On further reading, however, they will notice many little modifications, which will, I believe, be generally approved by good Christians and good scholars. It is impossible to say certainly how soon the task will be completed. The New Testament may, perhaps, be given to the world in about three years from this time. To complete the revision of the Old Testament may take longer.

While the modifications that are made may sometimes bring out old truths a little more clearly, or add freshness and life to old narratives, we are not to look to the new version for additional instruction in Christian doctrine or the right way of Christian living. We should not flag in our efforts for the universal distribution of the present version, in expectation of the new.

EDUCATIONAL.

—There are some forty-five students from the United States at Leipzig University, Germany, where Prof. H. A. Fischer has been studying during the winter.

—Albany has been discussing the subject of free night schools, and has decided to establish four.

—The Faculty of Dartmouth College are arranging a plan for representing the College at the Philadelphia Exhibition. Samples of students' work will be sent, and other methods of showing the workings of the College will be employed.

—A proposition to open the Harvard College Library to the students on Sunday is under discussion. This is not a safe subject to argue over long.

—Pres. Edward Magill of Swarthmore College, a fine institution near Philadelphia in charge of the Friends, was presented on his fiftieth birthday with a handsome watch, a gift of the students.

—In a notice of a donation to President and Professor Kephart of Western College, Iowa, a few weeks since, the writer was misled by a previous report that the President had a talented son connected with the institution. The horses and buggies, the important part of the item, were all right; but the Professor is an elder brother, not a son. Any how we hope the worthy President may have a son who shall merit at some time the gift of a traveling equipage equally valuable.

—The circular of the Wesleyan Methodist Seminary at Wasioja, Dodge Co., Minn., presents some interesting facts connected with this new institution. It was founded in 1858, and built of native limestone by the citizens of the town. For ten years the Free Will Baptists had control, but finally transferred it to a Board of Trustees chosen by the citizens. In 1872 it was offered to the Wesleyan State Conference which accepted the charge, is completing the sale of 100 scholarships to endow the Seminary. The school has been steadily growing and has now nearly 100 students. The course is similar to that of preparatory classes in college with an addition of higher English branches.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

FOR STATE LECTURERS see State Association list.

OTHERS who will lecture as opportunity offers are—

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, WyandotCo., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo

The Christian Cynosure.

CHICAGO, THURSDAY, MRCH. 2 1876.

NATIONAL AND STATE POLITICS.

We desire special attention to the votes passed at an incidental consultation of friends of the cause called at the instance of Mr. Barlow and published in this number; and especially to the resolution to open a department for national and State politics, and soliciting contribution thereto.

It is true that political and religious duties are distinct and separate in their nature, as are their opposites, crimes and sins. Yet no man has a right to cast off his allegiance to God when he goes to the polls; any more than he has a right to disregard justice to his fellow citizens when going to prayer. Whoever has been in our un-organised mountain territories where there are no laws or officers to execute them if there were laws, has felt his fingers instinctively cling to his revolver or his knife, and before he has been there long he will welcome the invisible despotism of the vigilance committees or acquiesce in the appointment of the dictator of the gulch. And, next to the invisible things of eternity, there is nothing more sublime than the invisible net-work of laws and their administration under which our forty millions of people choose their rulers, and lie down at night and sleep in quiet and without fear under their protection; and those rulers,too, imperfect, selfish men like themselves. Every four years we witness another such drama of the Republic. And although we are in the minority and minorities do not control senates, yet they are always counted, every vote of them, in making up political calculations. Administrations, the real executors of the laws, are always a small minority compared with the masses who expect sometime to hold office, and a ballot with a principle behind it, is heeded in political battles, as bullets are when backed by powder in actual warfare. We are now entering this quadrennial conflict of ideas and principles represented by our votes. Let us prepare to give a good account of ourselves. We know, if we know anything, that Freemasons owe another allegiance than that due to their country, its courts and legislatures. Let these exotic governments be exterminated, and our government be that symbolized by the stars and stripes.

KNIGHTS TEMPLARS.

Knight is an old European word signifying a servant. It has become a religious military term; and the feats of valor attributed to and sometimes achieved by knights, were the result of an enthusiasm compounded of the spirit of war, superstition, rapine and lust. To the courage of pirates, they added the zeal of devotees and the pride of priests. These ingredients mixed in the nature of knighthood ran down the institution itself so low that Cervantes, in a single book, the "Adventures of Don Quixotte," turned it into ridicule, and virtually exterminated it from Europe; except some vestiges retained among the baubles of royalty, where a king or queen confers by knighthood the privileges of wearing a ribbon and dancing with the aristocracy.

In the midnight of the Dark Ages (1048) some Neapolitan merchants established in Jerusalem a monk-house of "Knights of St. John," who pretended to keep a hospital and protect pilgrims. Their vows were chastity and poverty; and they became licentious and rich. Their chief was called "Grand Master of the Holy Hospital of St. John of Jerusalem and Guardian of the Army of Jesus Christ." Driven from Palestine in 1191, they settled in Rhodes. Hated like Mormons, whom they resemble, they were driven from Rhodes successively to Candia, Venice, Rome, Viterbo, Nice, Villa Franca and Syracuse; and finally Charles V. gave them the Island of Malta, a little island off Sicily, where their community subsisted in a semi civilized way by reconciling the masses to despotism by superstition, and by a fleet manned by religious pirates, which in 1770 numbered fifteen or twenty vessels. Such were the Buccaneers of the Mediteranian, and, like Mormons, professing the religion of Christ, and with guady apparel and the badge of a cross, they soon totally disregarded their rule which bound each knight to take the field three times, and although they built fortifications as Mormons build temples, they yielded to Napoleon in 1798 without firing a gun. Their order became extinct, and the island has since belonged to England.

When original Blue Lodge Masonry which consisted of only three degrees had prospered till the aspirants to divide its honors and devour its funds became inconveniently numerous; as they could not change its lower degrees without shattering the system, making it one thing in one place and another in another, the leaders adopted the natural expedient of altering it by additions at the top. This makes it a system of rings within rings; and giving the control of the whole dark machine to men of large leisure, long memories, and little or no conscience. The degree of Knight Templar was one of these upper additions. But in a free country like ours, where the masses become wealthy and intelligent, they have crowded into these upper degrees for the sake of their ornaments, feathers and titles, and now the secret, sworn cabals ascend like the old Tower of Babel from this Knight's degree, (which with its fifth libation, was once intended as the Masonic finality) to the thirty-third, fifteen degrees above the Templars. So vile, contemptible and anti-Christian are the antecedents and origin of Templar Masonry. As a specimen of modern Templarism and its capacity for ribald blasphemy, take the following from the *Voice of Masonry* for this month:

Rev. J. W. Brown addressed them thus on last St. John's Day: "Sir Knights of Detroit Commandery, as a companion and priest of God, I exhort you in behalf of the Crucified One; be thou faithful unto death. Let us ever be found in the habiliaments of righteousness traversing the path of rectitude, virtue and true holiness, so that having discharged our duty here below, performed the pilgrimage of life, burst the bands of mortality, passed over the Jordan of death and safely landed on the shore of eternity in the presence of the angels, we may be greeted as brethren, received into the arms of the blessed Immanuel and forever be made participants of his heavenly kingdom."

This stuff, addressed by a Rev. J. W. Brown to a promiscuous crowd of Templar Masons, excels the affrontery of the whore of Babylon; and, in froth and fustian, the deluge from the mouth of the Dragon of the Apocalypse.

—Time has thieves as well as money, and Procrastination is the biggest of them. Don't let him steal the Carpenter building, too.

—Father Honeywell notes an error in his article of two weeks ago when the types made him speak, near the end, of 500,000 lodges instead of 5,000.

—Father Preston's letter on tracts and Carpenter donation is worth the cost of the *Cynosure* a year to every earnest worker in the cause.

—The convention of elders and members of the church of God (Winebrennarians) in Lake Bethel, Indiana, reported in the Reform News, was a meeting of more than usual note, as presenting the protest of this denomination against the abuses of secretism both within and without its pale.

—Landis of Vineland, N. J., who was lately tried for the murder of Carruth,for abuse in the paper of which he was he was editor, was acquitted on the on the ground of insanity. Immediately another jury sits and he is decided to be sane and goes free. A correspondent in Vineland says of the result "thus Masonry and money have triumphed."

—Chief Justice White of Utah, lately addressed the grand jury of the U. S. court of the Territory in the following terms which give promise of some relief from the abominable system of polygamy and disgrace to national history: "We had better look it squarely in the face, distasteful as it may be to some, and govern ourselves by right reason, and manly discretion in dealing with it. Polygamy must be suppressed in this territory. Mormonism may survive it, and, relieved from it, would stand unshackled and free, as every other creed or mode of religious worship, shielded and protected by the Constitution of our common country; but if Mormonism cannot separate itself from polygamy it will be to it the bridal of death."

Political Consultation.

Elder Barlow and his assistant, Bro. Remington are seeking not alone to convince the understandings of the good people of Michigan on secretism, but wish to put them in the way of proving their loyalty to truth by the ballot. They, therefore, sought the counsel of several friends of the reform in Chicago and vicinity who met informally in the *Cynosure* office on Monday, the 21st ult. Elder A. D. Freeman was called to preside, and H. L. Kellogg acted as secretary. Prayer was offered by Elder Barlow.

The advisory action taken shows the result of the consultation. It was voted "that in the judgment of the friends present, it is desirable that political meetings be held in the several States, where in the judgment of friends they can be successful, with special reference to the fall elections; and that these State political gatherings be requested to send forward their views to the National Political Convention in Chicago next June; and we further suggest that all delegates attending that convention should receive special instructions from their constituents on political action, both Federal and State." It was also voted to request the publishers of the *Cynosure* to open a political department especially devoted to the American party, and invite contributions. The editor of the *Cynosure* was also requested to prepare an editorial on the subject at this time.

The presentation of the reform at the Centennial Exposition was another topic discussed, and advisory action taken recommending correspondence with the managers at Philadelphia on the subject, and that measures be taken to secure an exemplification of Freemasonry by Mr. Ronayne, in connection with the Exposition.

Indiana appears, from a notice in the new department, to be timely moving for political action. Probably Ohio, Iowa and Illinois will complete their State tickets before July. The notice also of the Political tract will suggest a very ready method of increasing the public interest in the movement.

Petition to the Methodist Episcopal General Conference.

This body meets in Baltimore in May. Four years ago a similar petition to the subjoined was circulated and its presentation in Conference had a positive and wholesome effect. Let every friend of the reform interest himself in circulating this petition among his neighbors of this denomination. The petition was drawn up by Rev. D. Yant, Bolivar,O., of which neatly printed headings may be had on application:

To the General Conference of the Methodist Episcopal Church, Greeting:

Dear brethren and fathers:—The petition of the undersigned members of the M. E. church at———, respectfully represent that whereas a large number of the ministers and lay members of said church are members of Freemason's lodges and other similar secret, oath-bound organizations, having a religious form of worship and ritual, not recognising Christ as head of the church,and Saviour of men; and

Whereas, We hold all such relations to be unscriptural, contrary to the discipline of the church, and directly tending to destroy the fellowship and harmony there should be among the members of the body of Crhist; and

Whereas, These secret orders are permitted to officiate and substitute their forms and ritual at the laying of corner stones, and the burial of the dead, instead of the forms prescribed in the discipline of the church:

We therefore respectfully ask that the General Conference will adopt rules and regulations prohibiting the use of all such forms and ceremonies above referred to.

And we further ask that the ministry and membership of the church may be prohibited from holding fraternal relations with all secret, oath-bound organizations.

An Open Letter from the Secretary of the Connecticut Association.

WINDSOR, Ct., Feb. 15, 1876.

Mr. J. H. H. Woodward:

DEAR SIR:—Your prospectus for a new Anti-masonic newspaper was received and should have been acknowledged at once but passed from my mind. Your prospectus is well worded and inspiring, except ignoring the making a religious sheet of it, for therein I think you greatly err. If any reform ever needed the help and invocation of the Almighty, this Anti-masonic reform does.

I very strongly question the practicability of attempting to start another paper, while there are so many in the same field now which are not self-sustaining. You quote in your letter the very good maxim that in "Union there is strength;" but how this dividing up of forces into weak parties is carrying out that maxim I fail to see. It seems to me if any one has one or two thousand dollars to sink in any such enterprize as this, he could use his money for the cause to much greater advantage in the channels already open.

I have hereby written frankly and decidedly in the matter as it is presented to my mind. And acting therefore honestly with my convictions, I cannot speed you in your enterprize. Yours, standing firmly for the right,

D. J. ELLSWORTH.

Sunday-school teachers who are troubled to know what to do on Quarterly Review day should send and get *The National Sunday School Teacher* for March. That has in it a Review Exercise a great deal more profitable and just as interesting as the very best of "Concert Exercises." Review day will come to be a pleasure to those who use such an exercise. Beside this and its capital lessons, it has a contribution from Rev. Howard Crosby, LL. D., on "The Covenant-Making God," and others entitled "Concerning Barnacles," David's Administration" and "The Drunkard Mission School Boy." Our readers who are interested in the Bible study and Sunday-school work are much indebted to this able Sunday-school journal for notes and hints on the weekly lessons. The little we copy from it shows how valuable in its work the *Teacher* must be. —Adams, Blackmer & Lyon Pub. Co. Chicago.

—The *Galaxy* for March has articles of sterling merit in Justin McCarthy's sketch of Disraeli, the English Prime Minister, and in some views on the church and state question by E. G. Holland. Other articles of value are "War Memoirs," "Aztec Society," "Tahiti," "Hard times and their Remedy," "Souvenirs of a man of Letters," and scientific miscellany.—Scribner & Co. New York.

Religious Intelligence.

—The Legislature of Rhode Island is reported to have passed an act for the taxation of churches, and the subject is under discussion in Wisconsin.

—Rev. A. J. Bailey, of the class of '68, Wheaton, has been laboring for a year past with the Congregational church at Hennepin, Ill. This winter an extensive revival has visited the church, and many are being brought into the kingdom.

—The residence of Rev. James M. Henderson, pastor of the United Presbyterian church, Oakdale, Ill., was struck by lightning lately, but no one was hurt.

—The U. P. church of North Argyle, Pa, has been experiencing a gracious revival, and forty-one are added to the church.

—Rev. Dr. Mitchell, of the First Presbyterian church in Chicago, has reduced his own salary to the extent of $1,000.

—A most remarkable work of grace has been in progress in Fisk University, Nashville, Tenn,, ever since the week of prayer. Up to the present time thirty-eight of the students have made a profession of their faith.

—The American Committee of the Presbyterian Alliance, at the suggestion of the Edinburgh meeting, voted to request a postponement of the meeting of the Alliance from July 4th, 1876 to some time in 1877. This is done in view of the Centennial celebration.

—Revival meetings still continue in Lancaster, Pa., where the evangelist Hammond lately held meetings. Fifty-four persons were added to the Presbyterian church in one day.

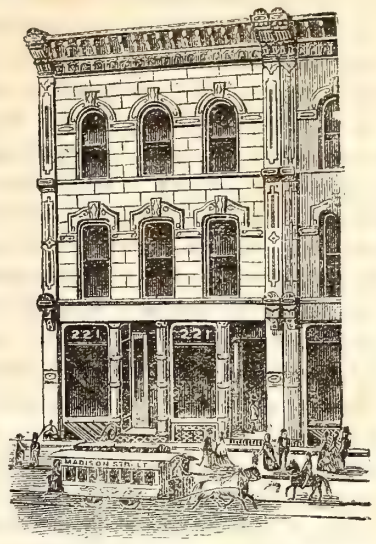
—Florence McCarthy, whose religious vagaries as pastor caused so much trouble in the Union Park Baptist church in this city two years ago, has finally come out fairly and abandoned the ministry.

—A new religious movement is reported among some of the non-Aryan tribes of India, under the leadership of one Soorjee. He preaches worship of one God, peace, and good-will. His followers take an oath to abstain from all crimes and offences, spirituous liquors, and causing death to any living thing. They bind themselves to live by the products of the soil, and to bathe before eating.

—As to the growing hopefulness of Christian work among the Chinese on the Pacific coast, the Rev. J. K. McLean, of Oakland, declares, in the *National Sunday-School Teacher,* that "more conversions have taken place in the last ten months than all the years before since the Chinese came to America."

—During the last thirty years, 24,600 Sunday-schools have been organized, aided, and visited in the valley of the Mississippi, by the agents of the American Sunday-School Union.

—Fifty thousand dollars have been contributed ($25,000 by one man) for the establishment of a mission in Mtesa's kingdom, lately brought to light by Henry Stanley. And now another gentleman, in the north of England, offers the London Missionary Society $25,000 to start a mission on Lake Tanyanyka, beginning at Ujijii, where Stanley met with Livingston. Lieutenant Cameron, who has traversed twelve hundred miles of territory previously unknown to Europeans, reports that he found a large part of it "magnificent and healthy," and "of unspeakable richness." There is, he says, coal, gold, copper, iron, and silver in abundance.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association

PRESIDENT—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GENERAL AGENT AND LECTURER—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Corporate Members of the National Christian Association.

Philo Carpenter,	J. Blanchard,
A. Wait,	O. F. Lumry,
J. G. Terrill,	C. R. Hagerty,
E. A. Cook,	H. L Kellogg,
E. S. Cook,	J. P. Stoddard,
Jesse B. Blank,	I. A. Hart,
C. A. Blanchard,	J. W. Bain,
Wm. Leuty,	J. A. Bingham,
Isaac Preston,	I. R. B. Arnold,
B. F. Roberts,	A. M. Milligan,
A. D. Freeman,	D. R. Kerr,
J. B. Walker,	Moses Pettengill,
Milton Wright,	L. N. Stratton,
J. R. Wright,	Aaron Floyd,
M. R. Britton,	Abel E. Carpenter,
D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

THE CARPENTER BUILDING fund has received a number of additions within two weeks; though most of them small they are from warm hearts and aggregate nearly $500, with what the General Agent reports. There are yet a number of friends to hear from who have promised to help. Don't be afraid of the small sums. A thousand $1.00 subscriptions would be better than ten of $100 each, for they would show a wider interest and more prayer for the reform.

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y J. T. Kiggins, Portland.
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland.

IOWA.
President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev. Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S Sexton, Topeka.

MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.
President, N. E. Gardner, Avalon.
Cor. Sec'y, A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.
President, A. L. Post, Montrose.
Cor. Sec'y, N. Callender, Green Grove.
Rec. Sec'y, J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Notice to Indiana.

WESTFIELD, Hamilton Co.
2d month, 23, 1876

The Treasurer of the Indiana Anti-secret Association wishes to inform those that are behind on pledges for this and also for last year, that the money is much needed for carrying on the work of our reform. Send as soon as possible to the Treasurer,

PETER RICH.

Notice to Illinois.

I wish to visit every town and village in Northern and Central Illinois during the months of April and May and publicly work the Masonic degrees for two or three evenings in each place as may be agreed upon. Being an old member of the Grand Lodge of Illinois I am desirous of striking as heavy a blow possible here in my own State. Will the Anti-masonic friends in each locality see to it at once that arrangements are made to carry this programme into effect and communicate directly with this office. Papers friendly to the cause will confer a favor by giving this notice extended publicity.

E. RONAYNE, *Past Master Keystone Lodge, No. 639, Chicago.*

The Home Circle.

March.

March! March! March! They are coming
In troops to the tune of the wind;
Red-headed woodpeckers are drumming,
Gold-crested thrushes behind;
Sparrows in brown jackets hopping
Past every gateway door;
Finches with crimson caps stopping,
Just where they stopped years before.

March! March! March! They are slipping
Into their places at last—
Little white lily-buds, dripping
Under the showers that fall fast;
Buttercups, violets, roses,
Snowdrop and bluebell, and pink,—
Throng upon throng of sweet posies,
Bending the dewdrops to drink.

March! March! March! They will hurry
Forth at the wild bugle sound—
Blossoms and birds in a flurry,
Fluttering all over the ground.
Hang out your flags, birch and willows!
Shake out your red tassels, larch!
Grass-blades, up from your earth-pillows!
Hear who is calling you—March!

—*Lucy Larcom.*

Pic-nic Religion.—The Church and the World.

"While men slept the enemy came and sowed tares among the wheat and went his way." Matt. xiii. 25.

"The church and world amalgamate,
The union worse than with the State,
Though motives are the same;
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

Is money to be raised for church debts, church building or repairing? A Sabbath-school or a missionary enterprise? For the increase of the minister's salary? To relieve the poor or for any benevolent operation? What now? How is this money to be forthcoming? In a sober, rational Gospel way? Nay, a feast is prepared; a soiree introduced, a fancy fair, a picnic, a concert or exhibition of some kind, a donation, tea or strawberry party, a sleigh-ride, oyster supper, a tin or gold wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. The entire community is put in requisition for weeks. The excitement is intense, outbursting on the right and on the left. To open the purse-strings worldly policy is resorted to, foolish talking and jesting, feasting and frolicing! These festivals are the rage and fever of the day, the world is on *fire* with them! Where is there a church or society, white or colored, popish or Protestant, that does not resort to these unholy excitements, these stratagems of Satan to raise funds for some object of benevolence? It is money! Money we want, money we will have, Gospel or no Gospel, heaven or no heaven. Gospel and soul-saving are laid aside. "Away with serious or sober looks, away with them. On for a jolly time of feasting!" "On with the dance, let joy be unconfined." "Know ye not, friends, the friendship of the world is enmity with God?" "Whatsoever is not of faith is sin."

"Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine!"

Conviviality is the *ultimatum*, the first and the last. "Let us have a jolly time, eat, drink, and be merry, for to-morrow we die." The excitement for weeks is more or less dissipating, swallowing up every thought of the soul's welfare. Children and youth are on fire for a spree—and what else are very many of these festivals and pic-nic excursions but sprees or frolics?

All false religions seek to attract interest by amusements and animal gratifications. The worshipers of the golden calf sat down to eat and drink the oblations to their new god, and then rose up to play. And a bait of sensuality in some form has always been the lure to heathen worship. Popery has always followed in the same line. Even its Sabbath worship connects a dance with the mass. And throughout the whole structure of that "mystery of iniquity," the sensual and the comic are interwoven with the pomps and ritual of worship. And one of the most common methods by which decay advances upon sound churches is by pleas of amusements to give an attractive and hilarious character to religion—which usually are so many pleas for conformity to the world. We are not unaware of the value of a cheerful religion. We respond to the reasonableness of the command to "rejoice evermore." And yet we read that the "joy *of the Lord* is your strength," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly, sensual, and frivolous.

"There is a path that leads to God;
All others go astray."

—*D. F. Newton, author of "Shining Light.*

Saul.—Remarks in the Chicago Noon Prayer-meeting.

When the Philistines saw Saul dead on Mt. Gilboa they doubtless said, This shows how much trust in Israel's God amounts to. Tell it in the temples of our gods. Israel is defeated. Her king and his sons are slain. Their Lord was not able to defend them in day of battle. But the faithful in Israel knew the truth. God had departed from Saul, and he was left to the consolation and aid that could be obtained through the witch of Endor.—MITCHELL.

Saul suffered a fearful and dishonored death. He had no one to blame for it but himself. David had a glorious and peaceful death, yet none could sing more sincerely than he felt, "O to grace how great a debtor."—MONTGOMERY.

I rather like Saul. He was a noble appearing man. He was a true and patriotic Israelite; valiant and reliable in war, even dying bravely on the battle-field. The point of difficulty with him which caused his failure in life was that he had not learned that "To obey is better than sacrifice." How many like him, to day, say it matters not what I do if my heart is right. And alas, like him they will reap the bitter fruit of a disobedient life.—A STRANGER.

A young lady, a banker's daughter, who had been a leader in worldly amusements, recently, during a special religious interest, felt that she had given up all to Christ, and was filled with an unspeakable peace. A few days after, her former love for dancing returned and she longed to attend a ball. She also got angry with her sister; her peace fled and she became distressed, fearing that she had not experienced a change of heart. A friend to whom she wrote in her trouble, replied, "You have doubtless heard the call, Come unto me, all ye that labor and are heavy laden, and I will give you rest." But I fear you have stopped there and not learned the words which immediately follow, 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest to your souls.' Commence to go about doing good. Go to those associates whom you led into frivolity and sin and point them to Christ, and you will experience the fulfilment of the promise "Lo I am with you always."

She heeded the suggestions and is now rejoicing in the Lord and laboring for him.

One Hundred Years Ago.

"What a contrast between now and, say, only a hundred years ago!" Certainly there is a very great contrast. England was not a manufacturing country a hundred years ago. We imported nearly everything except corn, wool, and flax. We imported the greater part of our iron from Spain, Sweden, Germany, and Russia. We imported our pottery from Holland, our hats from Flanders, our silk from France, our cloth and carpets from Belgium. Our cotton manufacturers, our woolen and flax manufacturers, our machine manufacturers, could scarcely be said to exist. Coal could scarcely be had, for the coal-pits could not be kept clear of water.

A hundred years ago we could not build a steam engine; we could scarcely build a bridge. Look at the churches built a hundred years ago, and behold the condition of our architecture. A hundred years ago we had fallen to almost the lowest condition as a nation. We had not a harbor; we had not a dock. The most extensive system of robbery prevailed on the river Thames. The roads, such as they were, swarmed with highwaymen; and blackmail was levied by the Highlanders upon the Lowland farmers down to the middle of last century.

A hundred years ago our ships were rotten; they were manned by prisoners taken from the hulks, or by working men pressed in the streets in open day. When James Watt was learning his trade of an instrument-maker in London a hundred years ago, he durst scarcely walk abroad lest he should be seized and sent to India or the American plantations. Less than a hundred years ago the colliers and salters of Scotland were slaves. It is not forty years since women and children worked in coal-pits. Surely we are not to go down upon our knees and pray for a restoration of the horrible things that existed a hundred years ago.

A hundred years ago Ireland was treated like a slave country, and hangings and shootings of rebels were frequent. The fleet of the Nore mutinied, and the mutiny was put down by bloodshed and executions. Towns and cities swarmed with ruffians, and brutal sports and brutal language existed to a frightful degree. Criminals were hung, five or six together, at Tyburn. Gibbets existed at all the cross roads throughout the country. The people were grossly ignorant, and altogether neglected. Skepticism and irreligion prevailed, until Wesley and Whitfield sprung up to protest against formalism and atheism. They were pelted with rotten eggs, sticks, and stones. A Methodist preacher was whipped out of Gloucester.

A hundred years ago literature was at a very low ebb. The press was in a miserable state. William Whitehead was poet laureate! Who knows of him now? Gibbon had not written his "Decline and Fall." Junius was the popular writer; political corruption was sacrificed in his letters. The upper classes were coarse, drunken, and ill-mannered. Bribery and corruption on the grossest scale were the principal means for getting into Parliament. Mr. Dowdeswell, M. P. for Worcestershire, said to the Commons, "You have turned out a member for impiety and obscenity. What half dozen members of this House ever met over a convivial bottle, that their discourse is entirely free from obscenity, impiety, or abuse of government?"

Though drunkenness is bad enough now, it was infinitely worse a hundred years ago. The publicans' sign-boards announced, "You may here get drunk for a penny, dead-drunk for twopence, and have clean straw for nothing." Drunkenness was considered a manly vice. To drink deep was the fashion of the day. Six-bottle men were common. Even drunken clergymen were not unknown.

What were the popular amusements of the people a hundred years ago? They consisted principally of man-fighting, dog-fighting, cock-fighting, bull-baiting, badger-drawing, the pillory, public whipping, and public executions. Mr. Wyndham vindicated the ruffianism of the ring in his place in Parliament and held it up as a school in which Englishmen learned pluck and "the manly art of self-defence." Bull-baiting was perhaps more brutal than prize-fighting, though Wyndham defended it as "calculated to stimulate the noble courage of Englishmen." The bull was secured to a stake in the market-place or the bull ring (the name still survives in many towns), and there the animal was baited by the rabble dogs of the neighborhood. One can scarcely imagine the savageness of the sport—the animal mutilation, the imprecations of ruffians worse than brutes, the ferociousness and drunkenness, the blasphemy and unspeakable horrors of the exhibition. The public mind of this day absolutely revolts at such brutality. Yet, less than a hundred years ago—on the 24th of May, 1802—a bill for the abolition of bull-baiting was lost in the House of Commons by sixty-four to fifty-one—Mr. Wyndham contending that horse-racing and hunting were more cruel than bull-baiting or prize-fighting!

The pillory was one of our time-honored institutions fifty years ago, and

men and women used to be placed there for offences such as a wise legislature would have endeavored to conceal from public consideration. The horrid scenes which then took place, when men, women and children collected in crowds to pelt the offenders with missels, were so disgusting that they cannot be described. Not more seemly were the public whippings then administered to women in common with the coarsest male offenders. The public abominations and obscenities of the "good old times" would almost have disgraced the days of Nero.

But bull-baiting, cock-fighting, and other ferocious amusements have now departed. Even the village stocks have rotted out. Drunkenness has become disreputable. The "good old times" have departed, we hope never to return. The laborer has now other resources besides the public house. There are exhibitions and people's parks, steamboats and railways, reading-rooms and coffee-rooms, museums, gardens, and cheap concerts. In place of the disgusting old amusements, there have come a healthier, sounder life, greater enlightenment, more general sobriety, and a humane spirit. We have in a hundred years outgrown many of our savage tendencies. We are not less brave as a people, though less brutal. We are quite as manly, though much less gross. Manners are more refined, yet as a people we have not lost our pluck, energy, and endurance. We respect ourselves more, and as a nation we have become more respected. We now think with shame of the manners of a hundred years ago. —*Samuel Smiles.*

Children's Corner.

Seven Rewards to Overcomers.

1. To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii. 7.

2. He that *overcometh* shall not be hurt of the second death. Rev. ii. 11.

3. To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17.

4. He that *overcometh,* and keepeth my works unto the end, to him will I give power over the nations: . . even as I received of my father. And I will give him the morning star. Rev. ii. 26-28.

5. He that *overcometh,* the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev. iii. 5.

6. Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. iii. 12.

7. To him that *overcometh* will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21.

Reader, will you be an overcomer, and make these glorious rewards your own?

The Pin and the Needle.

A pin and a needle, being neighbors in a work basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?"

"What is the use of your head," replied the needle, rather sharply, "if you have no eye?"

"What is the use of an eye," said the pin, "if there is always something in it?"

"I am more active, and can go through more work than you can," said the needle.

"Yes, but you will not live long."

"Why not?"

"Because you have always a stitch in your side," said the pin.

"You are a poor, crooked creature," said the needle.

"And you are so proud that you can't bend without breaking."

"I'll pull your head off if you insult me again."

"I'll put your eye out if you touch me; remember your life hangs by a single thread," said the pin

While they were thus conversing a little girl entered, and, undertaking to sew, she very soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, she soon pulled its head off, and threw it into the dirt by the side of the broken needle.

"Well, here we are," said the needle.

"We have nothing to fight about now," said the pin."

"It seems misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the needle."

"How much we resemble human beings, who quarrel about their blessings until they lose them, and never find out that they are brothers till they lie down in the dust together as we do." —*Madison Record.*

How a big Grape-vine gets to the Centennial.

Every visitor to southern California has written about the largest grape-vine in the world which lately grew near Santa Barbara. I say lately, for it grows there no longer. It passed through San Fransisco yesterday on its way to Philadelphia. It is to be exhibited there during the Centennial. This vine was dying of old age. It had failed rapidly of late years, and almost ceased to bear. Hence the sacrifice on the part of the owner is not as great as it seems at the first blush. And he has another vine called the young mammoth, which is the second largest in the world, and bids fair in a few years to equal the size and fruitfulness of the old mammoth.

The vine now on its way to Philadelphia is from sixty to a hundred years old. Before it began to droop its foliage covered an area of over ten thousand square feet, or a quarter of an acre. It produced annually six tons of grapes, worth at the lowest rate paid by the wine-makers $120. The trunk or body of this vine was 5 1-2 feet in circumference. Eight feet from the ground it branched into twenty large limbs. One of these limbs is 27 inches in circumference, and is consequently as large as the body of Queen Victoria's vine at Hampton Court, England, which is the largest and most celebrated vine in Europe. So the trunk of our mammoth vine is nearly three times as large as the largest vine in the Old World.

But how are they taking this immense vine to Philadelphia? It has been carefully "sectionized," that is, cut into pieces which will go into boxes five feet wide and eight feet long. There are seven of these great boxes. When they reach their destination, the trunk will be unpacked and set up, and then the limbs and branches will be attached to it in regular order, and the skeleton of the vine reproduced. The foliage and fruit that made it so beautiful in its prime cannot, of course, be exhibited. But the trunk and branches will give the visitors at the Centennial some idea of how things grow in California.—*Herald and Presbyter.*

Traveled Dogs.—The captain of a Nahant boat has a fine, curly dog, which never misses making a trip with his master if he can help it. He likes the bustle and little excitement of getting under way, and going on shore again, as well as old sailors love the sea. He is quite sociable and well acquainted with the regular passengers. They know his peculiarities, and he knows some of theirs. If he does not regularity "beg," he is still sharp enough to "hang around" those who are rather liberally disposed. He generally gets his penny or five-cent piece, and then off he bounds to the refreshment table, and lays it out in cakes as orderly as a boy. He would scorn to eat it off the floor like a dog which had never been taught good manners. He hunts up his master and puts the cake in his hand, and then stands by decorously and eats it, piece by piece, as it is broken off for him. Another smart Yankee dog has a taste for visiting. He goes down to the depot and steps aboard the train, without the customary little ceremony at the ticket office; and when it reaches the right town he bounds off and pays a visit to some family friend of his master. He never makes a mistake about the town or the train, and is such a fine, intelligent fellow, he always meets with a welcome. He usually spends two or three days on his trips, and no doubt picks up considerable dog lore in his travels. I do not know whether the mightier dogs show him any attention on his return but he is on good terms with them all. —*Presbyterian.*

Home and Health Hints.

Thermal Architecture.

The following are some of the great advantages of having the rooms of our houses surrounded with good nonconductors of heat.

1. Such a room will be of an even temperature throughout, not too hot near the stove nor too cold near the walls.

2. The room can be kept just as comfortable in the coldest weather as in any weather.

3. There is no need of having a stove red hot, consequently the air is never vitiated by being in contact with red hot iron.

4. Many terrible and fatal accidents would be avoided by its being nearly impossible for the clothes of women and children to take fire by coming in contact with the stove.

5. There is no danger of burning your house from the stove or pipe, as there is no need of a great fire.

6. There is far less danger of a fire spreading from such a house to another house; because there are no empty air spaces in the walls to create a draft.

7. There is no danger of children taking cold by playing about the windows; because the windows are always double.

8. The walls are never damp, and windows are seldom either wet or frosty.

9. Only about half the usual quantity of bed-clothing is necessary in such a house.

10. There must be a very great saving in the expense of stoves and pipe. For if such things are not heated red hot we don't know how long they might last.

11. The saving of fuel, being about three-fourths of the quantity generally used, would amount to enough to pay the national debt in a few years.

12. Large ventilation may be allowed without lowering the temperature too much. Thomas Filer.

Fullersburg, Ill., Feb. 5th, 1876.

Those Plants.—Many persons who have the care of window plants seem to think that the operation of watering is one of the simplest matters incident to their charge. It should be borne in mind, however, that the duty of the water is to dissolve and convey to the roots of the plants the food which they need; some plants must have a season of comparative rest. And if such are watered liberally during this time they will keep on growing, and the necessary rest is not obtained. When any one says that they succeed very well with certain classes of plants, such as the fuchsia, calla, lobelia, and ivy, and fail with others, they may be at once set down as being profuse waterers, who by too much water injure or destroy such plants as will not bear it. Many plants are permanently injured by water remaining in the saucer; others often suffer from a bad selection of the soil.

Some amateur florists fail with a certain class of plants, of which the begonia may be taken as a type, because they shower the leaves with cold water, but for this very reason they are eminently successful with another class, of which the camellia will serve as a type. As a general rule, the texture of the leaf may be taken as an index of its power to resist the application of water. Plants having porous, open or fleshy leaves covered with soft down, should be seldom, if ever moistened, while those having glossy or hard leaves will do all the better if washed frequently. Ivies, hoyas, and coboeas seem to laugh at us after a good dashing, but begonias coleus, and plants of the same class do not appear to appreciate it.

Seceding Masons.

A few weeks since it was announced in the *Cynosure* that the list of seceding Masons read by the secretary of the last National Convention would be published in March. It is believed this list comprises only those who have publicly renounced the lodge. It will remain standing during the month and other names will be added as friends send them in. It is hoped by this means a complete list can be made. Send only names of those who have openly abandoned the lodge. The figures donate the number of degrees taken.

Conn.—X. A. Welton, Bethlehem, 3.
Calvin Hatch, Farmington, 4.
Rev. A. Palmer, E. Cumberland, 15.
Ill.—D. E. Middlekauf, Foreston, 3.
I. A. Hart, Woodstock.
W. A. Bartlett, El Paso, 3.
Linus Chittenden, Crystal Lake, 3.
*A. Pierce, Chicago, 3.
J. C. Graham, Viola, 3.
W. E. Coquillette, Marengo, 16.
Milo Starks, Ashton.
James Andrews, Amboy, 3.
Cyrus Larkin, Elgin, 6.
Ind.—J. T. Horne, Fairmount.
Arthur Robinson, Indianapolis, 3.
W. M. Givens, Center Point, 3.
E. Thomas, Oakland City, 3.
J. W. Hussong, Sanford, 1.
Andr. Zeek, Xenia.
Ioa.—Jos Travis, Waterloo.
A. S. Allen, Clear Lake, 3.
S. Ranks, Algona, 3.
James Hankins, Mason City, 7.
G. A. Loomis, Casey, 3.
Mass.—S. D. Greene, Chelsea, 3.
Henry M. Tower, Spencer, 3.
Mich.—D. Pratt, 1.
Rev. A. Springstein, Ypsilanti, 3.
Miss.—Eli Tapley, Columbus, 3.
Mo.—Fred Hyde, Esq., Unionville.
Geo. Stuart, Avalon.
N. Y.—D P. Rathbun, Lisbon Center, 3.
J. B. Nessell, Ellington, 3.
P. Dwight, Henderson, 5.
L. Hakes, Clay, 7.
E. H. Hitchcock, Gowanda, 7,
Jason McKee, Watertown, 4.
Rev. Sniffen, Watertown, 7.
Myron Smith, Syracuse.
S. Rose.
N. R. Luce, Clymer, 7.
Ohio.—J. H. H. Woodward, Cincinnati.
J. G. Rownd, Summerfield, 3.
F. Craig, Summerfield.
Thos. Henderson, 3.
H. Cogswell, Mansfield, 7.
*C. G. Finney, 3.
E. P. Hart, Toledo
Franklin Paine, Painesville, 3.
W. Ashley, Sparta
—Way, ——
Wesley Harris, Sparta.
Geo. Hibbard, Pagetown.
Robert Northway, Colebrook.
Curtis Cogswell, Deer Lick, 3.
Pa.—J. R. Baird, Cochrans Mills, 17.
Joel Swartz, Williamsport, 3,
A. Rudisill, York, 3.
Vt.—*E. B. Rollin.
J. R. Taylor, Brandon.
W. H. Henderson, Brandon.
Jonas Brown, Highgate.
*Deceased.

How true are the words of Sir Robert Peel when he says, "That nation is most secure from every attack from without whose political and commercial relations, intercourse and deslings with other nations have been so consistently just, honorable and beneficial, that it is to the interest of all nations that none should attack it" and that "every regiment foreign nations enlist, and every one we disband adds proportionately to their ultimate weakness and to our ultimate strength."

—Dr. Schaff announces that the American Bible revisers have finished the Pentateuch and Psalms, and are at work on the minor prophets. Of the New Testament the Gospel and Acts are completed, and the Epistles are in hand. The English Committee with three years advantage in starting, have about two-thirds of their work accomplished; the Americans about one-third.

—Among the converts in connection with Rev. E. P. Hammond's labors at Lancaster, Pa,, recently, was an actor who has determined to study for the ministry.

News of the Week.

Washington.

The union meetings conducted by Mr. Hammond are daily increasing in interest, and over 200 have professed conversion.——Congress is engaged in investigating Gen. Schneck, the minister to England, and there is evidently need of it.——It was reported last week that the President had asked Gen. Babcock to be no longer private secretary, but the report is contradicted. The position of Bristow is in a state of indecision.—The gold gamblers of New York and the inflationists in Congress have secured an order for counting the gold in the U. S. treasury. The sum is said to be $13,800,000 instead of $73,000,000 as has been reported.

The Country.

A bill abolishing capital punishment, passed by the Legislature of Maine, has been signed by the Governor of that State.——A terrible accident occurred on the Harlem Branch R. R. to Rutland, Vt., last week. A sleeping car was thrown off the rails and burned. Most of its inmates were injured and two, Mr. Chas. H. Bissell, proprietor of the Sherman House, Chicago, and his son were burned to death.——The Republican convention of Indiana have nominated G. S. Orth, minister at Vienna, for governor and he has accepted. ——An independent "greenback" party have nominated officers for Indiana and Illinois and Senator Booth of California is proposed for President.—— On Friday last Plymouth Church committee met at a private house to examine Bowen. The latter appeared and read his defense and on seeking to retire the door was locked in his face, whereat he rushed out of a back door and in his trepidation caused quite an uproar, chiefly through the papers.—— Friend William Welsh, ex-member of the Indian Peace Commission, favors the proposition to turn over the Indian Bureau to the War Department. He believes two-thirds of the appropriation for the Indian service is used for the election of U. S. Senators.

Foreign.

The English House of Commons has ratified the vote of the Ministry for the purchase of the Suez Canal shares.—— The returns so far received from France show that 234 Republicans, 91 Monarchists and 55 Bonapartists have been elected to the Assembly. The Republicans declare that any revision of the Constitution, except in a Republican sense, is now impossible.——The Carlist cause is now considered as hopelessly lost. Don Carlos was Saturday in the neighborhood of Irun. It is stated that he crossed the frontier to France during Saturday night, and then issued a manifesto announcing that he generously relinquished the struggle in order to promote the happiness of the Spanish people.——Most disastrous floods are reported to have occurred in the provinces of Upper Austria and Moravia.——Jamaica advices state that the condition of affairs in Hayti is alarming. The revolutionists have purchased the steamer Octavia, taken in ammunition and sailed from Jamaica for Port-au-Prince. President Domingue has ordered the Cuban refugees to quit the country within thirty hours, on penalty of being delivered up to the Spanish gun-boats. A monetary panic is imminent. The bills of exchange of large houses have been returned protested.

—It is said that Illinois is the great whiskey State, having paid whiskey tax from 1863 to 1874, amounting to $150,769,411 15, and the total collections in all the States for the same time amounts to $1,812,495,336 33. This is a bad record and any more entries in it ought to be stopped forthwith.

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(A Sermon Preached by Rev. J. Sarver, Sunday Dec., 19th, 1875 in the Evangelical Lutheran Church, Leechburg, Pa. Published by request.)

—:o:—

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. vi: 14-17.

The Lord forbids us to say "peace, peace; when there is no peace." Truth and error can never be reconciled. Between righteousness and unrighteousness, light and darkness, Christ and Satan, there must needs be discord and oposition. Christianity as the only true religion, tolerates no system of false religion, be it heathenism or any other form of infidelity. False gods, false doctrines and false worship of all kinds, the true God must condemn and resist to the very end. And he requires his people to do the same. Hence, Paul here warns Christians against having any communion with infidels in their errors and unbelief. As temples of the living God, they must keep themselves pure and free from all "pollutions of idols." With heathen unbelievers, deists, and all deniers of Christ, they must avoid agreement in spiritual things. The word of God allows no *religious fellowship* with any who worship false gods, or who worship the true God in a false manner.

We propose to show that certain *secret societies teach a false religion, and that union with them is forbidden on account of their false doctrins.* Among these, we class Masonry, Odd-fellowship, the Knights of Pythias, the Grange, and others.

That all these, whether of earlier or later origin, are alike anti-Christian in their character, influence and tendency, is evident to thoughtful men, who have weighed the subject properly. To know them aright is to condemn them. To expose them is a solemn duty which we owe to Christ and his cause. This is a great moral question that must be met. All evangelical churches and ministers, in fidelity to their Master, will have to take their stand openly, fully and firmly against these secret orders. May God speed the day!

Beginning with Odd-fellowship and dwelling on it chiefly, let us now, in the light of Holy Writ, examine its *religious doctrines and principles*, as set forth in its own standard books and documents. We propose to deal with principles, not with persons; to discuss, not Odd-fellows, but Odd-fellowship as a *system*. It is not our province to judge its members, but its principles we may criticize and judge according to their merits. The founders and framers of this society are chiefly responsible for its evil character and fruits. The great mass of its common members have had no hand in making it what it is. They have simply organized lodges on the foundation laid by others. They are to blame also, in proportion as they neglect to examine the principles of the order and thus fail to know what they are, or as they wilfully and knowingly endorse its false doctrines.

It is, of course, the duty of all, before joining any society, to study and understand its principles, but our judgment of ordinary members of this order, must be tempered with charity because the system has been devised and drawn up with great care and cunning. Truth and error have been artfully commingled, thus presenting a strange mixture of good and bad in its composition. Its teachings are varied to suit men of all creeds or of no creed. Here is something for Christians and there something for deists, infidels and idolaters. And all this is set forth in such smooth and plausible terms as to remind us of Satan, "transformed into an angel of light." No wonder that honest, unsuspecting members are deceived, for it is enough "to deceive, if possible, the very elect." Hence we pity, rather than blame those who are unwittingly caught in this net. But the more carefully we examine its religious doctrines, the more clearly and fully do its unchristian sentiments come into view, until the true nature of Odd-fellowship can no longer be mistaken, and the supposed "angel of light," proves to be an angel of darkness.

Let us then proceed with our investigation and see what kind of an institution it is as represented in its own books and papers. "The Odd-fellows' Improved Pocket Manual," by Rev. A. B. Grosh, * is endorsed and recommended by sixty-seven Right Worthy Grand Representatives of the Grand Lodge of the United States, "is a complete and faithful history of the principles, instructions, work and organizations of the order." In addition to this it received "similar endorsements by various Grand and Past Grand Masters, Grand Scribes and Grand Secretaries," all of whom testify in substance that the Manual is "*by far the best book on Odd-fellowship ever published.*" These endorsements are found on pages 7 and 8 of this book. Our exposure will be based chiefly on quotations from the Manual. We shall also quote from "The Odd-fellows' Pocket Companion," from a "Digest of Laws" prepared by the Grand Lodge of the United States and from another prepared by the G. L. Pa., and from two or three journals called "The Heart and Hand," the "Odd-fellow," and the "Lodge Bulletin." In quoting from these different documents, the page and date will be given for reference by those who wish to read and examine for themselves.

*From "*Heart and Hand*," of Jan. 22d, 1876, we quote as follows: "Rev. Bro. Grosh, is a member of Donegal Lodge, Marietta, Penn. He is a clergyman of the *Universalist Church*." No evangelical clergyman could write or endorse a book like the "Manual."

I. Odd-fellowship is or teaches *a religion.*

You will find its creed on page 114 of the Manual or 361 of the U. S. Digest. The candidate for admission into the order, is asked "Do you believe in the existence of a supreme, intelligent Being, the Creator and preserver of the universe?" An atheist, one who denies that there is a God, cannot be received. Belief in some sort of a Supreme Being is necessary to membership in the order. The Christian church requires faith in the Triune God, Father, Son and Holy Ghost, as set forth in the Apostles' Creed. The one is a creed no less than the other. Odd-fellowship therefore has a religion, because it has a *religious creed.*

The order makes use of the Bible in its own way and for its own peculiar purposes. The Manual says, on page 222, that "no lodge can be held without it." From the Bible, it derives and *perverts*, as we shall presently see, various emblems, lessons and precepts, including the ten commandments. Moreover the order has its ritual, its order of worship, its prayers, ceremonies intended for funerals, dedications and installations, and for opening and closing the lodge meetings.

It has its altars, its High Priests and Grand High Priests, its Chaplains and Grand Chaplins for the purpose of carrying out its ritual. The order also teaches a method of salvation of its own devising to which your attention will soon be directed. All these things are manifestly parts and appliances of religion. Any society which adopts and uses a ritual, an order of worship as Odd-fellowship does, thereby alone virtually adopts a religion.

The Manual clearly contradicts the idea that the order is simply, as some maintain, an association for mutual aid and relief. On page 47 and 48 occur these words: "The order as founded by Bro. Wildey, was (at first) simply a *humane* institution,—its *main* objects were to relieve brethren, bury the dead and care for the widow and orphan. But gradually there were infused into its lectures and charges much moral and (unsectarian) *religious instruction;* and at each revision these principles were increased and deepened and strengthened, until its beneficial and relief measures from being *ends*, have become *means to a higher and greater end.* * * * His (Wildey's) cherished aims and details were all retained, but directed beyond the merely social and physical, to the *moral and spiritual* * * * * * and lead man to a true appreciation of *his whole duty, whether to God, himself, or to hi sbrother man.*" On page 110 we learn that the "*pecuniary* benefits" of the order are "hardly a tithe (tenth) of its aims and objects." On page 261, "that those who unite with us * * for the loaves and fishes have mistaken their aim." On page 161 we find this language—"so may our light aid in dissipating the ignorance which yet obscures those *true relations that bind man to his Creator* and to his fellow men." On page 369 the order is represented as "*teaching our duty to God*, to our fellow-men, and to ourselves." The "*Odd-fellow*," May 1871, says, "It is the great aim of the brotherhood of the Odd-fellows, to give to their adherents a *correct understanding of the relation between God and man.*" This is the very office and work of religion, and the Bible itself aims at nothing more. The Lodge Bulletin, July 1871, says in plain words; "Odd-fellowship has a morality, a *religion or theology.*" * Many more passages of the same import might also be added from the Manual, but those above given will serve to excite further inquiry, and thus bring to light other proofs from this and other sources. A comprehensive view of the nature, scope and design of its teachings must convince any honest mind that Odd-fellowship inculcates a *religion*, "the universal religion of nature," which its members are urged to embrace and practice. To this end it adopts the shrewd policy of allowing no liberty in the lodge, to discuss or dissent from its doctrines, thus giving the leaven a chance to work silently and freely, "till the whole is leavened."

This religion is a human device of such a form and spirit as to suit men of all nations and faiths—Jews, Mohammedans, heathens, deists, infidels, universalists, materialists, rationalists, and errorists of every shade. See Manual p. 373—388. The Pocket Companion p. 309 says; "Jew or Gentile, Catholic or Protestant, is as *such*, welcome to our lodge." No unbelief short of Atheism can exclude men from the order, whose religion is loose and liberal enough to embrace them all on equal terms.

II. Odd-fellowship teaches a *false religion.*

This point has just been indicated in general terms. Let us now examine in detail, some features of this false religion.

1. *O. F. denies the Lord Jesus Christ.* Odd-fellowship claims as one of its fundamental principles, "the brotherhood of man," and professes to make the order, "universal as the family of man on earth," which is a false profession however. * To this end it needs a platform, so broad, so latitudinarian, as to suit the utmost laxity and diversity of faith. To this end it receives into fellowship all who believe in a Supreme Being of some kind, without defining particularly who or what that Supreme Being is. By this happy device all can be accommodated, and no offence is given to Jew or Gentile or any one else. Faith in Christ is not made a condition of membership, because such a condition would offend and exclude from the order all who deny him. But such a sad breach in the brotherhood must by all means be avoided. Odd-fellowship must stand as it is, no matter what follows. *Hence Christ is officially and intentionally shut out, in order that his deniers and enemies may be induced to come in.*

*"The Heart and Hand," Jan 22d, 1876, has an article entitled, "Our Religion;" the writer speaks of "*the universal religion of nature taught in our temples.*"

(CONTINUED.)

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The Mail List.

No. of Sub. Sat. Feb. 26	4,026
" " " " 19	3,958
Gain in one week,	68

The total gain in the last four weeks, during which time about two hundred names have been removed, is 145. The gain in the last eight weeks has been 513. This week there are about two hundred more to remove but we hope we to continue to gain on the losses. Now that the number is above four thousand shall we not keep it there?

Wm. Hallowell, Lanark, Ill., sends a club of nine subscribers for a year. James Peterman, Fredericksburg, O., sends a club of seven for a year. Lois B. Smith sends eight; three for a year, two for six months and three for three months.

Two hundred and eighty-five subscriptions expire in March. If each one on renewing sends as many new ones as possible the list will continue to increase. Next week we report the *Cynosure* debt.

Rising in the World.

You should bear in mind that nine-tenths of us are, from the very natures and necessities of the world, born to gain our livlihood by the sweat of the brow. What reason have we, then, to presume that our children are not to do the same? If they be, as now and then one will be, endowed with extraordinary powers of mind, these powers may have an opportunity of developing themselves; and if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow that the descendants of laborers are always to be laborers. The path upwards is steep and long, to be to be sure. Industry, care, skill, excellence, in the present parent, lay the foundation of a rise, under more favorable circumstances, for the children. The children of these take another rise; and by and by the descendants of the present laborer become gentlemen. This is the natural progress. It is by attempting to reach the top at a single leap that so much misery is produced in the world; and the propensity to make such an attempt has been cherished and encouraged by the strange projects that we have witnessed of late years for making the laborers virtuous and happy by giving them what is called education. The education which I speak of consists in bringing children up to labor with readiness, with care and with skill; to show them how to do as many useful things as possible, to teach them to do them all in the best manner; to set them an example in industry, sobriety, cleanliness and neatness; to make all these habitual to them, so that they never shall be liable to fall into the contrary; to let them always see a good living proceeding from labor, and thus to remove them from the temptation to get at the goods of others by violent or fraudulent means, and to keep far from their minds all the inducements to hypocrisy and deceit.—*William Cobbett.*

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Feb 26th, 1876, from M J Andrews, J Adams, C E Brookhard, J Burge, J L Barlow, B W Bowman, E Bascom, W M Boyd, J M Bishop, H P Bible House, W Blakeslee, H Cogswell, B P Crocker, J A Conant, T F Curry, D Countryman, P Cromwell, C Compton, E DeGray, S Durkee, S Fry, J Fetterhoff, M E Fish, W Hallowell, J S Hickman, J Holm A Hard J D Haughawout, W A Harper, D Kneisley, J T Kiggins, L E Learned, J A Morehouse, R Moore, M Matthieson, C McMillan, J Miller, J McConnell, M B Nichols, W I Phillips, J Pixley, J Peterman, H H Robinson, R Rogers, L Raymo, J Shaw, J Seger, L B Smith, A Story, J Taylor, W C Teter, L J Ward, A Wright.

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" No. 2.....	1 02	1 02½
" No. 3.....	79½	80
" Rejected.....		68
Corn—No. 2.....	41⅝	42
Rejected.....	33	32¼
Oats—No. 2	31	31¼
Rejected.....		27
Rye—No. 2.....	64	65
Bran per ton.....		10 00
Flour—Winter.....	4 75	7 50
Spring.....	3 00	5 25
Hay—Timothy.....	8 00	12 00
Prairie, "	5 00	8 00
Mess Beef.....	8 50	10 00
Tallow.....		8½
Dressed Hogs.....	9 25	9 70
Lard per cwt.....		12 75
Mess pork, per bbl.....		21 25
Butter fancy yellow 33c.; common to choice roll.....	16	24
Cheese	9	13½
Eggs.....	14	15
Seeds—Timothy.....	1 95	2 30
Clover	8 25	
Flax	1 15	1 25
Poultry—Turkeys per lb dressed	12	15
Chickens " "	9	11
Apples from store.....	3 00	4 00
Broom corn	3	11
HIDES green to dry salted.....	5	12
Lumber—Clear.....	38 00	40 00
Common.	11 00	12 00
Fencing.....	12 00	13 00
Shingles.....	2 75	3 00
WOOL—Washed.....	39	53
Unwashed.....	25	33
LIVE STOCK Cattle, Choice..	5 00	5 40
Good	4 25	4 75
Medium.....	4 50	4 25
Common.....	3 00	3 75
Hogs.....	7 00	9 00
Sheep.....	3 75	7 00
New York Market		
Flour.....	$ 3 50	9 00
Wheat— Winter.....	1 19	1 50
Spring.....	1 00	1 36
Corn.....	60½	64½
Oats.....	45	52
Rye.....	83	88
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"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 9, 1876.

VOL. VIII., NO. 22.—WHOLE NO. 309
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Clubs of Twenty, Thirty Dollars.

See Sixteenth Page, Top of Fourth Column.

13 WABASH AVE., CHICAGO, March 4, 1876.

DEAR READERS OF THE CYNOSURE:

In accordance with the view which we expressed in the letter we addressed to you last September, the past fall and winter has made a good record of work accomplished in the Anti-masonic reform.

Interesting and important

STATE MEETINGS

have been held in New Hampshire, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa and Missouri. In addition to these many other large, enthusiastic meetings have been held in various places.

The last ten thousand dollars of the fifty thousand towards securing the

NATIONAL PUBLISHING HOUSE

in addition to the first $20,000 (the value of the house offered by Philo Carpenter) and $8,400 of the third $10,000 which will, we have faith to believe, be entirely raised before April next, has been secured.

During the past six months public initiations have been given by Past Master Edmond Ronayne with scarce an exception to remarkably large audiences in Rochester, Syracuse, Lockport, Spencer, Batavia, Seneca Falls and Breesport in the State of New York; in Peoria, Elmwood, Farmington, Lanark, Crystal Lake, McHenry, Warren, Rossville and Nunda, in Illinois; in Scranton, Pennsylvania; in Sugar Creek, Wisconsin; in Mason City, Waverly, Colo and Clear Lake in Iowa; in Xenia, Greenfield and Dayton in Ohio; in Fenton, Flint, Brighton, Ypsilanti, Pleasant Valley and Howell in Michigan; in Marion, Kendalville, Albion and Ligonier in Indiana, and at probably a dozen more places of which we have no record. The effect of

THESE OPEN INITIATIONS

on public sentiment has been truly wonderful. The most timid good men have been emboldened to speak freely of the character of Freemasonry and the very boys on the street have by practicing the signs, grips, and pass-words in public, aided in making the order odious to the community.

The following letters are fair samples of the many testimonies to

MR. RONAYNE'S GREAT EFFICIENCY

in arrousing the people and strengthening the cause of reform.

Of Mr. Ronayne's exposition at the New York State Convention one member of the convention gives a glowing report from which we quote a closing remark:

"Time fails me to tell all, but let me say such floods of light have never been poured on Rochester, nor such an intense desire manifested to know of this great evil since Morgan was abducted and paid the penalty for exposing the craft."

Another writing of the same meeting speaks more specifically:

Long before the hall doors were opened, the crowd began to gather, filling all the outside spaces clear down into the street; and upon opening the doors still the numbers came quickly filling the hall, permanent seats, stools and standing room until it would hold no more, when the doors were shut enclosing 1,700 people, and turning away more than 500 anxious to enter. . . . . Thus Masonry was exposed in Rochester as never before; and hundreds went away to despise an institution they had hitherto supposed to be a good one "because there are so many ministers in it," satisfied that neither ministers nor salt-petre can save it when it shall become known in all its naked hideousness."

FARMINGTON, Ill., Nov. 20, 1875.

DEAR CYNOSURE:—Our slumbers here have been broken in upon this week by brother Ronayne for which we feel disposed to thank both him and the Lord. Assisted by Bro. W. H Marsh, he initiated a candidate into the first and third degrees of Masonry, showing not only that its ceremonies are a ridiculous farce, but that its oaths make it a dangerous institution in our republican government; while its observances paralyze the piety of its church-going members. Few, if any, listened to his lectures without being convinced of the truthfulness of his exposure; and a healthy agitation now seems to pervade our community. Some who have been members endorse the statements of Bro. Ronayne and speak freely of its baleful influence upon themselves. Those who have been friends of this movement, but silent, are now speaking freely, Surely a brighter day has dawned upon us. Yours,

P. P. CHAPMAN.

The interest in the

POLITICAL MOVEMENT

has not been cultivated much, but now that the political tract is ready for circulation this branch of reform promises to stir the sluggish and poisonous political atmosphere in a healthful way whatever else it may accomplish.

Those working for the success of

THE CHRISTIAN CYNOSURE

by writing for its columns and by enlarging its subscription list have a report for the past six months for which to be thankful to our Heavenly Father from whom every "*good and perfect gift*" comes. The columns speak for themselves. The large debt which grimly threatened the successful growth and usefulness fo the *Cynosure* has been vigorously and resolutely attacked. The cash receipts for *Cynosure* subscriptions have paid the current expenses of the paper and $1,464.14 of the $2,519.01, which was its indebtedness November first. The debt on the first of this month was $1,054.87. We will mention on the sixteenth page the names of all who have secured clubs of five or more since our new club rates were published, for the encouragement of those who are now working for subscriptions. So much for the fall and winter work.

What will be donethis spring and summer?

The National Christian Association will, we trust, establish its

"HEADQUARTERS"

in a pleasant and permanent home.

THE NATIONAL MASS MEETING

will be held in Chicago from the 20th to 22nd of next June. Several State meetings will be held.

We anticipate a thorough circulation of the

NEW POLITICAL TRACT

with desirable results.

Having learned from our recent letters that some could not canvass this winter on account of mud, or of sickness, or of business, we have thought that, perhaps, they can work when those who have been canvassing are otherwise occupied.

We propose as the spring and summer work for the *Cynosure* that a sufficient numberof subscriptions be secured to pay the current expenses of the paper together with the remaining debt of $1,054.87. On our part, we agree that, as soon as this debt is paid, we will buy

NEW TYPE FOR THE CYNOSURE.

We promised about three years ago that if you would put the *Cynosure* out of debt we would enlarge it. You did so and on the first of April, 1874, the paper was enlarged. We now promise to procure new type As soon as the paper is out of debt again. We have been slow to suggest this for we know that the expenses of a paper, generally, are greater than the receipts during the spring and summer months. That the fall and winter is the favored time for enlarging subscription lists. Yet if you can pay $1,460 00 on the debt during the past four months by the efficient labor of a very few of our subscribers, when compared with the whole list of four thousand,

IT CAN BE DONE.

We do not wish those, who by practice have learned how to secure subscribers, to cease their efforts, but we do ask those who feel that they can and ought to do more to increase the circulation of the paper than they have done, to do so.

CLERGYMEN

have opportunities to do this at almost every season of the year. One clergyman sent in a club of ten, secured simply by presenting the importance of the paper to his parishioners as they called upon him in his study. Another clergyman who had just sent in thirteen names from Oregon speaks of the "pleasant task" of securing subscribers for the paper and adds: "The people are seeking light. By means of reading and reflection they are more likely to become informed than they would by groping their way through a room with a bandage upon their eyes."

The spring and summer is especially favorable for

LADIES' WORK.

But aside from the importance of having the *Cynosure* pay its way, which is indispensably necessary, it is important that the paper be very generally read in order to mould or direct popular sentiment Often when reading an argument or statement in the paper, we say, almost involuntarily, "I wish a hundred thousand citizens of our country could read this," and that would be a small proportion out of our nearly 40,000,000 inhabitants.

Our list, now scarcely four thousand, will profitably bear as much labor as its readers can bestow upon it. Within five or ten miles of hundreds of our subscribers we presume there are intelligent persons who are able to pay for the *Cynosure*, who know very little or nothing of the merits of the paper and yet who would subscribe for it if the matter was properly presented. We hope none of our readers will leave an undue share of this work for the *Cynosure* to rest upon those

FAITHFUL AND LARGE-HEARTED PERSONS

who will do more than their part if others neglect it.

Let all whom God anoints for this department of labor take hold together and destroy the debt of the paper by the successful descent of their clubs. Not pugilistic weapons of wood and iron but

CLUBS OF NAMES,

two, five, ten, twenty or more new subscriptions and in acknowledgment of the victory the *Cynosure* will beam upon its readers through its new type with a clear, beautiful and none the less penetrating radiance.

Yours truly,

EZRA A. COOK & Co., *Publishers.*

Three Notable Oaths.

BY PROF. W. O. TOBEY.

We find in the Scriptures a record of three oaths which are worthy of an analysis.

The first is that oath which Saul imposed upon his army, when pursuing the Philistines (1 Sam. xiv.). The king swore that he would destroy any man in his army who should taste food until evening. He took this rash oath to compel his men to pursue the enemy without loss of a moment's time. There were several serious results of this folly. One was that the people were cruelly distressed with hunger that day, and as Jonathan, Saul's son, truly said: "My father hath troubled the land" by his oath. Again, the people being forbidden to do a lawful and reasonable thing, were tempted to do an unlawful thing. For in the evening being "faint" with hunger "the people flew upon the spoil" and ate sheep, oxen and calves "with the blood" in a manner forbidden by the law of God. Another result was, that Jonathan having merely tasted some wild honey in the woods before evening became a violater of the king's requirement and thus occasioned no little trouble. As the king suspected that somebody had violated the command, he took another oath that he would put the guilty one to death even though it were his son Jonathan. As it actually turned out to be his heroic son, he was led to take still another profane oath and called upon God to kill him if he would not carry out his oath to kill Jonathan. Thus one wicked oath leads to others more profane.

When unnecessary oaths are taken affecting men, some may come under those obligations ignorantly, as Jonathan did, or they may thoughtlessly place themselves under them, and in the end these innocent and unsuspecting persons may be doomed to death as Saul doomed Jonathan, and as many no doubt have been marked for death by certain oath-bound orders of the past and present. The execution of these murderous oaths is a violation of the common notion of humanity, and the people will rise up in stern protestation as they did in behalf of Jonathan, and as they did in indignation all over this country after the murder of William Morgan. As a commentor says of the case of Saul, "Reckless zeal, profane swearing and great cruelty may all be united, and under cover of regard for truth and duty, stifle even natural affection and lead to the commission of the most abominable crimes."

A second reckless oath is that taken by King Herod. (Matt. xiv.) He promised with an oath to give the daughter of Herodias whatsoever she would ask, on a certain occasion. This rash oath taken without regard to probabilities, led to the murder of John the Baptist. When she asked for the head of the man of God Herod was "sorry"; yet for his wicked oath's sake he ordered John to be beheaded. Thus the king committed murder in the fullest sense, and the unhappy wretch was ever afterward haunted with the presence of the murdered prophet. When he heard of Jesus, he declared that John had arisen from the dead. His guilt filled him with an ever-present fear of seeing John coming to life again. It is said on the best authority that the murderers of William Morgan became fearful and gloomy, and passed their lives in a strange state of mind.

The third oath now in mind was taken by more than forty Jews who bound themselves together neither to eat nor drink till they had killed the Apostle Paul. (Acts xxiii. 21.) There can be no difference of view as to the desperate nature of this oath of secret conspiracy which was providentially exposed.

In the three cases I have given there is a noticeable culmination in the clearness of the wickedness of these three oaths. The last, which appears to be the worst, does not owe its extreme enormity to the fact that a worse object was to be gained, than in the other two; for all contemplated or implied the destruction of human life, and in fact Herod's oath brought about murder, while the oath of the forty Jews did not result in murder. Why, then, does the last one seem more horrid than the others? Simply because it was connected with an element, secrecy, which made it more certain in all human probability that the desperate end would not be thwarted. But this conspiracy proved abortive. It had in itself the elements of weakness. All large conspiracies fail of their object no matter how desperate the oath may be.

It is impossible to organize men secretly on a large scale. A few persons may keep a secret, but in proportion as the circle is enlarged, the certainty of exposure is increased. Fifty persons, as perhaps in this case, are not apt to preserve a secret. When hundreds and thousands pretend to be bound together by an oath of secrecy, it is preposterous, and such men may be set down as impostors and worse than a few successful secret keepers, for in the long run more mischief is done by their wholesale imposture than by a few keepers of secrets. The very idea of secrecy is destroyed by the indefinite extension of a secret, yet the would-be secretists are none the less guilty of whatever crime their conspiracy meditates.

The Connection between the English Continental Lodges.

The assertion has gone abroad, and is as gullibly believed by the "profane" as it is carefully fostered by the "initiated," that English Freemasonry is quite different from the Continental, and that whilst the latter occupies itself with politics and is guilty of plotting against State, Christianity and society in general, in the forms of republicanism, infidelity, communism and socialism, the latter is an innocent child, and occupies itself with nothing but convivial amusement and philanthropic exertions.

Against this wide spread belief of the innoxiousness of the secret craft in England it is nearly useless to bring forward such facts as Voltaire's having, when in his younger years a fugitive in England, been received into the inner order, where he promised on oath to help to destroy the Christian church, whence also his device *Ecrasez l'infame* [Crush the infamous, viz. church]; of Orsini's having prepared his murderous attack on Napoleon III. in England; of Mazzini's and in fact of all fugitive revolutionists' kind reception and protection in England, "the land of freedom," where they were allowed—and assisted—to plan their rebellious schemes against their own countries to bring them under the thraldom of the lodge. Such instances, which can be adduced by scores, count for nothing, because, forsooth, in England every one is free, and it is unfair to charge the harmless English Masons with complicity in any revolutionary conspiracy of foreigners.

We abstain here, for good reason, from speaking of the inner order, of the Supreme Grand Royal Arch Chapter for Scotland, of the Royal Order of Scotland Herodom of Kilwinning, of the General Chapter of the religious and military Order of the Temple (Knights Templar), of the Supreme Grand Council of the old and accepted Scottish Rite of 33 degrees; no, it suffices for our purpose to speak here only of the Reformed English Freemasonry dating from 1717, 24th June.

In Ireland, it is said, there was a Provincial Grand Lodge working already in 1726 in Munster, instituted by the English Grand Lodge. Sure it is that in 1730 Lord Viscount Kingston was elected Grand Master in Dublin, exactly a year after his Lordship had been Grand Master in England.

In Scotland the Reformed English, or democratic system was introduced on the 30th of November 1736, when William Sinclair renounced the hereditary right of the family of Sinclair of Roslin to the patronship of the old Scotch Freemasonry.

In France, we are told, Lord Derwentwaters, M. Kelyne Esq., Heguerty, Esq., and some other English noblemen founded a lodge in 1725 at Paris. Lord Durwentwaters is said to have been the first Grand Master, and this lodge to have received its first regular constitution from the Grand Lodge of England. Later on other lodges were instituted at Paris by the same English Grand Lodge, for instance in 1729 the Lodge Aumont; in 1746 the "English" lodge at Bordeaux.

In Hamburg a lodge was instituted in 1733 by the English Grand Master Count Strathmore, who gave the license to eleven "German gentlemen and good brothers." In 1740 Br. Lutman received from England the patent as Provincial Grand Master.

In Saxony, Br. von Marschall was named in 1737 by the Grand Master Darnlay, Provincial Grand Master of Upper Saxony.

In Hanover, it is the Lodge "Friedrich" which received it patent already in 1744. But Br. Hinuber received from London the license to open a Provincial Lodge in 1755.

In Frankfurt a. M. the Lodge "Union" received its constitution from England in 1742, and was elevated to the rank of Provincial Lodge for Franconia and the upper and lower Rhine.

In Berlin "the Grand National Mother Lodge" got its constitution on the 13th September, 1740, but as Grand Lodge only 24th of June, 1744.

The "Grand Lodge of Prussia, Royal York," at Berlin, was constituted by England in 1760, as Grand Lodge on the 11th June, 1798.

The "Grand Lodge of Germany" at Berlin, instituted by Zinnendorf on the 24th June 1770, according to the Swedish system, came of course into collision with the Lodge "Royal York," but it obtained its recognition by England in consequence of an important treaty, dated Berlin, the 20th October, 5773, and London, 30th November, 5773 [because Masonry does not admit the Christian era, but reckons from the time of Adam and Eve]. This document shows the jurisdiction granted to the different German Grand Lodges by the London Grand Lodge at that time.

We cannot enter here into the history of these Grand Lodges which ended in 1870 with the union of all German lodges on the basis of the "Old Charges" of the year 1723, "for the use of the lodges in London."

In Holland several lodges were founded from England already before 1735. The English constitutions appeared there in French translation, 1736.

In Denmark, the Lodge "Zorobabel" got its patent and constitution from Lord Cranstoun on the 25th Oct., 1745; and the Lodge "St. Martin" from the Grand Master Lord Byron in 1749.

In Sweden, it is Br. Karl Fullmann, Secretary to the English Consul at Stockholm, who received first a patent as Provincial Grand Master for Sweden from the English Grand Master Lord Blaney, dated 10 April, 1765.

In Poland, the Lodge "The Virtuous Sarmate" received its confirmation as Provincial Grand Lodge from England in 1770.

In Russia, Captain John Phillipps is named in the book of the English constitution as Provincial Grand Master in 1783.

In Switzerland George Hamilton, Esq., English Provincial Grand Master, opened the first Grand Provincial Lodge in Geneva in 1737. The Lodge in Lausanne got its patent on the 2nd February, 1739, signed by the Duke of Motagu. Berne received its constitution as English Provincial Grand Lodge in 1818.

In Italy the first lodge was instituted in Florence in 1733 by Charles Sackville, Duke of Middlesex. The Lodge "Union" in Venice was founded by the English Grand Lodge on the 29th November, 1772.

In Naples and Sicily the lodges got their constitutions as Provincial Grand Lodges in 1770.

In Spain, Lord Coleraine instituted a lodge in Madrid in 1727 and in Gibraltar in 1738. In 1739 Lord Lovell, Grand Master of England, named Captain Lord James Cummerford Provincial Grand Master of Andalusia.

In Portugal, the Grand Lodge of England in Lisbon in 1732, through Br. G. Gordon.

In Turkey the first lodges were erected by the English Grand Lodge in 1838. Lately an English Provincial Grand Lodge of Turkey has been established with Sir Henry Bulwer. English Ambassador, as Grand Master.

In America, Br. Daniel Cox got in 1759 the first authorization to found lodges, from Th. Howard, Duke of Norfolk, English Grand Master; on the 30th April, 1733, Br. Henry Price another one from the English Grand Master Montagu, to be Provincial Grand Master of New England. They were followed by others for the different States of North America, which we leave here untouched.

It is pretty clear from the mentioned historical facts that it is English Freemasonry which has covered the face of the earth. The "Maconniek Weekblad" (Amsterdam, 1 June 1874) says, there exist now more than 11,100 lodges with at least a million Masons in the world [including the Grand Orients of France and the Scottish Lodges].—*Catholic Examiner.*

War and the Bible.

I find in the *Cynosure* of Jan, 27th, a review by James Barnett, of some of my remarks on the above topic, which appeared in a previous number of the paper as strictures on some of his views that the Old and New Testaments alike justify war.

Supposing that some of the readers of the *Cynosure* may not have thought as profoundly on the subject as might be profitable, and are liable to be misled, as I think by the remarks of my friend, I will give them a brief examination.

He says, "It is a gross mistake to take the teaching of Christ in the fifth chap. of Matt. 'Ye have heard that it hath been said of old time, Thou shalt love thy neighbor and hate thine enemies, but I say unto you, love your enemies, do good to them that hate you,' &c., as countermanding any law of the Old Testament." Would it not have been altogether, consistent for him to have shown that the law of Moses, to which I alluded in my article, (See Deut. xxv. 17,18,19.), commanding Israel to "blot out the remembrance of Amalek from under heaven," because they fought against them, and "smote the hindermost" of them, while on their way from Egypt, is in accordance with Christ's command, to "Love your enemies, do good to them that hate you," &c. He certainly should have shown that, and also, how any "interpretation" of this command of Moses, could make it accord with that of Christ's. But this he has not done, nor attempted.

He quotes, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." And again, "All things whatsoever ye would that men do to you, do ye even so to them." "If," says he, "these passages teach anything, they teach that the moral law of God regulating the conduct of men with men, is unalterable; never has been changed." These passages say nothing about the *moral* law of God, as distinct from the rest of the law of Moses. It is the law, the *whole* law, he came not to destroy but to fulfill. If that law is not destroyed, or abrogated, because Christ says, he came to fulfill, then indeed, it is "unalterable, never has been changed," or abolished. Hence, he is in for keeping the *whole* law,—offering sacrifices of sheep and goats, and other slain beasts, on the Jewish altars—and for keeping their fasts, feasts, and holy days appointed by that law. Will he do it? Christ said, "One jot or one tittle shall in no wise pass from the law till all be fulfilled," which clearly implies that when every jot or tittle is fulfilled, then the law shall pass away; and Christ had fulfilled it, when he said "It is finished;" it accordingly then passed away, as of any binding authority. Paul says expressly that Christ took away the "handwriting of ordinances which were against us, nailing it to his cross." Not only was the handwriting of ordinances abolished but that also which friend B. calls the moral law of God; for Paul says 2 Cor. 3 chap. that that which "was written and engraven in stones," was abolished, was "done away;" but Christ's law of love and good will was established in stead thereof. "The ministration of the Spirit" took the place of "the ministration of condemnation." Of course everything that *should* be maintained for man's good contained in the Decalogue, Christ incorporated in his code of morals, but he never adopted the penalties which Moses attached to the violation of his laws, or commands.

Friend Barnet seems to think that because our Saviour said, "All things whatsoever ye would that men should do to you, do ye even so to them, *for this is the law and the prophets*;" there is no requirement under the law of Moses or by the prophets, contrary to the golden rule! Does he remember the wars of conquest and extermination carried on by Moses and Joshua against the Cannanites who were not even enemies to them at all, so far as any history discloses. Was that just as Christ requires us to do? Would that be doing as we would have others do to us? Moses by law appointed cities of refuge to which any one who should *accidentally* cause the death of another, might flee and be safe from the "avenger of blood;" but if he were caught outside of one of these cities, he might *lawfully* be killed by any of the deceased person's relatives. Who would dare advocate such a principle or law now? Would it be doing as we would like to be done unto if one of us should accidentally cause the death of any one, and perhaps be almost crazed with grief because of the occurrence? Samuel, the prophet, took Agag, the captive king and hewed him to pieces. Can a person do that way now and be fulfilling Christ's command to do good to all—even as our "Heavenly Father causes his sun to rise on the evil and the good, and sends his rain on the just and the unjust," and requires us to thus be like him.

Moses said, "A prophet shall the Lord your God raise up of your brethren, *him shall ye hear in all things.*" The prophets prophesied of the coming of Christ, and of the peaceable and righteous character of his government. The ultimate end, or what both pointed to, was this "everlasting righteousness," that Christ should and did "bring in." "The law was a schoolmaster to bring us to Christ." "The law made nothing perfect, but the bringing in of a better hope did." Just in this way was the golden rule "the law and the prophets." They pointed to that which is perfect; not so themselves.

"The Christian, when assaulted by a robber may defend himself and property by taking life, and if an individual may do it, a nation may do it." This is mere assertion without a particle of proof. The first Christians for 300 years said positively to the contrary; and many of these sealed their testimony with their blood; of course I take it in preference of friend Barnett's. "I am a Christian and therefore cannot fight," was the reply when solicited to engage in warlike operations. My friend undertakes to prove his assertion by, "Christ said "He that hath no sword let him sell his garment and buy one. And they said, Lord, behold here are two swords. And he said unto them, it is enough." From this he ought to have learned that Christ did not mean carnal weapons but just such as Paul said belong to the Christian warfare, when he said "the weapons of our warfare are not carnal, but mighty through God," &c., and that the disciples did not comprehend his meaning, (as in various other cases they did not,) for he had said, "He that hath no sword let him sell his garment and buy one." Now there were eleven of them that he exhorted each to buy one by selling his garment. If he had meant carnal swords when he was told there were two present, he could not have said, that was "enough," when it would have required eleven to fill his injunction. Again, if he had intended they should have these swords for their physical defense at the approaching crisis, he would not have rebuked Peter for using one, and performed a miracle in healing the wounds made by it. Christ was not taken by surprise at finding the force too strong to be resisted by eleven adherents, with only two swords, as "enough!" and out of shear policy held his disciples back from his defense, as friend Bennett seems to understand it, because he knew beforehand what would come to pass; and if we are to depend upon his word, the reason why he rebuked Peter was, that "his kingdom is not of this world, else his servants would fight that he should not be delivered to the Jews." Then of course, his servants, or Christians cannot fight.

"Friend Edgerton presents in quotation marks, 'put away his wife for every cause,' as though it were the law of God in the Old Testament dispensation. But God never authorized such a law." I quoted Matt. xix chap. 3 verse; the Pharisees asked Christ 'Is it lawful for a man to put away his wife for every cause?' Christ gave his reasons why it should not be so. "They say unto him, why did Moses then command to give a writing of divorcement, and to put her away." He then clearly recognized it as the law of God by Moses, which friend Barnett denies by saying, "Moses for the hardness of your hearts suffered you to put away your wives, (or as Mark has it, wrote you this precept) but from the beginning it was not so.' (This is just what the Lord said in substance by Ezekiel. See xx. chap. 25 verse. "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." "This teaches me," says he, "that Moses gave a precept that was not from the beginning." Well, well, truly I think it ought to teach every one the same thing. That is just what I have been proving, namely: that Christ who came "to restore all things"—to bring them back as they were, at "the beginning," before ever sin entered into the world, has abolished Moses' law in regard to divorce, war, loving instead of hating enemies, &c.,—that all these are done away by Christ.

"Love to enemies was always through the old dispensation required by God's law." The character of this love, however, will be seen by the following: "If my enemy tries to murder me or another man, I, in love to him, prevent him from pursuing his wickedness by taking his life!" Now as every one must know that loving and hating are two opposite dispositions or emotions of mind, it must be clear that if this manner of treating an enemy be love, then an opposite course would be hatred. Thus, we must understand that when Paul said, "If thine enemy hunger, feed him, and if he thirst, give him drink;" he was simply exhorting to exercise a feeling of hatred towards him by so doing! and then of course to kill him and send him to perdition, would be an act of love. I cannot reach all the points in the article deserving notice, without making this too long, which perhaps is the case already.

WALTER EDGERTON.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

Heaven help the man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeeded, we should be glad to know it. Wear your colors, in spite of wind or weather, storm or sunshine.

A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not the Master say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," answered Hayop, "but if the ass has the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell that ass."

Political.

This department is opened at the requett of numerous friends of the reform, and will be conducted in the interest of the American party. All who hold the principles of that party are invited to contribute *briefly* their views and queries or facts which will give information about candidates or principles.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

OUR POLITICAL TRACT.

A special fund is desired in order to pay for half a million copies of this tract. Hundreds of reliable friends are ready to distribute them if others will pay for them. One friend pledges a dollar for every other contributed, and this tract of eight pages costs post paid but $1, per 100, and $8, per 1000. Can you possibly make better use of ten dollars if you have it to spare, than by aiding to put this tract in the hands of two thousand five hundred voters? We desire a special fund for this purpose, and it will be used for nothing else. Now is the time to distribute them while all have time to read and none have their votes pledged. Send on your contributions and your *orders now* if you would accomplish the greatest possible good.

Indana Politics.

The State Association of Indiana at their last meeting at Marion, Ind., appointed Wm. Hall and G. W. Champ of Grant Co., James McConnell of Noble Co., Cornelius Alderman of Wabash Co., John Hogue of DeKalb Co., H. C. Miller of Franklin Co., and C. F. A. Gantzsckow of Bartholomew Co., an Executive Political Committee with power to confer together and determine the propriety of calling a State Convention for the nomination of candidates to be voted for at the October election. The said committee are hereby requested to meet in Marion, Grant Co., on Saturday, April 1st, 1876, at 10 o'clock A. M. Brethren let us have a full attendance. Our cause is just, and we wish to perfect the best plan for the work before us, then knowing the right, dare to do it.

WM. HALL, *Chairman.*

Question the Candidates.

Our political column opened with a good list last week. We shall expect to hear from it.

Additional particulars will be of interest to Illinois voters. G. L. Fort, one of the candidates for the nomination of Governor is a member of Lacon Lodge. Prominent politicians of the Republican party who are Freemasons are: Jesse K. Dubois, Tyrian Lodge, Springfield; Charles H. Ham, editor of the *Inter-Ocean*, of Oriental Lodge, Chicago; Chas. H. Reed, prosecuting attorney, of Home Lodge, Chicago; Phil. A. Hoyne, U. S. Commissioner, of Wabansia Lodge, Chicago; ex-Mayor L. L. Bond, Wm. B. Warren Lodge, Chicago; A. C. Hesing ("Boss") proprietor of *Statts Zietung* of Lessing Lodge, Chicago; John V. LeMoyne, Andrew Shuman, John Wentworth, and ex-judge of State Supreme Court Lambert Tree, are all of Oriental Lodge, Chicago,—but this is enough for one week.

INDIANA ANTI-MASONS who wish to know the standing of political candidetes will find the following list of Republican nominees of value:

Governor—Godlove S. Orth, the present Minister to Austria.

Lieutenant Governor—Colonel Robert S. Robertson, of Allen county.

Judges of the Supreme Court—W. P. Edson, of Posey county; A. C. Vooris, of Lawrence county; H. C. Newcomb, of Marion county; John F. Kibbey, of Wayne county.

Secretary of State—Isaiah P. Watts, of Randolph.

Auditor of State—Wm. Hess, of Hendricks.

Treasurer of State—Geo. T. Hernott, of Johnson.

Attorney General—John W. Gordon, of Marion.

Reporter of the Supreme Court—L. D. Miller, of Warwick.

Clerk of the Supreme Court—Charles Scott, of Clark.

Superintendent of Public Instruction—O. H. Smith, of Spencer.

CORRESPONDENCE.

MODESTO, Stanislaus Co., Cal.
Feb. 19, 1876.

EDITOR CYNOSURE:—I endorse all the anti-secret sentiments of the *Christian Cynosure*, and am doing all I can to overthrow secretism, but I cannot see how we as a nation have a right to interfere with God's law, for if I believe that God holds me accountable to him to keep the seventh day, how can I favor a law to compel men to keep the first day of the week? Will some friend give us a little light on the subject through the paper.

I have been fighting or opposing Masonry for thirty years, and feel to be laboring for God and the good of his cause while so doing. But I cannot agree with the second article in the platform of the American Party unless it can be shown that *a* Sabbath is the same thing in God's sight as *the* Sabbath. For myself, I see a great difference, and that the seventh day is the Sabbath of the Lord, and not merely a Sabbath. A SUBSCRIBER.

NOTE.—This friend is right in disagreeing so long as his convictions are unchanged. The articles lately published from the pen of Rev. A. M. Milligan are recommended to his careful reading. See *Cynosure* Feb. 17th and 24th.

An earnest brother in Champaign county, Ill., writes to send some tickets "in time to get them before the election, as I did not receive them four years ago until after the election. I think I can secure at least 25 votes for Walker and Kirkpatrick." Probably the tickets were detained before by the postal authorities somewhere on the way.

Temperance.

The attendance at the daily temperance prayer-meeting in Chicago has been unusually large during the past week.

The Illinois State Convention of reformed men's clubs met during the last week in February at Sterling.

Arrangements are being made for holding a daily Gospel temperance meeting at Philadelphia during the Centennial Exposition.

On the 13th of June next there is to be an International Temperance Convention at Philadelphia. During the same week the Woman's Temperance Union holds a meeting in that city.

Every mother ought to have and teach her children the Temperance Catechism by Rev. Jas. B. Dunn. It is just what our boys and girls need, and costs only sixty cents per dozen copies. Address Mrs. M. B. Holyoke, Room 3, 148 E. Madison St., Chicago.

Arrangements have been made to hold a Gospel temperance meeting at the Newsboys' Home in Chicago once each week.

There never was so much interest in the temperance cause in Philadelphia as now. Mr. Moody has preached some strong sermons on the subject. Every Friday the noon service is given to that interest, and hundreds of requests for prayer for fathers, and husbands, and brothers, and sons, are sent in. Hundreds of drinking men have crowded into the inquiry rooms and have found Christ there and gone out to live new lives.

Our earnest women are visiting saloons; sometimes going two and two, and at other times going in bands to hold prayer-meetings. Miss Wells, who is a visiting worker from another part of the State, visits six or eight saloons every day. She is well supplied with the *Reform*, our tract paper, and usually introduces herself by distributing them. Sometimes the saloon is crowded with young men. In her gentle way, with the power of God in her words, she then warns them to fly for their lives, as they would fly from the mouth of the pit; and not unfrequently they leave the saloon one by one, till she is left alone with the bartender. Those who go thus from the saloon find their way to the church or the Tabernacle Depot.

One saloon visited was crowded with men. As she distributed the *Reform* and talked with them, several desired to subscribe for it, and their names were taken. We found that they were all saloon-keepers met to plan in regard to their business during the Centennial.

They gathered around the ladies and very respectfully listened to the reading of a portion of the Scriptures, each man taking off his hat during the reading.

Thus about twenty saloon keepers were brought to listen to Gospel truth. —*Christian Woman.*

At Lampoc, Santa Barbara Co., Cal., there is a flourishing temperance colony. The children are organized into a juvenile temperance society, and there is a clause in every deed, prohibiting the manufacture and sale of intoxicating beverages.

Reform News and Notices.

IOWA STATE CONVENTION at Western College, Linn county, near Cedar Rapids, April 26th, next.

—The General Agent was laid up with a threatened attack of fever last week with friends in Medina county, Ohio. This week he is at the State Convention at Westerville. He has word for our readers on the editorial page.

—Elder Barlow's report of work in several towns in southern Michigan will appear next week.

—Letters from New Hampshire and Wisconsin are also waiting.

—A State Convention will be held in Connecticut during the last of April. Waterville is the point of meeting.

—Bro. Kiggins of Indiana has been making his war on county seats lately. From Feb. 19th to 22nd he was at Huntingdon, then at Wabash, seats of counties of the same name; Marion, of Grant county comes next, and Coatsville, in Hendricks, will be visited soon.

—Our New York friends are better —in health. Pres. Stratton is again marshalled behind his quill; and Elder Rathbun is reported better, but not able yet to leave home.

—Pres. Conant, of the Connecticut State Association is interesting himself for the Publishing House. Beside pledging himeelf for $100, he engages to work for other subscriptions.

—Bro. Mattoon writes that the cause is steadily growing in Williams county, northwestern Ohio, with some accessions, one a reformed Mason. Rev. J. K. Alwood, of the U. B. church removed to this vicinity from Indiana last fall, and is a standard-bearer in the reform. Bro. Mattoon looks upon him as a proper person for delegate to the National Convention in June. Friend M., come you along too.

The Illinois Agent in Henry and Bureau Counties:

The Old Wethersfield Church.—A Stronghold of Freemasonry.—The Tiskilwa Church Improves its Record.—A Brand from the Burning.

GENESEO, Ill., Feb. 25, 1876.

DEAR BRO. K.:—I left home on the 16th inst. and reached Wethersfield, Henry Co., that evening, stopping with Father Kent, who, with his excellent wife, is spending the remainder of more than eighty years of life in helping on every good work, and especially our reform.

On the following day we circulated an appointment for a lecture for that evening at the Congregational church in W., where I found a good audience, who gave good attention. Several Masons were present, but did not accept the invitation to deny anything that was stated. After the lecture I accepted the hospitality of Bro. R. Dickinson, who with his wife has long been a faithful laborer in the cause of pure Christianity. During the day I visited at your father's home and found out how you came to be an uncompromising reformer.

In the evening I spoke in the Free Methodist church in Kewanee to a fair-sized and very attentive audience. Our Free Methodist brethren in K. are feeble in numbers and wealth but strong in the Lord. The Masonic influence is very strong in K., and would gladly crush out all that opposes itself against this iniquity, but the Lord has faithful witnesses here who like their Lord will "never fail nor be discouraged" until truth shall triumph in the land.

One Master Mason in Kewanee acknowledged the correctness of my statements, and vindicated me from the slanders of those who love to cherish and publish a lie. May the Lord make him to be always faithful to the truth.

After preaching in the Congregational church in Wethersfield on the Sabbath, I went to Tiskilwa in Bureau Co., where I lectured twice in the M. E. church. Five of the seven trustees are Anti-masons and were cheerfully willing that the church should be used for that purpose, while the other two endeavored to resist their action. I was glad to learn that the pastor and most of the members have no sympathy with secretism.

While here I was kindly entertained by Rev. A. Baker and Bro. Pearson, who with others are battling for the right.

Leaving here on the early morning train I came to Annawan on the R. I. & P. R. R. where I stopped until the evening train. Going south three miles I called on Rev. B. Wagoner of the U. B. church, whom I found in the midst of a powerful revival. He is aided by Rev. T. Smith, to whom I listened at 10½ A. M. Bro. Smith is a moral phenomenon, and I can do no better than give you the facts as he gave them to me. He is thirty years of age, born in England and coming to America five years ago. Four years ago last fall he was in St. Louis, a drunkard, a gambler and a prize-fighter, and unable to read. Here he was converted under the preaching of Mr. Hammond and almost immediately commenced preaching. He has been laboring as an evangelist nearly ever since and for the last two years in the U. B. church. He seems to be eminently successful in his work. He is making good progress in his education; seems familiar with the Bible, is earnest, humble, and very laborious. May the Lord save him from the snare of the tempter.

From thence I came here on the evening train stopping with Dea. Little, whose heart is earnest, and his hands ready to help on every good work. The friends here respond to the claims of the Publishing House Fund and hope ere long to secure the labors of Mr. Ronayne. Yours in the Lord,

H. H. HINMAN.

From Lenawee County, Michigan.

CLAYTON, Mich., Feb. 27, 1876.

DEAR CYNOSURE:—About three weeks ago Elder Barlow came to our village and gave two lectures in Perkins' Hall to good congregations. The actions of the fraternity told the people that the Elder was telling the truth. After he was gone they said he lied. The Elder preached in the Baptist church Sabbath morning and evening, and left a powerful impression on the minds of the people for good. They offered him fifty dollars to preach for them two weeks. I have been trying to raise five dollars for the cause, and I thought there would be a good chance among the Baptist brethren, they were so taken up with the Elder. I told them I would pay two-fifths of it if they would pay the rest. I succeeded in getting twenty-five cents from the deacon, so you see there is twenty-five cents worth of Anti-masonry in the Baptist church in Clayton. I wish there was as much in our church, (M. E.) but I am trying hard to get the money (which is very scarce.) I have some promised which I will send to our State agent as soon as I can get it. May the Lord bless you in your good work. E. S. GRATTAN.

Past Master Ronayne in New York.

From a report by Rev. W. Post in the *Reformer and Free Press* the following report of the meeting at Rochester is taken:

Our Rochester Ronayne exposes of Freemasonry have passed. We cannot report success to the extent expected. The weather was very unfavorable.—The most of the time wind, hail, rain and snow prevailed. We find also that people are not fond of being night after night forced into the late hours of the night. The most delicious viands may be dealt out and received in such profusion as to seriously impair appetite and health. But we had a grand good time, and friend Ronayne was characteristically eloquent and impressive throughout. Not only will the exposes and lectures be like the good seed sown in good ground, but the hundreds of books disposed of (each ticket holder receiving one) will contribute largely towards the interests of the cause in this city and vicinity. We hope to reap a rich harvest, and to effect a perfect preparation for the National Convention if ever it may be held here.

Financially, for the reasons in part spoken of, the affair was a failure, about $200 indebtedness being thrown thrown upon us. Yet even this sum sits lightly when we consider the vast amount of seed sown and good done. It will all bring forth abundant fruit. What is $200 to the salvation from secrecy and ruin of even one precious soul? Though doubtless hundreds will be saved. We have neither the faith nor the spirit of sacrifice yet that we should possess. Our pretensions often are great, like some "sanctificationists," but when falling short in our expectations of moneyed returns, or personal favors, or are scoffed at, we become sore affected, and unlike the suffering Paul, are ready to cry out, Oh, it is no use, and fain would fly the field with its losses and persecutions—the heritage of all God's noblemen. We need a fresh baptism.

To conclude, let me reiterate our storm-tossed occasion here was a success, and we do believe the beneficial result will be greater than of that when the thousands attended our State Convention a few months since. The novelty of Ronayne's expose has passed away, and we are now settling down on the solid rock; the flood-wood is washing away, and the sterling material will show a more formidable front. God bless the faithful and pity the faint-hearted.

Yours most respectfully,

WOODRUFF POST.

The *Wesleyan* of last week reports the Syracuse meetings and contains some interesting correspondence from the local press, in which the editor, Bro. Stratton, has a part. We quote:

Mr. Edmond Ronayne, late Past Master of Keystone Lodge, Chicago, last week delivered two lectures in Shakspeare Hall, Syracuse, N. Y. The storms of wind and snow, and the recent popular "swell" of Sir Knights, whose tidal wave had swept over our community, and the usual difficulties of properly advertising were very unpromising indeed. But the meetings were very large although Euroclydon beat with blinding snow upon us. The lecturer held his audience as few men can. And although erudite ears may assume they hear an occasional shriek of the perishing King's English, people will yet stay and hear more and more.

* * "S. H. M." says the lecture "was not fit for chaste ears to hear." And yet this same unchaste gentleman, according to the published reports of the Grand Lodge of the State of Illinois, was for years chaste enough to be the Master of a prominent Masonic lodge in Chicago. Did Mr. Ronayne quote anything more unchaste than a charge this same "S. H. M." makes against Christians? He says:

"Who dare gainsay that Masons are not more just to each other than are our professing Christians? Do we ever hear of a Mason violating the chastity of a brother Mason's wife, sister or daughter; and can our professing Christians say the same thing and tell the truth!"

Did Mr. Ronayne volunteer any such assertion against Freemasons, unsuggested by the phraseology of the Master Mason's obligation? Indeed, were not the unchaste things he presented those of the institution itself, while on the other hand he seeks to give strength to his own position, by asserting the unchastity of male and female Christians with each other?

Finally, does he not give the inside track to Masonry over Christianity? Masonry in the comparison is not only given the palm for virtue in the above paragraph, but also in the assertion that the lecturer "failed to prove that professing Christians were as good and true, one to another and the rest of mankind, as are brother Masons one to another and the rest of humanity." One of the strongest Christian arguments against Freemasonry is that it claims to be as good or better than Christianity, when it is not.

L. N. STRATTON.

Seceding Masons.

A few weeks since it was announced in the *Cynosure* that the list of seceding Masons read by the secretary of the last National Convention would be published in March. It is believed this list comprises only those who have publicly renounced the lodge. It will remain standing during the month and other names will be added as friends send them in. It is hoped by this means a complete list can be made. Send only names of those who have openly abandoned the lodge. The figures donate the number of degrees taken.

Conn.—X. A. Welton, Bethlehem, 3.
Calvin Hatch, Farmington, 4.
Rev. A. Palmer, E. Cumberland, 15.
Ill.—D. E. Middlekauf, Foreston, 3.
I. A. Hart, Woodstock.
W. A. Bartlett, El Paso, 3.
Linus Chittenden, Crystal Lake, 3.
*A. Pierce, Chicago, 3.
J. C. Graham, Viola, 3.
W. E. Coquillette, Marengo, 16.
Milo Starks, Ashton.
James Andrews, Amboy, 3.
Cyrus Larkin, Elgin, 6.
Ind.—J. T. Horne, Fairmount.
Arthur Robinson, Indianapolis, 3.
W. M. Givens, Center Point, 3.
E. Thomas, Oakland City, 3.
J. W. Hussong, Sanford, 1.
Andr. Zeek, Xenia.
Ioa.—Jos. Travis, Waterloo.
A. S. Allen, Clear Lake, 3.
S. Ranks, Algona, 3.
James Hankins, Mason City, 7.
G. A. Loomis, Casey, 3.
Mass.—S. D. Greene, Chelsea, 3.
Henry M. Tower, Spencer, 3.
Mich.—D. Pratt, 1.
Rev. A. Springstein, Ypsilanti, 3.
Miss.—Eli Tapley, Columbus, 3.
Mo.—Fred Hyde, Esq., Unionville.
Geo. Stuart, Avalon.
N. Y.—D. P. Rathbun, Lisbon Center, 3.
J. B. Nessell, Ellington, 3.
P. Dwight, Henderson, 5.
L. Hakes, Clay, 7.
E. H. Hitchcock, Gowanda, 7.
Jason McKee, Watertown, 4.
[redacted] Rev. Sniffen, Watertown, 7.
Myron Smith, Syracuse.
[redacted] S. Rose.
[redacted] N. R. Luce, Clymer, 7.
Ohio.—J. H. H. Woodward, Cincinnati.
J. G. Rownd, Summerfield, 3.
F. Craig, Summerfield.
Thos. Henderson, 3.
H. Cogswell, Mansfield, 7.
*C. G. Finney, 3.
E. P. Hart, Toledo.
Franklin Paine, Painesville, 3.
W. Ashley, Sparta
—Way, ——
Wesley Harris, Sparta.
Geo. Hibbard, Pagetown.
Robert Northway, Colebrook.
Curtis Cogswell, Deer Lick, 3.
Pa.—J. R. Baird, Cochrans Mills, 17.
Joel Swartz, Williamsport, 3,
A. Rudisill, York, 3.
Vt.—*E. B. Rollin.
J. R. Taylor, Brandon.
W. H. Henderson, Brandon.
Jonas Brown, Highgate.

*Deceased.

Correspondence.

From Batavia, New York.

BATAVIA, N. Y., Feb. 26, 1876.

DEAR CYNOSURE:—Do Masonry and secret societies control four-fifths of the offices? I will give you the facts in regard to our county, Genesee, famous for Wm. Morgan's exposure of Freemasonry.

County Judge—unknown.

Sheriff—Mason, 33 degrees, Sublime Prince of the Royal Secret.

Under-Sheriff—Mason, 15 or 20 degrees.

Every Deputy Sheriff as far as I can ascertain is a Mason.

County Treasurer—Odd-fellow.

County Clerk—unknown.

Three Justice of the Peace in Batavia—two Masons, one Odd-fellow.

Supervisor of Batavia—Mason.

A majority of that relic of barbarism (grand jury) for the last ten years have been Masons.

Dear *Cynosure*, why not include the grand jury system with the other secret systems and dispose of it with the rest?

I think your correspondent from Batavia is mistaken in regard to the Post-master Tyrrell. He is neither a Mason or an Odd-fellow, as I am reliably informed, unless he has joined recently; and I never heard any one accuse him of being a Good Templar.

Yours truly, E. PALMER.

Rochester History in the Times of Morgan and Finney.

MIDDLEVILLE, Feb. 25, 1'76.

Editor Christian Cynosure:

I have just been reading in your paper of the 17th inst. an incident in the labors of Mr. Finney in Rochester, N. Y. I remember it very well. I remember that old theater, that old circus, and some of those old reformers of that day. I well remember the dry goods firm of Hill & Pete: they had a pretty large establishment and like all other merchants of that day they kept plenty of liquor. Well, the great reformation brought discord to that house. Hill saw the evil and Pete could not see it. Hill wouldn't sell it, and Pete would. So you see a house was divided against itself. The result was a quarrel and the house divided the goods and the bads, and there were six barrels of the bads (called brandy) in Hill's share, and I'll tell you what became of it. He hired that long, lean Yankee dray-man to load it on his cart and haul it down to Brown's square (a beautiful piece of ground down below Ainsworth's tavern where we used to hold our company trainings and general muster). Then the said Mr. Hill took an ax on his shoulder and walked down to the green and burst in the heads of the six barrels and the ground being thirsty it drank every drop of that stuff, Hill standing by with his ax to prevent stealing.

You may think such doings caused some talk in Rochester. It did; but that was a small breeze to the one raised when the lodge killed Morgan. You should have been there to have seen the row. Why, sir, every neighborhood was stirred as by an earthquake or the advent of a devil. Meetings were held in every school district, speeches were uttered in holy wrath in regard to the outrage; and I don't know but it would have been blood for blood if the sages of the day had not exerted their calm eloquence to stay the maddened torrent sweeping through the country like a deluge. But when the second election came there was a show of strength. I copy from a letter written at the time: "We anti's beat them on the east side of the river two to one and ten over, and on the west side we hoed them out by scores and thousands." CALVIN HILL.

"Bogus" and Genuine Frauds—The Boston Case.

WEST UNITY, O.

EDITOR CYNOSURE:—We were glad to learn from the Boston *Herald* that one of the boldest and best laid schemes for the victimizing of an unwary public was brought to light in that place a short time ago, the victims of which numbered no less than two score and ten persons. We presume that they have never heard of the gigantic swindle now being brought to light by Past Master Ronayne of Chicago, the victims of which in the United States alone number no less than half a million. Lest we never have a better opportunity to compare them we will do it now so far as the Boston swindle has been brought to light.

We are informed that the victims took the cheapest way open to them to become masters of Masonry. Here the objects seem to be the same. The members were allowed to ride the goat at the nice price of $15, and that the required perquisite was simply the payment of their money; but when we are informed that many of them were in every sense of the word worthy to belong to the genuine lodge but for their poverty, we think the case might be stated thus: The required perquisite in the bogus lodge is money; in the genuine it is more money. Here again the difference is in favor of the bogus swindle.

Again, the hall was supplied with furniture appertaining to the lodge room. Here, again, there is no difference. But in one thing the Professor acted very unmasonically. It is said that according to the records they commenced operations about September 14. He should have destroyed the records and claimed that it originated in the Garden of Eden, or in the days of Solomon at least. He instructed them in the mysteries of the order. He explained the use of the various Masonic symbols, side-arms, sheep-aprons and other paraphernalia he had in the hall to impress his deluded victims. And what Mason is there, either bogus or genuine, who does not recollect how a "deluded victim" is impressed the first time these things, especially the sheep-apron, is explained to him?

But in an evil hour Mr. Felt and his friend Appleby were initiated, and not being satisfied as to the question whether the fraud was bogus or genuine, Mr. Felt visited Grand Worthy Master Everett of the Grand Lodge and found that the Professor was acting unbeknown to him, and furthermore that the Grand Lodge had not recognized him in his work! So it would seem to be illegal to teach the sublime mysteries of goat-riding in Boston without a special permit from Grand Worthy Master Everett, and the case was given to detectives Knox and Wentworth to work up. But why not go to the proper authority at once instead of going to G. W. M. Everett? Is it an admission that even in Boston justice speaks or is silent at the bidding of Masonry, or is it an admission that swindling, lying, thieving, bogus Masonry is so near like the genuine article that even a Boston detective could not tell the difference and that the question had to be decided by a Grand Worthy Master? Messrs. Felt and Appleby, being members of the bogus lodge, should their testimony against it be taken? or should they be considered "perjured villains?" As a Mason he claimed the right to form a lodge, if by doing so he violated any law, he must expect to suffer the penalty of course, but if Masonry is, as we have been taught, the hand-maid of religion, we think the Legislature of the State of Massachusetts was in small business enacting a law prohibiting any one from teaching it. He claims that his arrest was due to the antipathy of the Grand Lodge, which is probably not far from the truth.

We hope the whole affair will be brought to light, that the furniture of the lodge be brought into "open court," that the "deluded victims" be permitted to testify to just what use was made of each article, what their ceremonies, their oaths, their penalties, their grips, their signs and their pass-words; how he explained the use of the various Masonic symbols, side-arms, sheep-aprons and other paraphernalia of the lodge; and then if they, in their righteous judgment, shall decide that his method of teaching "goat-riding" Christianity and brotherly love, is not quite the thing, but that justice demands that his lodge be broken up and that he be compelled to "pine away on the soft side of a pine plank," we are ready with our "so mote it be." But go on with your reform; withdraw your charters from all similar organizations, and then if they don't stop their bogus, lying, swindling, thieving work, serve them the same way.

For the war, J. G. MATTOON.

Yates City Lodges a Happy Family.—How the Court is Managed.

GALESBURG, Ill., Feb. 14, 1876.

MR. EDITOR:—The Anti-masonic excitement in Yates City, is in a very interesting condition. It appears that my friend Alpaugh, some time ago had a warm discussion with Dr. J. D. C. Hoit, the secretary of Yates City lodge, No. 448, in regard to Mr. Ronayne's exposition. Mr. Alpaugh says he knows the exposition is correct as far as he has gone in Masonry; The Doctor got pretty hot and finally threatened to bring Alpaugh into trouble with the Odd-fellows lodge, of which Alpaugh is a member. And sure enough, in a few days Alpaugh was summoned to appear before the lodge to answer charges, and was not even informed what charges he was required to answer. Now this is a brilliant move on the part of the Masons and it is manifestly the design to make a cats-paw of the Odd-fellow's lodge to punish Alpaugh for circulating your paper. The Noble Grand, Mr. Westfall, is a Mason and a member of Yates City lodge, and if he can manipulate an Odd-fellow's lodge as easily as an W. M. can a Masonic lodge, Alpaugh will be an expelled Odd-fellow in a few days.

But the Masons are not satisfied with that, but propose to go back on their resolution not to recognize Alpaugh as a Mason, and have summoned him to appeal before Yates City lodge to answer chargee. Now the design of this move is also clearly manifest, after a sham trial he will be published as an expelled Mason and perhaps Grand Master Lounsbury will thereby be exonerated from the charge of swindling Mr. Alpaugh out of his initiation fee of $10, through the medium of subordinate lodges at Yates City and Ipava. I gave you an account some time ago of the manner in which Alpaugh cornered up his high mightiness.

But I have said enough about Alpaugh for the present, and I now propose to speak of my own controversy with the lodge some time ago. I made a petition to the Circuit Court of Knox Co., Ill. for a writ of mandamus requiring John W. Hensley, W. M. of Yates City lodge, to furnish me a certificate of the action of his lodge with reference to my application for a dimit, said application having been made while I was in good standing and never having been answered. In my declaration, which was written by myself, I set forth in plain terms that after making application for a demit, I was expelled without trial, and in direct violation of sec. 62 of the Grand Lodge By-laws; that my expulsion was a put up job on the part of Grand Master Hawley, and Worshipful Master Pierce, of Yates City lodge; that Mr. Pierce had a personal interest in securing my expulsion, as he was the person who removed the black-balls from the ballot-box preparatory to balloting on the petition of Thos. Kersey, to be made a Mason in Yates City lodge about the middle of July, 1872; and at the time of my expulsion I was using every means in my power to procure an investigation of that transaction. I am prepared to substantiate my declaration if I can bring defendant to a trial. But ah! *there is the rub.*

On the first day of the term of court defendant appeared in answer to summons and made a motion that I be required to furnish security for costs. The court entered the motion on the docket and gave me time to answer it. Mr. A. L. Humphreys' att'y at law, volunteered to speak for me, as the court did not like to dismiss my case without my being present by myself or attorney. As soon as I heard how the matter stood, I came to this place and engaged Messrs. Humphrey and Snow to assist me. I then made a for-

mal application to the court for permission to prosecute my suit as a poor man. The application was presented last Friday; the consideration of the same was postponed until Saturday morning, and then it was found that my petition and declaration were missing, so that the consideration of my case had to be put off another day, and then another. I am crowding up as fast as I can, but I have a powerful combination to contend with; the sheriff, clerk, and perhaps the judge are Masons. My opponent and his counsel and Mr. Snow of my counsel are Masons. The public, or at least that portion of the public who are outsiders, do not understand my case, and are indifferent in regard to it, and all Masons are bound by oath to espouse the cause of the lodge right or wrong, or at least such is the interpretation of the Master Mason's obligation, as given by W. M's. I did not know Mr. S. was a Mason when I engaged his firm.

W. H. Robinson.

[Sequel next week.]

OUR MAIL.

L. Raymo, Unionville, Mo., writes:

"The devil's kingdom is tottering in Putnam Co., now. We have driven his servants clear inside the inner wall, and now we propose to have a shout from the people that the walls may fall to the ground. They have gone back on all of their own publications and declare that all there is of Masonry is learned and the Mason has it in his mind. They are like a pot of boiling grease with water dropping into it. They have never been shown up here before. I went eight miles west to a small town yesterday, and read James Williams' sermon and then made a little speech for myself. I showed the people what adepts the Masons were at lying and slander and how they proposed to rule or ruin. I had asked a member of our church if he knew anything about Jas. Williams. "Yes," said he, "he sent a petition to the lodge and got black-balled, and now he's mad about it,' So quick are they at making up a lie. Bro. Orr read two sermons to his congregation yesterday. To-day he proposed to the Masons here that he would hold a discussion with them and we would prove that they were sworn to lie, that the system is anti-Christian, and that it is a religious institution. They don't feel like having any public discussion. They assaulted me through the public press as a 'subject for the Insane Asylum.' I made a reply to this article and they refused to publish it. We are preparing to call a Convention. Would be glad to have some help. If we cannot get it we will fight through it alone, as we feel that one man with Christ by his side is more than they all. Bro. Orr is fully awake on the subject. They are making all kinds of threats, starvation and death, but we propose to stick to them until we are compelled to quit."

D. Oglesby, Richview, Ill., writes:

"I have been watching for some one to set in motion a system of petitioning to the Gen. Con. of the M. E. church, which will meet next May in Baltimore. Of course it will be done—by all means it should be. You remember that four years ago they reported in part at least, as follows: 'Inasmuch as so many of us know so little about secret societies,' etc., etc. Now many of the same men are again elected, some of the very Committee men to whom the petitions were referred four years ago, and it will be interesting for many of us to know whether these good Masonic brethren have learned much during the four intervening years about secret societies. It would be Masonic with a vengeance to report to the world again, 'Inasmuch as so many of us know so little of secret societies,' etc. They cannot ignore the question now. It would be entirely too thin. And I do hope the readers of the *Cynosure* who belong to the M. E. church will all consider themselves a committee to obtain names to forward in due time to the Gen. Con. In order that this may be done with uniformity. I hope the *Cynosure* will publish in due time a form of petition. There is a strong Anti-masonic element in the old M. E. church and it should by all means let itself be felt at the Gen. Con. We, here at Richview, are made to receive the Gospel according to Masonry, that is at the hands of Masonic ministry. But we are biding our time. It is the same old story of slavery over again. We want the dissemination of light,—A MILLION OF CYNOSURES READ AND STUDIED, and TEN THOUSAND RONAYNE'S flying through the land."

The petition was published last week.

L. J. Ward, Kingsville, O., writes:

"The people of our town that are not Masons all have friends or relatives that are, and they seem to be afraid to learn the truth about Masonry. The sentiment that Masons express here seems to me to be just this: that God Almighty in his infinite wisdom, when he instituted the Christian religion failed to complete the happiness of man, but Satan set himself about it and got up Freemasonry which has proved itself perfectly adapted to the wants of man."

Robert Moore, Caldwell, O., writes:

"When Masons and jacks tell me that Masonry is a good institution, I tell them it is nothing less than Egyptian darkness of damnation."

Lewis E. Learned, Malone, N. Y., writes:

"A Freemason of four degrees said to me that Freemasonry was the strongest foothold the devil had on earth. I believe he told the truth."

Wm. C. Teter, Goshen, Ind., writes:

"Goshen is a regularly initiated secret den. I am happy to inform you that I have procured another new subscriber for the *Cynosure*. One who knows the working of the Odd-fellows, and feels that secret societies are a bane to civil and religious government. He is a physician and also an elder in the German Baptist church. He says, 'I know many young men are led into these meshes from mere curiosity.' Thinks you are doing a noble work, and bids you God-speed."

J. S. Hickman, Wellington, Ill., writes:

"I did not know that I was likely to effect anything until the other day I was threatened of having my mouth stopped d——d quick by a Mason. This encourages me to go on for the powers of darkness are being shaken."

Justus Miller, Pikeville, Ind., writes:

"The people here are afraid to subscribe for the paper. There is no one here except myself to advocate the cause of anti-secrecy, and my life has been threatened time and again, but I am not afraid. I put my trust in God. We need a good lecturer here and one that can go through the initiation ceremonies up to the third degree of the Masonic order. If I had two men that understood it as well as I do we would hold Masonic lodges right along. The *Cynosure* is doing a great work here, although I am the only man that takes it. When I have read it I send it to others to read."

Jas. Pixley, Hudson, Mich., writes:

"I am ashamed to think that I live in a country where they are all afraid of Masons."

Jas. Adams, Hennepen, Ill., writes:

"I would rather go to bed Saturday night without my supper than to be without the *Cynosure* in my possession. My prayer is that God may prosper you in the cause that you are laboring in, for our country seems to be cursed with secret combinations."

Sophronia Durkee, Glenwood, Ia., writes:

"I have from the Morgan times abhorred oath-bound secretism. Have taken *Cynosure* almost from the first and have done what I could under the circumstances to extend light. I loan my papers, and as long as I could I bought tracts and books; distributed tracts, sold some books and have loaned to those who cannot buy. But my sphere of action is very limited. I cannot go out much but I find many who are opposed to the lodge and would be glad of the *Cynosure* but they are like myself unable to take it. O when will the people rally to see their best interests! Most all hate these works of darkness but seem to think they must endure what cannot be helped. The Ritual of the Grange I have cut from my papers, put it together, and lend it to all whom I can get to read it. In God alone is my trust and I daily ask him to lead on all the reforms of the day and ever help us to remember him who is able to do this work."

God is not only the rewarder, but is himself the reward of his saints. A king may enrich his subjects with gratuities: but he bestows himself upon his queen.

The Sabbath School.

Lesson for March 19.—Absalom's Death.

SCRIPTURE.—2 Sam. xviii. 24-33. Commit 29-33; Primary Verse, 33.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, if he be alone, there is tidings in his mouth. And he came apace and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside and stand here. And he turned aside, and stood still.

31 And behold Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

GOLDEN TEXT.—"He that pursueth evil, pursueth it to his own death."

TOPIC.—The wages of sin is death.

—The Absaloms and Jim Fisk's may flourish for a while, but their end is a sudden destruction. Job xx. 5; xxi. 17; Ps. xxxvii. 1-10, 35, 36; Prov. xxiv. 19, 20; Matt. xvi. 26; Luke xii. 20.

—God either rules in or over the counsels of men, appointing that to defeat which would interfere with his plans or destroy his people. Gen. l. 20; Ps. xxxiii. 10; lxxvi. 10; Prov. xxi. 30; Acts v. 39; 1 Cor. i. 19; iii. 19.

—Both the Bible and experience show the great—very great—danger there is in putting off repentance and the baptism of a new birth beyond the years of childhood. To accept Christ now is a certainty—to postpone doing so is to remove it where it is only a doubtful *perhaps*. Prov. viii. 17; xxii. 6; Eccl. xii. 1; Lam. iii. 27; Is. liii. 6; Luke xiii. 24, 25; 2 Cor. vi. 2.

—Though troubles come upon us from the very hand of God, sent for our discipline, yet will he hear and answer the prayer of his servants. It was David's prayer that defeated the counsel of Ahithopel. 2 Chron. xxxiii. 12, 13; Ps. xviii. 6; l. 15; xci. 14, 15; cvii. 6; cxvi. 3-6.

—Those who humble themselves under the mighty hand of God shall be exalted in due time; thus those who are tried shall come forth as pure gold Deut. viii. 10; Job xxxvi. 7-10; xxiii. 10; Ps. lxvi. 10; Jas. iv. 13; 1 Pet. i. 6. 7; v. 6.—*Nat'l S. S. Teacher.*

Farm and Garden.

How to Increase the Price of Land.

It may not have entered into the minds of some farmers, says the *Journal of Agriculture*, that the price of land in any particular neighborhood is governed or regulated by the profits obtained from the cultivation of it. The increased profit from dairy farming never fails to advance the price of land. The introduction of fine stock of all kinds has the same effect. If every neighborhood would raise a purse and buy a Norman or Percheron stallion for use in the vicinity, and a good shorthorn or two, and some first-class Berkshire boars, and improve the stock of all kinds kept on the farm in like manner, it would have the effect to raise the price of land in five years five dollars per acre. This is not all; it is really a clear profit of that much, for the enhanced value of the stock will more than pay the expense incurred. In what other way can capital be invested with more secure returns?

In many neighborhoods the price of lands has increased in consequence of similar exertions on the part of citizens $10 and even $20 per acre. In many places the price of land has increased $20 per acre by the establishment of a cheese factory without much other improvement in farming operations, which would be an aggregate increase on three miles square of $115 200. But the influence of such a factory would reach much further than this. One factory would be sufficient for the wants of the citizens for three miles each way, or just four times that sum, which would be $460,800, as the increased value of their real estate. The more clear profit there can be obtained from land, the more it is worth, the more it will sell for.

A school house can be built with a tax of fifty cents per acre on a district of two miles square, worth $1,230, and with this outlay a renter will pay fifty cents more rent every year for each acre than he would without it. The same renter would pay one dollar more for land which is in reach of a cheese factory. This would represent an increase of valuation for the township of $230,400, and every one knows that it would not cost any such sum of money to establish one, and if it did, it would pay a good interest on the money it cost in the sales of its products, and the increase of ten dollars per acre on the land would be clear gain. But the improved stock of horses, cattle and hogs offers the greatest margin, probably, of anything else, to advance the price of land with little cost.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers see State Association list.

Others who will lecture as opportunity offers are—

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., M
H. Cogswell, Mansfield, O.

The Christian Cynosure.

CHICAGO, THURSDAY, MRCH 9 1876.

POSSIBILITIES.

With God *all* things are possible; with men *some* things are possible, and among them is one matter of special moment to every friend of reform just at this time. It is *possible* to secure an endowment fund of $50,000 for the anti-secrecy work, and it is *possible* to lose it, and the friends must decide *soon* or it may be too late. I am not an alarmist, nor do I at all distrust God, but without prophetic ken I can discover a crisis at hand, which is, in all human probabilities to determine the strength of our forces in this conflict for an indefinite period.

If this opportunity passes unimproved we may well ask when will God give another such glorious *possibility?* Probation has its limit and the sinner's "day of grace" an end. Good intentions and well-wishing will not save the soul; neither will "I wish you success," "God speed you in your work," or "you have my prayers," or "You will find plenty of friends who will not allow this matter to fail," or "Those who have made this offer will, if necessary, extend the time," suffice to meet the necessities upon us. Mr. Carpenter means just what he says and will do just as he agrees, and when he makes a proposal every way just, reasonable and possible, why not follow his example rather than surmise possibilities and procrastinate in the hope that something will happen or somebody come to the rescue. The thing to be done is to secure to this cause $1,400 before the first of April, 1876, and $10,000 additional before the first day of April, 1878, and the Christian, business, or common sense way to do it is for each man or woman, who has not already done so, to determine what God has made it *possible,* and hence proper, to give, and then send the money to the Treasurer, or send for a form of obligation to fill out and return, without waiting to see if the time will not be prolonged, or somebody else help over the crisis. Remember that the day is approaching, and if on the evening of the 31st of March the Treasurer finds a deficit it will be impossible to notify you and secure returns in time for the *set time.* Do what you can heartily as to the Lord and so receive the blessing.

J. P. Stoddard.

A WEAK AND WICKED STATEMENT.

Martinsburg, Indiana.

Editor Christian Cynosure:—

The statement has been made by one who was formerly an earnest worker in the cause of anti-secrecy, but who has now gone over to the enemy; that the anti-secrecy society, *i.e.*, the *National Christian Association,* will not admit any one belonging to the Disciples (Campbellites) church into their society, or allow them "to have any part or lot in the matter," or words to that effect. He quotss an extract from an editorial in the *Cynosure* about not admitting those "whose creed is that they have no creed, &c." The person referred to is an able preacher in the Disciples' church, and if his statement is allowed to pass unrefuted it will make much against the cause of truth among those who are not well informed. Will you in the columns of the *Cynosure* set the matter at rest and oblige. Many Friends of Reform.

REPLY.

It seems scarcely credible that any minister of the Gospel should make so week and absurd a statement as the one attributed to the pastor of the Disciples' (Campbellites) church in Crawfordsville, Ind. Ministers and members of the Disciples' church have acted with us from the first; and we must sooner believe some mistake has been made than that Mr. Martin of Crawfordsville has attempted to justify his apostasy to the lodge by attempting to convince his Campbellite brethren that their co-operation would not be welcomed by the National Christian Association opposed to secret societies. In both our Pittsburgh meetings "Disciples" were members, and two of their ministers were both prominent and eloquent.

True, we have said editorially, that our purpose is not to "form a sect whose creed is that there shall be no sect," but welcome co-laborers from all denominations who profess and call themselves Christians. Would Mr. Martin have us do otherwise? It has been the glory and pride of the Disciples church that they are anti-sectarian and not creed-bound. Is this Disciple minister angry with us for professing the same? Or is it possible that having been once an Anti-mason and apostaized, he wishes now by a wicked sectarian appeal to cover and conceal the fact that he is a Freemason by falsely pretending that he has forsaken us because we execlude Disciples! We hope that so unworthy a motive has not entered the heart of this brother, and that he will yet leave the hoodwink and low Masonic arts and return to "open field and fair play."

THE WAR SECRETARY'S FALL.

Seldom has Washington been so shocked. Though familiar with charges of bribery and peculation, the sudden disclosure of the affair, the high position official and social of the culprit, and his confession were unusual, and formed a case that at once astonished and sickened the country. The House Committee on War Expenditures summoned a witness Caleb P. Marsh who testified that in 1870 he had been appointed post trader at Ft. Sill, through the influence of Mrs. Belknap; that he had sold his "chance" for $12,000 a year (after a time reduced to $6,000) and had paid Wm. W. Belknap, Secretary of War one half this sum in in stallments, taking his receipt therefor; that the present Mrs. Belknap, (sister of the one first named, who died in Dec., 1870) received the money finally, which has amounted to some $20,000, and was most anxious to have a different story told the investigating committee. These are the main points of the testimony, and Belknap is said to have broken down when confronted with them. Next day before the President had learned the story, the Secretary gave in his resignation which was accepted; and soon after, when the House met, the testimony was read and resolutions of impeachment passed immediately. It is also said that the President has ordered criminal charges to be prepared for prosecution in the courts. The whole affair is simply amazing in its suddenness and the overwhelmning downfall of its principal.

There are some features in this story of official corruption which may serve the part of extenuation in the final ver dict, or may show to the people tha their government shelters more than one culprit worse than Belknap. Marsh in his testimony says he wanted to leave the country, but Belknap insisted on his appearing before the committee. Mrs. Belknap urged him to state the case when called on to testify so as to show that the transaction was of a legitimate nature; but he told them, "I had better leave and get out of the country; that I would not perjure myself for any one; that I *could afford to have my throat cut,* but not to perjure myself." We all know where he learned that phrase,—and the self-confessed Freemason has now run off to Canada. The admission of this case to impeachment would open several others which the Democrats in Congress are said to have no desire should be resurrected. Two members of Congress, a Republican and a Democrat, have been as clearly convicted of bribery as Belknap, in the Pacific mail case, yet hold their seats. The case of Schenck, minister to England, is in many respects worse. What will be done with him? Foul corruption meets us on every page of the record of the leading parties. When will the people rebuke and punish it as it deserves?

—The spring campaign opens with vigor and great promise to the Cynosure. Read our first page prospectus and the Publishers' department.

—A somewhat lengthy article on "War and the Bible" appears this week. The discussion of this topic, if within due bounds, is proper. Although we do not agree with all friend Edgerton's conclusions, yet the main idea, that the kingdom of Christ is peace and that nations have peace by other victories than on the battle-field, as our platform states, most of our readers will agree with us in maintaining.

—Newton Bateman, President of Knox College, is on the roll of Central Lodge, Springfield, Ill.; Gen. John A. McClernand is member of the same lodge.

—Mr. Geo. S. Bangs, who started the fast mail train, is a Freemason, which may partly account for the many flattering notices he has received lately from the press, as well as his appointment as U. S. sub-treasurer at Chicago.

—J. A. Conant, the earnest reformer of Connecticut, and President of the State Association, will begin soon the publication of a reform journal in Willimantic, in which our cause with other legitimate and needed reforms will have due attention.

—The *Telescope* has the following pertinent note on Mr. Ronayne's remarkable work of uncapping the lodge:

"One of the able and live men in the exposure of the lodge is Edmond Ronayne, of Chicago. We do not speak of him as a Christian, but as a man. By the way, the fact that some complain of any one except the best Christians engaging in the promotion of the anti-secrecy reform is a high tribute to that movement. Those who attempt to discredit Mr. Ronayne because he is not an evangelical Christian undoubtedly have a 'hankering' after the lodge—afraid it will get hurt. Wade, Giddings, Stevens, and many other *anti-slavery* workers were not model Christians by any means."

—Rev. D. B. Douglas, former president of the Niagara county Association, N. Y., was prostrated by a paralytic stroke over a year ago, as many readers will remember. He still lingers as a letter from Mrs. D. in the *Wesleyan* informs us, though nearly helpless and speechless, and suffering greatly. Sometimes a hope will spring up that he may get better, but it is hardly entertained. Let prayer be made for this good brother on whom the Lord has laid his hand in sore affliction.

—In connection with the proposed exhibition of all the newspapers of the country in a special building at the Centennial, it is mentioned that the authorities of the Romish church lately applied to Geo. P. Rowell & Co., the largest advertising agency in the country, for a set containing a sample copy of every American journal to be sent to the Vatican at Rome. Such a collection involves considerable delay and expense; $240 being necessary for postage on the applications only. We must not forget that Romanism has great prospective interest in America. Every means of promoting its power will be looked up and used.

—It is announced that the "National Reform Association, organized to maintain existing features of the American Government, and secure a religious amendment to the Constitution of the United States, invites all auxiliary associations, and all bodies of citizens who favor this cause, without distinction of party or creed, to appoint delegates to attend the convention to be held in the Academy of Music, Philadelphia, beginning Wednesday evening, June 28th, at 7½ o'clock, and closing on the evening of Friday, June 30th, 1876." This is on the week following our Anniversary in Chicago. The proximity may prevent the attendance here of some supporters of our reform whese names and words would add greatly to our convention. Many however from the West will doubtless attend both.

—Friend Blanton of Kansas writes to the *Kansas Chief,* of Troy, whose editor had been threatened with loss of patronage for offending a Freemason. The editor, who has been the first officer of the Odd-fellow Grand Lodge of the State does not fear any such desertion on the part of his lodge friends; and he prints occasionally matter of the most vulgar character to please them. Mr. Blanton hoped to find one

paper willing to print for him as well as the lodge. He says of ex-Senator Pomeroy: "I wrote Mr. Pomeroy, after he had delivered his Anti-masonic speech in Chicago, that unless he fought the thing bravely in Kansas to build up a party of his sentiment, Masonry would beat him from Dan to Beersheba. The result was, that a job was put up and carried out by Masons, that defeated him."

REPEATED:—We call attention again to part of Father Preston's letter of last week. We don't believe the enemies of the reform will have the privilege of taunting its friends about APRIL 1st:

"I understand there is still to be raised some $1,500 to $2,000, and the first of April is near, and if we fail to raise the $10,000, it will be 'All fool's day' to us with a vengeance. If we have a rich friend let us ask him to put in $100, $200, or $500. Friends, this cause is worthy of our best efforts and energies of head and heart and hands. I well know it is unpopular, and that those who make themselves conspicuous in it will be liable in a greater or less degree to persecution. 'I know the road. I've trod it through,' and while I have no taste or desire for martyrdom, I have long since made up my mind to do what I can to oppose and expose the principles and practice of the Masonic fraternity, and in this way to fulfil my mission and 'do my duty as I understand it,' regardless of expediency or consequences."

AN OLD ABOLITIONIST AND PRISONER for the cause of the slave realizes the exigences of the reform at this time. From a small salary which supports a very large family he lately sent one dollar for the Publishing House Fund, and now comes another, and with it a letter which every one will do well to read:

LELAND, Mich., Feb. 22, 1876.

DEAR BRO.—I wish to help a little more towards securing that *Carpenter House!* O let it *not* be a failure! Friends, of the cause rally. If need be let us be willing to make a sacrifice to secure so desirable an end. Think what advantage ground it would be to the cause! May God open the hearts of many to help. I am sure if I had the means of many it would not fail.

GEO. THOMPSON.

And here is yet another:

WINDSOR, O., Feb. 28, 1876.

DEAR SIR:—We want to record our names for $10 toward the building fund, payable inside of one year; would like to do more if we could, but my health is very poor; have not been able to do any business since the first of September last, but am very anxious that the amount be raised to secure the Publishing House, and my prayer is that God will not suffer the time to pass and House not secured, as it is so much needed. We live in the midst of secret orders. Our county papers boast of four secret orders in our township, and all in good working order. We think ours is the only *Cynosure* coming to this place. May God bless you, and help you to keep the *Cynosure* blazing hotter and hotter until the lodge power shall cease to be, is our prayer. Ever yours,

J. C. & M. L. HALSTED.

Religious Intelligence.

—The Reformed Presbyterian church corner of May and Fulton streets, Chicago, has for some time been unoccupied and the congregation scattered. The Free Methodist church, pastor M. L. Vorheis, has lately purchased the property and will hereafter occupy more comfortable and commodious quarters. May their graces increase with outward prosperty.

—Rev. W. E. Boardman and wife, the noted advocates of the "higher life," have gone to England to engage in evangelistic labor.

—The Newburgh, N. Y., papers speak of the wonderful revival in that place, which is said to be more extensive than ever before enjoyed. Already about 500 have united with the St. John's M. E. church, and others have gone to other churches.

—Revivals in the Wesleyan Methodist churches are reported in South Wright and Hart Circuit, Mich.; Carrol county, Iowa; Forestville, N. Y.; Spring Valley, Minn.; Concord, Pa.; and other points. Rev. J. A. McGilvra, who had been laboring in a revival effort with the Wesleyan church at Mason City, Iowa, was prevented from opening a series of meetings in the Baptist church of Algona, by the chicanery of the other ministers of the place who are bond servants of the lodge.

—Bishop Glosbrenner of the United Brethren church visits the conferences west of the Mississippi this year, and announces that he will be in California, Oregon and Washington territory in May and June.

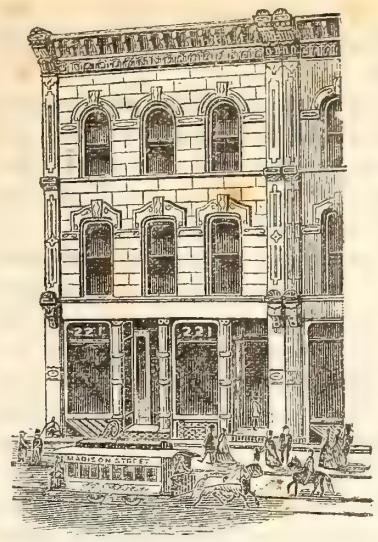
—The evangelists Whittle and Bliss after five weeks of labor in St Louis have gone to Mobile, Ala. Their work in St. Louis has been greatly blessed to Christian people, their work tending especially to strengthen faith and promote sincere Bible piety. There was no great excitement connected with the meetings though the three daily services were well attended in spite of the all-absorbing government trials occurring at the same time; 4000 attended the last day.

—Dr. Andrew A. Bonar says that as a result of the work of Moody and Sankey in Glasgow, "they can lay their hands on 7,000 converts who hold out well."

N. C. A. Receipts for Feb. 1876.

PUBLISHING HOUSE FUND:	
John Cassidy, Charleston, Ia.,	$50.00
C. Larkin, Elgin, Ill.,	50.00
C A. Blanchard, Wheaton,	40.00
M. McClaughry, F'tain Green, Ill.,	10.00
Jas. Taylor, St. Louis, Mo.,	1 00
M. B. Nichols, Tarrytown, N. Y.,	1.00
John Lazenby, Jacksonville, Ill.,	3.52
Amos Whitson, Valley Mills, Ind.,	5.00
Alex. Story, Columbia City, Iowa,	2.80
Jos. Day, Markesan, Wis., per L. D. Felt,	5.00
Geo. Thompson, Leland, Mich.,	1.00
E. D. J. Meyers, Coplay, Pa.,	1.00
Per General Agent,.....	20.00
I. Norton, Byron, Ill., $5; Wm. Ritely, Sharon, Wis., $10; Wm. Jackson, Marion, Ind., $5. Notes $1005.	
Per Illinois Agent.....	20.00
R. Dickinson, E. Kent and S. Bennet, Wethersfield, and N. Smith, Geneseo, $5 each. Notes $80.	
GENERAL FUND:	
Collection 1st Ch. of Christ, Wheaton,	$17.76
do per Mrs. J. Blanchard,	10.00
Philo Carpenter,	100.00
Collected by Gen. Ag't,	7.15
" Ill. Ag't,	18.71
ILLINOIS FUND:	
D. C. Dagger, Florid,	5.00
H. W. Marsh, Elmwood,	5.00
INTEREST:	
C. A. Blanchard, on note,	10.00
Per Gen. Ag't,.....	10.70
Mrs. F. A. Perkins, 70c; G. W. Champ, $2; J. G. Mattoon $8 on notes.	
Total,	$394.64

H. L. KELLOGG, *Treas.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to Treasurer of the N. C. A.

The National Christian Association.

PRESIDENT—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GENERAL AGENT AND LECTURER—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Corporate Members of the National Christian Association.

Philo Carpenter,	J. Blanchard,
A. Wait,	O. F. Lumry,
J. G. Terrill,	C. R. Hagerty,
E. A. Cook,	H. L Kellogg,
E. S. Cook,	J. P. Stoddard,
Jesse B. Blank,	I. A. Hart,
C. A. Blanchard,	J. W. Bain,
Wm. Leuty,	J. A. Bingham,
Isaac Preston,	I. R. B. Arnold,
B. F. Roberts,	A. M. Milligan,
A. D. Freeman,	D. R. Kerr,
J. B. Walker,	Moses Pettengill,
Milton Wright,	L. N. Stratton,
J. R. Wright,	Aaron Floyd,
M. R. Britton,	Abel E. Carpenter,
D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The Publishing House Fund.

On Monday morning, Mar. 6th, there remained FOURTEEN HUNDRED dollars to be raised.

The fund stood thus:

Cash in treasury,	$16.65
" invested,	1332.88
Notes,	7250.00
Total,	$8599.53

Leaving $1400.47 yet to be raised to complete the $10,000. There remain only *three weeks* and *one day* before April 1st, or counting the delay of mails less than three weeks' time for the above amount to be transferred to the Treasurer's books.

State Auxiliary Associations.

The following list will be found of great convenience. Let every friend of the reform put himself in communication with the proper officers, sending contributions, suggestions,—anything to push on the work.

CONNECTICUT.
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Notice to Indiana.

WESTFIELD, Hamilton Co.
2d month, 23, 1876

The Treasurer of the Indiana Anti-secret Association wishes to inform those that are behind on pledges for this and also for last year, that the money is much needed for carrying on the work of our reform. Send as soon as possible to the Treasurer,

PETER RICH.

Notice to Illinois.

I wish to visit every town and village in Northern and Central Illinois during the months of April and May and publicly work the Masonic degrees for two or three evenings in each place as may be agreed upon. Being an old member of the Grand Lodge of Illinois I am desirous of striking as heavy a blow possible here in my own State. Will the Anti-masonic friends in each locality see to it at once that arrangements are made to carry this programme into effect and communicate directly with this office. Papers friendly to the cause will confer a favor by giving this notice extended publicity.

E. RONAYNE, *Past Master Keystone Lodge, No. 639, Chicago.*

The Home Circle.

An Appeal.

E. J. H.

America, my own loved home,
The land to freedom sealed;
Sealed with the blood of heroes slain
On many a battle field.
But shed alas! in vain! in vain!
The chains of slavery yet remain.

Believe you not? come with me now
Into the lodge-room's mystic shade;
And see that poor, deluded slave,
Bind on his chains in darkness made;
Then tell me not, my land is free,
Which harbors thousands such as he.

Wake, wretched man, tear off the blind,
And see thee as thou art, a slave.
Wrench off the chains! Be free; be free!
Ere thou dost sink, where none can save,
A land of slaves, should ne'er be mine,
Dash down the human skull of wine.

And, must my call be all for naught?
Nay e'en the dead would leave the tomb,
And grasp once more their battle sword,
To know their hopes are lost in gloom,
Who fought, and bled, and died, that we,
Might call our land, "Land of the free."

Centennial Tea Parties.

BY MRS. EZRA A. COOK.

A very pleasant way for young folks and old folks, and in fact for people of all ages, who feel patriotic, to celebrate this centennial year of our country's independence is to have a tea party.

The first essential towards preparing for such a party is to "enquire" of the Lord concerning it. If after prayer it seems wise to have one, make all the preparations for it heartily as unto God, so that it may be a Christian, ennobling affair, worthy of an intelligent, self-governing people.

We attended one on Washington's birthday. The exercises opened at seven o'clock. They were divided into four parts: first, appropriate speaking and singing; second, the entrance of people representing as well as they could the notables of Revolutionary times.

First, President Washington and family took their places upon the platform accompanied by Marquis De Lafayette. Then at frequent intervals the following historical characters were announced: John Adams and lady, Gen. Marion and lady, Gen. Greene and lady, Gen. Stark and lsdy, Major Mollie Pitcher, with glittering epaulettes, John Jay and lady, Samuel Adams and lady, Stephen Hopkins and lady, Roger Sherman and lady, Oliver Ellsworth and lady, Jonathan Trumbull and lady, Patrick Henry and lady, Alexander Hamilton and lady, Robert Morris and lady, Benjamin Franklin and lady, Benjamin Rush, John Winthrop, Daniel Boone, enveloped in furs, Cornplanter and Red Jacket in Indian dress, Benj. Lincoln, Baron De Kalb, Kosciusko in Polish uniform, Bardagarh Markaryin, an Armenian in costume, Gen. Knox.

Those who took these characters reviewed Marshall's "Life of the Signers of the Declaration of Independence and Presidents," Abbot's "History of the Presidents," "Life of Samuel Adams," Benjamin Franklin, etc., etc.; thus reviewing easily and pleasantly much valuable and important history. The lady representing Mrs. Benj. Franklin said to me, "My husband has been reading the life of Benjamin Franklin for the last three weeks."

The third part was a good supper served by anciently dressed young men and maidens with older superintendents.

The fourth and closing part consisted of good, old-fashioned songs, well rendered, and instructive remarks of a historical character by the representative of Samuel Adams.

The boys in the audience must have gone home impressed with the importance of integrity, truth and their duties as citizens, to read with zest the histories of one hundred years ago. While all who participated in the evening's recreation seemed pleased and profited.

Do not allow such a party to degenerate into shallow jollity or coarse buffoonery, but remembering that "*foolish talking and jesting are not convenient,*" make them mirrors in which old and young may see their solemn and responsible duties as citizens of the United States of America.

Higher Life.

The believer can never attain to a higher life *in Christ* than that he now enjoys. For he is "complete in him." "Entire, wanting nothing." His standing is what Christ's is, and where it is, in the heavenlies. He is made the *righteousness of God* in him, than which there can be no better or higher. His place is that of a son in God's family, and hence heir of all things, even of God himself in all he is and has; of Christ in all his adorable perfections as his Saviour; of the Holy Spirit, himself the earnest and seal of his inheritance. Heaven is his, and he is a citizen of it already, "For our citizenship is in heaven." Phil. iii. 20. Already "glorified." Rom. viii. 30. For *all things* are yours." 1 Cor. iii. 21. There can be nothing plainer or more precious than this. This is not an attainment to be made by us, but has been already made for us. Such a standing as Adam or an angel never enjoyed, and never could have in himself. Look into your families. What is the standing of your own children? They are a part, a diffusion of yourself, and heirs of all you are and have. They are now members of your family. Neither you nor they ever raise the question of their sonship. Their *relation* can never be altered or improved. Their sonship and heirship are assured facts, and constitute the basis of all exhortation to filial obedience. They are not made sons by their "entire consecration," but their entire consecration is based on their sonship.

Precisely so are we brought into the relations of sons, and justified from all things, and made free from the law of sin and death in order that we may "*stand* fast in the liberty" of our sonship. Hence, the grand mistake that nearly all the writers we have read on the higher life make is in exhorting their readers to "attain" to what every true believer already professes—completeness in Christ.

But we suppose what they really do mean, so far as their minds are not confused on the above points, is to try to bring us up in our walk and conversation to the holiness and dignity of our high calling of God in Christ Jesus, to make the inner and outer life of the believer correspond with his heavenly standing.

This is as it should be; but let us not begin by seeking what we have already attained. This will save us much confusion and needless work. Instead of weeping and praying and struggling and consecrating ourselves to attain completeness in Christ, let us, as the great Apostle did (Eph. iv.), make this attainment the grand argument on which to base our expectations to a holier life. Being already citizens of heaven, let our walk and conversation here below comport with the dignity of our heavenly calling. Col. iii.; Eph. iv. Because we *are* sons, and sit with Christ in heavenly places, therefore live as the sons of God should live before men, and not as we are sometimes exhorted to do—the very reverse of this—offer to God so much consecration for so much grace. This is legalism in its most insidious forms.

But I am asked, "Is the believer ever complete or perfect in himself?" Never in this life. It is one thing for us to be in Christ, complete in him, and for Christ to be in us. We find everything in Christ, he finds nothing good in us. Nevertheless, Christ is in us the hope of glory—"a well of water springing up unto everlasting life." Now what we need is to have Christ in us rise up to a level, and so lift us up, to what we have already in Christ. Blessed be God this is that to which we shall one day attain when this mortal shall put on immortality. The stream will one day rise as high as the fountain.

But that now and here we ought to walk worthy of this high vocation, even as Christ walked, is as much our exalted privilege as it is our solemn duty.

Depend upon it the Spirit of God will never glorify any but "the things of Christ"—not even his own work in the soul. He will daguerreotype the image of Christ on our hearts only while we are beholding the face of him whose glory alone can produce it. Here lies the grand mistake of ninety-nine out of every hundred Christians—their thoughts are occupied with the work of the Spirit in them—in noticing the process of regeneration and sanctification instead of looking to Jesus who is the Author of them. With many the Gospel reads: "It is a faithful saying, and worthy of all acceptation, that the Holy Spirit came into the world to save sinners."

Again we repeat it that misplaced truth is the worst form of error. Satan is satisfied if he can do *any* thing to divert the mind from the person and work of Christ, especially if he can turn the eye within, or have the whole energies of the soul absorbed in some phase of self-work. But faith has to do only with Christ. "Jesus only" it sees when Moses and Elias, the law and the prophets, have vanished away back into the heavens whence they came.—*Herald and Presbyter.*

"Who is a friend like me?" said the Shadow to the Body. "Do I not follow you wherever you go? Sunlight or moonlight, I never forsake you." "It is true," said the Body, "you are with me in sunlight and moonlight, but where are you when neither sun nor moon shines upon me? The true friend abides with us in darkness." Jesus Christ is emphatically such a friend.

Baxter's Imprisonment.

Baxter was comparatively a young man—forty-five years of age—when he left Kidderminster. His after years, more than thirty, were spent in London and vicinity, preaching as occasion offered, and continuing his labor of writing. Indeed, he said writing was his labor, and preaching his recreation. Among his other writings was a commentary on the New Testament, in which he wrote with some severity of the persecutions suffered by the Dissenters, complaining that for not using the Prayer-book men were driven from their homes and locked up in dungeons. For this he was proceeded against and brought to trial before Jeffreys, and then occurred one of those disgraceful scenes which marked the judicial life of that infamous judge. Learned and distinguished counsel appeared in Baxter's defense, and numerous influential friends gathered around him. But Jeffreys would not listen to argument or entreaty; counsel were stopped in their addresses, and made the objects of vile abuse. At length Baxter attempted to speak, commencing as follows: "My lord, I have been much blamed by Dissenters for speaking respectfully of bishops ——." "Baxter for bishops!" roared out Jeffreys, "that's a merry conceit, indeed, I know what you mean by bishops—vassals like yourself; Kidderminster bishops; factious, sniveling Presbyterians. Richard, dost thou think we will let thee poison the court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat." Resistance was of no avail, and Baxter was convicted and sentenced to imprisonment and to pay a heavy fine. Such was the treatment of a man of whom Macaulay says: "No eminent chief of a party has ever passed through so many years of civil and religious dissention with more innocence than Richard Baxter. He belonged to the mildest and most temperate section of the Puritan body."

And thus it happened that two men of England of that age, whose names are held in most reverence, and whose works are to this day most extensively read throughout Protestant Christendom, were suffering persecution at the same time and for the same cause—freedom to worship God according to the dictates of their own consciences and of their own understanding of the Holy Scriptures. For while the author of *Saints' Rest* was a condemned prisoner in the King's Bench Prison in London, John Bunyan, the author of the immortal allegory, *The Pilgrim's Progress*, was immured in the common jail of Bedford. Baxter lay in prison eighteen months, when he was released through the intercession of influential friends.—*Harpers' Mag.*

READ THE BIBLE PRAYERFULLY.—Let prayer not only precede and follow your perusal of inspired truth, but let it accompany it. In a passage of singular pathos, Mr. Wesley has given us a picture of himself as he occupied himself in his most retired hours with the Book of God before him. It is the embodiment of much sacred wisdom and simplicity of spirit; so I adduce it: "Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read his Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read; does anything appear dark or intricate—I lift up my heart to the Father of lights: 'Lord is it not Thy Word? If any man lack wisdom, let him ask of God. Thou givest liberally. and upbraidest not. Thou hast said, if any be willing to do thy will, he shall know. I am willing to do; let me know thy will.' I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the earnestness and attention of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak."—*Good Works.*

Children's Corner.

Uncle Job's Gift.

Johnnie sat perched on the barnyard fence, his hands thrust down deep in his pockets, his blue eyes wide awake with wonder. A novel position for Johnnie; ordinarily, his brisk little body bobbed to and fro like a windmill; and no wonder. Aunt Martha regarded him, amazed, from the kitchen window.

The fact is Johnnie was thinking—as only boys can think when some great surprise is upon them. His soberness dated back to the early morning.

"Come down to the meadow," uncle Job had said, "when the clock strikes three. I am going to make you a present."

Such a future to an eight-year old boy! Johnnie's joints stiffened instantly; he could not eat his dinner, much less eke out the interval with his usual sports; his life seemed lost in that speck of afternoon. So upon the fence-post he perched, his blue eyes wide open with wonder, his fingers hammering great holes in his trousers' pocket.

Clang, clang, clang—the town-clock struck three! The fence that had known Johnnie suddenly knew him no more; straight westward he trotted his brisk little body till, breathless, he stood in the meadow, where uncle Job was diligently stacking hay.

Johnnie approached the hay-rifts with a kind of awe.

"Please, uncle Job——."

That gentleman looked up with a smile; it seemed like dinner to Johnnie, when he was impatient for dessert.

"On time, eh, my boy?" said uncle Job cheerily; and then throwing down his rake, he drew Johnnie towards him, and continued,

"I was to make you a present, I believe, Johnnie. And so I will—the grandest one you ever had in your life. You mayn't like it at first. It ain't a top, nor a jack-knife, nor anything like that; but it's so beautiful that it shines all over; and though it's easy broken, you can break it ten times a day, and yet use it again whenever you like. It's meant for use, too; it thrives better by wear and tear; the only trouble is to keep it, Johnnie."

Here Uncle Job paused, but Johnnie was too absorbed to notice. A present he mightn't like perhaps, though it was so beautiful it shone all over; a present he could break at will, and yet use it whenever he pleased; a present it was hard to keep—neither a top nor a jack-knife——.

"What can it be?" he exclaimed at last, aloud.

"It's a rule," broke in Uncle Job softly. "A *golden* rule."

Johnnie stared straight down into Uncle Job's eyes. No mischief there; rather an earnestness, deep and solemn.

The boy seemed bewildered. He was familliar with rules masculine, feminine, and neuter; but golden ones were strange to his experience. For, you see, Johnnie was a little waif that Uncle Job had recently adopted, and his native atmosphere had not favored these extra buds and blossoms. Still Johnnie knew what gold was, and, after a minute, he turned, his blue eyes brimming with curiosity—

"Show it to me, Uncle Job, please."

Uncle Job made no movement towards his pocket, though Johnnie eyed it closely. He said, simply:

"Do unto others as you would have them do unto you."

Johnnie's lip quivered. There was no beauty to him in the unfamiliar words. He seemed lost in the belief that a great disappointment was in store for him.

"But the present," he gasped.

A big tear rose in Uncle Job's eye. He tightened his arms around Johnnie, and kissed his sad little face.

"My boy," he said, "will you say those words with me?"

Johnnie complied, wonderingly; and out upon the summer air floated like a hymn—

"Do unto others as you would have them do unto you."

Then continued Uncle Job, softly:

"Johnnie, this is all I have for *today*—these dozen words. No gift at all, you think it, now; but if you keep it, it'll make you so rich and happy that you won't wonder Uncle Job thought it worth a half-mile trip to the meadow. And, Johnnie—you know one gift don't hinder another—there are hosts of tops and jack-knives yet to get, and host of days to get them in," and Uncle Job's eyes twinkled so mysteriously that Johnnie was moved to a merry laugh.

Johnnie had great faith in Uncle Job. He could not understand it, yet he believed implicitly all he had heard, and that, if he kept the golden rule, he would be the richest and happiest boy in the world. So he listened eagerly to Uncle Job's explanations, and to try always to act towards others just as he would like them to act towards him.

I wish I could tell you all the wondrous trials he made, and how bravely he strove to reap the promised good. For it was not always smooth walking in Johnnie's path; he had his trips and tumbles; he turned sometimes to the right and left. But by effort he grew strong, and his reward was rich indeed. No boy was loved like Johnnie; none had so many friends. And, to manhood grown, no gift does he regard more gratefully than the one Uncle Job gave him that summer afternoon.—*The Methodist.*

Geographical Puzzle Answered.

I was awakened early one morning by a Chinese seaport (Shanghai) and as the air was a country of South America, (Chili), I wrapped myself in my cloak made of a part of the Chinese Empire, (Thibet), and lined with a cape in the southern part of the United States, (Sable), and busied myself in a town on the Schuylkill, (Reading), until an island east of Labrador, (Sable), called me to breakfast. A group of islands in the Gulf of Mexico, (Pines), burned brightly on the hearth, and another group, lying west of Africa, (Canary), greeted me with a cheerful song. Soon a lake of North America, (Slave), brought me in my breakfast, which consisted of an Asiatic country, (Turkey), and a river of British America, (Fish), well seasoned with a lake in the western part of North America, (Salt), and a South American city, (Cayenne). To these were added a group of islands in the Pacific, (Sandwich), and a plentiful portion of an island in the Atlantic, (Maderia). As I am naturally fond of another group of islands in the Pacific, (Society), I chatted with a city in Ohio, (Marietta), and after I had satisfied my appetite, which was at first a town in southern N. H., (Keen), I ate a large group of islands lying east of India, (Philippine), with her. As she was suffering with a headache, I bathed her head with a city on the Rhine,(Cologne), but stopped suddenly on discovering that the North American lake, (Slave), was a city of China, (Pekin)! I assured him that he never would obtain a city in the western part of Missouri, (Liberty), unless he mended his ways, although my disposition towards him was a group of islands in the Pacific, (Friendly); but should his conduct prove satisfactory, he might look forward with an African cape, (Good Hope), to obtain a town in Kentucky, (Liberty), in due time. I then went out and enjoyed a Newfoundland cape, (Race), after a lake in British America, (Great Bear), and after I returned, finding that the children were making a lake in N. Y., (Racket), I sent them all to bed, wishing a good deal of a Scottish cape, (Wrath), upon them.—*Selected.*

Home and Health Hints.

Thermal Architecture—No. 2.

A house, to be easily warmed, must be constructed, as far as is practicable, like an ice-house, a refrigerator, or a fire-proof safe; because whatever is good to keep the heat out of a house is equally good to keep it in. This comprises the whole theory; and is sufficient to enable any ingenious and scientific person to become master of the art in a short time.

I will give a statement of the construction of my house. It was, originally, a common balloon-frame house, constructed in the usual manner, and consequently very cold; requiring from 12 to 15 cords of wood to keep a family from suffering severely during the winter.

By filling the spaces in the walls with sawdust, and putting from four to six inches of the same on the ceiling, providing a good nonconductor under the floor, and furnishing the whole house with double windows and good double outside doors, the consumption of fuel is so reduced that six or seven cords of wood a year is sufficient for two families; and will keep them perfectly comfortable in the coldest weather. The nonconductor under a part of the floor is a stratum of straw, well-packed between the floor and boards nailed to the lower edges of the joists. Under the rest of the floor, the nonconductor consists only of a tight air chamber, which I find is just as good under a floor (though it is not in a wall), and is far less objectionable.

To construct a medium-sized house in this way ought not to cost, at the outside, more than $50 or $60 extra, which in some cases is less than the amount saved in fuel every winter (except this present). But the part of our house that I occupy is far better than this, costing nearly double, consequently it does not pay so great a percentage. I have expended about 50 dollars on my house for the same purpose that Sam Patch used to perform his big jumps: "To show that some things can be done as well as others." I don't hesitate to state, publicly, that my house requires only one-sixth of the usual quantity of fuel. I think I can convince any candid person who will make me a visit in cold weather that such is the fact. And every such person is respectfully invited to give me a call. My private opinion is that it requires only an eighth.

In my first number I forgot to state one very important advantage of such a house; which is that such a house is much more comfortable in hot weather as well as in cold.

I will reply to any objections, and answer any questions on this subject that shall come to my notice through the papers. THOMAS FILER.

THE RIGHT WAY TO BOIL EGGS.—There is an objection to the common way of boiling eggs which people do not understand. It is this: The white, under three minutes' rapid cooking, becomes tough and indigestible, while the yelk is left soft. When properly cooked eggs are done evenly through, like any other food. This result may be attained by putting the eggs into a dish with a cover, as a tin pail, then pouring upon them boiling water, two quarts or more to a dozen eggs, and cover and set away from the stove for fifteen minutes. The heat of the water cooks the eggs slowly, evenly and sufficiently, and to a jelly-like consistency, leaving the center or yelk harder than the white; and the egg tastes as much richer and nicer as a fresh egg, and no person will want to eat them boiled after having tried this method once.

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A Sermon Preached by Rev. J. Sarver, Sunday, Dec., 19th, 1875, in the Evangelical Lutheran Church, Leechburg, Pa.

(Published by request.)

——:o:——

(CONTINUED.)

Odd-fellowship *claims* to be "unsectarian" in its religious character. That is, it professes to show equal favor and honor to all religions, whether Jewish, Mohammedan, heathen or Christian. See Manual, p. 376—388; Pocket Companion 127—129. It regards these religions as so many sects and makes Christianity no exception. From its stand-point, therefore, Christ is the founder of a sect! And since it cannot recognize any "sectarian distinctions," *it refuses to recognize Christ.* Indeed, it could not consistently recognize Christ, as God, any more than it could Moses, or Mohammed, or Zoroaster, or Confucius. Hence it ignores him entirely in his mediatorial character, and thus virtually arrays itself against him. "He that is *not with me*," says Jesus, "is *against me*; and he that gathereth not with me, scattereth abroad." Not to confess Christ is in effect, to deny him.

Thus we see that the denial or non-recognition of Christ, enters into the very nature and basis of this society. It cannot do otherwise than deny him, without a change in its fundamental principles. The fact is, that the whole system of Odd-fellowship is so planned and framed, from the beginning to end, as to leave no room or chance for Christ to be admitted.

This necessarily leads to the exclusion of Christ from its ritual, its order of worship, its prayers. The Manual contains many forms of prayer for different purposes and occasions. We have examined them carefully, but have not found one in which Christ is acknowledged—not one in which God is approached through his merits and mediation. And the Chaplain is positively forbidden to use any but the given forms. Manual p. 304, 360, 461 and 514. On p. 514, it says; "It is optional with the lodge whether to use them or not, *but no others can be lawfully substituted.*" The Pocket Companion p. 166 says, it is the duty of the Chaplin, "to open and close the meetings with prayer, *using none other than the prescribed form.*"

The Pa., Digest p. 248 says, "if *any* prayer be offered, the *following form must be used.*" The U. S. Digest p. 341 says the same thing in substance. Hence the law of the order prohibits the use of any prayers, but those which it officially prescribes. Thus it excludes Christ from its Ritual by its *official act and authority.* This prepares the way for any Jew, heathen, deist, or infidel to act as chaplain, if he is only a "moral man." See Pocket Companion, p. 166. The truth is, unbelievers alone are suited for that position. We are at a loss to see how an orthodox Christian, who knows the Bible method of prayer, can accept the office, or perform the duties of chaplain in these societies.

What judgment then, must we pass upon a Ritual from which Christ is excluded; or upon a method of prayer which ignores him as the only mediator between God and man? Are not all men by nature children of sin and wrath, under the guilt curse and penalty of divine law? And how dare they approach the holy and righteous God, without Christ to atone and intercede for them? Jesus has plainly declared, "I am the way, the truth and the life; no man cometh unto the Father but by me." "Whatsoever ye shall ask the Father in *my name*, he will give it you." No prayer is therefore acceptable to God, unless offered in firm reliance upon Christ's person and work.* The Holy Scriptures teach in positive terms, that other foundation can no man lay, that there is none other name under heaven, given amongst men, whereby we can be heard, pardoned and saved.

To rely on anything but the blood of Christ, in our prayers, is to offer "strange fire" on God's altar, to render unto him a false worship and thereby provoke his anger against us. When the two sons of Aaron "offered strange fire unto the Lord," He struck them dead instantly for their rash presumption. He thus made them an example and a warning to others for all time to come. Are not men guilty of like sin and folly, when they offer to God Christless prayers and depend upon their own works and virtues for acceptance? Yet Odd-fellowship prescribes such prayers in its Ritual, and forbids the use of any others. Thus it institutes a false worship, which God hates and condemns.

*The *Lord's Prayer* is no exception to this principle. That prayer is intended exclusively for Christians, (Luke ii: 1.) who know that God is their *Father* only through faith in Christ, (Gal 3: 26,) who expect to be heard only as they pray in Christ's *name*, John, 16: 23. Moreover the matter and spirit of that prayer are essentially Christian. *Hence Christ is, as he intends virtually in the Lord's Prayer*, which is thus offered in his name by his own disciples. But these secret societies intentionally and officially exclude Christ from the only forms which they allow to be used. Nor is there a single word in all their instructions pointing men to Christ as the only way to God's favor, while every page of the Gospel thus points men to Christ. There is no analogy at all between the two cases, and those who favor Christless prayers find no refuge in the Lord's Prayer.

2. Odd-fellowship teaches *salvation by works.*

The word of God teaches very clearly and explicitly, that salvation is bestowed upon us as a *free gift*, through faith in Christ, without any merit or worthiness of our own. "By grace ye are saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." The Gospel, from first to last, is filled with this precious doctrine, which is held by all evangelical churches.

But the order teaches the very opposite doctrine. According to the Manual, page 156 and 157, "the charitable (who minister to the needy and suffering) live with a conscience void of offense toward God and man * * * and their departure from earth is but a translation to a *blissful immortality.*" On page 257 and 258 this language occurs: "Let us not forget that while we cultivate the perfection of our *fraternal duties*, we shall improve in the knowledge of Deity, of our duty to him, to our neighbor and to ourselves; Friendship will bind us together. Truth will direct us, and love will make our labors easy; so that, at the last, when we are summoned from the terrestrial lodges to the Grand Lodge celestial, we may leave form and ceremony behind, *find our work approved*, and, as the mysteries of *Heaven* are unveiled to our admiring vision, we may arrive at its perfection and *enjoy its benefits throughout ages eternal.*" The Pocket Companion, page 27, says, the instructions or doctrines of the order, "lead him (the Odd-fellow) to obedience of the commands of his divine Maker, *in which he cannot fail to be blessed in life, death, and eternity.*" On page 41 and 42 we read—"He who practices this charity and teaches it to others, shall be crowned with honor, and come down to the grave in peace, *with the full assurance of a blessed future.*"

In these and many other passages of like meaning, Odd-fellows are plainly taught that they can save themselves by their own works and virtues. This, of course, applies to all the members of the order. No matter of what creed or character they may be; whether Jews, Gentiles, Turks or infidels; if they practice the principles and perform the duties just mentioned, they shall "come down to the grave in peace, *with a full assurance of a blessed future,*" "their departure from earth is but a translation to a *blissful immortality.*"

Odd-fellowship here teaches that men "*cannot fail to be blessed in life, death, and eternity* through *obedience of the commands* of their Divine Maker." Thus it perverts the ten commandments from their proper use and defeats the main object for which they were given. Paul says, "the law" is intended to be "our school-master to *bring us to Christ.*" It does this by giving us a "knowledge of sin," guilt and misery, by nature, and making us feel our need of a divine Saviour. God designs the moral law to lead men *to* Christ. But the order makes use of it to lead men *away from* Christ, by teaching them to depend upon their own works for salvation.

Works done in the name and for the sake of Christ, it is true, God approves and rewards in heaven, in the case of those whose title to heaven rest on other grounds. Works of this kind, however can be wrought only by *Christians* already justified by faith. The apostle says, "whatsoever is not of faith, is sin." "Without me, "says Jesus," ye can do nothing." But even such works simply confer upon those who are saved by grace, a higher degree of happiness, than they would otherwise have enjoyed in heaven. Salvation is in all cases the free gift of God, and the only effect or value of good works is to make salvation more blessed. But Odd-fellowship cannot possibly perform works acceptable to God, because it has nothing to do with Christ or with faith in him, as we have already shown.

3. It teaches that *God will give "eternal life" to all men, as his natural or created children.*

If this doctrine conflicts in any degree with the doctrine of salvation by works just considered, we leave the order, which teaches both doctrines, to reconcile them. God has two kinds of children, natural and spiritual. His natural children are such by creation and embrace the whole human family. His spiritual children are such by regeneration and faith in Christ. The latter only are heirs of salvation or eternal life. This distinction between men, who have God as their common Maker, is clearly taught and recognized throughout the Bible. Our first parents made in the divine image were, before the fall, the true spiritual children of God by creation. But through and since the fall, the spiritual character and relations of men are entirely changed. God is no longer by creation their spiritual Father, nor does he own them as his spiritual children. On the contrary, all men are now born in sin and "by nature the children of wrath," under the power of Satan and subject to eternal death, until they are "born again," as Jesus says. According to John, "as many as received him, (Christ) to them he gave power to *become* the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And St. Paul says, "Ye are all the children of God by faith in Christ Jesus." It is therefore necessary to salvation, that the natural children of God by creation, become his spiritual children by the new birth from above. Otherwise, says Jesus, they "cannot enter into the kingdom of God."

But Odd-fellowship entirely ignores original sin, total depravity, the necessity of regeneration, repentance, faith in Christ and sanctification by the Holy Ghost. It takes no account of the

fact that *sin* has corrupted and cut off all men, in their natural state, from the favor of God and the hope of heaven. It has a great deal to say about *the universal fatherhood of God*, but fails to show how that fatherhood has been effected by the fall of man. The Manual abounds in expressions like the following; "All men have God for their Father;" "Our God is the universal Father," &c. God is certainly not the Father of *all men* by regeneration and faith in Christ, because only a fractional part of the whole race are true Christians. The majority of the human family are therefore simply his natural and not his spiritual children. And yet, the Manual, p. 222, says the ever living is our Father and will make us ("all men") *the sharers of his immortality and eternal life*, as revealed in the Bible." Here then we find the order teaching *the doctrine of universal salvation!* The same is true, even if "us" above refers only to members of the order, which is open to Jews, Gentiles, Turks, deists, infidels and skeptics of all kinds. And if God will make all these Odd-fellows, sharers of his immortality and eternal life, *just as they are*, without the proper spiritual change, then all the rest of mankind have the same chance of being saved—thus giving us the same false doctrine, whatever construction is put upon the language used in the Manual.

And this doctrine it claims to find in the word of God. It closes the statement above given, with the words, "*as revealed in the Bible.*" Thus it perverts the true meaning of the Bible and makes it teach falsehood! But Odd-fellowship teaches that God will save all men.

4. *It puts Christianity on a "common basis" with the false religions of the world and thus virtually rejects it.*

We have already shown that Odd-fellowship claims to be a fraternity, whose principles are as broad as humanity—that in its eyes all religions are "equal." Hence it avoids all "affinity with sects," among which it classes the Christian religion. The Manual on p. 387 says that "Judaism, Christianity and Mohammedanism are the three great religions of the world and have for their "common basis" the law of the ten commandments. But Christianity is essentially unlike any other system of religion and has *Christ for its real basis*. And what is the character of the other two religions with which it is here connected? Ancient Judaism was all right in its proper time and place, as going before Christ and preparing the way for his coming. But the Judaism of to-day consists of unbelieving Jews, who reject Christ, and is a false religion directly opposed to the Christian religion. Mohammedanism, devised by Mohammed, an impostor, who claimed to be greater than Christ, is a compound mixture of truth and error, taught in the Koran and drawn from heathen, Jewish and Christian sources. And yet Odd-fellowship puts Christianity, which is the only true religion on earth, on a "common basis" with the two false religions just named and treats them all with equal honor and respect!

And it does this, under the specious name of "*toleration*," as set forth in the Manual and Pocket Companion, under the "Golden Rule Degree." Webster defines *toleration*, as "the *allowance* of that which is not wholly approved." Hence it does not require us to yield or compromise our own faith or convictions. It simply requires us to allow, suffer or permit others to have theirs. But the toleration here enjoined, involves the yielding or giving up of the very truth, essence and glory of the Christian religion. It involves the giving up Christ in the order, for the sake of those who deny him. And this is necessary, because all the members stand on a "common basis." Christians must therefore recognize Jews, Turks, infidels and all deniers of Christ as *brethren*.

And in order not to offend these brethren, they are urged to practice a kind of toleration that requires not a mere *allowance* of the faith of others, but a radical *change* of their own! The Manual p. 383 says, "the high barriers which in the world separated men from each other, are here removed. They have left their prejudices at the door (of the order) and mingle in one circle of brotherhood, harmony and love. The descendants of Abraham, the divese followers of Jesus, the parials of the stricter sects, *here gather around the same altar, as one family, manifesting no differences of creed or worship.*" And the order is trying to bring about this very state of things. It calls it the "glorious era," when its principles, "shall have been received and obeyed by all the tribes and nations of men." And where will Christianity be by that time? It will be virtually supplanted or set aside. If Christians are ever led to believe and practice these false principles, then will they not only give up Christ personally, but along with him, the sum and substance of the Gospel, including all its distinctive feature and doctrines, everything offensive to Jew, Mohammedan, heathen, deist or infidel! They must do this. Otherwise they could not unite with all others, around the same altar, as one family, manifesting or knowing *no differences* of creed and worship. No man can have two sets of opinions, two creeds or two modes of worship, radically different. Hence no true Christian can become a true Odd-fellow in principle, in conviction, in faith and practice, without giving up Christ and Christianity! From *such* toleration, "good Lord deliver us."

How far does Christian toleration require us to bear with false teachers and false doctrines? Only this far, that we are not to oppose them with *wrong means or motives or feelings*. But the word of God requires us to oppose them *in truth and love*, with all proper arguments and influence and efforts at our command. We dare not let them alone, or allow them free scope in their efforts to corrupt, deceive and destroy the souls of men. We are exhorted to "contend earnestly for the faith once delivered to the saints." "Watch ye, stand fast in the faith, quit you like men, be strong," says Paul. He and Barnabas, at one time, had "no small dissension and disputation," with certain Judaizing teachers and brought the case before a special council of all the Apostles at Jerusalem, where their Jewish doctrines were condemned and rejected as being utterly at war with the Gospel of Christ. Does that look like tolerating Judaism and placing it on a "common basis" with Christianity? Paul told the Philippians, "to stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by their adversaries." Among the Galatians he met "false brethren, to whom he gave place by subjection, no, not for an hour, that the truth of the Gospel might continue." He even "withstood Peter to the face, because he was to be blamed," for tolerating Jewish opinions on one occasion. In short, he stood up for the pure truth of God's word against all opponents and says, "though we or an angel from heaven preach *any other Gospel, let him be accursed.*" That is the kind of toleration enjoined upon Christians—no quarter to false teachers, no compromise with error, no yielding of our religious doctrines and convictions to suit others, no toleration of Judaism or Odd-fellowship or any other false system devised by men.

The fact is, Christianity permits no compromise of its doctrines and principles with any religion under heaven. It claims to be not merely a religion as the order regards it, but *the* religion, the only true, divine, inspired religion in existence. All others are false and must be opposed. To compromise with them or put itself on a "common basis" with them, would be a suicidal course, a fatal ruinous policy, ending finally in its own destruction. And that would be the result, if the false teachings of Odd-fellowship were universally received and obeyed—the overthrow of Christianity.

5. *It rejects the Triune God and therefore worships a false God.* *

O. F. professes to believe in "*a* Supreme Being." This Being must be of a very peculiar kind, to suit all the different parties, creeds and shades of opinion found in the order, so that Christians, Jews, Mohammedans, etc., may all unite in worship around the same altar. It would seem to be very difficult to find or make such a God as this. But the order has proved equal to the task, in setting up an idol of human reason, which each worshiper is allowed to invest with such attributes as he likes best. The Christian may, if he choose regard this idol as the true God revealed in the Bible. The Turk may regard it as the God of the Koran; the Jew, as the God which he prefers. The heathen and infidel may each have his own notions about it; only so that all agree to call it "a Supreme Being," and worship as the order prescribes!

If the mere belief in a God of some kind is sufficient, then the heathen who regards and trusts his idol as a God, is just as well off as the Christian and idolatry must be approved as true and right. But there is only one true and living God in existence. All others are false and dead, and exist only in the imagination of their worshipers. This one true God has a certain specific and well-defined character, in which alone he can be rightly known and rightly honored. The Bible clearly reveals him as the *Triune God*, Father, Son and Holy Ghost, consisting of one essence, but three persons. This doctrine concerning God, as three-one, runs through the whole Bible from Genesis to Revelation; and is the faith of all true believers in the whole Christian church. These three persons are all equally essential to the one true God. And if we leave out or set aside but one person, we see him in a false light and worship him in a false character, contrary to the bible. What remains after one person is taken away, is therefore not the true God, but a false God. Odd-fellowship cannot acknowledge and worship the Triune God as revealed in the Bible, consistently with its own creed. It simply demands faith in some sort of a Supreme Being, without any fixed and definite character. When Jews, deists, and free-thinkers of all classes, who deny the Holy Trinity, are asked at their initiation, whether they believe in the Supreme Being recognized by the order, they all answer in the affirmative, and hence that Supreme Being *cannot be the Triune God.*

We have already shown that O. F. denies the Lord Jesus Christ. But the Holy Scriptures clearly teach that in denying or ignoring one person of the Godhead, it thereby divides and destroys the Trinity and shuts out the true God entirely. 1. John 2: 23. "Whosoever denieth the *Son*, the same hath *not the Father*; but he that acknowledgeth the Son hath the Father also."2 John 9. "Whosoever transgresseth and abideth not in the doctrine of Christ, *hath not God.* He that abideth in the doctrine of Christ, hath both the Father and the Son." John 5: 23. "All men should honor the Son, even as they honor the Father. He that honoreth *not the Son, honoreth not the Father* which hath sent him." These passages prove beyond dispute, that the denial of the Son involves the denial of the Father also. The Bible demands absolutely the paying of equal honor to both, yea to all the persons of the Trinity. And where this is not done the true God is rejected, as he is *by all who deny Christ.*

*"The Odd-fellow," June 1871, speaks of a "*latent power which we call God.*"

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Cynosure debt, Feb. 1st., 1876, $1138.31
" " Mar. 1,'76, 1054.87
Paid on debt in February, 83.44
Total paid on debt Nov. to Feb., $1,464.14.

The Mail List.

No. of Sub. Sat. Mar. 4	3,926
" " " Feb. 26	4,026
Loss in one week	100

This apparent loss is really a gain of twenty-five or fifty.

Prospect for Clubs.

E. B. Palmer, Batavia, N. Y., sends a club of ten and writes: "We hope this is only a few drops before the more plentiful shower." Rev. R. J. Thompson, Halsey, Oreg., sends a club of thirteen. Alex. Littlefield, Remington, Ind., sends three for a year, five for six months and four for three months, and writes: "I have traveled over twenty miles on foot to get up this club."

We consider this a good report. From whom can we report clubs next week?

A List

OF PERSONS WHO HAVE SENT IN CLUBS OF FIVE OR MORE AFTER THE PUBLICATION OF NEW CLUB RATES LAST SEPTEMBER: PERSONS SENDING TEN OR MORE NAMES FOR A YEAR AT ONE TIME.

CONNECTICUT.

J. A. Conant, Willimantic, 102 for six months, equal to 50½ subscribers for a year. Later 28 for six months.

ILLINOIS.

Dr. H. W. Marsh, Elmwood, 42.
Moses Pettingill, Peoria, 10.
Edmond Ronayne, 13.
C. A. Blanchard, 12.
Sam'l French, Jacksonville, 12; later, 8 more.
Anti-secrecy Ass'n, Westfield, per E. Whippie, 14.
J. C. Graham, Viola, 12.
J. P. Stoddard, 15.
Ira Green, Rossville, 10.
A. Hutsinpiller, Cerro Gordo, 10.
Wm. W. Blanchard, Paxton, 10½.
Miss Katie Bohrer, Bloomington, 12.
*John Hubbard, Freedom, 10.

INDIANA.

David Nelson, Remington, 10.
Jas. McConnell, Ligonier, 20 for a year, 5 for 6 months.
J. T. Kiggins, one club of 10, one of 12½.
Benj. Ulsh, Silver Lake, 10.
S. B. Huston, Pittsburg, 10.
Isaac Crane, Peru, 10.
J. M. Fry, Ligonier, 7 for a year, 6 for six months—10.
A. B. Franz, Martinsburg, 12.
Jas. Burge, Crown Point, 10.

IOWA.

H. J. McMasters, Luana, 10.
John Cassidy, Dover, 10.
Bennet Chalfant, Mt. Vernon, 11.
E. Van Fossen, Adel, 11.
A. C. Moffatt, Albion, 14.

MASSACHUSETTS.

J. Leadbetter, Auburndale, 10.

MICHIGAN.

C. Quick, Western, 13.

*Died.

H. S. Limbocker, Litchfield, 11.
Z. H. VanNorman, Fairfield, 10.

MISSOURI.

Wm. Sanders, Allendale, (collected by three persons), 10; do another club of 10.

NEW YORK.

W. J. Betts. McLean, 10.
Thos. J. McLouth, Manchester, 12.
A. W. Morris, S. Argyle, 10.
Gideon Preston. Woodstock, 10.
E. B. Palmer. Batavia, 10.
H. Baldridge, Varick, 14.

OHIO.

John Milner and Lewis Axtel, Greenfield, 11.
Amos Forlow, Hickville, 10

OREGON.

R. J. Thompson, Halsey, 13.

PENNSYLVANIA.

Wm. Nickle, Nickleville, 10.
S. A. Reynolds, Waverly, 14.
J. H. Hanna, Pittsburgh, 10.

VERMONT.

Wm. Worth, Starksboro, 13.

VIRGINIA.

John C. King, Mecklenburg, 10.

WISCONSIN.

W. Sperry, Waupun, 10.
John Duffee, Rio, 11.
Philo Elzea, Delavan, 10.

Several others have sent in as many as ten or more in all, but less at one time. We name those who have sent in five or more up to ten. H. H. Hinman, Ill., 5; Richard Green, Indiana, 9; Alex. Littlefield, Ind., 12 (8 for a year, five for six months, 4 for three months). Wm. Hallowell, Ill., 9. Jas. Peterman, Ohio, 7. Lois B. Smith, 3 for a year, two for six months, 3 for three months. Lewis Powers, O., 5 for a year and 5 for six months. G. W. Bethers, Oregon, 6. J. P. Dops, Kan., 5. J. B. Nessel, N. Y., 6. Jas. Miller, Ohio, 5. Jane Liggett, Ill., 9½. Ferdinand Huber, O., 5. S. K. Hibbs, Mo., 5. S. Pattison, Iowa, 5. David Boyd, Ohio, 8. Jas. McHenry, Ill., 5. J. M. Shellabarger, Iowa. 5. W. S. Barnes, Ill., 6; E. H. Reed, Ia., 5. I. B. Swan, Ill., 5. H. M. Bailey, Ill., 6; later, 4 more. H. W. Clark, Wis., 5. E. J. Hayes, O., 7. A. E. Jenks, Mass., 5 for a year, 4 for three months. S McArthur, O., 5. C. W. Loney, Wis., 5; A. Needels, O., 7. John Fetterhoff, Ind., 7. Geo. Brokaw, Ia., 6. A. C. Jennings, Wis., 5. Ira Green, Ill., 5. C. M. Livesay, Ill., 5.

Space will not permit us to name those who have sent in one, two, three, four or four and a half subscriptions for a year. We have named eighty-four who have succeeded in securing five or more subscriptions for a year.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Mar. 3d, 1876, from S Austin, Mrs. L A Baldwin, J H Brockman, A C Bundy, P Bacon, D D Beal, Pres. Blanchard, J Berry, A M Boardman, S R Campbell, H D Chapman, D R Crawford, C D Coppock, L Clark, E S Cook, P Corl, C F Danby. M S Drury, C P Dow, L Gibson, M Gage, S Higginson, C A Hunt, H H Hinman, (2) J S Hickman, G W Howe, A Henderson, T Hodge, L Kuhlman, H L Kellogg, S H Kellogg, C Lamb, A Littlefield, A Lord, C M Livesay, E Meredith, R H Love, J McCleary, G W Murray, D Morrow, O Morgan, E D J Meyers, P J Martin, I McLane, Mrs. M Nenbauer, A B Parsons, A B Powell, E Payn, D Patterson, W Parkhill, E B Palmer, J Russell, T Relyea, W Randall, C B Remington, R R Simms, D B Sherk, G M Smith, T A Sproull, B B Salmon, E Stubblefield, W H Smylie, W Springer, W Stewart, J Renfro, G Thompson, D B Turney, D J Wilson, C W Williams, J H Wilcox, J M Wallace, S D Webster.

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" No. 2	97¾	98¼
" No. 3	80½	83½
" Rejected	70¼	73
Corn—No. 2	42¾	43½
Rejected	33½	35¼
Oats—No. 2	32¼	32¼
Rejected	25½	26
Rye—No. 2		62
Bran per ton		10 00
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 00	12 00
Prairie, "	5 00	9 00
Mess Beef	8 50	10 00
Tallow		8½
Dressed Hogs	9 80	10 00
Lard per cwt		13 37½
Mess pork, per bbl		22 50
Butter fancy yellow 35c.; common to choice roll	16	25
Cheese	9	13½
Eggs	15	16
Seeds—Timothy	2 00	2 25
Clover	8 30	
Flax	1 15	1 25
Poultry—Turkeys per lb dressed	12	15
Chickens " "	9	11
Apples from store	3 00	4 00
Broom corn	3	10
HIDES green to dry salted	5	12
Lumber—Clear	33 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	39	53
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 25	5 65
Good	4 40	4 90
Medium	4 00	4 30
Common	3 00	3 75
Hogs	7 25	8 25
Sheep	3 75	7 00

New York Market.

Flour	$ 3 50	9 00
Wheat—Winter	1 19	1 50
Spring	1 00	1 37
Corn	61¼	69
Oats	44	53
Rye	80	85
Lard		13¾
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Cheese	6	12½
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[Eastern.]

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

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Topics of the Time.

The pitch of folly to which their logic leads those who would cast the Bible out of the schools has been the subject of much sarcastic comment. But the school board of Dubuque, Iowa, has made that folly a reality over a school-boy declamation, praising the great German and reformer, Martin Luther. The squeamish president of that body declared on learning of it that the points "upon which the board is most sensitive is the utter exclusion of all political and sectarian questions."

The priests of Rome must be nearly ready to give "extreme unction" to the "sick woman of Mexico" and abandon her to fate. They have administered false faith and false ceremonies so long that not only is health gone, but the means to pay their heavy bills also. The Bishop of Tulancingo, in a pastoral letter, depicts the straits to which Romanism in that country is reduced. The salary of the priests does not average the wages of a day-laborer. The Bishop himself has frequently to dine on a crust of bread. There is not money enough in the clergy's hands to keep the churches and ornaments in proper repair, and hence the Bishop says the sacristies are being filled with useless rags, giving the churches a most forlorn appearance. False and idolatrous rites in religion cannot long subsist after the devotees have been stripped and plundered.

The Tweed case has at length come to a verdict before Judge Westbrook, and in spite of "the law's delay" the people are victorious and the Tammany chief must return to them over six and one-half millions. David Dudley Field conducted the defense, and was not indifferent in maintaining his own character against the attacks of the press, which has not failed to connect this gentleman more or less intimately with the bad character and great frauds he was assisting to escape justice. On the other side, Charles O'Conor, appeared in the court room as from the grave, Tweed's Nemesis, appearing at this final act of retribution. A month ago he had been given up to die by the physicians, but he clung to his strict temperance principles and refused stimulants of any kind, when he could digest nothing but the pulp of pears. He is now again in health and will see that the interests of the people are sustained and the judgment of the courts made effective.

Our reform is indebted to Judge Zearing of Chicago, now in Washington, for the presentation of the petition against the Masonic Hall Association of the District, etc., which was widely circulated a year ago. At the solicitation of the Corresponding Secretary of the National Christian Association he undertook the delicate task of putting this petition in the hands of some Congressman who would present it. Representative Caulfield of Chicago, who is a Catholic, and so an Anti-mason by religious vow, quailed when approached on the subject, but Judge Zearing persevered and his success is chronicled in the Congressional *Record* and the daily press all over the land.

The Belknap explosion was little more than a flash in the pan after all. The testimony of Marsh, the witness who was in favor of throat-cutting rather than perjury, was alone and unsupported except by the reported confession of Belknap, however much or little that might have been. Against the protest of at least one of the Republicans on the investigating committee, Clymer, the chairman, and other Democratic members discharge this sole witness, assist him in getting his fees, and hint that he would serve their purpose better in a foreign land. Thereupon he gets into Canada without delay. The only witness gone, of course the impeachment collapsed and the bluster about a criminal trial blew itself out. Other witnesses must be found and they were promised in plenty, but fail to appear. The Republicans in the House have challenged the other side to allow them to take up the case and put it through. The majority does not accept. So it is charged that the Democrats fear to prosecute, as it will introduce other cases for which their party must furnish heroes. But there is another possible solution. Marsh is a Freemason if his words mean anything. He with Belknap was sure to be tried for fraud. So he is slipped away to save him. Or more, if Belknap is a Freemason, by removing the only witness, both trials, before the Senate and the court, fall through, and after the flurry is over the case will be forgotten, or will appear trivial beside Schenck or the Pacific Mail or Credit Mobilier and so escape its just sentence. Whatever the solution the wound is there and the nation's honor will wear the scar hereafter.

Beecher, challenging the truth "*from God himself*" in his *sforzando* before the Advisory Council, seems nothing less than a blasphemer. His language and manner indicated no reverent use of the Almighty name, but an overwrought effort to impress the Council and the public. His remarks on approaching God in prayer at a recent Plymouth prayer-meeting show the ideas of Divinity upon which he practices. He urged a manly approach, "not crawling on our bellies and calling ourselves worms. If I called God a gentleman, the reporters would put sixteen exclamation points after it. But God is no Oriental despot, whose subjects must wallow in the mire when they approach his throne. He wants honesty and simplicity. We should approach God as one would ask favor of a large-hearted, whole-souled gentleman." Again he remarked, "I worship God laughing, loving; God, a full-orbed MAN!"

Not such are the views of a holy God taught in a meeting on the other side of the East River. Read the description of the inquiry meetings at the Hippodrome: "After the sermon of Mr. Moody, he, with other Christian workers, may be found seated by the side of penitents, instructing them and quietly praying for the divine enlightenment. A solemn quiet pervades these rooms, broken by the clear song of some sweet-voiced singer, the sobs of some women, or the prayer of a faithful disciple. Here may be found all classes—the rich, the poor, the ignorant, the educated, learned divines and earnest laymen, all on the same level, engaged in the same grand work. They are in groups, scattered here and there, while gliding about from groop to groop may be seen Mr. Moody. Here are infidels who come to scoff and reason, remaining to receive the arrows of conviction as word after word, not of sophistry, but plain irrefutable truth, passes through the fervid spirit of some saint of God into the very inmost nature of the one who would have overthrown the true and faithful Christian worker. Certainly the work of these men and women is not in vain and the future shall attest by its list of glorified ones, its purified, the grandeur of this work which men, without a laugh of derision or scowl of malice, pause in the midst of trade and pleasure to contemplate and admire.

A Parallel Case.

Masons are great at drawing parallels—especially where there are none, but where they wish to destroy the force of a moral idea. I will draw one.

In the year 166 of our era the Roman general Verus returned from East, bearing the trophies of victory; but at the same time his army was pursued by a strange disease that outweighed all the glory it had won on the banks of the Euphrates. This disease followed the army from province to province, mouldering away its strength as it proceeded, even to the remote frontiers of Gaul and the northern shores of the Rhine. Italy felt its most deadly ravages, and in Rome itself the dead bodies were transported out of the city, not on the decent bier, but heaped up in wagons.

The origin of this frightful disease was attributed to several causes; but among others, one was peculiar. It was this: that the soldiers had entered a temple in Seleucia or Babylonia, and had opened a mystic coffer, inscribed with magical signs, from which issued a pestilential air, which laid waste the whole world.

Now it is indeed possible that the soldiers of Verus may have opened the sarcophagus of some prince who had died of the small-pox, and the disease, infecting the air, followed the army wherever it went.

Be this as it may, however, I can see in it a perfectly parallel case, where soldiers, forgetting their duty to the state, might enter a Masonic temple, become initiated there into its signs and mysteries, and thus contract a moral disease under which all that is manly and vital in them as good citizens and faithful servitors of the state would moulder away until the whole army and all that it should come in moral contact with would become utterly demoralized, even to the degree of their very funerals being rendered indecent and void of immortal hope.

We glory over our successes in the war of the rebellion; but if, in that war, our soldiers have contracted the disease springing from mystic signs and symbols, our glorying will prove empty and void of all honor and life. The nation will have become infected with a moral disease under which its moral life will moulder away.

Let us examine into this matter before it is too late. Let us carefully exclude the contagion from our churches, beginning with our pastors, thus establishing asylums where the sane, at least, may escape the calamity, and thus limit its spread.—*F. H. C. in Telescope.*

Masonic Religion.

BY H. H. HINMAN.

The following, part of a "poetical address by brother Andrew C. Mitchel," appears in the reply of Luther Pratt to Solomon Southwick, published in 1828, and as it was designed to defend, so it illustrates the spirit of the institution.

"The Bible, compass and the square proclaim
Religion, order, equity, her aim;
And that her laws such principles impart,
As mend the morals and improve the heart.
Yet still to keep the sacred spot secure,
From interruption and from steps impure,
Mysterious rites and solemn signs are given,
Symbols of earthly love inspired by heaven.
These like the night and never-ending time,
Live in obscurity yet live sublime.
Searched for by all, yet still by all unfound,
Like diamonds buried in the deepest ground,
Except by Masons whose unfilmed eyes
Explore the azure of the vaulted skies.
And as they worship mysteries they feel,
Revere those rites they dare not to reveal."

Poor, pitiable slave, nay, most selfish and inhuman wretches! Those principles calculated "to mend the morals and improve the heart," which are "searched for by all and yet by all unfound" except Masons, they dare not tell to their fellow men! How dare they withhold them? When the world is so full of sin and sorrow, what dreadful wickedness to withhold the true remedy!

Again our poetic Mason says:

"Yet not alone to mysteries allied,
The Mason boasts a talismanic guide,
His shield and buckler in the hour of woe,
Which oft hath saved him from the infuriate foe.
If by a savage corsair he be met,
And death must be the forfeit of defeat,
Suppose him here by savage fury pressed,
Or high upraised is brandished o'er his head,
Which if it fall he slumbers with the dead,
Our hope yet lives, he lifts his eyes to heaven,
And gives that sign by none but Masons given.
As quick as lightning falls the conqueror's sword,
Palsied his arm, and grasping for the word,
An instant pause—he folds him in his arms,
Guards him from ill and shelters him from harms."

Now this is all very fine for Masons to be saved from "savage corsairs" by giving "the sign by none but Masons given." It is doubtless very kind in those "savage corsairs" to meet with their brethren on the level and part with them on the square. Of course it would be very wicked to fight those "savage corsairs," or even to appear against them in a court of justice. It matters nothing if they continue to prey on the rest of mankind so long as they respect "the sign by none but Masons given." Hence the author exclaims in his transport of joy:

"Are such thy powers, blest Masonry?
Bless'd be thine altars, cherished be thy shrine;
And may His hand who heaven's high thunders hurled,
The mighty Master Mason of the world,
Protect thy temple, that thy deeds may rise,
With virtue crowned, immortal to the skies."

"The virtue indispensably necessary in Masons is secrecy. This is the guard of their confidence, and the security of their trust. So great stress is laid upon it, that it is enforced under the strongest penalties, and obligations.—*See Masonic work entitled "Book of Constitution."*

What Sayest Thou to These Things?

OUR REVIEW CONTINUED.

RESPECTED BROTHER DUBS:—In my former review I referred to the fact that the religious press of our land, with few exceptions is silent on the evil of secret societies.

Why is this so? The fact is, that the lodge power is dominant in the leading and popular churches of the land; and either through fear of offending this power or a willing subserviency to it, the editors of those papers exclude everything that is calculated to strike at the root of this evil. Some editors who dare to take up an occasional communication, or take in an extract from another paper against the evil, are sometimes threatened by those lodge-men in those churches who act as watchmen for the lodge; as was the case with a certain editor of the *Evangelical Messenger*, who inserted from another paper an article telling why a certain New York editor had not become a Freemason. For this he received threats in anonymous letters. Does this not show that these men are determined to control the religious press as well as the secular?

Editors who continue to speak fearlessly against this evil are either hampered in the circulation of their papers by members and preachers of their own denomination who belong to these orders, or they destroy the peace of the church by getting up a rival papert hat defends the lodge power. Do not these men fear an outspoken press because it condemns their position? Do they not fear the light because their deeds are evil?

These deeds are not wrought in God. The press is a great power for good or evil, truth or error, and should be the warning trumpet against sin and wrong. This, Freemasons as well as papists know but too well; therefore the threatening attitude toward the men and papers who speak out fearlessly against them. It would not do for them to have the whole religious press unfettered against them; because the evil system cannot be defended in open combat. A certain Presiding Elder said to the writer, whom he intended to reprove us for having said that he was a Freemason, when we replied, "Why do not you men stand up and defend it, if it is as good as you say?" "Well," said he, "it is not defensible; I never saw one who knew anything about who would defend it in that way." No, not openly, but privately. So Satan comes like an angel of light! If the thing is not defensible why do they not cast it to the dogs where it belongs? "For without are dogs, sorcerers, whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. Rev. xxii. 15.

Do these men fulfill their ordination vow—"Will you be always ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrine contrary to the Word of God?" But instead of doing this, do they not lust after these things, as the Israelites did after the flesh-pots of Egypt? Will not God visit these things and as he sware in his wrath to them of old that they should not enter into his rest, are these things not a warning to us in these times?

I have often wondered why ministers of the blessed Gospel of Christ join those orders. The fact came out in a conversation with a brother whom we esteemed highly on account of his good qualities. Said he, "I joined a certain secret order in order to bring a greater influence to the church—." But what would the Master say to such a watchman? "O ye of little faith," or, "where is now your faith?" If Satan by his orders must give the church and pastor influence, that church and pastor need a thorough reformation. Must not the true reforming influence for the church come from the blessed Spirit of God, the faithful preaching of the pure Gospel, and the godly and humble life of the ministry and membership? Why then go to the witch of Endor for counsel and help against the Philistines? Is not this the "victory that overcometh the world, even our faith?" When ministers thus court the friendship of the world they have departed from the first principles of our holy religion and instead of seeking the honor of Christ, do they not seek their own honor?

Our duty as embassadors of Christ, is to show the errors in evil systems that destroy the souls of men, as well as evil and sinful habits in society, and invite sinners to Christ. "This ye should do, and not leave the other undone." This must be done even at the expense of our good name or popularity for the truth's sake, and the sake of Him who has sent us. "Blessed are ye when men speak evil of you for my name sake; but wo unto you when all men speak well of you; for so did their fathers the false prophets."

The mania of popularity has destroyed the peace and power of the church of God under the old dispensation and is destroying its vital power in the present day, and nothing will save the churches in our day but true repentance from these things. I am your humble brother in the Gospel of Christ. H. W. HAMPE.

The Tobacco Curse.

Having abstained from the use of tobacco for nearly forty years, after having used it by smoking and chewing for nearly half that time; and having witnessed its effects upon myself and others, both physically and morally, I feel prepared to say something on the subject without incurring the charge of being wise in my own conceit, or denunciatory of others.

I feel impelled from a sense of duty to do what I can to persuade men to abandon its use; and thoughtless young men not to acquire the habit. But alas! the enemy of all righteousness manages to get unripe young men and even boys thoroughly confirmed in the habit at an early age, well knowing that in most cases he has secured them his victims for life, and not a few to a drunkard's grave, and a drunkard's hell.

From my own observation of mortality among men, I have no doubt that the use of tobacco shortens men's lives from five to thirty years; they literally smoke and spit away their best youthful life.

That the narcotic quality in tobacco creates and intensifies the alcoholic appetite is fully demonstrated in multitudes of cases. Most drinkers of alcoholic stimulants smoke or chew the poisonous weed, and some indulge in both. Ministers of the Gospel intend to be, and we gladly admit that for the most part they are examples to their flocks in "denying themselves ungodliness and worldly lusts, living soberly, righteously and godly;" but are sometimes referred to as using tobacco. Would they do so, is often asked, if they thought it was wrong. They do think it is at least uncomely, or they would be as willing as other men to be seen in public places with their cigar or pipe in their mouths, or openly taking their quid.

After having embraced the Gospel, and becoming a member of the First Presbyterian Church in Lockport, in New York, I began to question seriously whether it was right or becoming in me, as a self-denying Christian, to indulge in, and be seen pouring forth from my mouth the smoke of a most poisonous, filthy weed, that no creature on earth (we are told) will put in their mouths, but the tobacco worm, the rock goat and poor, fallen, sinful depraved man, who creates for himself an appetite and craving for a deadly poison. My mind was so depressed upon the subject that I went to the faithful pastor of the church of which I was a member, Rev. Mr. Curr, with my mind so impressed with this idea, that I could not give it up. He simply told me to put it away, never again to indulge in its use in any way. I did so and through the grace of God have never failed to stand firm to my purpose, and will to the end by the grace of God. Sinful ways and habits which we acquire in our early, impenitent lives we have to meet and war against under the leadership of the Captain of our salvation, who, if we follow and trust in him, will give us a triumphant victory over the world, the flesh and the devil."

"Fight on my soul till death
Shall bring thee to thy God.

I had a brother who smoked and chewed tobacco pretty freely for forty years of his life; gave it up at once, using not a particle of it for the last fifteen or twenty years of his life, securing better health, improved appetite and died at the age of eighty-three years. Another brother, in New York, whose health was very much impaired by its use, as his physician (and a good one) told him, was restored to health by utterly abandoning it. A brother-in-law in Hartford, Conn., who was an excessive smoker of cigars, say six or eight per day, found by entire abstinence improved appetite and health and deliverance from an intolerable bondage.

I meet men frequently who regret earnestly that they ever became victims to its use, but Satan has made many of them think they cannot give it up. Now if that be true then does

tobacco rule him instead of his ruling his own spirit. "He that ruleth his own spirit is greater than he that taketh a city," and that I believe every man is qualified to do by grace imparted to all men. Jesus would not say to sinners, "Come unto me all ye that labor [or weary] and are heavy laden, and I will give you rest," if they could not do it. Nor would he say to them, "Ye will not come unto me that ye might have rest;" if they did not refuse to do what they have power to do by grace imparted to every one who will avail themselves of it. It would not be said, in the language of God's Word, "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, who will have mercy upon him, and to our God, for he will abundantly pardon," if he had not the power of chosing to do so, and to do it.

Physicians who use tobacco (and few there are who do not) acquired the habit when boys or young men, and become on that subject as morally debased as other men; notwithstanding their knowledge of medical science and the effect of such a deadly poison upon the human frame, they still continue to use it and thus unfit themselves to be truly faithful to a patient suffering from indulgence in that direction, because he cannot do his duty faithfully without self-condemnation. When I had chewed or smoked some eight or ten years, I found a hacking cough gaining ground upon me, which I afterward found to be a tobacco cough. I called on a physician, who well knew my habit and was addicted to the same himself; and all the counsel and advice I secured was that I must take care of it or it might amount to something serious.

We have three practicing physicians in this small village, and no doubt reliable, except perhaps when tobacco is in the way. One of them told me voluntarily that he knew it was injuring his health, and that the tendency of its use was to get up a demand in the system for alcoholic stimulants. There is no necessity for proof in the matter for it is demonstrated in multitudes of cases.

I have little or no hope of a triumph in the temperance cause so long as the use of the filthy weed, which is the stepping stone to the use of intoxicating liquors, is made popular by the example of men in all ranks of society from the elevated position of the President down. Now and then it is even a minister of the blessed Gospel, the means which God has provided by his grace in Jesus Christ to elevate the fallen race of man to the exalted position of victor over the world, the flesh and the devil. Yes, we have elders and deacons of churches who will buy and sell to their own brethren the demoralizing article, instead of denying themselves ungodliness and worldly lusts, living soberly, righteously and godly in this present world. So long as these mighty influences are at work to give respectability and popularity to the pernicious habit we can expect no other results than an army of recruits from the young men and boys growing up in every community. In this village of seven or eight hundred inhabitants I once counted forty-nine boys between the age of eight and sixteen years addicted more or less to the use of the poison.

No man in its habitual use can have and maintain any just sense of its character in a moral aspect. To see sin in any or all its forms a man must break off from them, and looking from that standpoint he will see it in such an odious light as he never saw it before. Many men who indulge in cigar-smoking will become so lost to a sense of propriety and even decency that they will ride in a public or private carriage where there are delicate women and children, blowing the smoke and breathing the fumes of (to them) an exceedingly offensive, sickening smell. Our railroad companies consider it wrong, out of character and a nuisance or they would not shut up a smoker in a car set apart for that purpose.

That so few women get into the habit is somewhat strange, being exposed as they are in so many ways to inhale such a loathsome, narcotic breath. Babes have been seen to turn away from the loving kiss of a father because they could not endure such an odor and its effect upon their tender stomachs.

It is said that many upper-class ladies (if such they are) meet in private to have a ladies' cigar-smoke, and then go through a thorough process of cleansing their mouths lest they should be suspected or detected in the indulgence of (to them evidently) a low, vulgar, filthy habit, unbecoming any lady of refinement and purity. After all, if a husband and father does so, why may not a wife, a son or even a young lady daughter?

An incident, published by a father, who when walking with his little son by the hand, met a boy about the age of his smoking a cigar. The father having one in his own mouth at the time, said to his son, "Don't you ever do what you see that boy doing; it is a bad thing for boys." As they walked on, the little fellow looking up in his father's face said, "Pa, ain't it bad for men, too?" The father was so impressed in view of the superior wisdom and sagacity of his little son that he at once threw away his cigar forever. The blind eyes of a loving father opened by his little son.

JOSIAH TRYON.

Daniel Webster says, "It is my opinion that all such oaths (Masonic) and obligations should be prohibited by law." J. Q. Adams says, "Secrets written in blood should be revealed; a tree that bears such fruit should be hewn down." In a letter to Ed. Livingston, he says: "I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws o morality, or of Christianity, or of the land." Chief Justice Marshall in a letter to Ed. Everett says, "The institution of Masonry ought to be abandoned as one capable of producing much evil, and incapable of producing any good that might not be effected by safe and open means." (The Chief Justice was an adhering Mason.) Gov. Ritner, of Pennsylvania, proved that Masons had forged two letters at least in the name of Washington, commending the institution. (See Spark's letters of Washington.) Was his letter to the Grand Lodge of Massachusetts one of these? It may be objected that most of these men knew nothing about Masonry. Can any one imagine such men men as Webster, Adams, Ritner, and Marshall as writing publicly and in such terms about that of which they knew nothing? It is simply ridiculous.

Political.

This department is opened at the requett of numerous friends of the reform, and will be conducted in the interest of the American party. All who hold the principles of that party are invited to contribute *briefly* their views and queries or facts which will give information about candidates or principles.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

OUR POLITICAL TRACT.

A special fund is desired in order to pay for half a million copies of this tract. Hundreds of reliable friends are ready to distribute them if others will pay for them. One friend pledges a dollar for every other contributed, and this tract of eight pages costs post paid but $1, per 100, and $8, per 1000. Can you possibly make better use of ten dollars if you have it to spare, than by aiding to put this tract in the hands of two thousand five hundred voters? We desire a special fund for this purpose, and it will be used for nothing else. Now is the time to distribute them while all have time to read and none have their votes pledged. Send on your contributions and your *orders now* if you would accomplish the greatest possible good.

Indana Politics.

The State Association of Indiana at their last meeting at Marion, Ind., appointed Wm. Hall and G. W. Champ of Grant Co., James McConnell of Noble Co., Cornelius Alderman of Wabash Co., John Hogue of DeKalb Co., H. C. Miller of Franklin Co., and C. F. A. Gantzsckow of Bartholomew Co., an Executive Political Committee with power to confer together and determine the propriety of calling a State Convention for the nomination of candidates to be voted for at the October election. The said committee are hereby requested to meet in Marion, Grant Co., on Saturday, April 1st, 1876, at 10 o'clock A. M. Brethren let us have a full attendance. Our cause is just, and we wish to perfect the best plan for the work before us, then knowing the right, dare to do it.

WM. HALL, *Chairman.*

—An item will show how the lodge leads off on the temperance issue. Last week local elections were held in some of our Illinois cities. At Dixon the issue was license or no license, and James A. Hawley, Past Grand Master of Masons of Illinois, who presided at the Custom House corner-stone laying in this city, was elected Mayor on the *license* ticket. In Elgin on the same issue D. M. Barclay, member of Elgin lodge, No. 117, was elected Mayor also on the *license* ticket.

—Anti-masons in Illinois will find the "Masonic Register" of the lodges of the State a handy and valuable book in pursuing their inquiries in regard to the lodge. It contains the names and number of members of all the lodges of the State, and name and number of every lodge or other Masonic body. For sale at this office, 25cts.

WILLIMANTIC, Conn., Feb. 25, '76.

Your tract No. 25, entitled, "The American Party," is received. I like it much, especially the platform of principles upon which it is proposed to build the "American Party," every plank of which is sound on questions vital to the prosperity of our beloved country. While it is not proposed to unite church and state (as those who destroy both will assert) the state should in its legislation acknowledge and revere the Higher Law, remembering that "the wicked shall be turned into hell and all the nations that forget God." Respectfully,

J. A. CONANT.

LAWRENCE, Mich.

I had a conversation the other day with a man who says that he will be with the Anti-masonic movement with his whole might and strength after the next fall election; but is afraid that the Democrats will get into power if the Republican party goes to splitting up. This appears to be the prevailing idea with some of our best men. I do not know how to get along without the *Cynosure.* M. GAGE.

OAKLAND CITY, Ind.

I heartily endorse the principles advocated in the *Cynosure,* but I doubt the propriety of bringing out a Presidential candidate at this time, for we cannot now hope to elect a President; and I think it is the best policy to choose the least of two evils. If we run a candidate it will be so much advantage to the Democrats. Consequently I think if I am spared to vote again, I will have to vote the Republican ticket. I would like to see this argued pro and con in the paper. N. H. DORSEY.

Temperance.

The Daily Gospel Temperance prayer-meeting continues with unabated interest and numbers.

Next Sabbath evening the Chicago W. C. T. U. will hold an important meeting in the Clark St. M. E. church. All are invited to attend.

Temperance meetings for the special benefit of street car employees are being organized in Chicago.

Temperance Reform clubs at Douglas place and Burr Mission hold interesting and instructive meetings.

"Mr. Moody is striking a grand blow by setting apart Friday as a day for weekly prayer and effort against the drink and the dram-dens. This plan wrought glorious results in Philadelphia. Why will not Temperance Christians make it a day of prayer everywhere!"—*Rev. Dr. Cuyler in Temperance Advocate.*

A New York liquor dealer has been converted and given up business. Temperance prayer-meetings are now held in his saloon.

There is a great temperance revival at Gloucester, Mass. A grand temperance demonstration was held there last week, under the auspicies of the Reformed Men's Club, consisting of a procession of all the temperance organizations, and public services at the City Hall. Some fifteen hundred men were in line. At Marble-head, over two hundred signed the pledge, and a club at Gloucester, which numbered sixteen members on the 5th of December, now has thirteen hundred.

The Pittsburgh ladies are crusading again. They meet with some opposition, but nothing damps their zeal.

The first temperance society of this country was organized in Boston, Mass., February 18th, 1826. *W. Natl. G. T. U.*

The brewers are preparing for a striking exhibition at the Centennial. They are to have on hand barley, hops, malt, machinery, drawings of breweries, malt liquors, &c. In addition to this, they expect to have statistics presenting the amount of production, the acreage in barley and hops, together with statements of the extent of the enterprise in all its length and breadth. No doubt they will make a good showing, for there is hardly any business that seems to prosper better than theirs; but their exhibition will not be complete unless they include in it statistics which shall tell the business they destroy, the loss they occasion through fights, officers and courts, the homes they desolate, the hearts they break, and the ruin they spread over and through society. And in addition to all this they ought to have ready a few specimens of drunkards, bloated, disgusting and dying in shame, with a section from a graveyard properly labelled to represent the final triumphs of breweries.—*United Pres.*

Reform News and Notices.

Eighth Anniversary of the National Christian Association will be held in Chicago, June 20 to 23.

Iowa State Convention at Western College, Linn county, April 26th.

Connecticut State Convention will be held in Hotchkiss Hall, Waterbury, Wednesday and Thursday, April 26th and 57th; not "Waterville."

—All will regret to learn that the General Agent is still much indisposed from his recent sickness. He attended the Ohio State Convention, but was unable to take his usual active part. He is advised by physicians that the condition of his lungs is such that he must refrain from public speaking for at least two weeks.

—Our readers will not fail to appreciate Prof. Kimball's success in N. H. The friends in that State will find it profitable to keep their lecturer busy.

—Bro. Hinman visited Morrison and Freeport lately. He starts this week for Winnebago, Shannon and Lanark.

—Friend Chauncey Ames of Kalkaska, Mich., sends us word that Mr. R. S. Abbott, a young man of that place, lectured against secret orders last week in the public school building.

—Rev. E. G. Cooper of Avalon, Mo., writes to the *American Freeman* of lectures at various points in Gentry, Worth and Harrison counties which were well attended and show an awakening public opinion on the lodge issue.

The Work in New Hampshire.

The reform work is progressing well in the Granite State. Anti-masonic books, tracts and lectures are in demand. I lectured Feb. 11th, in the Clarktown meeting-house in Barnstead, to a very interesting audience, composed largely of young men. I had Bro. Stoddard's chart and one manufactured by myself by pasting the Masonic illustrations of Mr. Ronayne, cut from the *Cynosure*, on white cotton cloth, with a roller. A number of the craft were present and I insisted that if I misstated a word that they should correct me. They kept quiet until I proposed to read an extract from the Master Mason's oath. One of them asked that the whole be read in order that the connection might be understood. That was their fatal mistake. The jewel of a silent tongue was lost, and from that time they continually interrupted me with explanations, apologies and questions, making my lecture a far greater success than it would otherwise have been. Three Masons arose in succession and positively denied the corrections of the Master Mason's oath as read. I gave overwhelmning proof that the revelation was substantially correct, and then asked every Mason present who was willing to deny the substantial corrections of the oath as read to hold up his hand. Three hands appeared, and although there were others present, no more would vote to sustain the denial of the three champions. Then one of the Masons wanted the audience to vote as to their willingness to believe men who claim to have taken the Masonic oaths, and to have exposed them. I then asked the audience whether they could believe Bernard, Finney, Colver, Williams, Rathbun, Ronayne and Stockman when testifying as to their Masonic experience. I took the vote as before by a show of hands, and eleven voted that they believed the revelations to be correct. I then took the vote negatively and asked all who believed these reformed Masons and the 102 New York seceders to be *false* witnesses against Masonry to hold up the hand. Not a hand was raised. Thus the Masonic champions were unanimously voted down by their own neighbors.

One Mason said I knew nothing about Masonry. I gave the grand hailing sign of distress, walked down to the pew where he sat and offered to give him the grips of the first three degrees. He refused to receive the grips amid roars of laughter. One Mason summoned Solomon, Josephus, and the Bible in proof of the antiquity and excellence of Masonry. I answered that neither Solomon, Josephus, the Bible, nor any other ancient book made any mention of Speculative Freemasonry, and cited that Masonic orator recently quoted in the *Cynosure* as proof. One of the Masons then asked how it happened that I knew so much and they so little about Masonry. I answered that it was probably because *they did not take the papers.* Again the audience roared with merriment. Again one of the craft asked me what the second step of the Entered Apprentice was inside the lodge-room. That gave me a capital chance to exhibit the candidate "duly and truly prepared," and to follow him through the degree. The Mason said no more.

At the close of the lecture, one of the Masons bustled up towards the desk. He "wanted to see Ronayne's pictures." I ordered the people to give way and let him come, but the moment he got near enough to get a glimpse of the pictures, he halted as suddenly as if shot, and sneaked off amid the laughter of the crowd. How sorry I am that Bros. Stoddard and Rathbun could not have had such help when they lectured in New Hampshire. So far as I know not a Mason lost his jewel during their visit. More anon,

S. C. Kimball.

Austin Academy, N. H.

From Greene County, Wisconsin—Effective School-house Meetings.

Juda, Wis., March 4th, 1876.

Dear Cynosure:—For the encouragement of the friends of reform, I wish to say that Rev. P. Else came into this vicinity some two weeks since and delivered some twelve lectures in four school districts within that time. Four of said lectures I had the pleasure of hearing; they being the first anti-secret lectures I ever attended. Suffice it to say I am much pleased with his efforts here. His audiences were large and with few exceptions very attentive. I am fully persuaded that if every school district in our land could enjoy a series of such lectures as we had, the result would be good. Our lecturer seems to be posted, even some of the craft admit that "he knows what he talks about."

Permit a friend of humanity to suggest to our friends in the good work, that ours is a warfare upon principles, not upon men. Many good men have been decoyed into the secret oath bound lodges of our times. Let us remember that a just and righteous cause supported by the sympathies, prayers and material aid of all truly enlightened men and women of this age will not fail. Your object, dear friends, as I understand it, is to restore man to his native manhood, by convincing him of the great injury he inflicts upon his manhood when he swears to do he knows not what. May God grant all our unfortunate fellow beings in the lodges, light, honesty and courage to come out from among them; to have no fellowship with the unfruitful works of darkness." "Truth is mighty and will prevail." Fraternally yours, in the cause of humanity and freedom,

George Eley.

Footfalls among the Wolverines.

Dear K.—Since my last the footfalls have been somewhat numerous in spite of mud and other obstructions. From Howell Bro. Remington and I made our way by rail, via. Fentonville, to Lenawee Co., where we refreshed ourselves with a sight of the faces of our President, C. Quick, Esq., and the other friends who abound in that region. The town of Fairfield where Bro. Quick resides is the banner town of the State for subscribers to the *Cynosure.* Here owing to the mud and other contretempts nothing was done for one week in my line, save one sermon on Wednesday evening at Weston, Jan. 26, but on Sunday the 30th, I preached two sermons in the Christian church in the eastern part of Fairfield township, which I followed up with a lecture on Monday evening to a crowded house. While here I received much kindness from a Bro. Pratt and wife of this church, as well as from Bro. Holland and wife of the Baptist church. These are staunch Anti-masons, and their sympathy was spontaneous and rendered without stint when sorely needed. They will not soon be forgotten. Tuesday evening found me at

Morenci,

a place made somewhat famous by the finding of that fearfully mutilated human body, an account of which you published some two years since. A diversity of opinion exists in that place respecting the matter to this day, and a stigma will for a long time rest upon the authorities for refusing a coroner's inquest, for allowing the body to be exposed on the ground until after dark, and then burying it under circumstances more befitting savages than aught else.

Tuesday night was fearfully stormy, and but few were out to my lecture. The next night, however, the U. B. house of worship was well filled, and close attention was given as I held forth on the despotic nature of Masonic

government,its fearful oaths, disgusting ceremonies, and the interesting manner of teaching and impressing the doctrine of immortality, through the murder, burial, and resurrection of a mock Hiram Abiff. During this exhibit the Masons were disturbed and uneasy, and seemed much troubled to keep their jewels, which they however succeeded in doing until the congregation was dismissed, when the atmosphere was made to reek with "He lies!" "He lies!" "It's all a lie!"etc. At closing I had given a close challenge to give me the lie to my face and in the presence of the audience. This they dared not do. While one of the craft was thus venting his rage, saying I had "lied" all through, an old lady took him up indignantly, and said, "You go 'long! 'Twon't do you any good to say that now. Why didn't you tell the man so when he asked you to? You get out now!" and with a look of scorn she left him to ponder her rebuke. Here I found a home with a dentist named Wm. A. French, who with his amiable wife did all in their power to render my stay comfortable. On Thursday morning I left in a cold snow storm for a twelve mile ride in an open stage across the country to the village of

CLAYTON,

on the Lake Shore & Michigan Southern Road. Here I found a pleasant resting place with a gentleman and his family whose name I have forgotten. He, however, was from my native county in Connecticut—was sprinkled in infancy by old Dr. Beecher in Litchfield; but better than all he is a Christian gentleman of the Anti-masonic stripe. Here I gave two lectures to good and attentive audiences well seasoned with Masons, who were greatly divided in the expression of sentiment—some accusing me of lying as usual, while other some said I had told the truth. One of these latter told me I had spoken truly and had given Masonry much more correctly than he could have done it himself. Here I made the acquaintance of Rev. S. D. Burlingame, pastor of the Baptist church, who asked me to preach for him twice on the following Sabbath. To him I am indebted for many kindly tokens.

On Saturday I left this place for

PITTSFORD,

some fifteen miles west, where I opened battery on the "old handmaid" that evening. After lecture I took a freight train for Clayton, reaching that place a little after one o'clock in the morning. Here I preached twice among my own people, and returned the following day to Pittsford, where I spoke again on Monday and Tuesday evenings to a crowded house, having the Wesleyan Methodist house. Here Bro. Joel Martin, presides, who has lately published a very forcible discourse against Masonry. Here again I found one of those good resting places so precious to the worn lecturer, in the home of Axel Barnes, if I remember rightly, whose wife I found had been reared in my native town in Ct. This fact added much to the interest of my visit. This brother and others signed liberally for our work. Here almost every Mason in the place attended all three of my lectures, and kept their jewels well. May their peace be great when they renounce Masonry for Christianity.

From Pittsford, on Wednesday I took the cars for Litchfield where I found my co-laborer, Remington, who with a friend had come four miles for me in a drenching rain. Once more in an open wagon with umbrellas up we started for a locality four miles away, called

QUAKER MILL.

Here I found Elder Limbocker, a Free Will Baptist minister, with whose friends I stayed two days, preaching for the Elder two nights, while my friend was looking up work for me in Butler, Branch Co., and in Homer, Calhoun Co. On Friday and Saturday nights I lectured in a school-house near Herrickville, in Butler, and on Sabbath following preached an Anti-masonic sermon in another school-house where Elder Limbocker has a small but growing church. Here in this section I found hospitality with the families of Stevens, Rossman, Edwards and Drinkwater.

On the 14th and 15th we were at

HOMER,

where we had an interesting time though Anti-masonic sentiment has not hitherto been very prevalent. In the place we found a Mr. Freneh, who is fearless and outspoken. Here the Masons, Odd-fellows, grangers, etc., were out in goodly numbers and the latter seemed hugely to enjoy the doses I was administering to the Masons, but did not seem so delighted when I held the chalice to their lips. But here I must stop and tell you the rest another time.

J. L. BARLOW.

Ronayne's Visit to Rossville, Ill.—A Turbulent Scene.

DEAR CYNOSURE:—Past Master Ronayne, at the earnest request of several friends in Vermillion Co. Ill., paid a hurried visit to Rossville, on the 27th of January, where he publicly worked the three degrees of Ancient Craft Masonry, initiating a candidate under the name of Dr. O. A. Tiffany. To say that the people of this usually quiet town were greatly astonished at the miserably absurd and blasphemously wicked and idolatrous ceremonies of the lodge-room is only putting it in the very mildest form possible.

During the initiation all went on smoothly until he came to administering the oath in the third degree, and to that clause in the oath where he swears that he "will not sit in a clandestine lodge of Masons." Here Mr. Ronayne made some remarks on the oath and stated that "if he was a perjured villain for revealing the secrets of Masonry, every Mason in Rossville, who sat in that clandestine lodge was a perjured villain as well. At this a prominent citizen and Mason arose and denounced him as a liar and began to draw his coat as though he meant business, and created quite a sensation for a little while, until some one took hold of him and induced him to leave the house. After which he went to a hall where there was a concert and secured the brass band and a number of others to join him and returned to the church just at that part of the initiation where Hiram Abiff is buried, and to be raised. One of the craft mounted a seat and commenced a harangue and demanded that Mr. R. retract what he had said in regard to Rossville Masons, asserting that he had called every Mason in Rossville a perjured villain.

Mr. R. denied the charge, and reasserted what he had said before, if he was a perjured villain, every Mason in Rossville that sat in that clandestine lodge was a perjured villain; and proposed to submit his statement to the congregation. But all would not do. The Masons demanded his retraction. Finally, as there was considerable excitement among the female part of the congregation, he consented thus far to retract: "*If* I said every Mason in Rossville was a perjured villain, I take it back," but did not once admit that he had said it. With this they seemed to be satisfied and withdrew from the house.

It being quite late, by the advice of friends, Mr. R. concluded to close, without raising Hiram, which was quite a disappointment to many.

These are the facts in this matter. Mr. Ronayne conducted himself through all this as a gentleman; and the people are satisfied that he gave a truthful expose of Masonry. The conduct of the craft only served to clinch his arguments. Several copies of the handbook were purchased, and we hope these with the truthful and accurate revelation which Mr. R. gave will save our young men from joining the lodge, and induce others to forsake its dark dominions.

We hope and pray that Mr. Ronayne may be long spared to bring to light the hidden things of darkness. Hoping his visits may everywhere prove successful in opening the eyes of the people to what the realities of Masonry are, we are respectfully yours for light and truth.

IRA GREEN.
WILLIAM COOK.
JOHN ROSS.
Z. PUTMAN.
J. H. ANDERSON.

Lectures at Salem, O.—The Local Society Re-officered.

SALEM, O., FEB. 22, 1876.

Editor Christian Cynosure:

DEAR SIR:—Rev. Henry Cogswell came to our place Tuesday, Feb. 15, 1876, and gave us a series of Anti-masonic lectures on Tuesday, Wednesday, Thursday and Friday evenings. The lecturer treated the subject principally from a religious standpoint; that Masonry claimed to be a religious institution, but the speaker showed that its religion is false, opposed to Christianity, Christ and the Bible; that instead of making man better it has a tendency to make skeptics and infidels; that the institution degrades and corrupts men; that its oaths were wicked and not binding as they conflict with the laws of God and man; that these oaths make the Mason and hold him by a cord stronger than the cable-tow; that Masonry intrudes itself into our courts and there obstructs the course of justice and screens the guilty from the punishment due to his crimes.

Thursday evening the subject was Royal Arch Masonry. In which the lecturer showed the wickedness, inconsistencies and blasphemy of the same; its mock-religious ceremony; the Ark of Covenant and the representation of God behind the burning bush; also the oath in which a companion is sworn to protect, defend and help a brother companion in all cases whatsoever, right or wrong, and to extricate him from any difficulty if in his power.

On Friday evening the lecturer demolished the antiquity of Freemasonry and gave its origin at the Appletree Tavern, London, in 1717, and proved the falsity of claiming Solomon as its founder, and that no authority could be found in the Bible for the establishment of any such institution, and the legend of Hiram Abiff and all other Masonic legends have no foundation in substance or in fact.

The lectures were interesting and instructive, and every point the speaker made was well sustained by abundant proof, and challenged successful contradiction, which Masons cannot or will not do. The lectures were held in a large country church and at every lecture there was a large and attentive audience who by their actions gave evidence that they believed what the speaker said was true in relation to the dark system of Masonry. I think that Mr. Cogswell had done much good in our place and that much good seed has been sown which will bring forth much fruit and prevent many from joining the lodge.

On the Sabbath he gave us two good sermons long to be remembered. In the morning from the text, "Ye are the light of the world;" in the evening from the words, "What is truth?"

On Friday evening, Feb. 18th, we elected officers for our Anti-masonic society for the year 1876: for President, S. S. Butler; Vice-Pres., L. N. Bodley; Treasurer, G. W. King; Executive Committee, Avery Emerson, George Cary and D. D. Denison; Secretary, H. P. Butler.

May God give Rev. Henry Cogswell long life and strength to help overthrow the strong man of sin. Yours for the truth and the right,

H. P. BUTLER.

The Late Wisconsin Meeting.—Things Left Undone.

GENEVA LAKE, Wis., Feb. 27, '76.

Editor Christian Cynosure:

The Wisconsin State meeting has passed, and the Secretary's report been published in the *Cynosure*. It was truly an interesting and profitable meeting. Many felt that it was good to be there, not only to hear and see the works of darkness thoroughly ventilated by able, earnest, Christian men; but by each one meeting with other friends and workers in this reform work, and shaking hands with those that before were strangers, but "now are brought nigh" by a oneness of heart. O how cheering, how strengthening it is for one who lives in a community entirely controlled by the enemies of truth, to have such a privilege, occasionally, where they can breathe and talk in the pure atmosphere of truth!

Our State meeting was too short for the work to be done. Another half day was needed. One thing was necessary to be done and much desired by many, viz., the organization of Walworth Co. for political action. I am aware that this was not the *State* meeting business, but it was the intention of the friends to organize at the State meeting, but

there was not a moment spare time, hardly enough to get our necessary food. So this county business is left undone for want of time. But this can and should be attended to yet, not only this county, but every county should organize for thorough work without delay.

The State lecture question could have been left in a better shape by having a little more time, both by doing our duty to Bro. Elsea, and providing for the coming year. Well, this matter is left with the official board. There should be a faithful, well-qualified lecturer kept in the field the year round. The fact that next fall comes our Presidential election, makes this an important season. One step backward now will have a damaging effect.

The secretary, in his report in *Cynosure*, Feb. 17th, makes an appeal to the financial committee. Will the official board please notify each member of said committee of the *modus operandi* of our work. There is money enough in the hands of our friends if it could be turned in the right direction, to do a thorough work. But it is hard to make them turn square about and stop paying Masonic preachers, and pay the same amount as the Lord requires; stop taking papers controlled by the lodge, and take those only that are free from such shackles, &c. God's Word says "Come out from among them and *be ye separate.*"

H. W. Clark.

What Shall be Done in Connecticut?

Dear Cynosure:—I feel that I can give a hearty amen to the article in the paper of Feb. 17th, from Joseph Keel. Reformers must certainly see the importance of being aroused to the work when we realize what the enemy are doing.

I want to say a few words to the friends of the Lord's cause, more especially to the brethren and sisters in our State of Connecticut. No doubt we Anti-masons have as large an army as Gideon had when he was about to make war with the Midianites. But the same trouble exists now as then. Many are fearful, and say boldly that we are not able to be successful against the hosts of the Midianites, *i.e.*, lodgemen, forgetting that all things are possible with God.

What we want now is men and women of faith and courage; those who can believe that the "Lord can save by many or by few." How much the people of the present resemble those of Gideon s time! When Gideon asked for a little bread for his brave and faithful band of the men of Succoth that they might continue the pursuit against the kings of the Midianites, "then the princes of Succoth said, Are the hands of Zeba and Zalmunna now in thine hand that we should give bread unto thine army." Judges viii. 6. Shall we be discouraged when one so chosen of God as Gideon was refused assistance to carry forward the Lord's work.

My friends, have we the three hundred in Connecticut who are ready to blow their trumpets for the Lord? I feel that it would be very encouraging to have your names enrolled. Will you not write at once to the Secretary of our State Society, D. J, Elsworth, Windsor, that we may know that the Lord has an army who are ready with their lamps and pitchers.

The Lord needs an army now as much as in Bible times, and I cannot see any impropriety in having an enrollment. I think that was practiced with the armies then; we read on one occasion when Saul had the roll called, he found that "Jonathan and his armor-bearer were not there.

Much of the efficiency of an army depends on having every man in his right place. Suppose that when God told David to place his men behind the mulberry-trees that they had been scattered, giving heed to their own ways; do you think that they would have been able to discover "the sound of a going in the tops of the mulberry-trees," and been ready to go forth to battle at a moment's notice, thus securing the victory? I fear that many great victories are lost for the Lord's cause because his people are not where they can see and hear his signals.

I believe that the Lord is moving among us now; we see his stately goings in many places, men's hearts are easily touched in regard to truth and duty. Lodge-men are questioning whether Baal be the true God—where is Elijah? I am very anxious that the good work begun in our State should go forward and as we are not favored with lectures as in many places, let us prove what can be done by other means. Let us not forget the mighty results from one small stone flung by a faithful hand. God can bless the simplest means.

Will not the friends who have the means contribute for a tract fund to be used at once to prepare the way for the Lord's coming. Send money to our Treasurer, Chas. T. Collins, Windsor, specifying that it is for tract fund. And will not those who have not money to give but who would be glad to distribute tracts in their communities, send their names as above, also let us have the names and address of those who you know are in sympathy with our work. Let us all take hold as one man, trusting in Gideon's God for success. I I cannot close without calling attention to a sermon preached at Woodstock, Ct., by the Rev. Daniel Dow, of Thompson, in 1829, which has recently been republished by E. A. Cook & Co. Without wishing to detract from other valuable documents which have been published, I think that this is one of the best arguments that can be put into the hands of intelligent people. We ought to have ten thousand of these tracts circulated in this State within one month. It can be done. Where are the hearts that respond, Amen! Dear friends, do not wait for further invitations, but send on your contributions and names at once as above. The walls of Jericho must come down. Yours in faith and hope of better times coming. P. Bacon.

Weatogue, Ct., Feb., 1876.

Correspondence.

Washington Dishonored.

Peru, Ill., Feb. 25, 1876.

Dear Brother:—On Washington's birthday at a certain church festival, a picture of Washington in the lodge room and in lodge regalia was hung in the most conspicuous place in the room, at the top of an arch over the table nearest the door; being the one presided over by the minister's daughters. In what biographies of Washington is his position on secret societies correctly given? Please state in the *Cynosure* for the benefit of readers.

A former pastor of the same church alluded to above, at a certain funeral recognized the Freemason lodge with which the deceased was connected, both in his remarks and prayer, and marched with them in the procession. (He afterwards acknowledged to me that he was ashamed to do it.) His house had previously been fired into and he had been threatened in many ways because of his out-spoken and strong opposition to the saloon keepers. One of the fraternity said, "Why didn't you let us know that you were one of us; then you would not have been molested."

I consider the platform published in *Cynosure* every week as the best of all party platforms in the country. Think I shall vote that ticket next fall if there should not seem to be much danger that the Democrats will carry the election. Can't act with the Prohibition party while that continues to act through secret politico-temperance lodges. Yours truly,

G. S. Bacon.

Note.—"Sparks' Life" contains letters written by Washington to Rev. Mr. Snyder on this subject; also a very rare pamphlet by Gov. Ritner of Penn., who proved that the Masons forged letters to prove the Masonic connection of the Father of his country. John Q. Adams says: "The use of the name of Washington to give an odor of sanctity to the institution as it now stands, is as unwarranted as that of my father's name."

The Knox County Court Case.

Galesburg, Ill., Feb. 22, 1876.

Mr. Editor:—In continuation of my report of the legal proceedings instituted against J. W. Hensley, W. M. of Yates City Lodge, No. 448, to compel him to furnish me an answer to my application for a demit from said lodge, said application having been made three or four months before my expulsion from the Lodge, I desire to say that after having obtained from the court permission to prosecute my suit as a poor man, I next on the tenth day of the term asked for and obtained from the court an order requiring the defendant to produce the papers belonging to the case (which said papers had been in his possession since the first day of the term) within twenty-four hours or show cause why they were not forthcoming. At the last minute and when he found that there was no longer any chance for dodging, he produced the papers and filed his demurrer or answer to my petition. But before going any further I propose to give you a complete copy of my petition as amended, the original being informal:

State of Illinois, Knox County } In Circuit Court S.S. Feb. term, A. D. 1876.

W. H. Robinson Vs. J. W. Hensley, W. M. of Yates City Lodge, No. 448, A. F. & A. M.

To the Hon. Arthur Smith, Judge of the Circuit Court in and for said county:

I, W. H. Robinson, hereby respectfully represent to your Honor, that I was a member in good standing of Yates City Lodge, No. 448, A. F. & A. M., of the State of Illinois, from the 25th day of Dec., 1870, to the 19th day of June, A. D. 1873. On or about the 1st day of March, A. D. 1873, I paid up my lodge dues and made application in due form in writing and in accordance with the requirements of Masonic law, for such cases made and provided, for a demit, or certificate of withdrawal from membership of said lodge. My said application for a demit was submitted to a vote of the lodge some time during the month of March, A. D. 1873, and it was resolved by at least a majority vote of the lodge that I should not be permitted to withdraw from membership of the lodge; and it was furthermore resolved that the action of the lodge on my application for a demit should be concealed from me (as I am informed and verily believe the same to be true); and accordingly it was concealed from me for nearly two years. Now there is no provision made in the Grand Lodge by-laws for concealing from a Mason who is in good standing the action of the lodge of which he is a member on any question whatever, much less on a question of such importance as an application for a demit. But on the contrary it is entirely inconsistent with the precepts of the order. I have several times while a member in good standing of the lodge asked the proper authority for an answer to my application for a demit and have uniformally been met by an evasive answer. I therefore respectfully ask the court for a peremptory writ of mandamus requiring the defendant to furnish me a certificate under seal of the Lodge of the action of the Lodge with reference to my application for a demit.

Respectfully submitted,

W. H. Robinson.

To this declaration the defendant makes the following answer or demurrer:

And the defendant by his attorney comes and defends the wrong and injury to him, etc., and says that the petition in the above case and the matters therein contained in manner and form as therein stated are not sufficient in law for the plaintive to have or maintain his said action against this defendant and that he, the defendant, is not bound by law to answer the same and this he is ready to verify, etc.

J. W. Hensley, by his Attorney.

I have not been in court since the demurrer was presented but have been informed that the demurrer was sustained on the grounds that I had failed to prove to the satisfaction of the court that it was contrary to Masonic law to conceal from an applicant for a demit the action of the lodge with reference to his application. Now as that thing would be very difficult to do, I propose (although I am allowed a week in which to amend) to present this morning to the court the following communication: "Having accomplished the

object for which this suit was instituted, that is to say, having procured from the defendant an admission expressed in tolerably plain terms that I attempted, while in good standing, to withdraw from the lodge but was not permitted to do so, I propose to abandon the further prosecution of the suit."

W. H. ROBINSON.

A New Farmers' Organization.

COATSVILLE, Ind., March, 1, '76.

EDITOR CYNOSURE:—I clip the following from the Weekly Indiana *State Journal* of Feb. 23:

The constitution of the Grand Lodge of the Farmers' Union, of the State of Indiana has been filed with the Secretary of State. The objects of the organization are stated to be the advancement of the cause of agriculture, the promotion of the interests and condition of the farming community, and the diffusion of a greater degree of intelligence and knowledge among the farmers of the State. Any one over sixteen years of age, of good character, and with money enough to pay his initiation fee, can become a member. The constitution defines at length the duties of the officers, who were elected as follows, at a stated meeting held at Spring Station, Spencer county, Jan. 3: G. W. C., Milton P. Beasley; G. W. V. C., Andrew A. Egnew; G. W. R. S., Isaac W. Heron; G. W. A. S., W. T. Barus; G. W. F. S., Conrad Egnew; G. W. T., Milton F. Wright; G. W. Con., George Harden; G. W. A. C., John E. Wright; G. W. Ch., W. L Shrode; G. W. I. S., O. P. Burns; G. W. O. S., E. G. Lee; G. W. R. S., J. W. Boyce; G. W. L. S., T. G. Going; G. W. L., Stephen Hahn.

Evidently the grange is getting stale; hence the necessity (?) of something "new."

J. F. PHILLIPS.

OUR MAIL.

Thos. Relyea, Watertown, N. Y., who is in his seventy-sixth year, writes:

"I have been an Anti-mason since Morgan's time. In 1840 voted for Harrison, and then for Tyler after Harrison's death. The liberty party came up and I went for that single and alone in the town I then lived in. In 1860 I went for Lincoln. Slavery was abolished and now it seems Masonry has got up its hydra head as high or higher than ever. Masonry and other secret societies are very numerous in this city and county, and our county and city officers are mostly secret society men, and some of them very respectable, honest men, but I shall cast my vote against all secret society men that come up for office, if I can get tickets for that purpose. If I can get none here I hope some friend will send me some. I like the platform of the American party and shall vote for the candidates that support that platform."

H. H. Hinman, writes from Annawan, Ill.:

"Had good meetings at Tiskilwa. I go from here to Genesee and from there to Morrison."

D. J. Wilson, West Branch, Iowa, writes:

"I am trying to prepare the road for some one to raise old Hiram. If I can have a little help just before the April meeting or right after, I think a door would be open that would tell for the national cause. The Masons begin to threaten and that is a good sign."

Wm. Randall, Tomah, Wis., sends four names, and writes:

"I can find plenty who want the paper, but they have no money."

We thank you for the names you send, and would suggest that you make a list of those who have no money now, and call on them again when they are in funds.

David Foreman, Milton, Ill., writes:

"I shall, if spared, vote for the anti-secrecy President. Expect to call on you for tickets for Pike county, Ill."

D. D. Beal, Hamilton, O., writes:

"I think you have set your battery against one of the strongest strongholds the devil has in this world. I pray for your success, and you will succeed."

E. Meredith, Otsego, Wis,, sends his renewal and writes:

"I want to see how the battle is going on between light and darkness. Shine forth, bright star, until the darkness disappears."

Lewis Gibson, Springville, Ia., writes:

"There was an M. E. minister at our house last Sunday, and I handed him the *Cynosure* of the 20th of Jan. I opened it at those pictures representing the lodge and and after he had looked at it for some time, I asked, 'Do you see anything that looks natural?' He said, 'Yes; that is a complete representation of the lodge.' I pointed him to the farce of killing Hiram, and asked him if that was correct. He said it was; and this preacher is a Royal Arch Mason. I asked him how he got along with his oath. He said, 'Very easily; they lied to me and deceived me, and there are no secrets to reveal; for twenty-five cents any one can be a Mason.' He said when he came to Iowa twenty years ago he went into a lodge and found Morgan's book kept as a guide in initiating candidates. He had talked with a presiding elder, told him how he felt about it, and the elder said that was the way he felt, and he thought he should never enter another lodge; but in about three weeks this elder went to a festival and made a speech for the Masons, and they sent him to their Grand Lodge as Grand Chaplain. O consistency, thou art a jewel! O shame, where is thy blush! I have commenced a war against these works of darkness and am determined to fight it out on this line."

Caleb Lamb, Ames, Ia., writes:

"We are very much in need of more light on the subject of secrecy, especially a thorough lecture to awaken the minds of the people to its importance. We have never had a lecture or anything to call out the thoughts of the people, excepting my own efforts. Please take this under advisement, and see if you can't do something for us in the way of a lecturer. I feel a deep interest in the subject and will do all I can and want you to render me all the help you can consistently. You will please send me what tracts you think best and as many as you can."

Cannot one of the Iowa lecturers help Mr. Lamb in his work?

A. Henderson, Harrisville, O., writes:

"Secret societies have nearly destroyed the church. I hope their time is short."

J. W. Murray, Otterville, Can., writes:

"We are right in the midst of a hot-bed of Masonry, and some of the Masons are getting quite excited because we read the *Cynosure*. My employers take advantage of every opportunity they can find for speaking their minds on the subject, which the Masons do not like; and this I think clearly shows that Masonry is wrong or else why should they get angry? For we claim that ours is a free country and therefore every man has a right to discuss whatever subject he pleases. There has also been a lodge of Odd-fellows started here during the present month."

B. B. Salmon, Larwill, Ind., writes:

"We have just had an exhibition of Masonry in this county. Ely W. Brown, a farmer, clerk and Mason of this county, has withheld a large amount of funds due the county; a thing clearly proved, yet a Masonic jury has cleared him. I wish to relate another case: the Methodist minister had been holding a meeting of some weeks' duration; the Odd-fellows had a festival in Pierceton and he closed to tend the festival, and resumed his meetings the next night."

C. P. Dow, Magog, Can., writes:

"In my boyhood I read Morgan's revelations and Anti-masonic matter and after reaching manhood I decided on principle to oppose all secret oath-bound societies, although their ostensible object might be good, as temperance, etc.

P. S. Since writing the above, I have found out that a book of mine, 'Finney on Masonry' lent to a family here, where a young man visited and read the work, caused him to give up the idea of joining the lodge, and I send herein 35cts of his money for another copy. I am posting myself and am waking up to the subject. What a curse is Free(?)Masonry! I will lend books, read and talk—it is duty to do so I think."

Jas. McMillan, Nunda, Ill., writes:

"I have been through the Masonic mill to the tune of twelve hundred dollars, which in these hard times about does it up for me. May God bless your cause and bring the works of darkness to naught."

The Sabbath School.

Lesson for Mar. 26.—Quarterly Review.

GOLDEN TEXT.—Wait on the Lord and keep his way and he shalt exalt thee to inherit the land; when the wicked are cut off thou shalt see it.—Ps. xxxvii. 34.

TOPIC.—God's care for his servant.

1 Sam. xv. 10-23 Saul Rejected.
" xvi. 1-13. David Anointed King.
" xvii. 38-51. David and Goliah.
" xviii. 1-10. David in the Palace.
" xx. 35-42. David and Jonathan.
" xxiv. 1-16. David Sparing Saul.
" xxxi. 1-6. Saul and his Sons Slain.
2 Sam. v. 17-25. David Established King.
" vi. 1-15. The Ark brought to Zion.
" vii. 18-29. God's Covenant with David.
" xv. 1-14. Absalom's Rebellion.
" xviii. 24-33. Absalom's Death.
S. Ps. clviv. A Psalm of Victory.

DAVID CHOSEN.—By whom was David chosen? 1 Sam. xvi. 1. Why was he chosen? xiii. 13,14; xv. 26. What had Saul been commanded to do? xv. 3. What did Saul do? 9. What false reasons did he give for doing it? 15. 20,21. Was David the prophet's choice? xvi. 6. How was it shown in his conflict with Goliah that he was chosen of God? xvii. 37, 46, 47. How large was Goliah? 4. How did David slay him? 49, 50. Who next chose David for his friend? xviii. 1. What did Jonathan do to show that he really loved David? 3, 4. Did Saul choose David for anything also? 2, 5. Was he chosen by any one else? 5.

DAVID PERSECUTED.—How did Saul, after that, intend to kill David? xviii. 17. How next? xix. 1. How was he saved for a time? 2-7. How did he try to slay him once more himself? 9, 10. What next did he do? 11. How did David escape? 12-16. How did Jonathan become convinced that his father really meant to kill David? xx. 30-33. How did he tell David of his danger? 21,22,37. Saul nearly caught David—where? xxiii. 23,26. 12. What can you tell about David's sparing Saul? Read chapter 26 and see how he spared him again. How was Saul slain? xxxi. 4,5. How were his sons? 2. Had he been told about it? xxviii. 4-20. What became of his body? xxxi. 10-13. Of his head? 1 Chr. x. 10. Why did he die? 13. After Saul's death, did all persecution cease? 2 Sam. iii. 1. After all these efforts to prevent it, did David finally become king? 2 Sam. v. 3.

DEALT WITH AS A SON.—How did David show that he really was a son of God? Chr. xiii. 1-3. What mistake was made when they first tried to bring up the ark? 1 Chr. xv. 12,13. What happened on account of it? 2 Sam. vi. 6,7. What was that to teach? Did he try again, and why? 11,12. What did God say *he* would build for David? 7. 11. Who was to build the temple? 12,13. How did David thank God for his goodness? 18-29. What evil thing did David do? xii. 10. How was he punished for it? xii. 15,18; xiii. 20,28. And then in Absalom's rebellion and death. How did Absalom steal the hearts of the men of Israel? xv. 1-6. How did Absalom meet his death? How was it that God dealt with David as a son? Heb. xii. 5-7. Is there any reason to think that David was grateful for his punishment? Ps. cxix. 71.

—*Natl. S.S. Teacher.*

Seceding Masons.

Friends are requested to send us the names of any person who has openly left the Masonic lodge for insertion in this list. It will remain standing during March.

Conn.—X. A. Welton, Bethlehem, 3.
Calvin Hatch, Farmington, 4.
Rev. A. Palmer, E. Cumberland, 15.
Ill.—D. E. Middlekauf, Foreston, 3.
I. A. Hart, Woodstock.
W. A. Bartlett, El Paso, 3.
Linus Chittenden, Crystal Lake, 3.
*A. Pierce, Chicago, 3.
J. C. Graham, Viola, 3.
W. E. Coquillette, Marengo, 16.
Milo Starks, Ashton.
James Andrews, Amboy, 3.
Cyrus Larkin, Elgin, 6.
Ind.—J. T. Horne, Fairmount.
Arthur Robinson, Indianapolis, 3.
W. M. Givens, Center Point, 3.
E. Thomas, Oakland City, 3.
J. W. Hussong, Sanford, 1.
Andr. Zeek, Xenia.
Ioa.—Jos. Travis, Waterloo.
A. S. Allen, Clear Lake, 3.
S. Ranks, Algona, 3.
James Hankins, Mason City, 7.
G. A. Loomis, Casey, 3.
*J. M. Dosh, 30.
Mass.—S. D. Greene, Chelsea, 3.
Henry M. Tower, Spencer, 3.
Mich.—D. Pratt, 1.
Rev. A. Springstein, Ypsilanti, 3.
Miss.—Eli Tapley, Columbus, 3.
Mo.—Fred Hyde, Esq., Unionville.
Geo. Stuart, Avalon.
N. Y.—D P. Rathbun, Lisbon Center, 3.
J. B. Nessell, Ellington, 3.
P. Dwight, Henderson, 5.
L. Hakes, Clay, 7.
E. H. Hitchcock, Gowanda, 7.
Jason McKee, Watertown, 4.
Rev. Sniffen, Watertown, 7.
Myron Smith, Syracuse.
S. Rose.
N. R. Luce, Clymer, 7.
Ohio.—J. H. H. Woodward, Cincinnati.
J. G. Rownd, Summerfield, 3.
F. Craig, Summerfield.
Thos. Henderson, 3.
H. Cogswell, Mansfield, 7.
*C. G. Finney, 3.
E. P. Hart, Toledo
Franklin Paine, Painesville, 3.
W. Ashley, Sparta
—Way, ——
Wesley Harris, Sparta.
Geo. Hibbard, Pagetown.
Robert Northway, Colebrook.
Curtis Cogswell, Deer Lick, 3.
Pa.—J. R. Baird, Cochrans Mills, 17.
Joel Swartz, Williamsport, 3,
A. Rudisill, York, 3.
Vt.—*E. B. Rollin.
J. R. Taylor, Brandon.
W. H. Henderson, Brandon.
Jonas Brown, Highgate.
*Deceased.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

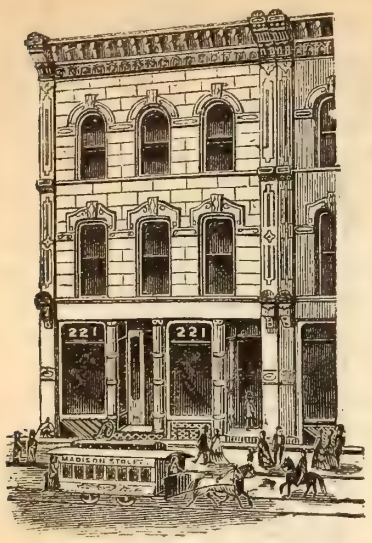
FOR STATE LECTURERS see State Association list.

OTHERS who will lecture as opportunity offers are—

C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M.. Love, Baker, St. Clair Co., M
H. Cogswell, Mansfield, O.

Watchfulness over our spirits every day will tend to elevate our effections on the first day of the week, and prevent us from carrying into spiritual exercises a carnal temper.

No one should be satisfied who is not daily adding to his stores of knowledge, and at the same time increasing his facility in using what he has.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house.

TWO WEEKS! TWO WEEKS!!

Two weeks left to secure Mr. Carpenter's munificent offer. The treasurer's books Monday morning, Mar. 13, showed $1200 yet to be raised to complete the first $10,000. No enterprise now proposed is of so much importance to the reform as the establishment of a Publishing House for which Mr. Carpenter gives the building. Read his proposition:

WHEREAS, I, the undersigned, Philo Carpenter of Chicago, Illinois, desire to aid the "*National Christian Association*," a corporation organized under the laws of the State of Illinois, to oppose and counteract the influence of secret societies, by furnishing suitable head-quarters and accommodations for the transactions of its business, and I desire also to furnish an inducement to others to aid said Association.

Now this witnesseth, that for the purpose above mentioned, and in consideration of one dollar to me in hand paid by the said corporation, I do hereby covenant and agree with it, that if there shall, within one year from the first day of April [1875] be donated unto it the sum of ten thousand (10,000) dollars in money, or in good negotiable, interest bearing notes, I will, as soon as such donation shall be made, put said Corporation in full possession of the real estate and property hereinafter described, said Corporation to retain possession and receive the rents, issues, and profits thereof up to the first day of April, A. D. 1878. * *

Mr. Carpenter further agrees, if the additional sum of $20,000 be raised by Apr. 1st, 1878, for the use of the Association, to give a clear title of the property.

The first installment is nearly raised, but only fifteen days remain; the General Agent who has been laboring for this object is sick and may be compelled to entirely cease work for a season. So if the friends of this reform would see it prosper *they must every one* WORK *for the next two weeks.*

MANY FRIENDS have sent in contributions for the Publishing House during the last week. Bro. Conant of Connecticut with a $100 note says: "Would I could make it larger, but I hope to do more on the succeeding installments. WE MUST HAVE THE BUILDING."

Richard Platt, Lockport, Ill., sends post-office order for $25 and adds: "As I wish to help you a little and do pray the Lord may bless your labors in the Lord."

Several friends have promised help. *Do not put off till* TOO LATE.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 16, 1876.

OUR PETITION TO CONGRESS.

THE SENATE.

Washington, March 8th.

Mr. Cameron presented a petition signed by over 16,000 persons in regard to secret societies. The petitioners declare their opposition to all secret organizations, and ask Congress to withdraw the charter granted to the Masonic Hall Association of the District of Columbia, and that a law be passed making it unlawful to appoint any person to office under the government who is a member of a secret organization, and also that members of such organizations may be challenged as jurors. Referred. Mr. Cameron, in presenting the petition, said he had been informed that the petitioners were residents of every state and territory in the United States. He asked that the petition be read, and printed in *The Record*. So ordered.

This richly repays us for all our toil. The above extract from the Chicago papers shows that the American press has stated our objects succintly to American people, viz: to withdraw lodge charters as from alien bodies, irresponsible to law-making power; to refuse office to men owing a foreign allegiance, and to a secret government and tribunals; and to exclude foresworn jurors from our courts which Freemasonry ignores.

Senator Angus Cameron, elected as an Independent to succeed Matt Carpenter, had the moral courage of placing this matter before Congress, and to him will belong the honor of presenting the first petition to that body against the lodge.

OUR REFORM AND THE CENTENNIAL.

The recommendation of friends in consultation in the *Cynosure* office some three weeks since, in regard to a representation of our reform at the Centennial Exhibition, has been acted upon by the Corresponding Secretary, and the answer is that no space remains which can be given to the N. C. A., and no tracts or papers are allowed to be distributed, only business cards and circulars of exhibitors. In view of the importance of the reform and the occasion it is unfortunate indeed that such reasons should prevail to shut it away from the Centennial grounds. The un-American lodges will be in some way largely represented before the multitudes of every nation. The grange has chartered a Patron's Centennial stock company which will erect a building and form an encampment three miles from the Centennial grounds, and the order will be urged to attend in force to display its power as an American institution. Other "orders" have signified their intention to hold meetings in Philadelphia during the exhibition, among these are the Odd-fellows Grand Lodge and Grand Encampment of the United States and Grand Lodge of Pennsylvania; the Knights Templar Grand Commandery; Grand Army of the Republic; Patrotic Order of Sons of America and the B'nai B'rith. The *Canadian Masonic News* in a long article advocates the assembling of a Congress of Freemasons from all parts of the world where the order flourishes at the Centennial, and the *Square* of New York echoes the suggestion. So these foreign born and bred organizations, which from first to last are constitutionally hostile to American principles are sure to display their false colors and proselyte at will. Cannot some measure be planned to counteract their work, and show all people that on this centennial year we yet honor the fathers of the Republic and will labor to restore their ideas of integrity and truth to that eminence and popularity from which these lodges would cast them down?

"HELP LORD, FOR THE GODLY MAN CEASETH."

We have received the following:—

KNOXVILLE, Ill., March, 8, 1876.

Rev. J. Blanchard:

DEAR SIR:—The enclosed is from the Knoxville *Republican*. In the death of Mr. Bailey, the *Cynosure* has lost one of its best helpers and friends; hope some one will be raised up to fill his place soon.

Yours truly, W. H. HOLCOMB.

Below we give the obituary from the Knoxville *Republican*. Read it carefully to observe two things: its lavish praises of Mr. Bailey, and its silence concerning his fearless and faithful condemnation and abhorence of the lodge! How will such Americans hold up their faces before a God of integrity and truth! My last visit with this precious saint was on my return from our Peoria meeting. He was then getting up a *Cynosure* club. "Help Lord, for the godly man ceaseth."

Died at his residence, one-half mile west of this city, on Wednesday, March 1st, 1876, Homer Bailey; aged 74 years and 11 months.

Mr. Bailey was born in the year 1801, at Goshen, Ct., and in the 18th year of his age moved to Brownsville, Pa., which was then the far West. It was there he made a profession of religion. In 1828 a Presbyterian church was organized at Brownsville, and he was chosen one of the elders, a capacity in which he served with honor for 36 years. He came to Knoxville in 1864, and purchased the farm formerly owned by Mr. G. Evans, where he remained until his death. On coming here he united with what was then the Old School Presbyterian church.

With Mr. Bailey religion was no secondary matter, but the affairs of life were all weighed in the light of the Gospel. His whole life was spent in an earnest, hearty, loving service of his Master—whose commandments it was his pleasure to obey. Leading the life that he did in following the precepts and rules of the Bible, he was loved and reverenced by all who had the good fortune to be intimately acquainted with him. His kind words of loving admonition to those who were seeking the better part will be long and gratefully remembered. To the last his mind was not obscured by a single doubt, and his vision was clear and distinct. Almost the last words he uttered were that he knew the sweet promises of the Lord were true and that he could fully trust them.

Thus has passed from earth one who in life was a blessing to the community in which he lived, and in death left an example of what the religion of the Bible will do for humanity. He was sick but one week, and on the evening of March 1st, sank peacefully to rest in the arms of the Lord without a struggle. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Mr. Bailey leaves a widow and seven children to mourn his loss. Their sorrow is not without hope, for they rejoice in the blessed hope of a joyful reunion on the evergreen shores of the New Jerusalem.

SECEDING MASONS.—This list does not yet receive many additions. We hope our readers will give this a few minutes, thought, and send us any names properly belonging to the list not already in it. We are assured there are many more than are now reported. Thanks to Bro. Adams of the *Christian Expositor*, Council Bluffs, for the following:—"Rev. J. M. Dosh, of Iowa, who died in December, 1875, was a seceding Mason, having taken, I believe, about thirty degrees. He was a veteran champion against the dark orders, and richly deserves to be classed with the noble men who, in defiance of threats and slander have thrown off the shackles and published the doings of and workings of the dark orders. Bro. Dosh left some unpublished revelations and addresses which we hope soon to place before the public. Place his name among the heroes.

—Elder Freeman objects to the types making him say "divine" Luther instead of *daring* in his late article.

—Enoch Honeywell, of tract fame, has prepared another "appeal" for general circulation of the same size as his "Address to Young Men of America." Eighteen thousand of these stirring leaflets are now ready for free distribution with 54,000 of his first tract. They will be sent from this office on receipt of postage at the rate of 5 c. per 100, or 45 c. per thousand. Send them everywhere on their good errand.

—In connection with the convention for the Religious Amendment to be held in Chicago, March 21st, and the National Convention in Philadelphia in June, the opinions of the late Pres. Finney will be interesting. The *Christian Statesman* says he endorsed the movement with his well known emphatic manner. "When brothers H. H. George, and J. S. T. Milligan visited Oberlin several years ago, in behalf of this measure, he received them to his house. In the morning as he led in prayer at the family altar, he offered fervent supplications for their success, and exclaimed, 'O! Lord God of our fathers, has it come to this, that two men must go up and down this country to call our nation back to thee!'"

—The Guibord case at Montreal which excited such attention not long

since, was a singular freak of Catholic obstinacy. While Guibord's body was waiting for interment in the Catholic cemetery, two Freemasons, one a member of the same Institute Canadein to which Guibord belonged, which was his offense, were buried there with the blessing of the priest. It would seem that the Bishop, having driven the Guibord case into the courts wished to maintain the old-time prerogative of popery to the last extremity.

—The lodge affiliation of correspondents and agents of the Associated Press is an item to be considered in the dispatches of our daily press. The General Agent of this organization was a "leading light" at a recent Masonic banquet in Brooklyn.

—The warden of the Massachusetts penitentiary says from personal knowledge that "there exists in the city of Boston a regularly organized society of criminals, with a president, vice-president, secretary and treasurer. This society has a regular form of admitting members. The prison he has graduated from, his offense, with information in regard to the prison, are all duly recorded. The society discusses the most approved plans for burglary, tools, equipments, etc.; they also keep a regular register of the best criminal lawyers in the country, and of the judges of the courts; and they know at once what the prospects are for a brother criminal. If his case comes before what they call "a hard judge," they raise the money to secure a postponement of the case. They also have a fund for mutual support and protection; and through this source they are often able to send delicacies to their brethren when sick in the prison hospital." One necessary feature of this new offshoot of Freemasonry the warden does not mention. Secrecy is the prime virtue of such a band. The organization, initiation and management mark the connection with the lodge, by means of which, doubtless, most of its information is communicated, and outside work carried on.

—The Methodist Episcopal Bishop Haven describes the ceremony of feet-washing, as he recently saw it performed in a colored Baptist church in New Orleans, and says: "This ceremony is not confined to colored people. They learn it from the whites, of whom there are or were many churches in the South. They are called 'Primitive Baptists.' The largest society, it is said, in Atlanta before the war was of that sort. It was broken up by the war, but is reorganizing. They are devout in this duty, as they understand it, and seem to get shouting happy in discharging it." Friend John Fetterhoff, of Indiana, has written us an article presenting some Scripture reasoning against the practice. He argues that the evening on which Christ washed his disciples' feet and ate the Passover was prior to that on which he was betrayed, and the sacramental feast ordained. However the chronology may be, the religious observance of feet-washing does not seem to have prevailed in the early church.

Religious Intelligence.

—The contract for excavation and foundation walls for the new Wesleyan Publishing House in Syracuse has been let and the work will begin as soon as the weather permits.

—Miles Grant, editor of the *World's Crisis*, and a leading Second Advent minister, writes of that church that it began with the labors of William Miller, about 1832. It now numbers 100,000 members and 1,000 preachers in the United States. It has five papers. They worship much like the Methodists, and are opposed to church fairs and festivals. They have given up preaching the exact year of Christ's coming, but believe that the time is near, judging from the political and moral condition of the world and the present state of Roman power. He rejoices that during the last two or three years many preachers and lay members in other denominations have become interested in the doctrines held by the Adventists, and are looking at them with much favor. Some of the prominent revivalists on both continents are telling the people that we are near the coming of Christ.

—A correspondent, writing to the *Friend of India*, suggests that prayer should be earnestly and universally offered up for an outpouring of God's Spirit upon the nominal Christians of India. All Europeans, even though they be infidels, are known among the natives by the title "Christians," and the conduct of very many of them is the strongest obstacle to the progress of the Gospel in India.

—A number of families living in the neighborhood of Cincinnati have recently organized an undenominational church, on the basis of the Evangelical Alliance. Desiring to install a pastor, and to obtain recognition as a Christian organization, they called a council on the 14th of December last, which was made up of "Methodists, Baptists, Congregationalists, Presbyterians and others." Dr. Nast (Methodist) was Chairman of the Council, Dr. Morris, Moderator of the last Presbyterian General Assembly, preached the sermon, the Rev. Mr. Mellish (Baptist) made the address recognizing the church, and the Rev. Mr. Smith (Methodist) made the address to the pastor. The pastor installed was the Rev. W. C. McCune (Presbyterian). The Council by resolution, recognized this Union Church as "resting on the foundations of the common Gospel, bound together by a true temper of Christian love," and as such commended it to the confidence of Christian people of whatever name.

—The increase of population in the United States from 1840 to 1870, according to the census, was 66 per cent., while the increase of churches during the same period is 90 per cent.

—There is a wide-spread lamentation all over the country over the absence of Sunday-school scholars from the public church services. Bishop Peck, of the Methodist church, in a revival address, said "there is reason to fear that we are rearing in our Sunday-schools a generation of church neglecters."

—The late Rev. Henry Boehm, the centenarian, read his Bible through more than seventy times, and when he died the book mark was at the first page, showing that he was beginning to go through it again.

—The Methodist Episcopal church has seventeen Sunday-schools in Lucknow, India, eight for boys and nine for girls, with an attendance of 927 pupils.

News of the Week.

—The Chicago *Times* it is said is to be placed under a new management and become a straight Democratic paper. Eastern members of the party have responded to the appeals for funds to carry out the transfer.

—The President has nominated Judge Alphonso Taft of Cincinnati to succeed Belknap as Secretary of War. The nominee is a man of high social and political standing, and considered one of the very best men in the State. He was the choice of a large body of Republicans for the nomination of Governor last time, and came within a few votes of being selected. As member of the Supreme Court of the State he rendered the memorable decision shutting out the Bible from the Cincinnati schools.

—Richard H. Dana, Jr., of Boston, Mass., has been nominated by the President Minister to England, in room of Mr. Schenck. Mr. Dana was born at Cambridge, Mass., in 1815, and educated at Harvard. He was admitted to the bar in 1840, and his early practice related chiefly to admiralty cases, of which he possessed a very intimate knowledge. He published "The Seaman's Friend," "The Seaman's Manual," and "Two Years Before the Mast." In 1861 Mr. Dana was made the United States Attorney for Massachusetts, and in 1868 he published an addition to "Wheaton's International Law." He has also been a member of the Massachusetts Legislature, and is an orator of more than usual power; his orations on Edward Everett in 1865, and at the Lexington Centennial last Spring being justly celebrated. He will adorn the post that Everett, Adams and Motley so honorably filled.

—Accounts are received of a fearful tornado which on Friday last visited Hazel Green, Wis., a thriving town situated in the middle of a large fertile prairie about 12 miles north of Galena, Ill. Death and destruction were dealt out at a terrible rate. Nine persons are known to have been killed outright, a large number were seriously injured, and the damage to property was appalling.

—An appalling disaster occurred Monday night about twelve o'clock on the Harper's Ferry & Valley Branch of the Baltimore & Ohio Railroad at the Narrow Passage bridge, 63 miles southwest of Harper's Ferry and the same distance southeast of Staunton, by which a train comprising eleven loaded cattle-cars, five freight cars, and one passenger coach, was wrecked. Eleven lives were lost and seven or eight persons wounded. The train was precipitated through the middle span of a wooden bridge 114 feet to the rocky bottom of a small stream.

—Last Tuesday at 3P. M. one wing of a Catholic Home for aged persons in N. York took fire and was destroyed. That part of the building was occupied by old men, many of whom were palsied and unable to help themselves. Several jumped or fell from the windows and perished. Eighteen bodies were found after the fire was extinguished. The means of exit in such a calamity were undoubtedly too small.

Notice to Indiana.

WESTFIELD, Hamilton Co.,
2d month, 23, 1876

The Treasurer of the Indiana Anti-secret Association wishes to inform those that are behind on pledges for this and also for last year, that the money is much needed for carrying on the work of our reform. Send as soon as possible to the Treasurer,

PETER RICH.

The National Christian Association.

PRESIDENT—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GENERAL AGENT AND LECTURER—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

PRES. OF THE LAST NATIONAL CONVENTION.—David R. Kerr, Pittsburgh, Pa.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their Statss.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y J. T. Kiggins, Portland.
Rec. Sec'y, Wm. Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland.

IOWA.
President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S. Sexton, Topeka.

MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
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MISSOURI.
President, N. E. Gardner, Avalon.
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NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

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Rec. Sec'y, J. W. Raynor, Uniondale.
Treasurer, W. B. Bertels, Wilksbarre
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

The Home Circle.

Now.

Arise, for the day is passing
While you lie dreaming on,
Your brothers are cased in armor
And forth to the fight are gone,
Your place in the ranks awaits you—
Each man has a part to play,
The past and the future are nothing
In the face of the stern to-day.

Arise from the dream of the future,
Of gaining a hard-fought field,
Of storming the airy fortress,
Of bidding the giant to yield,
Your future has deeds of glory,
Of honor (God grant it may),
But your arm will never be stronger
Or needed as now—to-day.

Arise! if the past detain you,
The sunshine and storms forget,
No chains so unworthy to hold you
As those of a vain regret.
Sad or bright she is lifeless ever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise, for the hour is passing.
The sound that you dimly hear
Is your enemy marching to battle—
Rise! Rise! for the foe is near!
Stay not to brighten your weapons,
Or the hour will strike at last,
And from dreams of coming battle
You will wake and find it past.

Selected.

A Help to Read the English Bible.

It is not generally known that in the Bibles of the American and British Bible Societies, and also in those of some publishing houses, at least three different names of God in the Old Testament are indicated by a *difference of type.*

Let any one read the Bible with a knowledge of the meaning of these names, and of the hint given in the kind of type, and many passages will shed forth more light. Especially will this be found true of many psalms and prophecies wherein different persons are heard either as speaking or as spoken to, as in Ps. ii., and cx., and in Is. vi. The full force of certain quotations or allusions in the New Testament will then be felt; and the identity of Christ with the God of the Old Testament will be clearly proven.

Elohim is the general name of God as God. By it he is related to creation and providence. It is the plural of El which radically signifies force or strength. El as a name of God is often used in poetry, and elsewhere usually with an adjective or epithet. The plural form suggests a fullness of powers, though scholars differ as to its origin and import. Kindred to these two names are two more, Eloah and Elah, these latter being Chaldee, and all these are translated by the one name God.

The name *Jehovah* is explained in Exod. iii. 13–15, vi. 1–8, Rev. i. 4. Jehovah is God as the eternal unchanging one. His special relations under this name are to grace and redemption. He is the God who promises and covenants. Being the everlasting God he will keep the everlasting covenant, no matter how many centuries of seeming forgetfulness and delay, or apparent impossibilities come between the promise and the fulfillment.

As Jehovah he is the God of Israel.

"Jehovah is thy Elohim."—

JAH is a contraction of Jehovah.

The name *Adonai* or *Adon* signifies Lord, Master, Owner. Adon is rarely used for God and is applied generally to men. Under the name Adonai, God is related to his people as one who owns and disposes, judges and delivers, rebukes and helps, and all, it might be said, because they are his possession through redemption.

This name is peculiarly illustrated by what Jesus has done for and is to the church as his body, his bride, his servants, his house, his own. He has all power and is head over all things to the church, and he is the Saviour of the body. In brief, he is our "Lord Jesus Christ." On comparing Ps. cx. 1 with Rev. iii. 21; and Is. vi. 1 with John xii. 41, and on reading what follows in that psalm and in that prophecy, it is evident that Jesus is the Adonai, and as the Adonai he is addressed by the name Jehovah, and Jehovah is the Elohim. Exod. xxxiv. 23; Amos v. 16.

The following is the help to recognize each name:

LORD—Jehovah.

Lord—Adonai or Adon.

GOD—Jehovah.

God—Elohim, Eloah, El., &c.

Lord GOD—Adonai Jehovah.

Lord GOD the GOD of Israel—The Adon, Jehovah, Elohim of Israel. Exod. xxxiv. 23: "Trust ye in Jehovah forever, for in Jah Jehovah is a rock of ages." Is. xxvi. 4.—*Selected.*

Bible in the School.

A young Frenchman, W——M——, became interested in the New Testament, which was then used as a reading-book in the school which he attended during the winter months. In connection with his daily perusal of this book he became a subject of Divine grace, and thinks he was converted while nominally in the Roman Catholic church, and even then had experiences which he characterized, in true Methodist phraseology, as "real Holy Ghost times." But though nominally a Roman Catholic, he began, from the time of his conversion, to grow more and more estranged from its service and ceremonies, till finally he resolved to withdraw altogether. Resigning the official position which he occupied in that church, he began attending Protestant services. A younger brother becoming aware of his intention to join a church a few miles distant, the following Sunday, hastened to the priest, Father Mc——, of Malone, to inform him of his brother's purpose. The priest expressed great sorrow, and after thinking awhile, said:

"There is only one way that I see to bring him back to the church. Will you have the courage to do what I tell you?"

To quote the language of his brother who related to me this almost incredible story, "I told him I had nerve to do anything that would save my brother."

"You tell me," said Father Mc——, "that William is to be away from home till Monday on his wicked business of renouncing the holy Catholic religion. Well, on Sunday night, go and set fire to his barn. On his return he will very probably think that this is a judgment sent upon him for his wicked apostasy. He may repent and return. Be careful that you are not discovered."

"I was started at first, but the more I considered the priest's advice, the more justifiable it appeared to make this attempt to reclaim my brother from the dishonor and ruin of heresy. When Sunday night came, I felt equal to the emergency. Taking a bunch of matches, I set out in the darkness across lots to my brother's barn."

We were with him in his buggy at the time, driving over to his brother's. Pointing to the way through the fields, he said with much emotion:

"I went in the darkness of the night right over there, through by yonder clump of trees, till I stood by a stump which I will show you when we get nearer my brother's. There I stopped, or rather the Lord stopped me. Standing near the buildings, just filled with my brother's hard-won harvest, I began to realize what I was doing. I began to tremble, literally to shake. Well, I thought at first I never knew that I was such a coward. But is this cowardice? Is this, can this be right? No, it cannot be. I'll never set fire to my brother's buildings. I took the matches from my vest-pocket, flung them on the ground and threw myself on my knees to ask God's forgiveness for the thoughts of my heart, and I hastened back to my home oppressed with conflicting feelings of guilt and shame."

He then related to us how gradually his opposition to his brother's faith became modified, till at last, under the conviction of his sins, he called his brother in, as he was passing by his house, to pray for him.

The conversion of these two men of influence in that community, together with meetings inaugurated by them, led to a revival of religion among the French in this district, with results as before referred to. The story, incredible as it may appear to many, was not doubted in the least by us, both on account of the trustworthy character and respectability of the narrator, and from what we know, from long experience as missionary among Roman Catholics, of the spirit of the papacy.—*The Standard.*

The Predominant Language.

Dr. J. A. Weisse, of New York, in a recent lecture at the Cooper Institute, on the "Origin, Progress and Destiny of the English Language," maintained that at no distant period it will become universal. Besides citing the excellences and capacities of the language itself, and its room for improvements, which the speaker suggested, he presented some curious statistics and advanced certain linguistic theories. In support of the view that the English language will become universal, Dr. Weisse said that it is now spoken by active, energetic people, in every part of the world, and of all races. It commands most of the world's mechanical skill, and most of its political, moral and social and religious influence. Wherever English has been planted it has taken strong root, and borne abundant fruit. How the language has spread is shown in the following proximate, if not exact statements; One-fourth of the habitable area of the world is governed by English-speaking people; and this fourth of the world supports one-fifth of its inhabitants. Of the commercial navy of the world over one-third, and of the war navy one-fifth belong to the English-speaking races, including nearly two-thirds of the tonnage. Over one-half of the railroads, nearly one-half the telegraph wires, and the ocean cables almost entirely are controlled by the speakers of English. Of the letters despatched by post from 1868 to 1871 inclusive, over one-half were by the mail service of the United States, Great Britain and her dependencies. One-half the maritime commerce of the world, as shown by import and export tables, is in the hands of the speakers of the English language, and they expend over one fourth of the money paid for governing the world. Of course calculations of this kind cannot pretend to accuracy in all points, but they show enough of probability to demonstrate the wide diffusion and the potential influence of the language of the United States and Great Britain.

Influence of the Centennial on the Study of American History.

It is one of the great benefits of the Centennial year that it will stimulate the study of American history, and by refreshing the memory of the patriotic devotion of the fathers and that of their ancestors, will inspire a noble emulation. To most cultivated Americans the history of England has a charm of which our own has not. "Why is it?" asked a distinguished judge, "that the story of English politics is so interesting, and that of our own so dull and dry?" There is, in reply, the constant charm of distance to be considered, and the scenery and events which a great literature has illustrated, and the fascination of a long-extending multitude of men of genius of our own race devoting their powers to our welfare. England itself is touched with poetic association, while America is as yet, and with great exceptions, bare of that interest. But the more closely our story is studied, the more heroic and satisfactory it will be. We are still too near the early epoch for tradition to revolve itself into legend. We cannot have an Arthurian cycle. Our Cecrops and Cadmus and Romulus and Remus are too near the eye. Our antiquity encounters the modern time of England, and our history, therefore, lacks that vague and vast setting of mystery and remoteness which the imagination loves.

Then, colonial annals are always reflective. The last century in this country was not so interesting in its Indian and French wars as in the details of uneventful life, in the routine of towns, and the romance of settlement. The governor was a little shadow of a king, and his council of a parliament. But the moment the great debate of the Revolution begins, the interest in our history is commanding. We had, indeed, and unfortunately, no men so conspicuous for genius as many Englishmen, no oratorical figure, for instance, so superb as Burke, whose single splendor fills his time with light,

Patrick Henry and James Otis were electric speakers, who fired an assembly and kindled a people. But they have left nothing which is a part of the treasures of our literature, and over which the poet, the statesman, and the student all hang with delight. Jefferson said of Henry that it was the inspiration of hearing him which was his great gift. He could not remember what he said. Lord Chatham was correct in saying that the Continental Congress was an assembly of sages as illustrious and dignified as any of Greece or Rome. But it was weight of character, purity of purpose, heroism, patriotism, good sense, and intelligence which distinguished them. There was no Pym, no Strafford, no Falkland, no Cromwell.

Yet, when all this is conceded, there remains the fact of the unobserved growth of a nation upon this continent, the development, under most favorable conditions of many of the most characteristic institutions of the race from which England and her colonies sprung, and the masterly management of one of the greatest international debates in history, conducted by men of the clearest insight and the utmost intrepidity, and of remarkable ability. It is the setting, the scene, which is wanting to the imaginative reader; but it is little more; for our fathers' cause was that of England herself, and their attitude and devotion were in the qualities that had made the glory of great epochs in England. It is quite time that there was a more careful study of American history in schools and colleges, and the Centennial year will quicken an interest in it which is sure to be repaid.—*Harper's Mag. for Nov.*

Children's Corner.

The First Pocket.

What is this tremendous noise?
What can be the matter?
Willie's coming up the stairs
With unusual clatter.
Now he bursts into the room,
Noisy as a rocket;
"Auntie," I am five years old—
And I've got a pocket!"

Eyes as round and bright as stars;
Cheeks like apples glowing;
Heart that this new treasure fills
Quite to overflowing.
"Jack may have his squeaking boots;
Kate may have her locket;
I've got something better yet—
I've got a pocket!"

All too fresh the joy to make
Emptiness a sorrow;
Little hand is plump enough
To fill it till to-morrow,
And, ere many days were o'er,
Strangest things did stock it;
Nothing ever came amiss
To this wondrous pocket.

Leather, marbles, bits of string,
Licorice-sticks and candy,
Stones, a ball, his pennies too;
It was always handy.
And, when Willie's snug in bed,
Should you chance to knock it,
Sundry treasures rattle out
From this wondrous pocket.

Sometimes Johnny's borrowed knife
Found a place within it;
He forgot that he had said:
"I want it just a minute."
Once the closet key was lost:
No one could unlock it;
Where do you suppose it was?
Down in Willie's pocket?

—*The Nursery.*

Make Mother Happy.

"Mother's cross," said Maggie, coming into the kitchen with a pout on her lips. Her aunt was busy ironing, but she looked up and said: "Then this is the very time for you to be pleasant and helpful. Mother was awake nearly all night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her. She was trying to be a Christian. Thinking of her aunt's words, she said to herself: "The very time to be helpful and pleasant is when other people are cross. Now's the time for me to try and be useful. I remember when I was sick last year, I was so nervous, that if any one spoke to me, I could hardly help being cross; but mother never got angry or out of patience. She was as gentle as could be with me. I ought to pay it back now, and I will."

Then lifting up her heart in prayer to God for help, she sprang from the grass, where she had thrown herself down, and went into the house. Her mother was minding the baby who was teething, and very fretful. Maggie brought the pretty ivory bells, and began to jingle them for the little one. He stopped fretting and began to smile.

"Couldn't I take him out for a ride in his carriage, mother, it is such a nice morning?" she asked.

"I should be very glad if you would," said her mother.

The little hat and sacque were brought, and baby was soon ready for the ride.

"I will keep him out as long as I can," said Maggie, "and you please lie down on the sofa, mother dear, and take a nap while I am gone. You look very tired."

These kind, thoughtful words of Maggie and the kiss that went with them, were almost too much for her mother. Tears filled her eyes and her voice trembled, as she said:

"Thank you, my darling. It will do me a world of good if you will keep him out an hour; for my head aches badly this morning, and the air will do him good, too."

How happy Maggie felt as she was trundling the little carriage up and down the walk. She was denying herself and trying to be like Jesus, "who went about doing good." And it always makes us happy to do this. And then she made the baby happy, and made her mother happy. And this is the way in which Jesus, "the plant of renown," shows his power to bless people. Suppose we were all trying to deny ourselves and do good, as Maggie was, what blessings we should be wherever we went, and how happy our lives would be!—*S. S. World.*

Laplander Babies at Church.

I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sunday.

Poor babies! I suppose it is growing bad style everywhere to take them out to church. And I suppose too, that the ministers are as privately thankful as they can be. But the Lapp mammas don't stay at home with theirs. The Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself—his congregation wouldn't make so much noise as that upon any consideration. All the babies are outside buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins and deposits it therein. Then papa piles the snow around it, and the dog is left to guard it, while the parents go decorously into church. Over twenty or thirty babies lie out there in the snow around the church, and I never heard of one that suffocated or froze—smoke-dried little creatures, I suppose they are tough!

But how would our soft, tender, pretty, pink-and-white babies like it, do you think?—*Wide Awake.*

A Tall Chimney.

The tallest chimney in the world is the Towsend chimney, Glasgow, Scotland. It was built by Robert Corbett, of Glasgow, for Joseph Towsend, of Crawford street chemical works. The total height from foundation to top of coping is 468 feet, and from ground line to summit, 454 feet; the outside diameter at foundation being 50 feet, and ground surface 32 feet, and at top of coping 12 feet 8 inches. The number of bricks used in its erection were as follows: Common bricks in chimney, 1,152,532; composition and fire bricks for inside cone, 157,468; common brick, for flues, etc., 100,000 total, 1,400,000. The weight of bricks at five tons per 1,000, is equal to 7,000 tons. When within five feet of completion the chimney was struck with a gale from the northeast, which caused it to sway seven feet nine inches off the perpendicular, and it stood several feet less in height than before it swayed. To bring back the shaft to its true vertical position, "sawing back" had to be resorted to, which was performed by Mr. Towsend's own men, ten working in relays, four at a time sawing and two pouring water on the saws. The work was done from the inside on the original scaffolding, which had not been removed. Holes were first punched through the sides to admit the saws, which were wrought alternately in each direction at the same joint on the side opposite the inclination, so that the chimney was brought back in a slightly oscillating manner. This was done at twelve different heights and the men discovered when they were gaining by the saws getting tightened by the superincumbent weight.

Old Uncle Jimmie was a colored man over seventy years of age, who attended school, and was trying to learn to read. His efforts and the patience of his teacher were at last rewarded by his mastery of the alphabet. Then he was introduced to the mysteries of orthography, and the little word "it" was under examination. After naming the letters several times, and pronouncing the word after his teacher, he still seemed puzzled. "Do you understand it now?" asked his teacher. "Well," he said, "I see the 'i' and the 't' but I can't see the 'it.'"

Home and Health Hints.

Good Butter in Winter.

For the benefit of my lady friends, I will give my experience of twenty-five years of making as good butter in winter as in summer. In the first place, we suppose the cows to have been fed on good feed. After the milk has been strained, put it on the stove to heat, either in the pans or in any other way thought proper. Do not make it too hot, or the cream will not rise; it may then be placed in a clean cellar, free from vegetables or anything that will give the cream an unnatural taste, or in a cupboard with a canvass door, in a moderately warm room; if in the latter place, it should not be put in until the steam has passed off, otherwise the shelves will be liable to mould. The milk should not stand longer in winter than in summer, or the butter will be bitter. In thirty-six or forty-eight hours it should be skimmed, if in a cool place, sooner if in a warm one. If the milk is thought to be too rich to give to the pigs, let it stand longer, and use the cream that rises on it for shortening, or in some other way than for butter.

If the milk has been kept in a cool place, take the cream to a warm room a day or two before churning. If you wish the butter to look and taste like grass butter grate orange carrots, put some hot water or milk to the pulp, strain and add it to the cream, which should be a little above sixty degrees when you commence churning. A common sized teaspoonful will color six pounds of butter. After churning draw off the buttermilk, put cold water in the churn, and churn a few minutes, and if managed right you will never fail of having good butter. I rejoice that the prejudice against washing butter with cold water is slowly passing away. Heating the milk I believe is an English method, and ought to be more generally practiced, then there would not be so much poor butter in the market.—*Cor. American Agriculturist.*

To Polish Cuffs and Shirt Fronts.—Procure at the hardware stores a polishing iron, that with a bulge at both ends is the best, and will cost $1. Iron the linen as usual, then place it on a board with a layer of muslin on the board, pass a damp cloth over the linen, and rub with the polishing iron until the desired degree of glossiness is obtained. The iron should not be very hot, or it will scorch; if it is too cool, the polish will be long coming. Gum arabic dissolved and added in small quantities to the starch improves it; a lump of sugar is almost as good, and so is sperm, or soap, or butter, or white wax.

How to Cook Codfish.—Wash, pick up a little and soak it for a long time, say four or five hours in summer or all night in winter, in warm water; change the water and drain; pick out the bones and heat in scalding water, but do not boil. Make some good milk gravy, adding cream if you have it, and a small piece of butter, with a dash of pepper. Let this boil a little, then add the fish, in about the proportion of a pint of soaked fish to a quart of gravy. Never let the codfish boil; it hardens it.

Faded silks may be renovated by sponging them with soft water and soap; then rub them with a dry cloth on a flat board; and afterward iron them on the inside with a smoothing iron. Old black silks may be improved by sponging them with spirits. In this case the ironing may be done on the right side, thin paper being spread over to prevent glazing.

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(Published by request.)

(CONCLUDED.)

It is of no avail that they believe in "a Supreme Being," which does not really exist.

The one true God cannot be known or had or worshiped apart from Christ, because the Father and the Son cannot be separated. To reject the one, is to reject both. "He that abideth not in the doctrine of Christ, *hath not God.*" That is, he has no God at all—nothing but an *idol*, by whatever name he may call it. *This places Odd-fellowship in the ranks of idolatry, teaching a false religion and worshiping a false god, an idol of its own invention!* Whoever gets a false idea or conception of God from reason, contrary to the Bible, has an idol for his God, whether he has that false conception embodied in some external object, or keeps it simply as an ideal in his own mind. It is all the same.

After forming this idol, Odd-fellowship rears a temple, dedicates a hall, forms a lodge, with its priest and altar, where it is set up for worship, even by Christians! In what light Christians are to regard such idolatry may be learned from the fate of *Dagon*, whose body was found in broken pieces on the floor after the Ark of God was temporarily put in the temple of that idol—showing that the true God will not "tolerate" false gods, nor allow them to stand on a "common basis" with him under any circumstances. We have another illustration of this, in connection with the giving of the law from Mount Sinai, where the Israelites made and worshiped a golden calf—as a punishment for which three thousand offenders perished, while the molten image itself was burned in the fire, ground into powder and strewn upon the water, which the rest were made to drink!

6. *It virtually denies and rejects the supreme authority of the Bible.*

The Bible is the only divine, infallible, perfect book, inspired and given by God himself. Its authority in religion is therefore supreme. What it teaches and determines, as the book of God, must be accepted as final and fixed forever. From its lofty position, far above all pretended revelations or rules of faith, it judges and condemns as false all religious teachers, doctrines, authorities and societies, that do not harmonize with its teachings. And from its supreme decision there is no appeal or escape. Our faith must either stand or fall, as it agrees or disagrees with the word of God. And this supremacy it claims in explicit terms. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Though an angel from heaven preach any other Gospel * * let him be accursed." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Accordingly, in our confessions, we as a church, declare: "With our whole heart, we receive and embrace the Holy Scriptures, and believe that they *alone* are the *sole* and infallible rule, by which all doctrines and teachers must be judged and tried." And this is substantially the basis of all evangelical churches on this point.

And what place is accorded to the Bible by this order in its system of religion? We have already shown that it seeks to unite in fellowship men of all nations and creeds, concerning whom it says: "All are equal—all are brethren." Hence, it equalizes Christianity with various false religions represented in the fraternity. And in doing so, it necessarily equalizes the Bible with the false books of those religions. On p. 388 of the Manual, we read: "*Followers of different teachers*—ye are worshipers of one God, (?) who is Father of all, and therefore ye are brethren." Through its unscriptural toleration, all religious teachers, doctrines, and books, represented in the order, are therefore officially recognized as equal—as standing on the same "common basis." Hence, the fraternity does not acknowledge the supreme authority of the Bible as the Christian church does, and as God himself requires; but simply puts it on the same level with the Koran, Shaster, Zendavesta, and others, and simply allows it *equal authority with them.* Indeed, the order could not do otherwise, without violating the fundamental principle of brotherhood on which it professes to stand.

But this is not all. It makes the *Bible inferior to natural conscience*, as a source and rule of religious faith. The Pocket Companion, p. 127, says: "Conscience should be permitted always to govern us, and, as it directs, so should we ever act." In Odd-fellowship Illustrated, the Chief Patriarch says to the candidate for the Golden Rule Degree: "The authority of conscience should at all times be respected, and, as it determines, so should we act *in all* the relations of life." The Manual, p. 376, says: "*The authority of conscience in religion must be paramount.*" Paramount means highest, supreme—superior to all other authorities, civil or ecclesiastical, human or divine. Neither church nor state has a right to oppress and persecute men for the free exercise of conscience in religion. But every man is responsible to God for his views, and every man's conscience must be subject to His Word, as the highest law or rule to guide and govern him in all things. And yet Odd-fellowship makes the Bible subject to conscience, instead of making conscience subject to the Bible. If it would require man's conscience to be enlightened, quickened, and controlled by the Word and Spirit of God, then the case would be radically different. But that would be "sectarian," and the order dare not instruct its members to that effect. Hence, when it says: "The authority of conscience in religion must be paramount," it must mean *natural* conscience blinded and perverted by sin, which conscience it thus places above the teachings of prophets, apostles, and evangelists—"holy men of God, who spoke as they were moved by the Holy Ghost"—yea, above the divine utterances of the Son of God himself. "If the heart beats only for what is good and noble," says F. S. Ostheim, "*it needs no other religion than that which it dictates to itself.*"* The Holy Scriptures are virtually set aside, and the dictates of the corrupt heart are to be followed instead!

* See "Odd Fellow," June, 1871, p. 369.

And the natural result is, a false system of religion that conflicts with the Bible in all its vital and essential doctrines. We have already shown that Odd-fellowship rejects Christ and the Holy Trinity, and in their stead worships an idol of its own making; teaches salvation without Gospel limits or conditions; ignores the necessity of the new birth, repentance, faith and sanctification; places Christianity on equal footing with false religions, and gives supreme authority to natural conscience, instead of acknowledging the Word of God as the only perfect rule by which all teachers and doctrines are to be judged and tried.

In the light of all this, let us see what the Manual says on pp. 221 and 222: "The Bible is therefore placed among our emblems, *because it is the fountain whence we draw instruction—the store-house whence our precepts are derived*, and most of our emblems are found in its pages. No lodge can be held without it." This language, taken at par, would leave the impression that the order stands fairly and squarely on the Bible. But with what consistency or sincerity can the order speak of the Bible in this pious strain, after it has virtually denied and rejected its supreme authority? Does not this look like hypocrisy and deception—like dressing a wolf "in sheep's clothing"—like putting on a *Christian appearance*, in order to draw unsuspecting Christians into the lodge and deceive them as to its real character and designs?

We have only time left to discuss briefly and in general terms, some of the other secret societies, prominent among which is *Masonry*. The religious principles of this order are, if possible, more decidedly anti-Christian than those of Odd-fellowship. We simply give one or two specimens. At first, it professes to receive and honor what it calls the "Holy Bible." Further on, in one of the degrees of Knighthood, it says to the candidate: "*The Bible is the only law* you ought to follow. It is that which *Adam received at his creation. . . . is called natural law.*" As to the doctrines of the Bible, the Mason is urged "*not to admit that which is not demonstrated as clearly as that two and two are equal to four*"—thus setting aside all the mysteries of the Bible, which, of course, cannot be thus demonstrated, and allowing no exercise of *faith!*

Again, in order to be "a good Mason," it says to the candidate: "You must shake off the yoke of *infant prejudice concerning the mysteries of the reigning religion*," which is Christianity! "Behold! my dear brother! what you must *fight against and destroy before you can come to the knowledge of the true good and sovereign happiness.* Behold the *monster*, which you must conquer!—the serpent, which *we detest* as an idol that is adored by the *idiot and vulgar*, under the name of RELIGION!"

For a full and reliable exposure, we refer the inquirer to "Light on Masonry" by Bernard, who had taken fifteen degrees before his withdrawal from the order, and, in writing his book, had the assistance of others who had gone much higher. This book is indorsed and recommended by men of the best and highest character, including many seceding Masons, who speak from personal knowledge of what they passed through. It is vain for Masons to deny the truth and credibility of this

book. No candid, unprejudiced man can read it carefully and then pronounce it false. It contains an array of facts and proofs that cannot be resisted. *The Grange* is a recent invention designed as a trap for the farmers—a class of men whom other societies of this kind had failed to reach. Secretary Kelley, one of the founders, says: "Many of our originators were Masons of the 32d and 33d degrees, and prominent Odd-fellows." Among the latter is the Rev. A. B. Grosh, the Universalist, who prepared the Ritual—the order of worship used by grangers. From the simple fact that Masons and Odd-fellows took a leading part in framing the laws and principles of this society, we might infer that it is substantially like them in character. And examination shows this inference to be correct. The Rev. A. W. Geeslin, in his "Exposition of the Grange," calls it "a *religion* at variance with the Christian religion—a *heathenish* religion on Christian soil." In its installation ceremonies, it claims that: "Its teachings are the loftiest that man can seek"—higher and better than those contained in the Bible itself! Christ is excluded from all the religious forms and ceremonies of the grange, except the prayer and benediction which conclude the burial service in which he is recognized.

But such a partial recognition can neither satisfy Christ, nor satisfy a true Christian, whose conscience is properly enlightened. Christ accepts no partial homage or obedience. He demands the whole heart and the whole life. Paul says, "Do *all* in the name of the Lord Jesus." He must be duly honored *always in all our prayers*—not simply once a week, month, or year; not simply at the *grave*, but in all meetings, whenever and wherever we engage in worship. Like Masonry and Odd-fellowship, the grange is essentially anti-Christian in its religious character. Hence, it is a poor, miserable subterfuge to recognize Christ at *funerals*, which may not occur once in years, *when it ignores him entirely in all other ceremonies on all other occasions!* It reminds us of Badlaam's vain wish to "die the death of the righteous," though he persisted in living the life of a heathen!

Another fraternity is called *Knights of Pythias—a significant name borrowed from heathenism*, because Christendom could not furnish one as suitable and congenial to the spirit and aims of this order! Its religious character is of the same general type with that of Masonry and Odd-fellowship. When a candidate applies for admission, he is asked: "Do you believe in *a* Supreme Being, the Creator and Preserver of the Universe?" With this latitudinarian *creed*, all the religious principles, forms, and ceremonies of the order coincide. Hence Jews, Turks, idolators, deists, and free religionists of every species, may be admitted to membership on a platform broad enough for all!

But why occupy time in discussing these societies one by one in detail? They all agree, substantially, in their first principles. They all teach the same religious doctrines. They all belong to the same family. Hence the exposure of one is virtually the exposure of all. One feature especially is common to all—*the denial of the Lord Jesus Christ*, from which follow by legitimate inference and logical development, all the false, unscriptural, anti-Christian doctrines *which we have found in Odd-fellowship!*

And now the important question arises: What relation should Christians sustain to these societies, which teach a false religion and admit to membership unbelievers? We answer, the Word of God clearly and emphatically forbids *religious fellowship with unbelievers*. To unite with them as brethren in these secret orders, necessarily involves such fellowship. And hence union with them *cannot exist without sin*. Even if a particular lodge in a particular locality, has no infidel members, that does not alter the case of Christians in that particular place, because they are in communion with the whole fraternity, and all the unbelievers connected with it.

Fellowship with unbelievers in more *temporal or worldly things*, is quite different, and is not forbidden. It is right for Christians to mingle freely with all men in the ordinary affairs and transactions of life. To avoid all intercourse with men of the world, we must, as Paul says, "needs go out of the world." The common interests of society, in which we are mutually dependent, necessarily brings us in contact and sympathy with our fellow-men of all classes and conditions, whom we must treat with civility, whose rights we must respect, and whose welfare we must promote. Hence, it is lawful to have dealings with all as neighbors, and as members of the community in business, trade, commerce, civil affairs, and all matters of public interest. The Word of God commands us to "do good to all men as we have opportunity," giving help or relief to every one who stands in need of our kind offices, no matter of what creed or country he may be—whether he is a Jew or Gentile, infidel or atheist. God himself has bound us all together in one great human society or brotherhood, including not merely a select number who are best able to care for themselves and their families, but also the young, the poor, the sick, the infirm, the aged, and the helpless of both sexes, and of all complexions! It is therefore both proper and necessary to have more or less intercourse of a *temporal or worldly* nature with human beings in general, be their creed or character what it may.

But believers are not allowed to mingle with unbelievers in *religious fellowship* in common acts of worship. Such fellowship is fraught with evil to both parties. It is liable to pervert believers gradually from the pure truth, and confirm unbelievers in their soul-destroying errors. It identifies the friends of God with his enemies in the guilt of their unbelief and rebellion. It implies toleration of doctrines and principles, which the Bible severely condemns. It conveys the idea that God approves of false religion and false worship, which he hates. Hence, Paul warns Christians against it in the strongest terms. "*Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.*" In another passage he says: "*Be not partakers of other men's sins.*" And the Apostle John says: "*If there come any unto you, and bring not this doctrine (of Christ,) receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds.*"

This settles the question of religious fellowship with unbelievers, to the satisfaction of all who accept the supreme authority of the Word of God. These passages demand a complete separation in this respect. As Christians, we are here positively forbidden to have any religious communion or agreement with infidels. We are required even to close our doors against false teachers as such. We are not allowed to bid them God-speed—to wish them success, or show them any countenance in their evil works. In short, we are carefully to avoid giving the least help or encouragement to those who hold and teach false doctrines. And this applies with special force to these secret orders which deny the Lord Jesus Christ, reject the Triune God, pervert the Gospel plan of salvation, put conscience above the Bible as a rule of faith, and equalize Christianity with the false religions of the world. We dare not be identified with them in these errors under any circumstances, or for any purposes whatever—not for the sake of "pecuniary benefits, success in business," or temporal advantages of any kind—not even for the sake of aiding and relieving the needy and suffering, who can be helped in other ways and by other means not condemned by Scripture. Right ends never justify wrong means of attaining them. We are not to "*do evil that good may come.*"

Since union with these unchristian societies necessarily involves religious fellowship with unbelievers, how can Christians justify their connection therewith? How can they reconcile it with the plain teachings of the Divine Word? Do they not thus become partakers of other men's sins? By uniting with workers of iniquity, either directly or indirectly, we share their guilt. He who aids a murderer in any way, becomes *particeps criminis*—a partaker of his crime, and also of his punishment. And the same principle applies here. If you belong to a society whose doctrines *you know* to be false and unscriptural, you are responsible for any evil fruits and consequences flowing therefrom. If you sin ignorantly, it lessens your guilt. But you are utterly without excuse, as soon as you get proper light on the subject.

If you remain in it, after you know the true character of the society and the sin of belonging to it, then you sin wilfully, deliberately, presumptuously—because you sin with your eyes open. Those who have founded these societies and made them what they are, have to bear the main burden of responsibility. But God also places a responsibility upon you to examine these institutions carefully and candidly, without pride or prejudice, and with the earnest prayer that you might "know the truth," and that the truth would "make you free."

To unite with unbelievers in the false worship of the order, may seem to be a matter of little importance in itself, but it involves a great principle. Thousands have suffered martyrdom, rather than do something which seems trifling compared with that. During those terrible persecutions in early times, Christians had the choice of dying at the stake, or of casting a small piece of incense upon the altar of heathen gods. By simply doing that, they might have avoided a horrible death. And why did they refuse to perform that simple act, when their very life depended upon it? Ah! that simple, little act, was nothing less than an act of worship paid to false gods, and really involved a denial of Christ. It was so regarded. And for this reason they firmly refused to obey the command, knowing full well that the fires were already kindled to burn up their bodies!

It is no light matter to be identified with a society that *you know denies the Lord Jesus Christ*. Your connection with that society, if continued and persevered in contrary to God's Word, leaves your soul in imminent danger. "Whosoever shall confess me before men, him will I also confess before my Father, which is in heaven. But whosoever shall deny me before men, *him will I also deny before my Father, which is in heaven.*"

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Gain in one week, 27

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CHICAGO, Mar. 13, 1876.

Grain Wheat—Spring, No. 1	$1 09¼	1 09¾
" No. 2	98¼	99¼
" No. 3	82¼	86
" Rejected		72½
Corn—No. 2	37½	44
Rejected		35½
Oats—No. 2	32½	36½
Rejected	25½	26
Rye—No. 2	63½	64
Bran per ton		10 00
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 00	12 00
Prairie, "	5 00	9 00
Mess Beef	9 75	10 00
Tallow		8½
Dressed Hogs	9 00	9 10
Lard per cwt		13 25
Mess pork, per bbl		22 50
Butter fancy yellow 36c.; common to choice roll	16	27
Cheese	9	13½
Eggs	12½	13
Seeds—Timothy	1 95	2 25
Clover	8 50	8 75
Flax	1 12	1 40
Poultry—Turkeys per lb dressed	12	14
Chickens " "	7	10
Apples from store	3 00	4 00
Broom corn	3	10
HIDES green to dry salted	5	12
Lumber—Clear	38 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	39	53
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 25	5 65
Good	4 50	5 00
Medium	4 00	4 40
Common	3 25	3 75
Hogs	7 50	8 10
Sheep	3 75	6 50

New York Market

Flour	$3 10	9 00
Wheat—Winter	1 19	1 50
Spring	1 10	1 34
Corn	58¼	63
Oats	43½	51
Rye	80	85
Lard		13⅜
Mess pork		25 00
Butter	20	35
Cheese	6	12½
Eggs	15	16

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, MARCH 23, 1876.

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Topics of the Time.

The sovereigns of England have lost their popish title "Defender of the Faith." The "infallible" pope, Leo X., permitted Henry VIII, to use it as an *ad captandum* title, but its application in that respect has long been lost. Another infallible pope Pius IX. has just given it to the recalcitrant German bishop, Ledochowski.

On Thursday last Chicago laid in his last resting place a citizen whom she with the nation has long held in highest esteem—Gen. J. D. Webster. At the time of his death Gen. Webster held the trying and responsible office of Collector of Internal Revenue, and it is believed that the severe labors of the office connected with the whiskey frauds now coming to trial aggravated his disease and caused his death. He has long been connected with the interests of Chicago, and planned the sewer system of the city which included raising the grade of the streets and business blocks—at the time considered a marvelous feat. He entered the army as civil engineer, but saved the day for Grant at Shiloh by a skillful handling of the artillery; and afterwards he served as chief of staff to Grant and Sherman till the war closed. He was always and everywhere known as of uncorruptible integrity and his sudden death in these trials of official delinquency and public fraud is the more felt as it is also the brighter from the contrast. Prof. J. C. Webster of Wheaton College, who presided at the Chicago Convention of the National Christian Association is the eldest brother of this lamented citizen.

Following close on the death of Gen. Webster came the question of a successor. Politicians had involved the government interests in the series of extensive frauds and harrassing suits at law. No more of their work was wanted by the citizens who are sometimes flattered by stump orators as the real sovereigns in their political affairs. Mr. Derickson, an old and well known resident of Chicago was appointed to the vacant position and the President's selection was received with almost universal approbation, but not altogether; the politicians in Congress claimed the appointment as their prerogative, and Mr. Derickson's name was withdrawn for some political favorite. The *Tribune* puts the case in a plain light in speaking of the influence of Senator John A. Logan and Representative Farwell, who, as residents of Chicago know Mr. Derickson's reputation and that "while he is Collector there will be no dishonesty perpetrated or permitted, hidden, suppressed or apologized for. Knowing this their objection to his appointment can raise but one presumption, and that is, *they don't want a man of that kind in the office.*" This is plain, but common people are coming to believe it true for the whole political system. It is built up with bribes. In his appointment of a new Secretary of War the President seems to acknowledge the dark fact. Judge Taft has no knowledge of political strategy, nor of the war department, but he has of the first principles of honesty.

This same political chicanery appears in a yet more dangerous light. The government investigations need investigating. The Clymer committee dropped a shell into the war department but placed themselves before the breach it made. So of the Pacific Mail and the Safe Burglary cases. If fraud comes out on the fair-looking skin of high officials, rouge and powder it out of sight. And here comes in the "benevolence" of the lodge for its favorites. Who knows how many of them escape, like Eneas, in its cloudy mantle? Bribery and peculation turn out with every thrust of the spade, yet the men who are punished for these high crimes can almost be counted on the fingers of one hand. Some influence widely prevailing and intricate in its operations works to suppress the facts of crime and get the criminal out of the grip of law. When honest and unsworn men are put in office we may learn what it is.

—The cause of the great number of feeble churches in the United States is much discussed of late years. The *Advance* thinks that it is partly "sectarian competition, which has organized three or four times as many churches as can be sustained. All denominations (it thinks) have sinned in this matter, and must retreat to a better position."

An Appeal to Christian Reformers.

BY ALPHA BETA.

We assume, as a fundamental principle, that secretism in a proper sense of that term is sin. We do not pause to offer proof of this proposition to the readers of the *Christian Cynosure*; for they are fully acquainted with its wickedness and moral turpitude. We believe that if secretism is not a sinful practice, then it is impossible to conceive of any act of man which deserves that name, and all distinction between right and wrong, truth and falsehood must be abandoned. Assuming this proposition to be true, we pass to another, with which all are familiar, viz.; influence of a wrong action in corrupting society, is in exact proportion to the rank, dignity, and reputation accorded to the wrong doer.

Ecclesiastic organizations claim in rank, dignity, and reputation to occupy the highest and holiest position of earth, and the world has been trained to accord their right to this claim to them. They claim to be clothed by the Almighty God with the loftiest possible official character. They claim to be commissioned by the Lord Jesus Christ as his witnesses and embassadors, and to represent the character of God and the principles of his divine government. With this official character claimed by them, and acceded to them, they wield, therefore, under all circumstances and inevitably, the whole amount of influence which belongs to that exalted station. They cannot be shorn of this influence even by their own conduct, however they may forfeit their right to their claim, because they stand before the world always claiming to be the official representatives of Christ, although failing to present a true transcript of his spirit and principles. If, therefore, they become sinning organizations, or the patrons of, or defenders of sin, this influence of position is not thereby destroyed, nor even lessened, but their undiminished power is exerted in favor of evil, *e. g.* the Roman Catholic church.

If, then, secretism be sin, and if the ecclesiastic organizations, in their official character, claiming as they do to be the earthly representatives of Christ, and claiming to occupy a position above all other institutions, and to transcend them all in influence, and they be found, moreover, in fraternal connection with secretism, then they afford thereby to this iniquitous and blasphemous system the most authoritative and influential sanction of which we can conceive. Because if all the millions of earth should, in their individual capacity unite in the approval of secretism, it would only be the opinion of frail and erring men; if all governments should legislate for its support and extension, they could claim no Divine sanction for their enactments; but ecclesiastic organizations stand forth claiming to have been actually and formally commissioned to utter the voice of Christ, to speak for him, and to act in his name, and they claiming to unroll this commission before the world, and in the name of Christ approve of sin, they give to it by this act a character and currency among men, which nothing else can possibly bestow.

If this reasoning be correct, and if secretism is sanctioned by ecclesiastic organizations, baptized into its membership, and sanctified by Christian fellowship and communion, then the most efficient support of the system is not given by political leaders, nor for its inherent advantages, nor in inalienable rights protected by constitutional provisions; but we discover that its only really impregnable defenses are those thrown around it by those ecclesiastic organizations themselves. We do not propose to inquire what organizations are most to blame in admitting and encouraging and sanctioning and thus propagating secretism, for it is a notorious fact that there are few indeed but do; and even some who have a strong "paper testimony" against secretism have admitted, and having admitted still retain secretists in their communion; and others admit them without a renunciation of the order either public or private, but simply on a promise that they will no longer attend the lodge meetings. Nor need we think strange that this is done; the garden of Eden had its devil in it, and we all feel the degrading consequences, and ecclesiastic organizations are no more sacred than Eden was, and his Satanic presence in those organizations are working out their frightful results, for the highest official act of an organization is the admission to its membership and communion, which is a welcome and approval in the name of Christ; and when a secretist is thus received the highest possible sanction is given to his character and practice; and no anti-secrecy paper testimonies nor protestings by these organizations in public, or the press, can materially weaken the far more potent teachings of example—these official recommendations of these organizations. Christians, individually, may protest against and denounce secretism in the severest terms, and what will or can that avail so long as these organizations, claiming to act officially, take it to their bosom in the name of God.

Who will be convinced that secretism, with its impiety and blasphemy, is a grievous offense, or earnestly to be avoided, if organizations, claiming to speak for Christ, declare that it throws no suspicion upon a man's

Christian character; that it does not exclude them from membership, nor the highest and holiest office in the organization, nor forbid a well-grounded hope of the joy and happiness of heaven.

We are, therefore, from necessity, led to the conclusion that ecclesiastic organizations, through their fellowship and communion with secretism, do shield it and afford it a direct and most effective support; and if this were withdrawn, and if secretism were condemned and prohibited in the name of God, it could not survive the rebuke and would be speedily abolished.

We would also invite attention to the fact that ecclesiastic organizations, by their action on this subject, present to the world false and delusive views of holiness, their own nature and mission, and the character of God. Christ is represented in the Scriptures as the model Christian, the type and head of the Christian species, and theoretically and practically, the Bible allows of, nor presents no lower standard than this: that each member of the Christian family should present the distinguishing characteristics of the head and type. Like him, they should, therefore, hold themselves "separate from sinners" as spiritual, having no fellowship with the carnal, as religious not fraternizing with the secular. The essential idea of a Christian then is of one, who, being distinct from the carnal world, should also "come out" and be "separate from sinners" in his practice and his spiritual relations, having no fellowship with iniquity. Consequently the idea of secession from sinners; of a separation between those who serve God and those who would divide his service between God and the devil; of a coming out from them, is inseparable from our conception of a Christian—and one who does not separate himself from iniquity, but who sanctions sin and encourages sinners by maintaining with them connection, fellowship and communion, does not answer to the Bible description of a Christ-man, because in these things he neither exhibits Christ's spirit, nor follows his example.

Christians are not permitted to remain in worldly connections and relations without separation in order that the world might be at least morally reformed; but they are "called out," that the world may thus be reproved by the contrast of position as well as of practice, theory and character, for it is not enough to hold the truth, but it must appear by our practice that it is held in righteousness. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Rom. i. 18. This coming out from among them; this separate position; this standing apart is in order to reflect back the power of both example and truth.

If then, ecclesiastic organizations gather a promiscuous assembly of men, some of whom are guilty of palpable and acknowledged sin, the secretist with his impious rites and blasphemous ceremonies, and love of false oaths, being among them; if they are all seated at the table of Christ as his peculiar people, the holy body, the sanctified ones, surely such organizations are guilty of false teaching of the most pernicious character in regard to holiness and even to God himself, who they thus claim to represent as having fellowship and communion with unrighteousness; as unrighteous himself.

This view becomes the more impressive and alarming from the important fact that the world obtains its theology, not mainly from the Bible, nor from our religious literature, so much as from the individual and associated practice of those claiming to be Christians, for by their living example they define what they mean by terms employed in their formulas of doctrine. The whole system of Christian doctrine and practice is thus in danger of being corrupted, while the written theories of the ecclesiastic organizations remain unchanged, by causing the old language to become the sign of new ideas and thus retain "the form of godliness but denying the power thereof," and the command to be holy is interpreted to mean the becoming as good as the secretist, as righteous as a God who sanctions this iniquity.

We remarked that no principle is more clearly stated in the word of God than the individual responsibility attaching to organic bodies, or more strictly acted out by God in the administration of his government than that of associate responsibility, by which each member of an organic body is held responsible for the wrong-doing of the organization, association or society to which he voluntarily belongs. Each nation, each distinct community, each religious body or denomination, by its statute and organization, is without exception treated by God as a unit, as a legal corporation, a moral partnership, each member of which is responsible for the doings of the body while his organic connection with it remains.

The sin of the organization is the sin of the individuals who compose it, which is so much the more flagrant than a private offense, as the influence of the imposing public body is greater than that of the individual. From this sin and its consequences there can be no escape except in severing the organic bond, which is secession from the body; by continuing in connection we add the weight of our influence on the side of wrong; we give countenance by our presence to the wrong, and by our influence and countenance we bid the wrong doer "God speed," and become "partaker of his evil deeds." 2 Jno. x. 11. To escape complicity we must avoid them which cause divisions and offences, Rom. xvi. 17. By remaining in connection with them we voluntarily become a member of the body. "What! know ye not that he which is joined to a harlot is one body? (for two, saith he, shall be one flesh)," 1 Cor. vi. 16. We may protest against the wrong; may have been virtuous and pure until we became an integral part of the organization, but as soon as we attach ourselves to the organization our individuality, our virtue and purity are gone, and our example neutralizes the force of our protest. Hence the necessity of secession or withdrawal. In seceding it is not for the purpose of discarding or thrusting into the background those sublime and distinguished doctrines of grace which cluster around and center in the cross of a crucified Saviour, but that we may live consistently with the requirements of the Gospel of Christ, and for the purpose of vindicating those doctrines from the charge of countenancing and sustaining the iniquitous system of secretism by such a faithful and impartial application of them in every direction as shall render them mighty through God.

[Concluded next week.]

"Flunkeyism."

BY JOHN T. KIGGINS.

In an article under the above caption, the editor of the *Kentucky Freemason* makes some statements and admissions calculated to show the rea spirit of the institution. He says (italics, etc., ours): "We see it stated that, by order of the Grand Master, the Masonic flag floating over the Masonic temple of New York city was lowered at half mast in token of respect to the memory of Vice-President Wilson, lately deceased. . . . *Political* opponents could afford such an honor; but it is well known that *the dead Vice-President was a most powerful enemy of our institution.* He belonged to the

JOHN QUINCY ADAMS SCHOOL,

and was largely responsible for the Anti-masonic excitement and persecution of the order in its martyr period. For the grievous offense he has never atoned to our brotherhood. . . . *We owe him no funeral honors.* A decent respect for what we know to have been wantonly assailed . . . would have seemed to suggest that our flag *float in its wonted air*, and

AT ITS TOPMOST HIGHT,

while his catafalque was rolling along the streets."

Now how sublime the thought, that the American Republic fosters and protects, charters and patronizes an institution which exults in the death of its most honored statesmen! And why? Simply because they have refused to fawn upon a system in which they see eternal antagonism toward the principles of free government, and have dared to express their views! John Quiney Adams, Daniel Webster, William Wirt, William H. Seward, Charles Sumner, Henry Wilson!—what brighter list of names can be selected from the galaxy of American statesmen? But while the nation lifts up its voice and weeps over the death of its defenders, Masonry exults, and shouts for joy, for *they have been its enemies.*

But, he says again, "The simple fact is, Henry Wilson was an opponent to our order; *struck at its vitals in the most exposed era of its career; never explained, apologized or amended* his course; and therefore there was no propriety as Masons in paying him funeral honors. . . It may be proper *our lamb* should lie down along side the *dead lion* of Anti-masonry, but we can't see it in that light."

The point developed is an important one, viz.: The system of free, civil and religious institutions under which we live is *one* thing, Masonry is another. While the flag of the nation is draped and lowered in mourning for those who have been chosen to fill its most exalted stations, the flag of Masonry, (yes, Masonry *has a flag*) is thrown to the breeze, as over a joyous event!

Moral:—*A National calamity is a Masonic victory.*

A Clergyman's Experience.

A Congregational minister, writing to a friend in Oberlin recently, gives this testimony:

I assure you I am a most thorough Anti-mason, and that I yield to no one in the world in detestation of the system of Freemasonry. I have always been opposed to the system years before I read Dr. Finney's book; and I rejoiced in the publication of his letters in the New York *Independent* on the subject as the heaviest and most courageous blow which I have ever known to be dealt to it. While I have always been strongly opposed to secret societies on principle, I have grown into decided antipathy to Freemasonry from what I have witnessed of its operations and influence in various communities. Repeatedly I have seen the Masonic body in a community rally unitedly to the protection of a brother under charges of outrageous crimes and bring him off clear against the most conclusive evidence of his guilt. I have seen them unite to utterly destroy the witnesses against him. This is their invariable practice. I cannot understand how any Christian person, above all how any Christian minister, can ever be a Freemason. Yet I know a great many in the State of Maine, and I have seen no less than four of them in a particular instance rally to shield a brother Mason in most outrageous crime clearly proved. I have no confidence whatever in the fairness, impartiality and honesty of any Freemason on earth when called to take action by word or deed in respect to a brother Mason under charges of crime, however clear the evidence against him. I believe Freemasonry to be one of the most dangerous organizations in the world, and that the Christian church is called to oppose it quite as much as slavery or Romanism.

The Symbolism of the Masonic Shoe.

BY J. H. H. WOODWARD.

The uncovering of one or more of the feet in the various degrees of Masonry constitutes a part of the ceremony. It is called discalceation. The SHOE symbolizes:

1st. The existence and divine character of the Masonic Trinity in the human personality of the THREE SUPERIOR OFFICERS of the lodge.

2d. The holiness of the "Masonic ground-floor" consecrated to such Trinity.

3d. The immediate presence of such Trinity in all the convocations and labors of the craft.

4th. The contrition and purity of heart with which service and worship

should always be rendered to such Trinity, and the sacrifice and respect, love and devotion due to them in their sacred character of a God-head.

5th. The theocratic nature of the Masonic government and the wisdom, liberty, infallibility, omnipotence and omniscience of its head.

6th. The surrender of the right of private judgment and the abdication of self-sovereignty in all matters that pertain to the good of the order.

7th. The supremacy of the Masonic over all worldly power, secular or religious, and the engagement to perform all the duties of Masonry without question of propriety.

8th. The sincerity of intention with which the craft, of their "own free will and accord," and "for life," have declared their allegiance to, and made their alliance with the Masonic institution, without any revocative or possible power of release from engagement.

9th. The pledge of unswerving fidelity on the part of the craft, collectively and individually, to the articles of compact entered into between themselves and their institution, whereby they have formed a joint and indissoluble partnership and perpetual union.

10th. The promise of unconditional obedience to Masonic authority, supreme and subordinate, and of unflinching loyalty and adherence to the constitutions, landmarks, laws, rules, regulations, customs, and usages governing the Masonic institution.

11th. The acknowledgment of the polluting, unholy and profane character of all the institutions and governments of earth, outside of the Masonic, and the contaminating nature of all those worldly duties, responsibilities, ties, relations, obligations, customs, and usages which unite and bind mankind together in civil society.

12th. The total disruption, dissolution, and extinction of all claims upon the fraternity by the outer world, and the perpetual abjuration of their rights by the Masonic membership wheresoever dispersed around the globe.

13th. The eternal renunciation by the Masonic fraternity of the whole outer world, and of all governments, powers, and sovereignties, existing or to exist, outside of their own institution.

14th. The covert treason and masked disloyalty lurking about the Masonic throne, which is to eventuate in the final overthrow and destruction of all the existing governments of earth, and usher in Masonic discipline only to be followed in quick succession by universal anarchy, revolution and bloodshed.

These deductions are directly and inferentially made from and will be verified by reading together the following authorities: Morris' Dictionary of Freemasonry pp. 40-1, 132-3, 259-60, 437, -8; Pierson's Traditions of Freemasonry, pp. 29, 30, 55-8, 282, 345-8; Fellows' Mysteries of Freemasonry, pp. 138, 209, 264. Mackey's Lexicon of Freemasonry, pp. 112, 187-8, 331, 388, 418, 441. Mackey's Masonic Jurisprudence, pp. 56, 72-3, 293. Mackey's Symbolism of Freemasonry, pp. 125-9, 323. Mackey's Manual of the Lodge, rev. ed. p. 38; Oliver's Theocratic Philosophy, pp. 85, 86, 96. Oliver's Dictionary; Oliver's Star in the East, p. 26. Oliver's Historical Landmarks, Vol. II. p. 481; Macoy's True Masonic Guide, Intro. p. XIX. Sherrer's Masonic Ladder, pp. 23-4, 6-64. Richardson's Monitor of Freemasonry, pp. 9, 13, 15, 27. The Masonic Token, p. 96. Carlisle's Manual of Freemasonry, p. 29; Gray's Mystic Circle, p. 58; Robinson's Proofs of a Conspiracy, p. 176. Duncan's Ritual, pp. 29, 43, 48, 59, 79, 88, 134. Greene's Broken Seal, pp. 25, 290. Scott's Keystone of the Masonic Arch, pp. 103-4, 113, 119; Freemason's Treasury, p. 177; Moore's Outlines of the Temple, pp. 20, 25, 27. Ashe's Masonic Manual, p. 96. Carson's Monitor of the Ancient and Accepted Rite, pp. 14, 15.

Cincinnati, Ohio.

Description of a Battle at Sea.

The scene changes. Far away on the distant pathway of the ocean two ships approach each other, with white canvas broadly spread to receive the flying gales. They are proudly built. All of human art has been lavished in their graceful proportions and in their well compacted sides, while they look in dimensions like floating happy islands of the sea. A numerous crew, with costly appliances of comfort, live in their secure shelter. Surely these two travelers shall meet in joy and friendship; the flag at the mast-head shall give the signal of fellowship; the happy sailors shall cluster in the rigging, to look each other in the face, while the exhilarating voices of both crews shall mingle in accents of gladness uncontrollable. It is not so. Not as brothers, not as friends, not as wayfarers of common ocean, do they come together, but as enemies. The gentle vessels now bristle fiercely with death-dealing instruments. On their spacious decks, aloft on all their masts, flashes the deadly musketry. From their sides spout cataracts of flame, amidst the pealing thunders of a fatal artillery. They who had escaped "the dreadful touch of merchant-marring rocks," who had sped on their long and solitary way unharmed by wind or wave, whom the hurricane had spared, in whose favor storms and seas had intermitted their immitigable war—now at last fall by the hand of each other.

The same spectacle of horror greets us from both ships. On their decks, reddened with blood, the murders of St. Bartholomew and of the Sicilian Vespers, with the fires of Smithfield, seem to break forth anew, and to concentrate their rage. Each has now become a swimming Golgotha. At length these vessels, such pageants of the sea, once so stately, so proudly built but now rudely shivered by cannon balls, with shattered masts and ragged sails, exist only as unmanageable wrecks weltering on the uncertain waves whose temporary lull of peace is now their only safety. In amazement at this strange, unnatural contest, away from country and home, where there is no country or home to defend, we ask again, wherefore this dismal duel? Again the melancholy but truthful answer promptly comes, that this is the *established* method of determining justice between nations.—*Charles Sumner.*

Temperance.

Why Was It?

While walking down the street one day,
I heard an organ-grinder play
Before the door of a saloon,
That sweet and grand familiar tune
Called "Home, Sweet Home."

Bright, youthful faces quick surround
To hear the organ's pleasant sound;
Their minds, perchance, made light and gay—
Recalling many a happy day
In home, sweet home.

But scarce had he begun the tune
When, at the door of the saloon,
Appeared the keeper in a flare,
And said, "Move on; we do not care
For home, sweet home."

Now, why this harsh, abrupt command
Emphatic made by waving hand?
Were there no pleasant memories
Awakened byt he melodies
Of "Home, Sweet Home?"

I thought of other homes made sad
And wretched, and deprived of glad
And happy hearts, wherein the curse
Of rum had overthrown by force
Each home, sweet home.

Where happiness and peace once dwelt,
And rum's effects were never felt;
Where love was raised to reign supreme,
But now brought down to the extreme
Of home, sweet home.

No doubt this grand soul-stirring air
Reminded him of many a pair
On whom once Peace made her impress;
But now was found naught but distress
In home, sweet home.

These thoughts dispelled all my surprise
Occasioned by the keeper's cries;
No longer did I wonder then
That he should suffer grievous pain
From "Home, Sweet Home."

His hellish traffic is designed
To hasten death, destroy the mind,
And lead to everlasting doom
All those for whom Christ said "there's room"
In God's "Sweet Home."

Philodamus.

The regular monthly business meeting of the Chicago W. C. T. U. will be held on Friday, at 10 o'clock, A. M., Mar. 31st, at 148 East Madison St.

The daily prayer-meetings as usual at 3 o'clock P. M., in lower Farwell Hall.

—The temperance reform movemer, is exciting the greatest interest and enthusiasm in Maine. Large meetings are everywhere being held, while the liquor law is being vigorously enforced. At Saco, a druggist, for a single case of liquor-selling, was sentenced to sixty days in the county jail and to pay fine and costs.

Haverhill, N. H., is enjoying a gracious outpouring of the Holy Spirit. Some far gone in drunkenness have been brought to trust to Christ for salvation.

Change of Pay Day.

One branch of our work in Chicago is that of making Monday pay day instead of Saturday. This was felt to be important, inasmuch as our city allows open saloons on Sabbath; a full purse is a great addition to the danger of the tempted passing up and down our streets. It has been stated that, of the ten millions annually spent for liquor one-half is spent between Saturday evening and Monday morning.

A form of agreement making Monday (or any other day than Saturday) pay day has been circulated first among printers, bookbinders, lithographers, iron, steel, and brass manufacturers, lumbermen, coal dealers, boot and shoe makers, in wagon shops, planing mills, etc., with most encouraging and satisfactory results. *Refusals* to conform could almost be counted on one's fingers, while the unequalified approval of so many has given great courage and strength to weary feet climbing stairs and walking miles of pavement among the industries of our city.

The only reason it has not been carried through the city to all branches of business is, the ladies have not had time and strength to complete the work. It is believed that the *best business* houses of the city do now practice this custom, and it is believed that all men who recognize their responsibility and accountability to God for their influence over those in their employ, will, as they shall *see* the beneficial results, fall in with this most desirable and excellent reform.—*The Woman's Temperance Union.*

Tippling in England:—J. B. T. Marsh, late managing editor of the *Advance*, who has been traveling for several months in Europe, writes as follows of this evil among the better classes of England:

Nothing else in English life has surprised me so much as the prevalence of drinking habits among all classes. I expected to find a good deal of drunkenness in Scotland. But I do not see that England does much better. Beer or wine, if not brandy or whiskey, will be found on the dinner-table of even most Christian families. I should say that the ministers' homes in Great Britain, from which all these are excluded, are as rare as the ministers' homes in the United States to which any of them are admitted! Commercial travelers are as "steady" a class of business men as any in the kingdom—very often partners in the firm for which they solicit orders. But one who stops at the same hotel gets as accustomed to hearing them call for a glass of hot whiskey before going to bed, as to seeing an American "drummer" light his cigar after breakfast.

Waiting for a train in Manchester the other day, I sauntered into the "first-class" railway refreshment room, and found two family parties, fathers, mothers, and boys and girls in their teens, each person sipping a glass of liquor. I chanced to be stopping at an Aberdeen hotel the night of a great banquet in its dining hall, a "Ceylon dinner," so called, at which were gathered leading citizens interested in the agricultural and commercial enterprises of that island. Many of them had to be helped into the cabs by the waiters when they went home.

In most cases, however, this tippling, among the better classes does not seem to lead to confirmed intemperance, or have any obviously bad results, as far as they are concerned. But there is no force whatever in an argument drawn from such a fact, in favor of the "moderate use" of beer or wine in America. Our climate is stimulating, our life feverish, our nerves sensitive. Here the air is heavy, the life easy-going, and as for a nervous Englishman, I never saw one. An ox will not quicken his pace for the stroke that would make a race-horse crazy. If the moderate drinkers of England were set down in our American life, to do as they do now, I believe that one-half of the next generation would be confirmed inebriates.

Political.

This department is opened at the request of numerous friends of the reform, and will be conducted in the interest of the American party. All who hold the principles of that party are invited to contribute *briefly* their views and queries or facts which will give information about candidates or principles.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Indiana Candidates.

Our candidate (Republican) for Governor, Godlove S. Orth, is a Freemason. So is the candidate for State Auditor, Wm. Hess of Hendricks county. I think nearly, if not quite every candidate on the Republican State ticket is a Freemason. I will learn certainly as soon as I can and let you know. Masonry will never fight us politically under its own name again. But I am satisfied it is making the issue under cover of the other two parties. It fights with masked batteries. And but few men will get into power on any ticket unless they are Masons, till elected by the American Party.

J. K.

The Ballot in Guthrie County, Iowa.

CASEY, Iowa.

Editor Christian Cynosure:

Seeing you have opened a Political Department in your paper, I thought it might be of interest to your readers to know the political action taken in this county last fall. We placed a county ticket in the field a short time before the election; but having no one that was able to devote his time in canvassing the county the result was forty-five votes cast for the anti-secret ticket. I am satisfied that if we had had a State ticket in the field, and the county been canvassed we would have made a good showing. We are not discouraged, but expect to try again this fall. I think every State and county where we have organizations should put a full ticket in the field and then if we ascertain that some of the nominees of other parties are sound we can have it announced that we will cast our votes for such parties or individuals. I am satisfied that there is no use working in old political parties as they have everything cut and dried before nominations are made (on the square) as I know from experience. They never bring out their man till all the wire work is done. Then let us come up to the polls in one solid column and cast our votes for Walker, Kirkpatrick and State and county officers. Yours for the war,

G. A. LOOMIS.

Reform News and Notices.

EIGHTH ANNIVERSARY of the National Christian Association will be held in Chicago, June 20 to 23.

IOWA State Convention at Western College, Linn county, April 26th. See notice and routes on 9th page.

CONNECTICUT State Convention will be held in Hotchkiss Hall, Waterbury, April 26th and 27th.

—Bro. Stoddard, the General Agent, was not, it seems, so ill as we had supposed, for he spoke on the last evening of the Ohio Convention. He was in Chicago, onMonday and is laboring as assiduously as his health will permit to meet the first of April with the fund for the Carpenter donation ready. The Lord is giving him good hope in this.

—The Niagara County Association is reported more fully this week, but Bro. Luce has the thanks of our readers and ourselves for the first and earlier account.

—The Seneca Falls meeting with its new auxiliary is also fully reported through the kindness of Bro. Dempsey. The *Reveille* of that city says, "We are informed that the Anti-masonic lectures at Daniels Hall on Monday and Tuesday last, by Mr. Edmond Ronayne drew large audiences, and were quite interesting. Mr. Ronayne is a fluent speaker and can interest an audience for almost any length of time."

THE OHIO STATE CONVENTION.

Report of Proceedings, Resolutions, Addresses, etc.

THE GENERAL AGENT'S LETTER.

At the House of Elder John Finney,
Near MANSFIELD, O., Mar. 11th, 1876.

DEAR K.—The convention at Westerville on the 8th and 9th inst. was fully up to the standard and in some respects an advance on any previous meeting of the State Association which I have attended. Our brethren here know how to make even the business sessions of their conventions interesting to the public and are prepared to take up, dissect and analyze any question that may be sprung upon them. One or two instances in proof of this made our meetings at times very interesting. Westerville, by the generosity of her citizens and the hearty co operation of the President and professors of her noble institution, has won a meed of praise and shown herself worthy the patronage of the friends of Christian education throughout the State and country.

The accommodations for students here seemed to be ample, and that stimulus to head and heart culture supplied by an efficient corps of consecrated instructors is not wanting. Prof. Garst, at whose house I was entertained during the Convention, assures me that no secret fraternity has as yet gained a footing in the institution and that this fountain is not to be poisoned by the virus of the covert infidelity of the lodge. This band of earnest, noble, Christian educators have the warmest sympathies of the Convention, and have, I believe, been greatly helped on in their labors by opening their doors and receiving it into their midst.

There were no dead, disorderly, or contentious members in the Convention, but all worked with a will and in harmony, and when the work was done went straight to their posts as minute men on their watch-towers.

Among the more prominent workers and talkers of the Convention were Drs. H. H. Geerge, Thompson, Pollock, Carson, McClurkin, Wishart, Hanna, Revs. Tobey, Richey, Campbell, Robb, and a number of others, some of whose names I do not recall at this writing. The spirit of the whole meeting was excellent and everything moved forward from the beginning to the close in harmony and with increasing interest. To God be glory; and now let the friends renew their zeal and encourage each other in the Lord for the work. J. P. STODDARD.

MINUTES OF THE CONVENTION.

WESTERVILLE, O., Mar. 8, 1876.

The Anniversary Convention called by the Ohio State Anti-secret Association convened at 2 P. M. in the spacious hall of Otterbein University. Dr. H. H. George, President of Geneva College in the chair. Prayer by Dr. J. G. Carson. In the absence of the State Sec'y, Rev. T. H. Hanna was appointed Secretary *pro tem.* Committees were then appointed as follows: Enrollment, Rev. W. O. Tobey; Resolutions, Drs. Wishart, Carson and Thompson; Finance, Revs. Campbell and Hamblin and J. R. Little, Esq.

Pres. Thompson, D. D., gave an address of welcome, tendering the hospitalities of the citizens and giving assurance of sympathy in the object which called the Convention together. Dr. George responded and then as President of the Convention delivered the opening address, setting the evils and dangers of secretism before his hearers in a clear light, and then called upon all to work, *work*, for their overthrow.

On motion, Pres. Thompson, Revs. McClurkin and Weston were appointed a committee on programme for the evening.

On motion all resolutions were to come before the Convention through the Committee on resolutions.

On motion a committee of four was appointed to address a circular letter to the ministers and churches throughout the State on the relation and duty of the church and Christians to secret societies; Committee, Dr. J. G. Carson, Pres H. A. Thompson, Rev. J. P. Stoddard and Pres. George.

On motion a committee of seven was appointed with reference to the subject of preparing and presenting an address to the Legislature on the subject of secret societies. Committee, R. H. Pollock, D. D., Revs. Weston, McClurkin and Robb, Henry Ryle, J. G. Mattoon and J. McFarland, M. D.

Adjourned until 7 o'clock, P. M. with prayer by Rev. Mills.

Convention re-assembled at 7 o'clock P. M., Dr. H. H. George in the chair. Prayer by Rev. McClurkin. Rev. J. G. Carson, D. D., presented a very able and carefully prepared address showing the direct antagonism between Christ's institutions of the family, the state and the church, and the false and shallow shams and pretensions of the lodge; after which Dr. Wishart reported (in part) in behalf of the Committee on resolutions, which were discussed by Drs. Wishart, Pollock, Rev. Stoddard and others. Pending the discussion of Report, Convention until 8:30 A. M. of the 9th. Prayer by Bro. Robertson.

SECOND DAY.

In the absence of the president the Convention was called to order by the secretary *pro tem*, and opened with prayer by Rev. Buchanan. Rev. Mr. Hanna asked leave to retire and was excused, and Rev. R. R. Atchison was chosen to take his place.

Rev. J. G. Carson, D. D., chairman of committee in reference to an address to ministers and churches, presented a verbal report asking the members of the Committee each to send Rev. J. P. Stoddard a brief for engrossment which he was requested to incorporate in an address.

On motion the Convention went into a committee of the whole for the consideration of this report. After remarks made by Drs. Pollock, Carson, McClurkin, and several others, the committee arose and on the re-assembling of the Convention the report was adopted.

Remarks were made by Mr. Stoddard on the subject of finance. On motion the committee on finance were directed to pass around through the audience and raise a collection in contributions and pledges for the purpose of defraying the expenses of the Convention and carrying on the work in our own State. Cambridge was selected as the place of holding the next State Anniversary and the time fixed for the fourth Wednesday in August, 1876. Bro. Atchison was excused and Rev. Mr. Pollock chosen as secretary in his place. Adjourned with benediction by Dr. Wishart.

Convention re-assembled at 1 o'clock. P. M., and was opened with prayer by Rev. Mr. Smith. Some one present in the Convention asked through Bro. Mills a series of questions, which were read by the chairman and answers given by different members of the Convention.

The Committee on Memorial to the Legislature asked leave to present their report at the next Anniversary. Request granted.

Dr. Wishart then completed his report on Resolutions, which after an animated discussion were unanimously adopted as follows:

RESOLUTIONS.

Resolved, 1st. That all secret associations which require their members to bind themselves by a solemn oath or pledge to keep certain secrets that are unknown at the time the pledge is given, are in conflict with true Christian morality and good government, and we regard the continued existence and multiplication of such associations in our country, with their nightly meetings behind barred doors and watchful sentinels in order to hide their counsels and doings from the light, with their members banded together for mutual succor by oaths or pledges, capable of mutual recognition everywhere by secret signs and passwords, and of simultaneous co-operation at any time for any secret purpose, as a conspiracy not only against the religion of Him who said nothing in secret, but against those equal rights and republican institutions which are founded on this religion.

2nd. That we make special opposition to speculative Masonry, not only because it is a secret society and the fruitful source, the principal generator of the *fatal virus* of secretism in our country but also because it especially contains a system of religion, that is pagan in its origin, deistic in its character and tendency, and in direct antagonism to the religion of Jesus Christ. It excludes his name from its forms of prayer, its quotations of Scripture, and all its rituals of worship; places his word upon a level with the Koran, the Shasters, or any other pretended revelation. It welcomes his enemies the Jew, the Mohammedan, the pagan, and the profane infidel, on the same terms with the Christian to its altars of worship and all its boasted privileges. It excludes from its membership all old men in their dotage, young men in their nonage, imbeciles, and cripples, who according to the teaching of Christ are most eminently the objects of true charity. It requires its members to make Masons rather than Christians the objects of their favoritism or special benevolence. Thus it substitutes the Masonic fraternity for "the household of faith," to which according to the command of the Apostle, we are especially to do good, and yet it proposes by this infidel system, (in which it is claimed that all men agree) to make men virtuous and pure in the present world and lead them to a blessed immortality in the world to come. Hence as Christian men and ministers we feel bound in faithfulness to our divine Master, whose prerogatives and honor as the only Saviour, are set at naught, and in love to the souls of our fellow-men who are in danger of being seduced into fatal and ruinous error by this cunning craftiness which lies in wait to deceive, to strive by all lawful means for the complete overthrow of this anti-Christian system.

3rd. That as no good cause needs the aid of secrecy in order to its promotion, so the attempt to promote the temperance reform by secretism is a cunning device of Masons and Oddfellows in order to ensnare the friends of this reform into a practical approval of organized secrecy. Hence we regard all such methods of reform as only tending to bring the whole movement into suspicion, to divide and weaken its true friends and give encouragment and strength to its enemies.

4th. That we deprecate the existence and prevalence of organized secrecy in our colleges and institutions of learning as an immorality of a demoralizing and degrading character, corrupting and poisoning the very fountains of our social, civil and religious life, and we maintain that the people should withhold their patronage from all institutions whose officials refuse to suppress this as well as other immoralities.

5th. That we earnestly entreat those ministers of the Gospel who may have any connection with these secret orders to withdraw from them and have no more fellowship with the unfruitful works of darkness, and that we affectionately urge ministers of every name or denomination to instruct and warn their people in regard to this great evil, an evil that is not only encouraging and hardening thousands outside of the church in their carnal unbelief and unhallowed opposition to the cause of Christ, but is cherishing a spirit of coldness, neglect, hypocrisy and division even in the church itself.

6th. That those churches which knowingly receive and retain the members of the lodge in their fellowship, are partakers of their sin and render themselves to a great extent responsible for the prevalence of the evil under consideration and that no church can render herself clear in this matter or perform her whole duty as a faithful witness for Christ unless she excludes from her communion all those who by milder means cannot be induced to forsake the lodge.

Finance committee reported $27 in the treasury. Report accepted and committee excused. A bill for printing, etc., $2.25 was presented in behalf of the secretary which was ordered paid.

Rev. W. O. Tobey, was instructed to express the sympathy of the Convention to the secretary and State Agent, Bro. Dillon, in his affliction. The meeting took a recess until 6:30 P. M.

Convention re-assembled at 6:30 and after prayer by Dr. Pollock, Rev. J. P. Stoddard addressed the Convention giving a brief synopsis of the degrees of Blue lodge Masonry and a few of the grange mysteries. The following resolutions were then offered and unanimously adopted:

7th. That a political party uncontrolled by secret orders and pledged to the preservation of our Christian morality and our Christian institutions, has become a necessity and the times require the Christian people of this country to unite in the support of such a party.

8th. That the warmest thanks of this Convention are due and are hereby tendered to the citizens of Westerville who have so hospitably entertained us during our present meeting.

After which the Convention adjourned to meet at Cambridge on the 4th Wednesday in Aug. 1876.

R. H. POLLOCK, D. D., Sec'y.

Proceedings of the Niagara Co. N. Y. Association Opposed to Secret Societies, held in the Arcade Hall at the City of Lockport, N. Y., Feb. 9, 1876.

In accordance with previous notice the above Association convened at said place on Wednesday evening. The meeting was called to order by the President, B. F. Laughlin, after which prayer was offered by Rev. C. C. Egleston.g

The President then introduced to the audience Mr. Ronayne of Chicago, a seceding Royal Arch Mason, the speaker for the evening. After explaining to the audience the nature of Masonry, its deleterious effects on community by staying the wheels of justice and causing crime to go unpunished, he then proceeded to show how a Mason is made, by initiating him in public. A lodge of Masons was then formed and gentleman under the assumed name of Rev. Mr. Nichols was the candidate for admission into the mysterious and ancient order of Masonry. The gentleman was led forth with nothing on his person but shirt and drawers, "hoodwinked" and "cable-towed," much to the amusement and disgust of all present. This was the "First or Entered Apprentice degree." The performance was somewhat lengthy and the audience were very patient with the exception of one individual who frequently disturbed the meeting by talking and making fun, until finally an officer stepped up and collared him and walked him to the police station. Next morning he was fined ten dollars for his conduct. Meeting adjourned to meet next day at 1 P. M.

SECOND DAY.

Convened at said place at 1 P. M., Thursday the 10th inst. Meeting called to order by the President. Prayer by Wm. Fell, after which the following committees were elected: on enrollment, S. Dunkleberg, P. D. Miller; on officers: P. D. Miller, J. Alberty, S. Dunkleberg, J. B. Buck, Chas. Farnsworth; on resolutions, A. C. Allen, J. Alberty, N. R. Luce.

While committees were out brief addresses were delivered by Mr. Ronayne and Rev. N. R. Luce.

Committee on officers reported. Report accepted and the following officers were elected: President, B. F. Laughlin; for Vice-president, J. W. Alberty; for town Vice-presidents: City of Lockport, J. W. Carl; Pendleton, S. Dunkleberg; Porter, Wm. H. Doyle; Lewiston, O. P. Scovile; New Fane, P. D. Augevine; Cambria, Aaron Eastman; Royalton, S. Warmouth; Hartland, F. Mason; Sommerset, Jas. Hoffman; Wilson, C. Swicks. For Secretary, U. R. Hecox. Executive Committees, P. D. Miller, J. W. Alberty, A. Warren. While committee on resolutions were out the chair announced a general Anti-masonic love feast at which there was a general interchange of sentiments and views with regard to secret societies. Remarks were made by Thos. Allen, Rev. Wm. Jackson, S. Dunkleberg, T. Hardy, Wm. Fell, H. Parker, Mr. Farnsworth, E. Ronayne, Mr. Petit and Mr. Buck.

Committee on resolutions reported and the following preamble and resolutions were adopted:

WHEREAS, Freemasonry and other oath-bound secret organizations, both in their teaching and practices are diametrically opposed to the religion of Jesus Christ, subversive of true republican principles and opposed to the best interests of social life both in the family and among communities, therefore

Resolved, That we will earnestly and persistently continue to labor for the utter extinction of this sum of deception and crime, both from American society and the world.

Resolved, That we love from the depth of our souls the misled victims of Masonic deception and sin, yet in view of the account we must give at the judgment seat of Christ, we believe it to be our duty to deal very plainly in the matter, but always in the spirit of the Master.

Resolved, That we believe that Freemasonry has in its rituals and usages rejected the Lord Jesus Christ, yet we hope that those who renounce their connection with the institution have not so far sinned against the Holy Ghost as to preclude forgiveness.

Resolved, That according to the plain and appointed teachings of God's Word we cannot fellowship as a Christian any professed minister of the Gospel who adheres to, or who, knowing the evil, apologizes for the abominations of Freemasonry.

Resolved, That we will use all laudable means to dissuadue the people from the support or Christian feilowship of such professed Gospel ministers.

Resolved, That we believe that the taking of all extra-judicial oaths such as Masons give or exact to be taking the name of the Lord Jehovah in vain and that those who take them he will not hold guiltless.

Resolved, That fidelity to the Lord Jesus Christ enjoins upon all Christian churches and Gospel ministers the duty to take position of open and positive antagonism to these secret and anti-Christian orders.

Resolved, That in the light of the fact that Masonry holds her laws to be paramount to all other laws, and that in the light of the further fact that they are made, not in behalf of the right, but in behalf of Masonry, right or wrong, it is clearly proper in every suit between one who is and one who is not a Mason to call in question the impartiality and credibility of Masonic witnesses and also to insist on the exclusion of Masons from the jury box.

Resolved, That in the light of the fact that Masonry murdered Morgan, and in the light of the further fact that it succeeded in baffling all attempts to punish the crime, we are forbidden by our respect both for divine and human laws to clothe with civil office any of the adherents or upholders of Masonry.

Resolved, That in the *Christian Cynosure* we recognize as the organ of the National Christian Association, a powerful and effective medium of communication throughout the country between those who are engaged in the Anti masonic work, and we here and now pledge ourselves to support and further its circulation to the very best of our ability.

Resolved, That we consider the establishment of a National Printing House an absolute necessity for the production of Anti masonic literature, and are glad that through the benevolence of Mr. Carpenter of Chicago such a building may now be secured if prompt action be taken by the friends of Anti-masonry, and we hereby commend the enterprise to the liberality of the Niagara Co. Association.

Resolved, That we hold a semi-annual convention, time and place to be left with the Executive Committee together with the President and Secretary.

Adjourned to meet in the evening.

EVENING SESSION.

Meeting called to order by President. Prayer by Rev. N. R. Luce, also singing, "Pull for the Shore." The hall was densely crowded and hundreds could not gain admittance. Mr. Ronayne proceeded to further expose this hydra-headed monster, and with perfect confidence and boldness declared that it was trampling under foot the rights, feelings, and even the hopes of our race. He showed plainly that it was hatched in hell and proceeded from the father of lies, the Prince of

darkness. This twin sister of the "Abomination of desolation" was furthur exposed in the initiation of so-called Rev. Mr. Stone to the third degree. After this so-called divine was stripped and exposed to the gaze of the people—"There," exclaimed Mr. Ronayne, "look at your minister that preaches to you on the Sabbath day. See him, after he is degraded and made the laughing stock of Jews, infidels, papists, heathen, and the blackest villains that walk the streets." He said that ministers were not respected in the lodge, they were thought nothing of, and were only the miserable tools of Masons to uphold and sustain this horrible system of corruption. He clearly and openly exposed Morgan's case, and told them that it was in lodge No. 78, Lockport, Niagara Co., that this poor man Morgan was condemned to death. He then appealed, in the strongest terms to all present to forever regard Masonry as the fiercest and one of the most dangerous enemies to civil and religious institutions.

Meeting closed by singing doxology and pronouncing benediction by Rev. Wm. B. Pattridge.

U. R. Hecox, *Secy.*
B. F. Laughlin, *Pres.*

he Seneca Falls Meeting—Seneca County Convention.

Pursuant to the call for such convention, in connection with the lectures of Mr. Edmond Ronayne of Chicago, the convention met on Tuesday, Feb. 29th, in Daniels Hall, Seneca Falls, N. Y., at 2 P. M.

The convention having been called to order for its temporary organization, Rev. Dr. McClaren of Geneva, was, on motion, appointed temporary president, and Mr. H. Baldridge of Varick, temporary secretary. After prayer by the president, the objects of the convention were briefly stated.

On motion, it was then resolved that we now proceed to a permanent organization of "The Seneca County Christian Association opposed to Secret Societies," auxiliary to the New York State, and National Christian Association opposed to Secret Societies.

The following committees were then appointed; on permanent organization, on business, on enrollment, and on finance.

Mr. Ronayne then delivered a very telling address on "Secret Societies," their tendencies and effects; while the committee on permanent organization retired and prepared its report. The report of the committee on permanent officers, etc., was as follows:

President, Rev. C. R. Tripp, Seneca Falls; Vice-Presidents—one for each town in the county. Seneca Falls, Otis Dye; Varick, Israel Adair; Romulus, P. Wyckoff; Fayette, Peter Coons; Tyre, Jacob Best; Junius, Aaron R. Larzelere; Waterloo, F. Rema; Ovid, Lodi and Covert not supplied. Corresponding and recording secretary, H. Baldridge, Varick; treasurer, David King, Seneca Falls; county lecturer, Rev. A. F. Dempsey, Seneca Falls; executive committee, A. Baldridge, Mrs. H. Baldridge, Abram Coons, Geo. Lynd, Wm. Bainbridge, Varick; J. W. Addison, Mrs. E. Crawford, J. W. Beers, Mrs. J. A. Rumsey, A. W. Brim, Seneca Falls.

The committee recommended further that annual meetings of the association be held about the first of June, in each year, subject to the arrangements of the executive committee, and that semi-annual or quarterly meetings be held when deemed advisable from time to time. The committee's report was unanimously adopted by the convention.

The committee on enrollment reported thirty names. It was resolved that all the officers be requested to act on enrollment of names of all persons who will record themselves in favor of the movement, and that such names be forwarded to the secretary.

On report of the business committee the two following papers were presented, read, and by separate action, unanimously adopted by the association.

The Christian Association opposed to secret societies, of Varick and Romulus, to the convention at Seneca Falls, *greeting:*

At your request we have chosen the following delegates: H. Baldridge, Wm. Bainbridge, Adam Coons, F. L. Metcalf, and George A. Lynd, to meet with you, and to be the bearers of these our good wishes, and to tender you all the assistance in our power to form and sustain a county association.

We send the following report to the convention: Last fall, Rev. J. L. Barlow lectured four times in our vicinity. Our association was formed in November, with nine members. Since that time Mr. Ronayne has lectured for us four times. Fourteen subscribers have been secured for the *Christian Cynosure*, and we now number fifteen members. Believing that "God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil," it has been our object to reveal the secret doings of the "lodge," and to compare them with the religion of Christ. We are greatly indebted to J. L. Barlow and Mr. E. Ronoyne, for their assistance.

We feel encouraged, and hope right and righteousness will yet prevail; and that our young men may be saved from the demoralizing effects of the "lodge," and become useful members of the church and state.

If the use of the church can be secured, we would invite the convention to meet with us at Romulusville, at its next session. We ask your prayers.

H. Baldridge, *President.*

Resolutions adopted by the Christian Association opposed to secret societies, of Varick and Romulus, Feb. 28th, 1876, and forwarded by our delegates to the county convention to meet at Seneca Falls, Feb. 29th, for its concurrence and co-operation:

1st. *Resolved*, that we oppose secrecy as a system, and not its individual membership.

2d. *Resolved*, that we oppose secret societies because they are contrary to the openness and truth taught in the Bible.

3d. *Resolved*, That we oppose Freemasonry in particular, as it claims the right to administer oaths, and to inflict penalties on its members without trial by jury, as guaranteed by our laws.

4th. *Resolved*, That every person who has fore-sworn himself, and is still an adhering Mason, is unfitted for any office, or to be a witness or juryman in our courts.

5th. *Resolved*, That the Masonic assumption of titles of nobility is forbidden by our government, and is contrary to republican principles.

6th. *Resolved*, That the arming and drilling of secret organizations, and Masonry in particular, largely in excess of the standing army of the United States, is dangerous to our liberties, and should be suppressed by law.

7th. *Resolved*, That secret societies are the principal cause of the spread of infidelity in our schools, colleges, churches and the world.

8th. *Resolved*, That a so-called Christian minister, who, during the week submits to *heathen rites*, in a half-naked condition in a lodge or temple, where the name of Christ is forbidden by its laws to be mentioned, is not a fit person to instruct the people in Christianity.

9th. *Resolved*, That it is wrong for any member of the church of Christ to personate a *heathen goddess*, or to have anything to do with heathen rites. Such fellowship cannot accord with godliness.

The last paper was adopted by the convention, item by item, and then unanimously as a whole.

It was resolved that the next meeting of the Association for convention be held at Romulusville, about the first of June next, subject to the arrangements of the executive committee. Published by order of the convention.

H. Baldridge, *Secretary.*

Correspondence.

Holding Fast to the Faith.

Jamaica, Vt., March, 6, 1876.

Dear Cynosure:—Send me some of the best tracts to distribute among church members, who have friends that are Masons, and perhaps husbands.

The Baptist church in Jamaica in 1829 in the excitement after the murder of Capt. William Morgan for disclosing the secrets of Masonry, not then having any Masons in the church, passed a resolution that they would not fellowship Masonry in the church, to wit:

"Resolved, that henceforth we receive no member to this church who is a Freemason, or has any fellowship for the principles or practice of Freemasonry."

In 1860 three of our members united with the Masons, and after labor and no effect they were excluded. Now the effort of the fraternity to break down the church's action is persistent, and some members that never investigate are ready to say, I know no harm in Masonry; and, Such a man is a good man if he is a Mason. I do not believe the church do right in excluding him from their fellowship.

Now if you can send me some tracts for gratuitous distribution I will make the best use I can of them.

Female Prayer-meetings—A Good Letter from an Earnest Woman.

Rochester, N. Y., Feb. 25,' 76.

Dear Brother:—I trust there is no need of apology for writing you the convictions of my mind with regard to duty in connection with the Anti-masonic cause, though a novice in the work and a timid woman-laborer at that. The importance of instituting prayer-meetings has impressed me of late, the subjects of petition being secret rings and clans. My husband favors it, and we have commenced effort here for a weekly female prayer-meeting, and are contemplating a monthly concert for prayer for both brethren and sisters. Would it not be well to organize such meetings throughout the country? Mr. Post was reading this morning of the great anticipated Centennisl Masonic Congress to be held at Philadelphia in the *Cynosure*. The thought occurred to me—if such meetings were instituted at Philadelphia before this gathering, they might be an efficient help to the workers in the field. The precious Word says, "Faith without works is dead." Is it not equally true, works without the prayer of faith is dead?

The prayer of faith has been continuously offered by the faithful laborers in the field, and others, which undoubtedly is one reason of the great success attending the efforts. A western lady wrote me a few sisters at different points meet at the "throne of grace" to pray for this object; this suggested the thoughts as given above. Your sister in the Lord,

P. A. Post.
Joel Colton.

OUR MAIL.

C. B. Remington, Fenton, Mich., sends five new names, and writes:

"Since I saw you I have been making as vigorous a push as possible for subscribers for the *Cynosure*."

We hope all of our lecturers and agents will remember this part of the work.

Jno. M. Hodge, Ripon, Wis., writes;

"We have a Ladies' Temperance Reading Room in this place, that keeps open from 7 A. M. to 10 P. M. every day but Sunday. I have left my copy of the paper there to be read by the numerous patrons and tried to get a subscription to place it on their table, but so far without success. I would suggest that it might be a good way to use some of the tract fund to send it to their rooms. The address is Ladies' Temperance Home, Ripon, Fondulac Co., Wis."

We cannot use the tract fund for this purpose, but would be glad to have some one order the paper sent to this reading room.

A. N. Boardman, Plainfield, Ia., writes:

"When I first saw the *Cynosure* (some seven years ago) I saw at once it was a paper that I wished to take, and I have taken it ever since. I have likewise made some effort to have others subscribe for it. I have distributed a few tracts and bought a few books that speak very plain and yet in a good spirit against the works of darkness. I lend them to those who will read and return; in this way trying to do something for the truth. I do not know but people think I stand more than straight up and down. This being so I am not aware of it. I do not think any good cause is profited by carrying it too far, yet I am far from thinking Freemasonry, the worst of sins ever yet known in this world, is going to die without any bruises. Its twin brother, American slavery, received a good many before it expired."

Geo. McElheny, Darlington, Pa., writes:

"The financial condition of the country doubtless must be severely felt in the departments of the press in common with other branches of business; but the serious aspect is in the fact that the publications in the interest of reform, having had in better times but slender support, so slender as to be unable to bear much falling off, may experience the greatest struggle. Now is the time for those true friends of the cause so ably advocated by the *Cynosure*, to whom the Master has given abundantly, to help by donation and all other proper methods to continue the righteous warfare against the withering curse of oath-bound secretism."

Chester Williams, Waterport, N. Y. writes:

"I have been opposed to secret societies in all forms ever since the Morgan murder, and shall be while I live, believing Freemasonry is in its own nature, vicious, immoral and unlawful, that no mental reservation can excuse it, no explanation can change its nature, no plea of nullity

can purify the attainder of its bloody purport. You may count me as a life subscriber of the *Cynosure*. I read and then give my copies away where I think they will do good, and get as many to take the paper as I can."

A. Oldfield, Bay City, Mich., writes:

"I wish to say that on account of poor health of myself and family this has been a dreary winter for me. I have not been able to go out much, or do anything for Christ and the great work of reform which I love. But as the *Cynosure* seems to be so ably conducted and filled with articles of the most thrilling interest to me, and written by abler pens than my own, I feel somewhat content to wait its weekly visits as a feast of fat things."

When it is Christ's will we please him as well by patient waiting as by active service. Your questions in regard to Jesuitism we will try to get some one to answer soon.

P. N. Clapsaddle, Ilion, N. Y., writes:

"This is the stronghold of darkness. Masonry is powerful here. There are two lodges, a Blue lodge, and one chapter of Royal Arch. I think there are over three hundred Masons in this place. There are also an Odd-fellows, Knights of Pythias and Good Templars lodges, so you can form some idea what holds sway here. People are intimidated. They dare not subscribe for your paper."

Mrs. S. McConoughey, Atkinson, Ill., writes:

"I received your speech on Grand Lodge Masonry, with which I was delighted. I think it the best Anti-masonic article I ever read. I hope the Lord in whom I trust will preserve me from sin and help me to do something to build up his kingdom in the world. I intended to have been at the Peoria meeting last fall, but my pocket-book mysteriously disappeared, and a flood of cares was crowded upon me at the time."

Geo. Johnston, Raymond, Ia., writes:

"Enclosed find $12 for *Cynosure* subscriptions, obtained by considerable effort. I am an old man, seventy-four years old. I have labored in the cause of reform from the beginning of the Anti-masonic and anti-slavery struggle, and am persuaded if we only had Masonry to fight we would succeed sooner, but when we are headed off by the legion of secret societies considered harmless, especially Good Templars and grangers, our task is a herculean one in its nature and except the Lord conduct the plan our best concerted schemes are vain. We need to be wise as serpents and harmless as doves: doing everything in the fear of God and under the guidance of his Spirit. Of all the papers I read the *Cynosure* is the most needed, and I prize it the most."

G. W. Beason, Alma, Mich., writes:

"The good seed is taking deep root here."

A friend from Poolsville, Ind., sends his renewal, incloses one dollar for the Carpenter fund, and writes:

"It is very small but it is perhaps all I am able to spare now. May God open the way that that grand donation may be secured to the N. C. A. soon. Remember you have my name on your subscription list to remain as long as life or funds last. God bless our cause."

A. Pontius, Sycamore, O., writes:

"I am a third degree Mason and I know the evils of the lodge. I am in the midst of Masonry and can see the evil it is doing in the church. I am not able to do what I would like to. I want to live to see the monster killed. May God bless the good cause."

Let us hear more such testimonies from Masons.

The Sabbath School.

Lesson for April 2.—The Ascending Lord.

SCRIPTURE.—Acts i. 1-12. Commit 6-11; Primary Verse, 11.

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times and the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel:

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

GOLDEN TEXT.—"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." —Luke xxiv. 51.

TOPIC.—"Ye shall be Witnesses."

HOME READINGS.

M.	Acts	2: 22-41.	Peter as a Witness.
T.	Acts	4: 8-33.	Peter and John as Witnesses.
W.	Acts	10: 30-48.	Peter as a Witness to Gentiles.
Th.	Acts	22: 1-24.	Paul as a Witness before Jews.
F.	Acts	26: 1-29.	Paul as a Witness before Agrippa.
S.	Rev.	11: 1-13.	The two Prophet Witnesses.
S.	1 John	5: 1-15.	The Father as a Witness.

—The work that is going on now in the world is the same that Jesus "began to do and to teach." The Holy Spirit is only taking the things of Christ and showing them unto us. It is no new dispensation. He tells no new story. John xiv. 16, 26: xv. 26; xvi, 14, 15; Acts ii. 33.

—Those who seek to instruct others should themselves be first instructed; those who point others the way of life should themselves walk in it, and those who exhort others to love the Lord Jesus Christ should themselves love him. Ps. l. 16, 17; li. 12, 13; Is. xxix. 13; lii. 11; Ezek. xxxiii. 31; Luke xxii. 32; John xxi. 15-17; 2 Tim. iii. 5; Tit. i. 16; Rev. iii. 1.

—It is the "power of the Holy Ghost" that worketh through the followers of Christ to redeem the world from sin. How little then have they occasion for despondency. With what assurance should they go about their work. Rom. xv. 18, 19; 1 Cor. ii. 4, 5; iii. 6, 7; 2 Cor. iv. 7; Eph. iii. 20; vi. 17, 18; 1 Thess. i. 5.

—Every time we eat of the bread and drink of the cup we "do show forth the Lord's death till he come." The time of his coming "knoweth no man, no not the angels which are in heaven," but it is nevertheless sure to come. The coming which was foreshadowed by the passover feast at last actually did arrive, and even so the coming of which the Lord's Supper is also a perpetual testimony will come to pass in its due season. "He which testifieth these things saith: Surely I come quickly. Even so come, Lord Jesus!" Job xix. 25, 26; Is. ii. 19; Dan. vii. 13; Matt. xxiv. 30; xxv. 31, 32; xxvi. 64; Luke ix. 26: 1 Cor. xi. 26; 1 Thess. v. 23; Rev. vi. 15-17.—*Nat'l S. S. Teacher.*

Farm and Garden.

Planning the Operations of the Farm.

Every enterprising farmer who is master of his employment, and who aims to make farming pay a satisfactory remuneration, will lay his plans judiciously during the winter season, and will understand precisely what he is able to accomplish. If contingencies are depending, plans should be well laid for each contingency. Taking the number of days from the opening of spring until planting time, and allowing one-third at least for raining days, he should know by the amount required for each day's plowing how he will come out in his undertakings. If he finds he has marked out too much he ought to reduce at once the proposed extent of his operations. If he does not, he will be sure, in the first place, to do his work in a hurried manner, and secondly, to plant too late—the two great leading causes of bad farming. These will be followed by weedy crops, because his operations will be behindhand all summer, and his labor, for which he pays $2 a day, will really cost him $4 or $5, because it will be continually applied to a disadvantage—to the wrong end of the lever. It is exceedingly important, therefore, to examine and digest plans thoroughly during the present winter. In the meantime, everything practicable should be done that may interfere with the regular order of labor after spring opens. Fences should be repaired in open weather to prevent that worst of all interruption, intruding animals. A half year's fuel should be procured and prepared for use. All the manure that is accessible should be drawn out and spread in the best manner where it is intended to be used; it will be of more value to the coming crop for this early application, and the ground will not be cut up and poached by the horses and wagon wheels used for drawing out the manure on the soft soil of spring; and lastly, and by no means least, procure the very best implements, and have them completely ready when the campaign opens. A hoe that will enable the laborer to accomplish 50 per cent more in work will not be long in paying for itself at present high wages. The plow that inverts the soil in the best manner and runs with the least force of draught will add many dollars worth of time to the man and team who use it throughout the season. Every item of labor that can be performed before the commencement of the growing season should be attended to. Suppose the weather is not quite so pleasant as it will be next spring. Every job that can be completed now will enable the teams and laborers to proceed with field operations without delay when seed time has arrived. Let the order for the coming season be: first, well digested plans; second, concentrated labor, or everything done in the best manner; third, the best tools in readiness; fourth, the performance of everything in winter that may interfere with spring and summer work; fifth, personal supervision of every department.

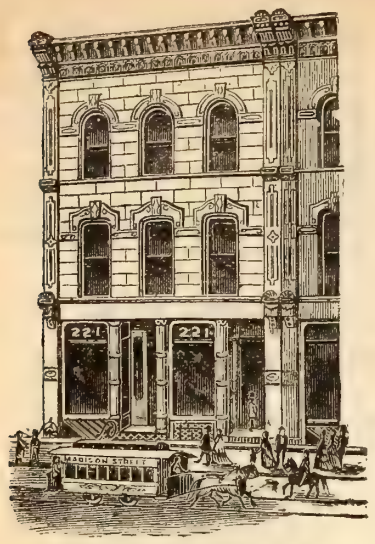
Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.
State Lecturers see State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky, Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., M
H. Cogswell, Mansfield, O.

Seceding Masons.

Conn.—X. A. Welton, Bethlehem, 8.
Calvin Hatch, Farmington, 4.
Rev. A. Palmer, E. Cumberland, 15.
Ill.—D. E. Middlekauf, Foreston, 3.
I. A. Hart, Woodstock.
W. A. Bartlett, El Paso, 3.
Linus Chittenden, Crystal Lake, 8.
*A. Pierce, Chicago, 3.
J. C. Graham, Viola, 8.
W. E. Coquillette, Marengo, 16.
Milo Starks, Ashton.
James Andrews, Amboy, 8.
Cyrus Larkin, Elgin, 6.
W. W. Bradford, Atkinson, 8.
Rev. John Radcliffe, Olney, 3.
Zenas Leonard, Morrison, 3.
Dr. Eagles, Parkersburg, 3.
Ind.—J. T. Horne, Fairmount, 28.
Arthur Robinson, Indianapolis, 3.
W. M. Givens, Center Point, 3.
E. Thomas, Oakland City, 3.
J. W. Hussong, Sanford, 1.
Andr. Zeek, Xenia.
Sam'l L. Smith, Ligonier, 3.
Rev. Jos. Bennet, Fairmount, 3.
" Scepter Roberts, Ft. Wayne, 3.
" T. B. McCormick, Princeton, 3.
" Lewis Farber, Collet, 3.
" J. W. Hiatt, Westfield, 3.
John Jessup. Westfield, 3.
Eld. Muth, (U. B.) of White River Conf., 7.
—Jones of Ft. Branch, 3.
Rev. J. K. Speer, Indianapolis, 3.
" Pritchard, Indianapolis, 3.
Mr. Evans, Newport, 3.
Stephen Toms, Cambridge City, 3.
W. P. Jenkins, Coatsville, 3.
Asa Martin, Coatsville, 3.
Rev. Wm. Lacy, Montmorenci, 28.
Ioa.—A. S. Allen, Clear Lake, 3.
S. Ranks, Algona, 3.
James Hankins, Mason City, 7.
G. A. Loomis, Casey, 3.
*J. M. Dosh, 32.
C. F. Young, Bear Grove, 3.
Benj. Levan, Guthrie Center, 1.
O. P. Crawford, Waterloo, 7.
Mass.—S. D. Greene, Chelsea, 3.
Henry M. Tower, Spencer, 3.
Mich.—D. Pratt, 1.
Rev. A. Springstein, Ypsilanti, 3.
J. F. Hyde, Auburn, 3.
Miss.—Eli Tapley, Columbus, 3.
Mo.—Fred Hyde, Esq., Unionville.
Geo. S. Stuart, Avalon.
N. Y.—D. P. Rathbun, Lisbon Center, 3.
Jos. Travis, Albion, 7.
J. B. Nessell, Ellington, 3.
P. Dwight, Henderson, 5.
L. Hakes, Clay, 7.
E. H. Hitchcock, Gowanda, 7.
Jason McKee, Watertown, 4.
Rev. Sniffen, Watertown, 7.
Myron Smith, Syracuse.
S. Rose.
N. R. Luce, Clymer, 7.
S. B. Ervin, Brooklyn.
Ohio.—J. H. H. Woodward, Cincinnati.
J. G. Rownd, Summerfield, 3.
F. Craig, Summerfield.
Thos. Henderson, 3.
H. Cogswell, Mansfield, 7.
*C. G. Finney, 3.
E. P. Hart, Toledo.
Franklin Paine, Painesville, 3.
W. Ashley, Sparta
Wesley Harris, Sparta.
Geo. Hibbard, Pagetown.
Robert Northway, Colebrook.
Curtis Cogswell, Deer Lick, 3.
A. Pontius, Wyandot, 3.
Rev. Sam'l Holden, Jefferson, 3.
Pres. H. A. Thompson, Westerville.
Pa.—J. R. Baird, Templeton, 17.
Joel Swartz, Williamsport, 3.
A. Rudisill, York, 3.
Vt.—*E. B. Rollin.
J. R. Taylor, Brandon.
W. H. Henderson, Brandon.
Jonas Brown, Highgate.
*Deceased.

"He who uses any oath, except what he is solemnly called by the magistrate to make, so far from being a Christian, he does not deserve the reputation, either of decency or common sense."—*From Dr. Adam Clark's Comment on Matthew v. 37.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house.

MARCH 23d——APRIL 1st.

Time flies. There is left us one week and a day to make up the first $10,000 for the Publishing House. On Monday morning after receiving the first mail and the General Agent's report the Treasurer's books showed $9,209 raised in cash and notes, leaving $791 more to come in. Again we call attention to Mr. Carpenter's proposition:

WHEREAS, I, the undersigned, Philo Carpenter of Chicago, Illinois, desire to aid the "*National Christian Association*," a corporation organized under the laws of the State of Illinois, to oppose and counteract the influence of secret societies, by furnishing suitable head-quarters and accommodations for the transactions of its business, and I desire also to furnish an inducement to others to aid said Association.

Now this witnesseth, that for the purpose above mentioned, and in consideration of one dollar to me in hand paid by the said corporation, I do hereby covenant and agree with it, that if there shall, within one year from the first day of April [1875] be donated unto it the sum of ten thousand (10,000) dollars in money, or in good negotiable, interest bearing notes, I will, as soon as such donation shall be made, put said Corporation in full possession of the real estate and property hereinafter described, said Corporation to retain possession and receive the rents, issues, and profits thereof up to the first day of April, A. D. 1878. *

Mr. Carpenter further agrees, if the additional sum of $20,000 be raised by Apr. 1st, 1878, for the use of the Association, to give a clear title of the property.

Were there room we should be glad to print the many encouraging words from donors. There is an earnest determination everywhere expressed that Mr. Carpenter's munificent donation must be secured. We believe that April 1st will find the sum designated above made up.

A Good Way to Aid the Carpenter Fund.

William Slosson of Binghampton, N. Y., writes:

"I have been thinking that I should do something toward the Carpenter Fund during this Centennial year, as I shall hope to celebrate my 76th birthday in July next. I think I could sell 100 copies of E. Ronayne's book, half a dozen copies of Odd-fellowship Exposed, and as many more of the Grange Expose, during the year. . . . I will also try and get as many subscribers to the *Cynosure* as possible. The proceeds over and above the cost of books and express charges I will donate to the Carpenter Fund."

He sends $5.00 for books, and we send them all at the 100 rate, and send the following:

14 Ronayne's Hand Book	25c.	$3.50
10 Odd-fellowship Illustrated	10c.	$1,00
5 Grange Exposition	10c.	50
Total		$5.00

These books will retail for $10.75, and he can then send $10.00 and the next time $20.00, and the fourth time $40.00 or more, and during the year we believe Mr. Slosson will be able to send from twenty-five to fifty dollars to the Carpenter Fund. We commend this plan to any of our friends who have the leisure to sell books and desire to contribute to this fund. They shall have our books at the 100 rate, no matter how small the quantity, if the cash accompanies the order, and it is stated that the proceeds of sale go to the Carpenter Fund. How do you like the plan? EZRA A. COOK & Co.

A number of letters to Mr. E. Ronayne sent to this office during the past fortnight have been lost. Mr. R. asks the writers to renew these letters. He will reply early next week.

ERRATUM.—The Children's Corner begins this week with "The Insect that Lives three Years and a Day." The department heading was omitted by the compositor. In the correspondence Bro. Colton's name is accidentally placed after the following letter.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 23, 1876.

SECTS AND SECTARIANISM.

A letter from our good friend and brother, Daniel Countryman, was put in my hands for answer some weeks since. I owe him an apology for the the delay, which has been unintentional, but compelled by work and weariness.

The Puritans and Independents who first came to this country refused to be called by any other name than simply "churches of Christ." That is to say, they took the very ground held by our brother Countryman; but men called them "Congregationalists," which name is now becoming so odious by the Beecher business that Dr. Storrs of Brooklyn is leaving it.

The Senior editor of the *Cynosure*, has named three prominent churches of Illinois. All these churches are called "Churches of Christ." Neither of them is called "Congregational;" and at our State meeting in Peoria, I requested the clerk to omit the word "Congregationalist" after my name. I wish, so far as my humble example goes, to restore the practice of omitting all sectarian designations given to men or churches, as was practiced by the American Christians during the first half century. Such is the church to which my family and myself belong. I have no hesitation in giving my reasons for my practice on all proper occasions. I am willing to do everything to kill sectarianism but *to form a new sect out of other sects, and call it no sect!*—for it would be a lie when I called it so. But the National Christian Association is strictly non-sectarian, and, if actions speak louder than words, then we do oppose sectarianism.

And further, I wish and long for a realization of the sainted brother Crooks' plan, to wit: uniting all churches which loathe and abhor man-made ceremonies and substitutes for the religion of Jesus Christ into one body, called "The United Churches of Christ." I do not believe an adhering, lodge-going Freemason is fit for Christ's pulpit or communion-table. I loathe and long to be rid of them, as I do of Jesuits, Buddhists, and other gentiles, or devil-worshipers. As I did with adhering slaveholders, so will I do with these; exclude them as fast as I can reach them, as men who have "another gospel which is not another." I believe with brother Countryman, that whoever practices for religion what Christ has not appointed nor the Bible required, adds to the word of God as a rule of life. Such a forbidden addition I believe to be a committee of three to choose a committee of five from a committee of twenty to try H. W. Beecher for adultery.

NOTES.

—Our thanks are due Bro. Kiggins of Indiana and G. A. Loomis of Iowa, for considerable additions to the list of seceding Masons. Other names have come in later and will appear next week.

—Past Master Ronayne's letter on the 12th page will be read with interest. He answers in detail a number of questions which have arisen in the prosecution of the reform. After it was partly in type, it was found too long for the space allotted and the last part is reluctantly laid over for a week. Mr. Ronayne has been speaking in West Unity, Ohio, this week and expects to return home on Saturday, when he will give immediate attention to his correspondents. His long and continued labors are his apology for not replying sooner.

—In spite of protestations of equality,—squares, levels etc.—it is plain there is an aristocracy of Freemasonry, and the Kentuckey *Freemason* is its organ. Its outbursts (see elsewhere) over the revered statesman, Henry Wilson, would be ridiculous if it were not treasonable; and it makes a thrust at King Kalakaua with his thirty-two degrees as Freemasonry perverted, claiming that he cannot work himself into a lodge. It protests against the effort to give rank and wealth those privileges in the order which should belong to merit and intelligence—meaning of course "merit and intelligence" in Masonic management, grips and signs.

—The Chicago whiskey trials are developing the lodge tactics. Rehm and Hesing, who are implicated as politicians and have made a bad record, at first bravely claimed to be innocent. At last both have affected a compromise with U. S. Attorney Bangs and have plead "guilty" to the part of indictments, and if reports are to be credited they will be let off easy. The trials, which began last week, will show how much virtue "the grip" has in "fixing" their cases. Mr. Bangs may find that entering Lacon Lodge was beginning to walk in the way of temptation. Several of the indicted parties have fled to Canada, and of all the government officials and distillers under charge all plead guilty but a few of the former.

—Another Grand Master has seceded. It is reported that Maresca, G. M. of the Consistorial Section of the Masons of Naples, Italy, gave up the institution during his last illness and was received into the Catholic church.

—Prof. Tobey of the *Telescope* has a full, ringing report of the Convention at Westerville. The meeting will have a powerful influence in the State. Two College Presidents and one Theological Professor among its speakers and active members show that the reform in Ohio strikes high and low and brings all grades of literary excellence to the same level in prayerful conscientious effort for the kingdom of our Redeemer.

—The *Methodist* of New York criticises the secret principles of the non-Catholic "Order of the American Union" thus: "They propose to advance a good cause by secret methods. We tell them plainly that only bad causes can gain by that system, and we add that we consider them the worst enemies of the principles they avow and the best allies of the Jesuits. We have suggested reasons in former issues of this paper. We add the following:—

I. The general public can have no just confidence that the principles avowed are the true ones. The principles of a body of men must be gathered not merely from its printed confessions of faith, but also from inspection of its acts and life, and comparison of the two.

II. Among the ways of doing business that are so carefully concealed will be that of circulating *ex parte* statements to which no replies can be made. In other words, the secret system prevents candid discussion; it isolates men from the general current of opinion and controls their action by one-sided views.

III. Another way of doing business in such orders is that of pledging members to vote according to direction of the committees. This is the worst of all, and it is simply an infamous abuse of the principle of association. Its real object is to elevate A, B, and C to office.

Publicity is absolutely necessary to decent political life; it is only by publicity that the real object of an association can be known and estimated. That alone will elicit the truth by fair and full discussion, that alone gives voters liberty to obey the dictates of enlightened judgment and honest consciences. The Order of the American Union is by its own confession a disguised enemy of American principles.

The *Evangelical Repository* very reasonably asks why these objections are not applied to the Freemasons or Odd-fellows as well. The question is pertinent. Why are many journals so

brave against a new order which it is popular to denounce, while these old hives of secretism are left to send out swarm after swarm with impunity.

Odd-fellowship,

Its doctrine and practice examined in the light of God's word and judged by its own utterances. This excellent work by Rev. J. H. Brockman, to which we have previously called the attention of our readers is now published in cheap form, at 40 cents, post paid, and also in boards at 70 cts. There is also a German edition of this work; indeed, it was originally published in German, and has so passed to the second or third edition in both languages. It is written in the form of a dialogue between an Odd-fellow and a conscientious Christian, who is invited to join the order. It is a very convincing argument. For sale by Ezra A. Cook & Co.

Anniversary of Iowa Antt-secrecy Association.

There will be a convention of the friends of anti-secretism at Western, Linn Co., Iowa, commencing at 7½ P. M. Tuesday, April 25th, 1876, and to continue in session until Thursday, 27th. A cordial invitation is tendered to all the friends of the cause, in Iowa especially, and to all others who may choose to be present. Hon. J. B. Walker of Illinois, and other able speakers will be present. Let the auxiliary associations, churches and neighborhoods favoring the objects of the convention see that delegates be chosen to represent them, and all unite in defraying expenses of delegates.

Systematic and sworn secrecy is a an enemy to the church, state, and the social compact, and must be defeated by the force of truth and the grace of Him who in secret said nothing. Let prayer be offered that the convention be blessed with abundant success.

Delegates from the south and north will stop at Ely Station, which is three miles east of Western, on the Burlington, Cedar Rapids, and Minnesota R. R. Those from the east and west will come to Cedar Rapids, and then to Ely Station, where conveyance will be furnished to Western. M. S. Drury.

Pres. of State Anti-secrecy Association.

A Note from Elder Rathbun.

Lisbon Center, N. Y.
March 13, 1876.

Mr. Editor:—Please say through the *Cynosure* for the benefit of my numerous friends, who have written sympathetic letters to me, that I am better, yet not entirely out of danger. I trust by the blessing of God to be able soon to go forth laboring for the Master; as yet however I am not able to fill the calls that I have to lecture.

I wish to add, that the labors of Bro. Stoddard in this place have done much good, far exceeding any previous labor. All are anxious to hear him again, and some time in the future we hope to secure him with Ronayne to lecture for us. Yours, D. P. Rathbun.

The *National Sunday School Teacher* for March, beside its editorial department, and notes on the lessons replete with the Bible, has articles of value to teachers and S. S. workers in "Winding up the Clock," "The Book of Acts," and "Primary Classes." Chicago, Adams, Blackmer and Lyon Pub. Co.

Counterfeit Notes.—Helmick's complete list of counterfeit notes and detector gives the names of eighty-five banks on which counterfeits have been issued and passed, with full explanation accompanying the same as to how a counterfeit note may be detected.

Among this list will be found names of banks not now in existence, on which bogus notes are daily being passed in every State in the Union. The complete list will be sent free of postage, upon receipt of twenty-five cents. Address, F. W. Helmick, publisher, 278 W. Sixth Street, Cincinnati, O.

News of the Week.

—In the New Hampshire election last week the Republicans claim a majority of nearly 3,000. They have three or four councilors, nine Senators and twenty-two or twenty-three majority in the House.

—Although a number of emigrants en route to the Black Hills are snowed in upon the plains, and grave apprehensions are expressed as to their fate, the tide of emigration sweeps on toward that supposed new El Dorado with undiminished volume. A special train of twelve cars had to be sent out from Omaha lately to accommodate the number on the way. Yet the numbers disappointed and returning are said to be as large.

—A Copenhagen correspondent of a London paper writes:—The last mail from Iceland reports that the five hundred inhabitants of the Westmanna Islands—a group lying to the south of Iceland and belonging to Denmark—are probably dying of starvation. The fisheries there last year were unsuccessful, and the inhabitants, fearing their food would not last them throughout the winter, sent to Iceland asking for supplies. Accordingly a small quantity of supplies were dispatched. About a month ago, however, a bottle was found on the coasts of Iceland, containing a letter saying that the supplies on hand were only adequate for one week and a famine was inevitable. Tha perils of the sea during the Winter months render communication with the Westmanna Islands almost impossible.

—News of a dreadful horror comes by way of Paris, dated March 17th. An arch of the railway bridge over the river Ill, near Latterbach, gave way under the pressure of the flood. A passenger train from Mulhouse for Strasbourg, which was crossing at the time, was precipitated into the river. The carriages fell on top of one another and were dashed to pieces. Owing to the violence of the stream none of the passengers could be saved. All were either crushed or drowned. Thirty corpses have already been recovered.

—The storms and floods in England and on the continent have been unusually severe during the present month. The telegraph connection from London was once nearly cut off; farm property and shipping has been greatly damaged and many lives lost. In Paris last week the Seine was above the high water mark of 1872. One of the bridges (the Pont des Invalides, connecting the Quai de Billy and the d'Orsay) is threatened with destruction, and all traffic over it has been prohibited by the authorities.

Religious Intelligence.

—A church has been opened for the use of Chinese Christians in Charlestown, British Guiana.

—A number of the members of the San Francisco Ministerial Union have objected to advertising church services in the Sunday morning papers. A vote of the Union has been passed against the practice.

—According to Sadler's Roman Catholic Directory for 1876, the Catholic church has, in the United States 1 cardinal arch-bishop, 10 other arch-bishops, 50 bishops, 5,074 priests, 6,528 churches, chapels and stations where mass is regularly said, and a Roman Catholic population of about 6,000,000 persons.

—At Newport, N. J., revival influences exceed anything ever witnessed before there. One hundred and fifteen have been converted, and ninety-five have been added to the church, and the work is still progressing.

—At the thirty-ninth monthly meeting of the Bible Revision Committee, recently held in this city, it transpired that the O'd Testament Company are engaged upon Psalms. The New Testament Company completed the Epistles of John and James.

—The Buffalo N. Y. Free Methodist district is experiencing revivals in all its churches. Several of the pastors who have been active in these meetings were at the Niagara Co., Convention.

—Father Allen of Clear Lake, Iowa, whose name appears on our list of reformed Masons, has resigned his pastorate of the Congregational church on account of illness.

—The *Advance* publishes nearly a page of returns from hundreds of Congregational churches of New England and the Middle States, which show very considerable accessions during the past season.

—It is announced that Mr. Moody will hold a Christian Convention similar to that which closed his meetings in Philadelphia in the Hippodrome in New York on Wednesday and Thursday, March 29th and 30th. Morning and afternoon sessions of three hours will be held; practical topics relating to Christian and ministerial work will be discussed, Mr. Moody presiding, and Mr. Sankey conducting the singing. Each evening the convention will be suspended and the evangelists will conduct their usual service. Topics of vital interest in Christian work will be discussed, such as; How to conduct Prayer-meetings; Inquiry Meetings; how can they become part of the Service in our Churches; Training of Young Converts and Lay Teachers; How shall the Song be conducted in the Lord's Work? How to get hold of Non-church-goers; Our Young Men: What more can we do for them?

—The Presbyterian General Council, organized in London last summer, is to hold its first general meeting at Edinburgh, July 5th of this year. It promises to be a large affair, as over one hundred delegates from the various American bodies alone are expected to be there. There are nearly fifty distinct Presbyterian bodies, including altogether twenty thousand congregations in the world, and it is hoped that the bringing together of their representatives in a grand reunion will have a happy effect on the whole church. Twelve speakers are to be selected by an American committee to make addresses on given subjects at Edinburgh.

The National Christian Association.

President—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E S. Cook.

Cor. Secretary.—C. A. Blanchard.

Treasurer.—H. L. Kellogg.

General Agent and Lecturer—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

Pres. of the last National Convention.—David R. Kerr, Pittsburgh, Pa.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their Statss.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
Lecturer, H. H. Hinman, Wheaton.

INDIANA.
President, Halleck Floyd, Dublin.
Cor. Sec'y J. T. Kiggins, Portland.
Rec. Sec'y, Wm Small, Xenia.
Treasurer, Peter Rich, Westfield.
Lecturer, J. T. Kiggins, Portland.

IOWA.
President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
Treasurer, D. W. Lyons, Mason City.
Lecturer, James Hankins, Mason City.

KANSAS.
President, Rev Mr. Bell.
Secretary, J. Dodds, Winchester.
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MICHIGAN.
President, C. Quick, Weston.
Secretary, C. B. Remington, Fenton.
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
Agent, C. B. Remington, Fenton.

MISSOURI.
President, N. E. Gardner, Avalon.
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NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
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Lecturer, Wm. Dillon, Dayton.

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President, A. L. Post, Montrose.
Cor. Sec'y, N. Callender, Green Grove.
Rec. Sec'y, J. W. Raynor, Uniondale
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

The Home Circle.

Fortitude and Trials.

Oh, never from thy tempted heart
Let thine integrity depart;
When disappointment fills thy cup,
Undaunted nobly drink it up;
Truth will prevail, and justice show
Her tardy honors sure though slow.
Bear on, bear bravely on!

Bear on. Our life is not a dream,
Though often such its mazes seem;
We were not born for lives of ease,
Ourselves alone to aid and please.
To each a daily task is given;
A labor which shall fit for heaven:
When duty calls, let love grow warm—
Amid the sunshine and the storm,
With faith life's trials boldly breast,
And come a conquerer to thy rest.
Bear on, bear bravely on!

Selected.

"I shall Die Silent."

So said Whitefield to Rev. Dr. Finley at whose house he was dining. In conversation at the table, the doctor said, "Mr. Whitefield, I hope it may be very long before you are called home; but when you are, I shall be glad to hear of the noble testimony you will bear for Christ." "You will be disappointed, doctor," said Whitefield "for I shall die silent. It has pleased God to enable me to bear so many testimonies for him in my life, that he will require none from me when I come to die. No, no, it is your dumb Christians, that have walked in fears and darkness or inconsistency, and thereby been unable to bear testimony for God during their lives, whom he compels to speak out for him on the bed of death."

The presentiment of Whitefield was verified. *He died silent.* A suffocating asthma prevented all utterance of his views and feelings as he was passing the threshold of eternity. But his work had been faithfully done; and the frequent and living testimonies he had borne for Christ during a lifetime of eminent piety and usefulness, were worth a thousand testimonies from the bed of death. His daily conduct, his habitual zeal, his earnestness and spirituality, his entire life, were a constant and eloquent testimony for God and to the excellence of religion, more conclusive and valuable than the most rapturous joys in a dying hour.

And so it should be with every Christian. The daily conduct, the habitual spirit, the entire life should bear testimony to the transforming power of religion. It is not how we die, but how we live, which is the test of our fitness for either living or dying. The testimony of a faithful Christian life is most convincing to the world, most comforting to friends, and most satisfying to one's self; and where it is wanting, the testimony of a dying hour will have but little weight. All the raptures of Payson's dying moments would have been of little worth but for the eminent fidelity of his life; and it was the devotedness of his life that gave them their power and impressiveness on all about him. And every one who would effectively testify to the value of religion in the hour of death, should every day of his life testify to it by daily devotedness to God. He that in all the intercourse of life is seen to be an epistle of Christ, known and read of all men, does honor to his profession and to his Saviour; and even if, like Whitefield, he is "silent in death," his life will speak, it may be to all coming generations, long after he has gone to his rest. "The righteous shall be had in everlasting remembrance," by man as well as by God.

Follower of the Saviour, what is your testimony—the testimony of your life from day to day? Is it for Christ, or against him? Does it commend or disparage religion? Remember that, consciously or unconsciously, willing or unwilling, you are a witness; and the daily testimony of your conduct, your spirit, your life, is recorded in deep and indelible lines on the minds and hearts of your family, your children, your servants, your associates, your friends. Those records you are to meet again in the characters and to see again in the destinies of eternity. Be, then, a light to the world. Let your example shine. In all things live for Christ, and you shall lead others, it may be many, to him.—*Am. Messenger.*

"Charge It."

A simple little sentence is this, to be sure, and yet it may be considered as one of the most insidious enemies with which people have to deal. It is very pleasant to have all the commodities offered for sale in the market, and it is something hard to deny one's self of the same when they can be obtained by saying "charge it." But this habit of getting articles, however small the charge may be, without paying for them, keeps one's funds in a low state most of the time.

"I have no money to-day, but should like the article much," says a young man who happens to go into a store, and sees something which strikes his fancy.

"Never mind," says the gentlemanly clerk, "you are good for it."

"Well, I will take it and you may charge it."

And so it is that little accounts are opened at one place and another till the young man is surprised at his liabilities; which, though small in detail, are sufficiently large in the aggregate to reduce his cash materially when settling day comes.

In many instances, if the cash were required, the purchase would not be made even had the person the money by him; but to some, getting an article charged does not seem like parting with an equivalent.

Still, when pay day comes, as always it does, this illusion vanishes, and a feeling is experienced of parting with money and receiving nothing in return.

If there is an actual necessity of making a purchase, and the means are not at hand, there is a reasonable excuse for obtaining the same on credit; but when the article can be dispensed with until payment can be made, it is much to the advantage of the purchaser to do so.

"We must have a nice set of furniture," says the young couple about to be united in marriage, "but we have not the means, however we will get it and have it charged." And so they start life with a debt hanging over them for which there is no occasion.

Were there any certainty of health and a supply of labor, it would place rather a different construction upon the matter. But considering the fluctuations of business and the uncertainties of life, "Charge it" is a mischievous phrase.—*Ex.*

The Way of Life.

To Christians I crave to say: I have conflicts and severe trials in this world; as in John xvi. 33; Phil. iii. 3; 1 Pet. v. 8,9; but, thank the Lord, I am a believer and a lover of the following doctrinal items of Scripture, which ought to be profitable for all Christians. In them is shown where my blessed hope began and where it will end:

1. In Repentance—Mark i. 14,15; 2 Tim. ii. 24-26.
2. Faith in Christ—John vi. 29; vi. 45.
3. Forgiveness of sins—Acts v. 29-32; xiii. 38,39.
4. Redemption—Gal. iii. 13,14; iv. 4,5.
5. Adoption—Rom. viii. 13-17; Gal. iii. 26-27.
6. Born Again—Gal. iv. 28,29; 1 Pet. i. 22,23.
7. Sanctification—2 Thes. ii. 13; Heb. ii. 11.
8. Election—1 Thes. i. 4; Col. iii. 12-14.
9. Justification—Rom. viii. 33; v. 1,2.
10. Salvation—Eph. ii. 8-10; Rom. viii. 38,39.
11. No Condemnation—Rom. viii. 1,2; Heb. xii. 1,5.
12. Admonition—Col. iii. 16; Luke xi. 2-4.
13. Perfection—Heb. xiii. 20,21; 2 Thes. ii. 16,17.
14. Hope and Joy—Rom. xv. 13; xv. 4.
15. Hope of the promise—Acts xxiv. 14,15; xxvi. 6-8.
16. Looking for Jesus—Tim. ii. 11-14; Phil. iii. 20,21.
17. Promises of the Lord—1 Thes. iv. 15,18; 2 Pet. iii. 10-14.
18. Resurrection—Matt. xxii. 29,30; John v. 28,29.
19. The Judgment—1 Cor. xv. 51-55; Rev. xx. 12-15.
20. Righteous and wicked rewarded—Matt. xv. 31-46; Rev. xxi. 1-4.

Jesus said search the Scriptures. O, what a precious privilege!—*Token of Truth.*

Brother, do you show piety at home? Does your wife respect it? Do your children feel its sweet persuasive power? Do your servants know you are a man of God? Would those by whom you are employed be able to say, "We know that he has the mind of Christ." You will go forth into the world all the stronger because of effection and good faith which you have at home. Next to the love of God, it will be to you an inspiration in life. Its secret is found in the enjoyment of the perfect love of God. This cannot exist alone. "Thy neighbor as thyself" demands thy love equally with "thy God with all and thy heart," and thy nearest neighbors are they of your own household.

Our Colonial and Revolutionary Flags.

In the beginning of the Revolution a variety of flags were displayed in the revolted colonies. The "Union Flags," mentioned so frequently in the newspapers of 1774, were the ordinary English red ensigns, bearing the Union Jack. These generally bore some patriotic motto, such as "Liberty," "Liberty and Property," "Liberty and Union," etc. It is uncertain what flag, if any, was used by the Americans at Bunker Hill. That displayed by Putnam on Prospect Hill, on July 18th, following, was red, with *Qui transtulit sustinet* on one side, and on the other, "An Appeal to Heaven." The first armed vessels commissioned by Washington sailed under the pine-tree flag, a white flag bearing a green pine-tree. The first republican flag unfurled in the Southern States, blue with a white crescent in the upper corner next to the staff, was designed by Colonel William Moultrie of Charleston, at the request of the Council of Safety, and was hoisted on the fortifications of that city in September, 1775. The flag displayed on the east bastion of Fort Sullivan, afterward called Moultrie, on June 28th, 1776, was the same with the word "Liberty" on it. On the west bastion waved the flag called the "Great Union," first raised by Washington at Cambridge, January 2d, 1776. This consisted of the thirteen alternate red and white stripes of the present flag of the United States, with the crosses of St. George and St. Andrew emblazoned on the blue canton in place of the stars. This flag was carried also by the fleet under command of Commodore Esek Hopkins, when it sailed from the Delaware capes, February 17th, 1776. Hopkins had displayed previously a yellow ensign, bearing the device of a rattlesnake in the attitude of striking, with the motto, "Don't Tread on Me." The official origin of the "Grand Union" flag is involved in obscurity. At the time of its adoption at Cambridge, the colonies still acknowledged the legal rights of the mother-country, and therefore retained the blended crosses of St. George and St. Andrew, changing only the field of the old ensign for the thirteen stripes, emblematic of their union. After the Declaration of Independence, the emblems of British union became inappropriate, but they were retained in the flag until the following year. Congress resolved, on June 14th, 1777, "that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."—*Appletons' American Encyclopedia.*

One of Richard Baxter's quaint sayings was, "I am large about redeeming time." And it was no doubt because he was careful, not only of his days, but of his hours and minutes, that he was able to do so much work and leave such an enduring name. Wasted time is so much detracted from our usefulness, so much from the world's good, and so much from the glory of God.

Reverently, God being "our witness;" tenderly in the bowels of Jesus Christ; with a yearning that cannot be satisfied, save by the highest welfare of its object; with a self-sacrifice which accounts nothing too much to give, or do, or suffer for the accomplishment of its benign purpose; with a Christ-like lowliness which overlooks all differences, and goes down to the meanest object of its solicitude, let us pray for ourselves and our brethren, that our love and theirs may abound yet more and more in knowledge and in all judgment, that we may approve things which are excellent; that "we may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

The noblest spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy; like the lark, they wait for the clouds to disperse, that they may soar up into their native element.—*Richter.*

The Insect that Lives Three Years and One Day.

It is such a wee bit of a chap that its long, wise family name, Euphemerda, hardly becomes it, and so it "grows up to name itself." The last day of its life gives it its common name.

"Day-fly," is a name that fits it exactly. It has wings just one happy day and the little fly spends that day as if life was indeed a fairy dream. How different it is from its three long years of groveling worm-life. The two periods of its existence are so unlike that no one would believe that the worms and the flies were forty-ninth cousins to each other. At first they have little round grub-like bodies and live in the soft mud of streams and ponds, and they are such hungry, greedy little chaps, that they do nothing but eat and breathe. On each side of their body are six little fin-like projections, which wise men used to think were the oars with which they paddled their little grub-skin canoes, but Reaumer, a great French naturalist, studied them very carefully and found that the mistaken paddles were for the same purpose as the gills of a fish, and he found by examining them by a microscope, that connected with each of these gills was a windpipe, which branched off into a multitude of tiny pipes all through the funny grub body. A very extensive arrangement just for a tiny worm. But the Creator never slights his work, no matter how small and lowly the creature. We told you the little fellow's chief object was eating. It seems very contented until it has lived almost three years in "mud and mire," then it begins to get uneasy, for there are fairy wings growing beneath the worm garments. By and by the old coat gets so worn that it seems in danger of coming to rags. Like a rotten garment it became loose, but the poor impatient body in it don't seem to care any more about clothes or food. It just wants to get away from its former life. The pent-up wings struggle to get free. It rises to the top of the water and suddenly the old coat bursts open on the back, and quicker than a little girl can throw off her water-proof, the worm tosses off its old garment, and giving the worn-out thing, apparently, a contemptuous little kick, it spreads its lovely gossamer wings and soars into the air. The little fairy seems perfectly intoxicated with delight. It flutters here and there and does not take one atom of food. Without stopping to bother its little head about what it shall eat, or what it shall drink, or, without taking thought for the morrow, it just enjoys, with its whole being, the glorious, perfect freedom it has gained. It lives a whole life-time in one short day, and before the morrow comes, the little wings have finished their mission and are folded forever.

And so this is its history—three years cased in a curious worm-house, greedily devouring its slimy food, and one brief day on the wing, forgetting food and all its groveling life, and drinking in all the sweet sunlight of heaven.

Who can tell which cup held the most happiness—the golden vase filled to the brim with a few blissful hours, or the earthen dish filled with food for three greedy years?—*Northern Advocate.*

The Dusty Bible.

"Oh, here it is on the shelf, just behind grandmother's dirty old Bible!" said a blue-eyed boy who had climbed a chair in order to look for his ball.

"I should like to know what there is in that great ugly book?" said his sister Anna. "It can't be very nice and interesting, for nobody ever thinks of reading it."

Anna's parents lived in a remote village in the south of France. Their house looked very pretty with its pointed roof, overshadowed by a large elm-tree. Beneath the elm Anna often sat all day spinning, unless she had to help her mother in her work, for she was an industrious little girl and helped her mother as much as she could.

In the autumn Anna was seized with severe illness, and for several weeks had to keep her bed. When she began to recover she was still very weak, and was not able even to use her spinning-wheel. She sat alone in the house for hours together when her 'parents had gone out, and had nothing to do but to watch the glow of the fire, or the leaves of the elm-tree as they fell one after another to the ground. She had but few books, and these she had already read so often that she knew them almost by heart. Her brother had gone to be an apprentice in the next town, and so she was very sad and lonely.

One day as she was sitting wearily, not knowing how to spend the time, her eye fell upon the shelf, and the great, brown book covered with dust and cobwebs. She jumped up hastily, saying to herself "Well, there is grandmother's Bible; I've a great mind to have a look at it and see what is in it." She accordingly took down the book, and having dusted it, sat down in a corner to read it.

It was a very old Bible, with many black woodcuts. There was Moses in his ark of bulrushes, and Daniel in the lions' den. These two pictures pleased Anna especially, and, indeed, she looked through all the pictures before she read a single line. She opened the Gospel according to St. Luke, and admired over and over again the picture of the disciples with the miraculous draught of fishes, and then she read the chapter containing the account of that event. She read also the history of the paralytic, who was let down through the roof into the presence of the Lord to be healed. Soon she became so absorbed in her reading that she almost allowed the last spark upon the hearth to go out. The time no longer passed slowly and drearily, and she read on and on until the time came for her father and mother to return; then, fastening the clasps, she put the old brown book back upon its shelf.

From this time Anna found plenty to occupy her. Every moment which she spent alone was precious to her for she could now read the good news of Jesus Christ. And when she again became strong enough to sit at her spinning-wheel, she was busily engaged in thinking of his miracles of love, and of his gracious invitation to the weary and heavy laden. God gave his Spirit with the Word, and she learned the way of salvation. The long unused Bible became to her, as it has been to so many, a light to her feet and a lamp to her path.

With the bright days of spring, however, a great sorrow came.

Anna's father, who was a laborer had an accident which ended shortly in his death leaving the family in great poverty. The poor mother sought consolation by calling upon the saints and praying to the Virgin Mary, and often wept bitterly because she could not give any money so that masses might be said for the soul of her husband.

One evening when her mother was more troubled than usual Anna offered to read to her, and took the Bible from the shelf.

"Why, Anna, that is the Bible," exclaimed the widow, sharply; "You are surely not going to read out of the Bible?"

"Why not, mother? It is God's Word, and there is a verse in it which says we ought to read it."

The mother urged that only the priests could tell the meaning of what was in the Bible, but at length yielded to Anna's assurance that there was much in it which even a child could understand. Very soon the old Book exerted the same charm over the mother as it had done already over the child, and as from day to day the reading was continued, the poor widow experienced the great and mysterious power of comforting which is contained in the Word of God. In the dusty, neglected volume which had lain so long upon the shelf, the mother and daughter found guidance to a new and blessed life in Christ Jesus.

Reader, is the Bible in your house a dusty, forgotten book, laid on one side as though it had nothing interesting in it? Take it down; there is a message in it for you!—*From the German.*

Home and Health Hints.

Healthful Words to Women.

I stood, last week, by a grief-stricken young mother, who, with pale cheek and tearless eye, bent in speechless agony over her dying child. It was her first-born. It had lain in her encircling arms six short months. Now it was torn from her love; and, helpless and despairing, she watched the feeble life ebb slowly away.

I could not say to the poor mourner, "You, yourself, unhappy mother, are the destroyer of your own child! Your thoughtlessness, your ignorance, your waste of the golden years of life, before this tender child was committed to your care, have caused this agony—this death!"

And yet these stern words to her, and to multitudes like her, would have been strictly true. Of what use to her, in that sad hour, were her many accomplishments, her grace, elegance, and literary requirements? The fundamental study—the knowledge of the laws of health—had been entirely omitted in her education; and now her child was dead, and no after-knowledge could recall her dead to life. As a young girl no habits of attention and respect to the requirements of the physical organization had been implanted by her mother, and she had entered upon the responsibilities of family life with no idea of what was needed for the care of her children.

It is of much weightier moment to the young matron to know how to manage her household with intelligence than to speak French or play the piano. The one branch of knowledge does not exclude the other, but a thorough acquaintance with all that concerns the physical well-being of a household—the prevention of sickness, the promotion of vigor and cheerfulness—is of fundamental importance to the young ruler of the precious home kingdom.

If she knows how to ventilate her house thoroughly, in Winter as well as Summer, to prevent injurious odors, to distribute an ample allowance of air to the lungs that must inhale it, to look upon stagnant air as a deadly enemy by night as well as day—then her children will not die of fevers, nor be tainted with scrofula.

If she can select a healthful and nutritious diet for her household, insure its proper preparation, vary it in quantity and quality according to the needs of each member—then she will keep her household in good temper, from the oldest to the youngest, and her doctor's bills will be only nominal.

If she understands the proper use of water, the moral as well as physical advantages of exercise, the importance of dress, with due regard to warmth, lightness, and points of support, as well as of fashion—then her children will live and not die. She will reign like a queen in the midst of her subjects. She will reach a good old age, surrounded by her children's children, and her memory will be cherished long after she is gone.

It may be safely asserted that, if the present generation of American women understood the laws of health as well as they understand the toilet, and expended the same interest in putting them into practice that they devote to dress, they might save one-half of the children that will die in the next generation, diminish by half its sickness, and increase by a third the average duration of its life.

In what other way could they make an equally valuable contribution to the national welfare?—*Selected.*

From Past-Master Ronayne.

SOME QUESTIONS AND OBJECTIONS ANSWERED.

MALLET CREEK, Medina Co., O., March 16, 1876.

DEAR CYNOSURE:—Here I am hemmed in as it were by uncontrolable circumstances and compelled to lie idle for one whole week while notice is being extensively circulated throughout this county that our meetings shall be held at Medina on Monday and Tuesday next, the 20th and 21st inst. At first I looked upon this idleness as almost a great misfortune and I am afraid felt very much disappointed and gave expression to my feelings in the matter in a way not altogether savoring of submission and resignation, but on looking the whole matter carefully over I am led to be more than thankful that this rest is thus forced upon me and especially am I thankful that I was led to the house of Dr. Bingham, in whose study I am now writing this letter and from whose wisdom and marvelous experience I am daily receiving such lessons as cannot fail to be made manifest in after time so that on the whole I am constrained to exclaim, "Lord it is good for me to be here."

And now as I cannot speak to the people of Ohio before next Monday night will you kindly permit me to speak to all the readers of the *Cynosure*, everywhere and of whatever denomination, and let us have a good old-fashioned Anti-masonic talk all to ourselves.

In the first place I will notice that in almost every locality which I visit I meet with very good Christian men and women who can scarcely believe that their ministers are subjected to the low degrading process of preparation when joining the Masonic institution as described in the "Hand-Book" and exemplified in my public expositions of the secret work of "the craft."

Now to all the readers of the *Cynosure* I would say (and lay particular emphasis on the assertion) that every candidate for Masonic honors from the king upon his throne to the beggar in his hovel must "cheerfully conform to all the ancient usages and established customs of the fraternity." When called into the "preparation room" on the night of his initiation and before a single step is taken toward making him a Mason the candidate whoever he may be—king, priest or peasant—must "seriously declare upon his honor" that he will "cheerfully conform to all the ancient usages and established customs of the fraternity." Again, in the ritual of the Entered Apprentice degree the question is asked, "Where were you first prepared to be made a Mason? Ans. In my heart. Where next? In a room adjacent to a regularly constituted lodge of Masons. How were you prepared? By being divested of all metals (and hence every candidate, ministers and all must take off every particle of their clothing, and sometimes even their shirt) neither naked nor clad, barefoot nor shod, hoodwinked and with a cable-tow around my neck in which condition I was conducted to the door of the lodge by a friend whom I afterwards found to be a brother." And in the second section of the same degree the following explanation is offered to the candidate by the worshipful master and is as immutable as the laws of the Medes and Persians. Worshipful Master to candidate: "You were divested of all metals for two reasons: first, that you should carry nothing offensive or defensive into the lodge," etc., etc. "You were neither naked nor clad because Masonry regards no man for his worldly wealth or honors, it was therefore to signify that it is the internal and not the external qualifications of a man which should recommend him to be made a Mason." Again, in visiting a strange lodge unless properly vouched for, every member without exception must take the "test oath" and swear that he was regularly initiated as an Entered Apprentice, etc. Now how could he thus swear to being "regularly initiated" if any part of the preparatory ceremony had been omitted or neglected? Hence I repeat again, his clothing must come off and he must submit in every other particular to all the ceremonies of his initiation, passing and raising.

But lest any lingering doubt should still remain on this subject, I shall now quote the law in the case, and let me remind my Anti-masonic reader that every Master Mason is sworn to obey these laws, so that, even if they would the Worshipful Master of a lodge and his subordinate officers have no other option than implicit obedience to the so-called ancient usages of the craft.

On page 53 of the General Ahiman Rezon by Dan'l Sickels (not Dan. the Union General) I find these instructions:

"THE ENTRANCE.—The preparations to which the candidate must submit before entering the lodge serve allegorically to teach him, as well as to remind the brethren who are present, that it is the man alone, divested of all the outward recommendations, of rank, state or of riches, which Masonry accepts and that it is his spiritual or moral worth alone which can open to him the door of the temple." And lest there should be any question as to whom this language may apply, I quote from Past Grand Master Cregier's address, or rather his decisions in the Grand Lodge Report of the proceedings of 1872. He says: "Nor does it matter whether the applicant is a clergyman or a layman, for every man be he high or low who enters our portals *honors himself*, not Masonry." The italics in all these quotations are mine and it will be observed from all that has preceeded that the law in the case of the Masonic preparation is explicit and decided and that there can be no evasion whatever from its inexorable requirements, and hence I again repeat and for the last time the minister must take off his pantaloons. Now let that stand, Mr. Editor; don't change it for surely the truth in this great matter cannot be expressed too plainly.

Anther question which seems too give considerable annoyance to very many good Christian friends is, as to whether the name of Jesus Christ may not be used occasionally in lodge prayers, and especially in purely Christian communities where no Jews can be present. Now in answer to this inquiry I would answer most emphatically NO! The name of Jesus Christ can on no account be permitted to be used in any prayer in a lodge of Freemasons. Let us remember that Jews are not the only people who reject Jesus Christ, or who manifest a decided opposition to the use of his name in any of their pretended devotional exercises or religious ceremonies and that inasmuch as Freemasonry according to the "Ancient Charges" published by Anderson in 1723, is a religion in which all men agree, hence the Masonic law explicitly states that "prayer in Masonic lodges should be of a generel character *containing nothing* offensive to any class of conscientious brethren." "Webb's Monitor," page 285. Again from the same page I quote: "So broad is the religion of Masonry (there Masonry is a religion) and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshiper of Deity under every form." What a beautiful prayer-meeting this is for a minister of the Gospel or professing Christian to be caught in? The (so-called) Christian, the Jew, the Mohammedan, the Arab, the Confucian, the Parsee, the Buddhist, the American savage, the gambler, the libertine, the profane swearer, the Sabbath-breaker, the deist, the Universalist and even the infidel can all kneel together around the Masonic altar and while all else may and do introduce their pretended gods into the lodge room, yet the professing Christian must leave his God and Saviour outside—even beyond the tyler—and must on no account offer prayer in his name, or acknowledge him as the only Mediator between God and man while joining in the blasphemous ceremonies and practicing the silly mummeries of Freemasonry. But again, the Grand Lodge of Iowa, endorsed by the Grand Lodge of Illinois expressly states that "The Orders of Knighthood, as the Knight Templar Order, is not a Masonic organization—far from it. It is a Christian order;" thus drawing a broad line between Masonry and Christianity and declaring in unmistakable terms that inasmuch as Freemasonry is not Christian so the blessed name of Jesus Christ, the founder of Christianity, must on no account be used officially in the lodge worship. But not only is the name of Jesus Christ not used, but whenever the Scriptures are quoted in any of the Masonic monitors or instruction books of the lodge, should the name of the divine Redeeamer occur it is scrupulously expunged from the quotation. Compare 2 Peter ii. 1–17 and "Webb's Monitor," pages 73,74; also "Mackey's Ritualist," page 271; also 2 Thess. iii. 6–16 and Webb, page 120 and Mackey, pages 348 and 349.

But what says the law? In fact Blue Lodge Masonry (that is Ancient Craft Masonry) has nothing whatever to do with the Bible. It is not founded on the Bible, if it was it would not be Masonry, it would be something else. Chase's Digest Masonic Law, p. 208. See also from pp. 206-210 inclusive.

I give these quotations "that in the mouth of two or three witnesses every word should be established," and so let no one persuade you that the Redeemer's name may or can be used in Masonic prayers. Freemasonry is unscriptural, anti-scriptural and false. It is anti-Christian in the most blasphemous sense of the word, and hence a man can no more be a Freemason and a Christian than he can be a Mohammedan and a Christian, a Buddhist and a Christian, a Parsee and a Christian, a Confucian and a Christian, or a North American savage and a Christian. There is no more affinity or coincidence between Freemasonry and Christianity than there is between the grossest and the most abominable idolatry on the face of the globe, and the glorious, pure, heavenly and heaven-inspiring doctrines of the Christian faith as found in the Old and New Testament.

[Concluded next week.]

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MASONRY CLAIMS TO BE A RELIGION.

Morris' Dictionary, Art "God." "The *essentially religions*" character of the Masonic institution is shown under the head Deity. Between the extremes of atheism on the one hand,and idolatry on the other, Freemasonry *cultivates* the *worship* of the one true and living God, omnipotent, omniscrent and omnipresent, who answers prayer, grants his own spirit of wi-dom and strength to those who ask him, rewards virtue, punishes vice and reserves heaven after death, for those who have faithfully observed his will and pleasure in the present life. "An emblem of Deity is suspended in the east of every lodge."

Mackey's Lexicon, art. "God" Freemasons have always been worshipers of the *one true God.* "This" says Hutchinson, "was the first principle and corner stone on which our originals thought it expedient to place the foundation of Masonry." While the world around them was polluted with sun-worship and brute-Worship, and all the absurdities of polytheism, Masonry even in its spurious forms, as the ancient mysteries have appropriately been styled, was alone occupied in *raising* alters to the one IAM and declaring and teaching the *unity* of the Godhead. The God of Masonry is not the God of the Bible, but any supreme, governing power acknowledged by any of the religions of the world, as Masons are found in every land, and of every sort of faith. The letter G. suspended in the lodge means "God" or "Geometry," according to the inclination of each Mason Hiram, King of Tyre, claimed as a Grand Master was not a worshiper of the true God.

Morris' Dictionary, "Art" "Deity," p. 128. Under the various heads, Chaplain, Prayer, Religion, Scriptures, etc., is shown the profound veneration required by the Masonic system to be paid the Supreme Architect. At the first entrance into the lodge this is thrillingly suggested; the first great light of Masonry is the Bible. The very means of recognition involve the idea of a *word* inspired by Deity; in the east of the lodge is his emblem; in the charge of an Entered Apprentice, the newly admitted brother is exhorted "never to mention God's name but with that reverential awe which is due from a creature to his creator; in the second degree this injunction is inpressed by ceremonies; blasphemy against God is a punishable offence in Masonic discipline; in the advanced grades of Masonry the very obligations forbid blasphemy; in brief, the idea of an omniscient and omnipotent God, who will punish vice and reward virtue pervades the entire theory of Masonry, and *again* p. 242, the various degrees and orders of Scotch Masonry are termed ineffable with reference to the many *Hebrew names* of *Deity* introduced into them. The pronunciation of some of these names cannot be made by mortal lips.

Chaplain Morris, p. 82,—The first in a series of nine lodge supernumeraries. He is appointed by the Worshipful Master to be his assistant in religious exercises. It is his duty to offer prayers during the opening, working and closing of lodges; to give the Scriptural readings and explanations; to deliver religious lectures and exhortations to the brethren in public and private and generally to represent the *religious element* of the society. He must be one who is well founded in biblical faith and knowledge and practice in public address to the Deity. His situation in the lodge is near the W. M., *Mackey Lexicon* p. 80, "Chaplain." "The office of Chaplain of a lodge is one not recognized in the *Ritual* of this country, though often conferred by courtesy."

Prayer, Mackey's Lexicon, p. 369, "All the *ceremonies* of our order are *prefaced* and *terminated* with prayer because *Masonry* is a *religious institution*, and because we thereby show our dependence on, and our *faith and trust in God.*

Prayer, Morris' Dictionary,p. 374,"Every important undertaking in Masonry is both begun and completed with prayer. The prayers given in the Manuals of the Blue Lodge are such as all Masons whatever their religious faith may unite in. In the orders of Knighthood the prayers become as a matter of course strictly and intensely Christian. In the third degree a sublime prayer, adapted from the 14th chapter of Job, is made in American lodges an essential part of the ritual of Raising."—Masonic prayers are ritualistic, and not reverential; formal and not believing. They are not offered to the God in the Bible, who is the Christian's God, nor are they offered through Christ, the only Saviour. Lodge and Chapter Masonry allows no recognition of Christ in *their religious* worship. The Lord of glory is excluded from all their prayers and all their Scripture readings. As Masons are of all religions in the world, *professedly* and yet have a common worship, it must be a mongrel service, such as the false religions of earth may tolerate, but Christian ity the full and final developement of revealed truth cannot join with or fellowship such a system.

"Religion,"—Morris' Dictionary p. 391, To learn how nearly the Masonic society approximates to a religious institution, the reader is referred to the articles,"Holy Scripture," "Blasphemy" 'Deity" and kindred themes.

Holy Scriptures, Morris' Dictionary p. 234, The importance of the sacred Scriptures in Masonry cannot be overrated. The Bible is the first object that strikes the candidate's attention upon coming to Masonic light; all the instructions of a moral and religious character communicated to him is derived from its pages; and when his body is borne to the grave it precedes him, opened,upon that solemn march. The Scriptural passages particularly used in Masonic ceremonies are these;

1st Degree, Psalm 133,

2nd Degree, Amos 7; 7, 8:

3d Degree, Eccl 12; 27. Jsb 14, 1, 2, 5, 6, 7, 10, 11, 12 etc.

4th Degree, 1 Pet. 2; 1-5, 16, 17, Rev. 2; 17; 2 Chron 2; 16, Psalm 118; 22, Matt 21; 42, Mark 12: 10, Luke 20: 17, Acts 4; 2, Rev 3; 2. Ezek 44; 15, Mat 20; 1-16.

5th Degree, None.

6th Degree, Psalms 24 and 122; 2 Chron 7; 1-4.

7th Degree, Exodus 3; 1-6, 2 Chron 36; 11-20, Exodus 3; 13,14, Psalm 141 to 143.

8th Degree, Royal Master, 1 Kings 6 and 7, Rev. 22.

9th Degree, Psalm 80 and 7th, 1 Kings 4 to 7 and others.

10th Degree, Ezra 3 to 6 chapters.

11th Degree, Matt 26 and 27, Acts 1, Eph 6.

12th Degree, Acts 28, John 19 and 20 chapters.

High Priest Masonry, Gen. 14; 12-24, Heb. 7; 1-5, Numbers 6; 22-26.

In Scotch Masonry, large portions of Scripture are also used.

Bible, Mackey's Lexicon p. 60 Emphatically is the Bible called a greater light of Masonry, for from the *center* of the lodge it pours forth upon the East, the West and the South, its refulgent rays of divine truth, the Bible is used among Masons as the *symbol* of the will of God, however it may be expressed.

Furniture,Morris' Dictionary p. 193.This term *technically* refers to the Holy Bible, square and compass, which are explained to the Entered Apprentice, as the furniture of the lodge, and also Mackey's Lexicon, p. 161. Every well regulated lodge must contain a Bible, square and compass which are tecnically said to constitute its furniture and which are respectively dedicated to God the *Master of the Lodge, and the Craft.* In the lodge the Bible, is a *symbol.* To the Christian,it is Gods *Word* of truth. All Christians receive and love the Bible. Many Masons do not even believe it as God's word. The Christian esteems the Bible above gold. The Mason associates it with the square and compass. Masonry always has the material implements, the square and compass on its altars, in every country and in every lodge. But the Bible is displaced and supplanted by the *sacred* books, so-called, of false systems of religion.

I will quote here from Mackey's Jurisprudence p. 33; The Twenty-first Landmark. "It is a landmark, that a *book of the Law*" shall constitute an indispensable part of the furniture of every lodge, I say advisedly, a *book of the law*, because it is not absolutely required that every where the Old and New Testaments shall be used. The "book of the law," is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries, the book of the law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testamemt alone would be suffiicent; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief, *The book of the law is to the specualtive. Mason his *spiritual* trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board and must ever be before him in his hours of speculative labor to be the rule and guide of his conduct, the landmark therefore requires that a book of the law, a religious code of some kind purporting to be an examplar of the revealed will of God, shall form an essential part of the furniture of every lodge." Mackey's Jurisprudence p. 93 etc., says,"A belief in God is one of the unwritten landmarks of the order, requiring no regulation or statutory law for its confirmation. Such a belief results from the very nature of the Masonic Institution,and is set forth in the ritual of the order so one of the very first pre-requisites to the ceremony of initiation. This Divine Being, the creator of heaven and earth, is particularly viewed in Masonry in his character as the great Master Builder of the worlds, and is hence Masonically addressed as the Grand Architect of the universe G. A. O. T. U. But consequent on a belief in him, and indeed inseparably connected with it, is a belief in a resurrection to a future life. As to any other religious doctrine, Masonry leaves its candidates to the enjoyment of their own opinions, whatever they may be. * * * Within a few years an attempt has been made by some Grand lodges to add to these simple, moral and religious qualifications, another which requires a belief in the divine anthenticity of the Scriptures. It is much to be regretted that Masons will sometime forget the fundamental law of their institution and endeavor to add to or to detract from the perfect integrity of the building, as it was left to them by their predecessors. Whenever this is done, the beauty of our temple must suffer. The landmarks of Masonry are so perfect that they neither need, nor will permit of the slightest amendment.

(CONTINUED.)

*On the subject of the religious, or rather the doctrinal requirements of Masonry, the old charges utter the following explicit language. Though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought expedient only to oblige them to that religion in which, all men agree, leaving their particular opinions to themselves, Charge 1st.

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" " " " 11, 3 953
Gain in one week, 27

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Grain Wheat—Spring, No. 1	$	1 12
" No. 2	1 01⅝	1 02¾
" No. 3	87	89
" Rejected	76	76½
Corn—No. 2	44½	44⅝
Rejected		36
Oats—No. 2	33	36
Rejected	25½	26
Rye—No. 2		64½
Bran per ton		10 50
Flour—Winter	4 75	8 25
Spring	3 00	5 25
Hay—Timothy	10 00	13 00
Prairie, "	6 00	9 00
Mess Beef	10 75	11 00
Tallow		8½
Dressed Hogs	9 00	9 10
Lard per cwt		13 25
Mess pork, per bbl		22 50
Butter fancy yellow 38c.; common to choice roll	20	30
Cheese	9	13½
Eggs	14½	15
Seeds—Timothy	2 00	2 30
Clover	9 40	9 70
Flax	1 30	1 37½
Poultry—Turkeys per lb dressed	12	15
Chickens " "	10	11
Apples from store	3 00	4 00
Broom corn	3	9
Hides green to dry salted	5	12
Lumber—Clear	38 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	40	52
Unwashed	25	32
LIVE STOCK Cattle, Choice	5 00	5 50
Good	4 50	4 80
Medium	4 00	4 40
Common	3 25	3 75
Hogs,	7 50	8 50
Sheep	3 50	6 00
New York Market		
Flour	$ 3 30	9 00
Wheat—Winter	1 19	1 50
Spring	1 18	1 40
Corn	60	62¾
Oats	48¾	52
Rye	80	86
Lard		13¾
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CHICAGO, THURSDAY, MARCH 30, 1876.

VOL. VIII., NO. 25.—WHOLE NO. 312
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Freemasonry at a Glance.

We have had calls for more than 1,000 extra copies of Jan. 20th *Cynosure*, containing THE SIGNS, GRIPS, PASS-WORDS, etc., with Mr. Ronayne's portrait; and at the earnest request of many readers have decided to put the *same thing* in the *Cynosure* of April 6th. SEND ON YOUR ORDERS with the cash for extra copies at the following rates:

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Topics of the Time.

The recent severe storms west of the Missouri have excited grave apprehensions for the gold-hunting companies on their way to the Black Hills, whose sufferings must have been great, perhaps with loss of life. Gen. Merrill has just returned from the mining region and reports not very favorably of the situation in the Black Hills. He says: "The area in which gold is found at present is so limited that it wouldn't support one half of the people who are there already. The gold yields at the best will not pay more than wages; and wherever there seems to be a promising location it is already covered with experienced and practical gold miners, with whom the crowds of people going there now could not possibly compete even if they had a chance." And still in the face of these facts some journals, like the *Inter-Ocean* of this city, continue to encourage the emigration to this region; well knowing that disappointment, suffering and death are in store for the many, on whose exigencies a few will profit. There is, too, the treaty not yet annulled, the promise of the nation openly broken. Though the Indians have made their rights to be lightly respected, yet the honor of the Government should suffer no harm.

If human actions determine human motives, one of the most ignoble political parasites is the acting governor of Illinois. Though it be written that we speak not evil of the ruler of the people, it is just to warn the people of one who seeks by base means to become their ruler. Mr. Beveridge seems to have gained a reputation among the soldiers whom he led in the late war, upon which he traded himself first into the sheriff's office of Cook county and then into the Lieut-governor's place. His speeches have been so many and of so little note that a specious bit of flattery addressed to a lot of Odd-fellows is about all that comes to mind. His abuse of the pardoning power has shamed his friends and disgusted his opponents. But in seeking to be re-seated in the gubernatorial chair he has appealed to two influences that should make him avoided by every honest citizen. He first hob-nobbed with the Chicago brewers, tasting their liquors, visiting their great breweries, those caldrons of the pit; and now an open charge is made that the re-organized Grand Army of the Republic has been inveigled into an active support of his waning fortunes. In old Rome when wealth and power had debauched patrician and plebeian alike such measures were to be expected, but from one occupying the high place of Governor of Illinois at this day political death should follow such sinning.

Americans Repeating the Folly of Amaziah.

BY GEO. SOVEREIGN.

In 2 Chronicles xxiv. 14, these words occur: "Now it came to pass that after Amaziah was come from the slaughter of Edomites, that he brought the gods of the children of Seir and set them up to be his gods, and bowed down himself before them and burned incense unto them."

It will be remembered by the Bible student that Amaziah had gone out against the Edomites in the name of the Lord, directed by a man of God and by divine help the Edomites were smitten. Their helpless gods of wood and stone and brass and gold and silver could not save their worshipers nor themselves. How wicked and senseless then for the king who had triumphed by God's help to bring such shameful things home with him and bow down to them and praise and glorify them for his victories and trust them for future safety! What wonder after such acts of wickedness and inexpressable folly that he was soon given up to be slain by his own subjects!

It is one of man's marvelous mistakes that he does not learn by others' fatal blunders. Many in our own country have literally copied this miserable foolishness. It was by the aid of Freemasonry that southern slavery was attempted to be sustained; that, too, against the wishes of nearly all the pious people of this land. When our Northern hosts engaged this monstrous evil, it was in the name of the Lord, the God of justice. So we believed slavery aided by Freemasonry was helpless before the wind of Divine energy. The monstrous thing came down, yet (O tell it not!) our conquering heroes have brought back home with them these Southern, shameful idols of secrecy and have fallen down and worshiped them.

Before the war Southern gentlemen were almost all Masons. *Proof.*—A Mr. E. went to the South to set up his son in mercantile business. He was inquired of, "Is he a Mason?" "No." "Then he need come here, for we are all Masons. You son would get no custom from Monday morning till Saturday night." Again, our young men who went out against this foe in the name of the Lord were comparatively free from this stain of idolatry. Now Freemasonry is their boast and their song in the night.

Let us look at another class, more melancholy still on account of their influence on society, the religious class. And that we may properly appreciate their triumph, in the past, when they took upon themselves the obligations of Christianity, they were asked, "Dost thou renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same." Answer, "I renounce them all." Those who believed themselves called to preach confessed that the Holy Scriptures contained all that was necessary to be believed or practiced and promised that they would so diligently and prayerfully study them as to lay aside the study of the world and the flesh, etc., so preach them as to drive away all false doctrine.

Conversant as I have been with the past generation, there is no room for me to doubt the honesty of purpose of the greater part who have taken these sacred vows upon them in years gone by. So that they had gotten the victory over the devil and the beast and his image, Freemasonry. These who are now old men and many young men with them, who have begun conquests in the name of the Lord are seen (if you could see in the darkness of the lodge,) sprawling on hands and knees, worshiping this idol, secretism. Cursed of God! To be sure they have their reasons for this; such as idolators have always had.

There is a large number who stand connected in church fellowship with these so prone on the earth like a serpent, who are not Masons. They say they hate Masonry and intend to bear their testimony against it. But we must come back again to Amaziah. What could he have done without the help of the people. They may have have grumbled when commanded to lug these helpless gods from Seir to Jerusalem, but little did the king care so that they bent their hesitating backs to the shameful work. So these Freemason preachers and others have triumphed and their "Jah-Baal-On" is kept on his feet while the complaining people honor with their presence the calls to hear their sermons, pay their money to support their extravagance and idolatry, and vote on their side at the polls. If the people will not stand up straight, like Shedrach, Meshach, and Abednego, little do these artful men care about their grumbling. They have their services, and their craft prospers.

An Appeal to Christian Reformers.

BY ALPHA BETA.

[CONCLUDED FROM LAST WEEK.]

The Scripture enjoins it on the Christian as a bounden duty to not "be partaker of other men's sins; keep thyself pure." 1 Tim. v. 22. But this cannot be done by associating with those guilty of sin, in an organized body, but according to this other Scripture: "From such turn away." 2 Tim. iii. 5. This cannot mean turning away from the world, for in the world, in the Scripture sense, they have no form of godliness, but by all construction and exigesis, the command is to turn away from ecclesiastic organizations which hold the truth in unrighteousness, by ungodly practices and sinful habits. In taking this ground we countenance and practice no "schism" in the body of Christ, we only plead for a discrimination between the body of Christ and the body of the man of sin—the world, discerning between the upright and the immoral, between him that serveth God and him that serveth him not. This is the only course left to the conscientious Christian, for by personal connection, influence, and by your money,

you are not only bidding the wrong-doer to go on and prosper, but you are positively helping to sustain those organizations, that are lulling thousands to a worse than lethargic drowse on the slippery steps whose slope is towards the gates of perdition, and deceiving them by holding out to them a delusion, pleasing to the carnal mind, that no danger is to be apprehended in such innocent pleasures as are to be found in secretism!! When you do this, having full knowledge of the facts, can you escape the personal guilt of adopting this sin as your own, by taking it under your personal protection? Before you cast this from you as unworthy of your consideration, will you not consent to try this question by the light of reason, and the clear teachings of the Word of God? While remaining in connection, or fellowship with the unfruitful works of darkness, are you, indeed a Christian, consecrated and set wholly apart from sin? Are you like your type and head, "separate from sinners?" Have you withdrawn yourself from such as walk disorderly? Have you made your ecclesiastic connection paramount to all other connections and associations? Do you still hold fellowship and communion with those with whom you despise affiliation and co-operation politically? Do you not make your politics more sacred than your religion by retaining a membership in organizations which admit those characters whom you will not vote for or with? Or, do you love association with all its known impurities in theory and practice so strongly that you cannot give them up, withdraw and separate from them, so that you may in reality be a witness for Christ and the purity of his doctrine and practice? Remember Christ said, "Whoever will come after me, let him deny himself, and take up his cross and follow me." This can only be done by separating ourselves from every unholy and unhallowed association, affiliation and condition, no matter what the separation may cost our feelings and sympathies. "Verily I say unto you, There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels; but he shall receive now a hundred fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with *persecutions*, and in the world (time) to come eternal life." Remember, too, that there is no necessity which can avail you for remaining where you are, and thus sanctioning, countenancing and promoting iniquity. Your political action shows that you are opposed to secretism, but your fellowship and communion in ecclesiastic organizations, admitting, retaining and apologizing for them shows that you are unequally yoked together, which is forbidden in the Scriptures; the whole drift of the teachings of the Scriptures is that opposites in theory and practice should not be tolerated in ecclesiastic organizations which have the sanction of Jesus Christ, or which have a warrant for their existence from him. There is a blessing promised to, and realized in properly organized ecclesiastic bodies, but when there is a promiscuous gathering into one organization, unbelievers, righteousness (morality), and unrighteousness (immorality), light (knowledge) and darkness (ignorance), Christ and Belial, believers and infidels, there never was, is not now and never can be any blessing realized, because there is none promised, and he that teaches there is a blessing realized is a deceiver and those who believe that they do realize a blessing in such an organization are deceived. If a blessing really attaches to such an association, God would not require a "separation" therefrom, and if such organizations are for his honor and the promotion of his glory, God would not command us to "come out," nor would he offer an equivalent for the blessing looked for in the true organization, as he does to those who in obedience to his command to come out from among them, and separate from such forbidden and unholy alliances. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 14–18. What a blessing promised! not in the organization but out of it. Will you take God at his word? or will you for the sake of association cast it behind your back, which is to go without the blessed relationship of Father and Son, between yourself and the Lord Almighty? Your action, if you choose to remain in your present unhallowed connection, is joining together in the holiest and most sacred bonds that which God has forbidden to be joined together. It is spiritual fornication and idolatry. Do not the times demand that your whole influence religiously and politically should be given to the cause of right and truth, to Christ? Do you not for interest, or convenience, or reputation's sake withhold part of the price, while you voluntarily cripple yourself by associations with opposites in theory and practice?

It is a Bible truth that he who loveth association, interest or possession more than Christ, or his truth, is unworthy of Christ. Matt. x. 37–38. But again, from 2 Cor. vi. 14–18 we find that such organizations have forfeited their charter to be organizations of Jesus Christ, and when they have thus forfeited it the true Christian should no longer remain in its connection, nor recognize its claims; or God would not command them to "come out from among them and be ye separate." Come out and separate from what? Not from the true organization, but from one which had forfeited its claim by departing from the conditions of the charter, and in admitting into its membership those whom the charter debarred, and thereby constructively denying the authority of the Lord Jesus Christ, who gave the charter, and whosoever will deny Christ before men, him will Christ also deny before his Father who is in heaven. Matt. x. 33. See also Rev. ii 5, in the address to the angel of the church at Ephesus: "Remember from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent;" the organization shall be broken up; this never would be threatened against an organization living in accordance with its charter. Nor will Jesus Christ spew out of his mouth any organization that truly conforms to the conditions of the charter given by him as he positively says he will do with the organization at Laodicea. Rev. iii. 16; and again in Rev. xviii. 4, 5. The same principle is unequivocally put forth—Christ ones—God's people must separate from organizations which have forfeited their charter by becoming the "habitation of devils and the hold of every foul spirit, and a cage for every unclean and hateful bird." Rev. xviii. 2. "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues." Babylon, whatever it may represent, must have been organized in purity, or she could not have become what she is here described to be, and must have forfeited her charter by a deviation from the conditions of the charter, when God commands his people to come out, before she receives her plagues for her sins. The only safe rule to follow in regard to separation from sin is to withdraw from the organization as soon as you find sin admitted, retained and justified or apologized for by the organization, for you know not how soon the plagues may be administered, and the candlestick be removed, or spewed out of his mouth, and by being found in the connection you will become partaker of her sins. But does God cast off his people by removing the candlestick, spewing it out of his mouth, or withdrawing from the organization and letting it fill its cup of iniquity by presumptuously disregarding the conditions of the charter? By no means. But as it was in the case of the Jewish organization, we find God did not cast off his people whom he foreknew (Rom. xi. 2), although the organization was cast off; so we find it to be the case in the Corinthian church; instead of casting off his sons and daughters, he commands them to separate and come out, attaching to their obedience a promise, and so too in the case of the Laodicean organization, to his people he says, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him and he with me." Rev. iii. 20. There is evidently an obstacle in the way of the communication of the blessing promised, the "door must be opened" which is obedience to his voice, and from the fact that the organization is to be spewed out on account of its irregularities and disobedience to the requirements of the charter, we think we are justifiable in coming to this conclusion, that the opening of the door is the cutting loose from, and coming out of forbidden associations and unhallowed alliances, and what seems to us to strengthen our position is the promise attached to the opening the door, being so nearly related to that attached to the "come out from among them and be ye separate," addressed to the Corinthians. The least sin admitted and retained in an organization, eventually works a forfeiture to the claim of being a Christian organization, "for a little leaven leaveneth the whole lump." "Therefore, purge out the old leaven, that ye may be a new lump." 1 Cor. v. 6, 7; Gal. v. 9.

In closing, we will present but a single point which we believe to be in the strictest harmony with the scope and tenor of the foregoing views. We are commanded by the Lord Jesus Christ to withdraw from every brother that walketh disorderly and not after the tradition received of Paul, and nothing is more plain than if an organization persistently, and after remonstrance, refuses to put away a disorderly member that organization herself walketh disorderly, and should herself be withdrawn from. And we have the same authority for shunning and discountenancing such organizations, that we have for withdrawing therefrom.

Is it in accordance with the charter given by Jesus Christ to proclaim to sinners, that there is another way whereby they can be saved, than through the Lord Jesus Christ. Secretism does this; and in doing so proves itself to be anti-Christian in its aims and tendencies. From such withdraw thyself.

God Approves of Opposition to Oath-bound Secrecy.

BY A. D. FREEMAN.

The notice in the *Standard*, of the Princeton College revival, which I believe immediately succeeded the action taken by the faculty against college secret societies, reminds me of a coincident, or succession of events in the Baptist church in Adams, Jefferson Co., N. Y., of which my father was pastor for about thirty years.

Directly after the abduction and murder of Capt. Wm. Morgan my father who had a few years before been drawn into the fraternity, and left them on taking the third degree, because of the un-Christian nature of the order, now came out and openly renounced and publicly endorsed Morgan's expose, as did many other Christians and Christian ministers in that region.

The Adams church was with him in sentiment, and immediately took strong ground against Masonry. They received into fellowship fourteen excluded members from a neighboring church (the Rodman Baptist church) whose only offence was that they were too conscientious to remain in fellowship with men of that order after the revelations made. The church excluding the aforesaid members was ruled by the fraternity, and joined in the prophetic cry against the Adams church, and its pastor, that they would come to naught. The following shows how little successful they were in bringing the maledictions of Heaven upon the Adams church and pastor, by their prophesy.

Directly after this position taken by

the church, and almost simultaneously with this malign prophesy, God from on high, put his seal of approbation upon their action by pouring out his spirit upon them, and by bringing in scores upon scores into the church by conversion. Then for years, revival succeeded revival until this little country church numbered over five hundred members.

Well, about the time of this gracious visitation, the Rodman church began to wane, and as one rose, the other went down. And now for many years the last named church has had no existence. Its place of worship became the place of shelter for brutes of the field and probably a roost for bats and a brooding place for swallows. So God approves of anti-secrecy and disapproves of oath-bound secrecy. Let all interested take warning.

Brigham Young's "Celestial Masonry."

Dear Cynosure:—Of all the wonders of this most wonderful age not the least among them all is the great variety of progeny which Freemasonry has brought forth to corrupt the lives of mankind. From revelations made by Mrs. Ann Eliza Young, Brigham Young's nineteenth wife, we can see that Mormonism is a very near kin of the old hand-maid.

For the benefit of your many readers who have not seen the book which Mrs. Young has recently written, I send you a few extracts, giving an account of her initiation into the secrets of Mormonism which she received when sixteen years of age.

She says, page 35:—"I had always been taught to anticipate the time when I should receive my endowment as the most important epoch of my religious life when I should be taken fully into the bosom of the church." After the ordinances of baptism and the laying on of hands or confirmation, at which time the gift of the Holy Ghost is received and innumerable other blessings, she says, page 355: "The person having reached this high plane in the kingdom of God on earth, is considered properly prepared to receive the higher and holier ordinances, which are to be kept entirely secret, and are accompanied by the strongest and most binding covenant, which cannot be broken without incurring the severest penalties. The endowment rites are nothing more nor less than a drama, founded partially upon the Bible, but more upon Milton's 'Paradise Lost.' It represents the Creation, the Fall, and the final Restoration of man to his first glory. When I entered the Endowment House I was made first of all, to take off my shoes, for the place was too holy to be desecrated with outside dust."

After the act of the drama——"We were then given certain signs, passwords, and grips, arranged in a circle and told to kneel; the women were also required to cover their faces with their veils, then we were bidden to raise our right hands heavenward and take the oath of implicit obedience and inviolable secrecy. The women promised entire subjection to their husbands' will; the men that they would take no woman as a wife without the express permission of the priesthood.

We all promised that we would never question the commands of our authorities in the church, but would grant them instant obedience. We swore also to entertain an everlasting enmity to the United States government, and to disregard its laws so far as possible. We swore that we would use every exertion to avenge the death of our Prophet Joseph Smith, and his brother Hyrum upon the gentile race, by whose means they were brought to their unhappy fate, and to teach our children to foster this spirit of revenge also; and last of all, we swore never to reveal the mysteries of the Endowment House.

The breaking of this latter oath was to be followed by the most horrible penalties; torture of the most excruciating kind was to be inflicted upon any one who should disregard this oath. His bowels should be torn from him while he was yet alive; his throat should be cut from ear to ear; his heart and his tongue cut out, and in the world to come he should inherit eternal damnation. There should be, nor could be no chance of salvation for him.

These promised penalties are by no means mere forms of words given merely to add impressiveness to the ceremony. The "Blood Atonement" shows that they are carried out, and hundreds of cases could be cited in addition to those already given to prove that the Endowment House penalties are by no means dead letters in the Mormon church law."

Farther on she says: "Another grip was taught us and we then received the 'third degree,' and were ready to 'pass through the veil.' It is claimed that the mysterious rites were taken from Masonry, and that the endowments are a direct outgrowth of that secret society. Brigham Young delights, I know, to speak of it as 'Celestial Masonry,' but I am sure all good Masons would repudiate it and its teachings.

In regard to the oaths of secrecy which I took at that time, I do not consider that I am doing anything wrong in breaking them; I am sure I shall in no way be held accountable for so doing. I took them because I felt that I must. I did not know what I promised until after the oath was given me while I listened with uplifted hand. I was bound to secrecy, but I feel that right and justice demand that I should break these bonds. I consider it a duty to expose, as far as I possibly can, the wickedness, cruelty, blasphemy and disloyalty of the leaders of the deluded Mormon people."

Who says that Mrs. Young has not done right in exposing the enormities of the Mormon church? Who but Freemasons or their jacks will say that she is a purjured wretch, and should receive the full penalty of the obligation taken by her. P. B.

Political.

This department is opened at the request of numerous friends of the reform, and will be conducted in the interest of the American party. All who hold the principles of that party are invited to contribute *briefly* their views and queries or facts which will give information about candidates or principles.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The Sixth Article of the Platform.

Dear Bro. K:—I notice with much pleasure that the character of war is being discussed in the *Cynosure*. This is right, for when we reflect that at least seventy-five per cent of all the taxes paid by Christian nations are for war purposes; that vast standing armies are kept in enforced idleness in times of peace, while the toiling millions are taxed for their support; and that crime, suffering and death follow always in the wake of war, it surely becomes us as disciples of the Prince of Peace to enquire whether the spirit and practice of war can be reconciled with the spirit of the Gospel. That all war is necessrily wrong I infer from the following considerations:

1st. War demands a blind compliance with the commands of another and denies to the soldier any right of private judgment, or of conscience. He is sworn to obey his superior officer and the penalty of disobedience may be death. The first Napoleon once ordered a surgeon to kill with poison 400 of his own wounded soldiers. He had no option, but must obey. Another time he ordered 1200 Turkish prisoners to be shot in cold blood, and the soldiers were compelled to execute the order. It may be said that it is always presumed that military orders will be in accordance with the laws of war; but are the laws of war always according to the laws of God? And who is to decide whether a military order is according to the laws of war? Surely not the common soldier. He has only to obey. The more perfectly he is divested of all self-directing power and the more completely he becomes a machine in the hands of his officer, the better soldier he is. Now this is wrong, for I am bound to know that what I am about to do is right in the sight of God. The command of no officer, civil or military, can justify me in wrong-doing. God has said, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God." The doctrine of the "Higher Law" forbids taking the oath of a soldier.

2d. The Word of God enjoins truthfulness, candor and sincerity. War, on the contrary, enjoins dissimulation, hypocrisy, and lying. Strategy is said to be the soul of war. The greatest generals have been the greatest strategists. And what is strategy but simply adroit lying? The general that can make his enemy believe that he intends to pass to the right when he actually intends to turn to the left; that he intends to beseige one city while he is planning to surprise another, is an accomplished strategist and a successful general; and yet what is this but consummate hypocrisy and lying? Every one is expected to participate in this cunning craftiness whereby men lie in wait to deceive, and this is held to be just, because they are our enemies. Now the Word of God says, "Wherefore putting away lying, speak ye every man truth with his neighbor." Eph. iv. 25. Again, "Lie not one to another, seeing ye have put off the old man with his deeds;" (Col. iii. 9;) and it nowhere adds, "Except he should be an enemy, in which case ye may hate him, lie to him and kill him."

3d. War teaches that the end justifies the means, and that we may do evil that good may come. God says of such that "Their damnation is just." War begets hate. It has taken 100 years to get over hating the British, who are our kindred in race and religion. The Gospel enjoins love to our enemies. Christ prayed for his murderers. When he was reviled he reviled not again. John said to the soldiers, "Do violence to no man." War makes violence the business of life. Paul says, "If thine enemy hunger, feed him; if he thirst, give him drink." War says, "Deprive him of food and drink if possible and kill him if you can." War says, "Overcome evil with evil; blood for blood; stroke for stroke." God's Word says, "Be not overcome of evil, but rather overcome evil with good." H. H. Hinman.

I am a strong Anti-mason. My desire is to see secret societies go down. I hope they will not add to the platform so many things as to prevent its being acceptable. I agree with our candidate for Vice-president, Mr. Kirkpatrick, in his letter of acceptance.

M. W. Bicknell.

Reform News and Notices.

Eighth Anniversary of the National Christian Association will be held in Chicago, June 20 to 23.

Connecticut State Convention will be held in Hotchkiss Hall, Waterbury, April 26th and 27th.

—The General Agent has been in this city for the past week arranging for the anniversary and looking after the Publishing House interests.

—The Illinois agent has visited Winnebago, Rockford, Kishwaukee, Byron and Rochelle during the past two weeks.

—The Connecticut work is hopeful surely; see Bro. Perry's letter.

Convention in California.

By order of Rev. John Black of Upper Lake, Lake Co., Cal., Chairman of committee of organization, a convention of the committee and all friends of the National Christian Association, opposed to secret societies, will meet in the basement of the Congregational church in Sacramento, Sixth street, between I and J streets, on the 25th of May next, at 1 o'clock P. M. The meeting is for men and women, all persons friendly to the cause:

1. To consider the nature of the secret orders now widely operating in this country, and their bearing on the cause of Christ and our civil institutions.

2. To arrange for the labors of Pres. J. Blanchard of Wheaton College, Ill., during five consecutive weeks, beginning on Sabbath, July 9th next.

All friends of Jesus Christ, who is superceded and set aside by the lodge; and all friends of open, free and equal popular government, and opposed to taking secret advantage of our fellowmen, are invited to meet in council at the above time and place. All who wish to avail themselves of the labors of Pres. Blanchard it is hoped will take prompt measures to hold meetings, one or more, in their respective localities, and be present to arrange appointments for the same. By order of

John Black, *Chairman*,
Phil Beck, *Sec'y*.

Anniversary of Iowa Anti-secrecy Association.

There will be a convention of the friends of anti-secretism at Western, Linn Co., Iowa, commencing at 7½ P. M. Tuesday, April 25th, 1876, and to continue in session until Thursday, 27th. A cordial invitation is tendered to all the friends of the cause, in Iowa especially, and to all others who may choose to be present. Hon. J. B. Walker of Illinois, and other able speakers will be present. Let the auxiliary associations, churches and neighborhoods favoring the objects of the convention see that delegates be chosen to represent them, and all unite in defraying expenses of delegates.

Systematic and sworn secrecy is a an enemy to the church, state, and the social compact, and must be defeated by the force of truth and the grace of Him who in secret said nothing. Let prayer be offered that the convention be blessed with abundant success.

Delegates from the south and north will stop at Ely Station, which is three miles east of Western, on the Burlington, Cedar Rapids, and Minnesota R. R. Those from the east and west will come to Cedar Rapids, and then to Ely Station, where conveyance will be furnished to Western. M. S. Drury.

Pres. of State Anti-secrecy Association.

North-eastern Pennnsylvania Association.

The quarterly meeting of this body held at Grangerville on the 2d inst. notwithstanding disappointments occasioned by misapprehensions was a success. The delegation from Bradford county was good as was also the attendance of people from the surrounding community.

The afternoon session was opened with devotional exercises, and a conference in which brethren Pickett of Jessup and Caufield of Middleton, expressed very clear and decided convictions against secret societies. Most of the afternoon, however, was taken up, as to time, by the persons who were expected to speak, J. W. Raynor and A. L. Post, the latter speaking more at length. They had lying before them some eight volumes of standard Masonic and Odd-fellowship works, from which they drew their proofs, and upon which they based their conclusions. From these they showed that Masonry and Odd-fellowship embrace religions which in all their rituals of worship are adverse to Christianity.

Among many proofs the following were made prominent: These orders embrace Christians, Jews, Mohammedans, Buddhists, and the devotees of all the religions of the world. All these are required or expected to worship together at a common altar.

The Christian's Bible is put upon a par or common level with the Alcoran and all other books looked upon as sacred by the religionists of the world. These are all symbols, and only symbols, like the square and compass, the other two "great lights" in Masonry. They are rather inferior to these in that the sacred books must be changed to suit the country where the lodge exists, from Bible to Alcoran, *vice versa*, etc., etc., while the other symbols, the square and compass, etc., continue "lights" in all countries—upon all altars except the Christian's.

These orders embrace, in their religions, the high priesthood in Masonry, a high priesthood after the order of Melchisedec, on earth, while the Christian's High Priest is an unchangeable priesthood, having offered himself once for all, has sat down forever at the right hand of the Father in heaven, having abolished all others. They exclude or leave the name of Christ out of their forms of prayer, or, as in Masonry, strike out his name from all Scripture quotations.

The time of the evening session, which continued nearly three hours, was mostly occupied by a very able speech by Mr. Raynor. He gave a brief but comprehensive expose of some seven rites in Masonry, including the York, Memphis and Scottish; and conducted the "Rev. Mr. Jones" from his half nude, "hoodwinked," and "cable-towed" condition in the ante-room, into the "Entered Apprentice" degree, passed him through the "Fellow Craft" degree, and raised him to the sublime degree of "Master Mason," giving as he went along, the signs, passwords, grips, etc., etc. Odd-fellowship, grange, and Good Templarism, and the boasted "antiquity" of Masonry, were also considered. All except the representatives of the orders appeared highly entertained, and not at all in a hurry to have the lecture close.

A. L. P.

Report of Work from the Pennsylvania Agent.

Uniondale, Pa., March 15, 1876.

Since my last short statement of work, I have given another lecture at the Washington School-house, which is located near the hospitable home of Samuel Clark. On two following evenings, Thursday and Friday, Feb. 17th and 18th, the people of the Olmstead neighborhood gathered in the Bethel Baptist church edifice, and gave candid and appreciative attention to remarks respecting the evil principles and tendencies of secret orders, This body of believers have a very neat and tasteful house of worship, free from the too common encumberance of debt; they have earnest, self-denying Christian workers among them, and they are exceedingly united in keeping aloof from connection and sympathy with "dark-lantern" fraternities.

On Sabbath following tarried with and preached for Bro. Callender at Green Grove. On Tuesday evening following, being at Waverly to see our good brethren Parker, Reynolds and Rev. G. R. Harvey, was called on to speak in a public meeting assembled to commemorate Washington's birthday, and this was a pleasant task, after hearing the "Farewell address" read, a paper abounding in instruction and patriotic, Christian thought. On Wednesday evening, the 23d ult., after joining in the social prayer-meeting with our Free Methodist friends in Waverly, I lectured agreeably to previous announcement on the "Grange," its origin, aims, leaders, and false claims, and antagonism to business, social and Christian interests. I enclose also Bro. Post's account of our recent quarterly meeting. Yours,

J. W. Raynor.

Footfalls Among the Wolverines.

Dear K:—At my last writing, the "Footfalls" had ceased for a while, as my voice feeling itself abused by hard service during a cold, had refused to come to my call; and so an enforced silence came upon me for a few days which I whiled away with Harvey Lane, Esq., and his family in Girard, Branch Co. These friends, some years since, were members of a church of which I was once pastor, in Eastern New York. Here I found a warm greeting, and much needed quiet and rest.

For three days after reaching this snug harbor, I did not leave the door-yard; keeping myself as quiet as possible; but I had not been there 24 hours ere the myrmidons of secrecy found it out, and seemed fearful and uneasy, and many inquiries assailed my friends as to what were my intentions. On the Sabbath, finding myself improving, I consented to preach for my Baptist friends, some of whom were evidently pleased to learn that an Anti-mason could hold two separate ideas in his head at the same time.

After tarrying here a little over a week, I left on Tuesday, March 7th, for Jackson, where I hoped to find, or at least, to hear from my friend Remington, who, it seems had left Fenton a few hours earlier to hunt me up. The story of his travels would furnish an interesting chapter for a romance; but I leave it for him to write. Suffice it to say we met again on the Sabbath following in Portland, Ionia Co., ready for new achievements.

I left your readers in my last at

Homer.

Here we had two successful meetings, though the condition of the roads was such as to prevent the people from coming in from the country. My first lecture passed off quietly; but during the second, a Knight Templar suggested that I say something about the Templar degrees, as "Christ" could certainly be found there. To gratify him I repeated that portion of the fifth libation where the candidate refers indeed, to the "Saviour," and invokes a double damnation on himself, if he ever violates his Masonic obligations. This seemed satisfactory, so I went on. Before opening up the secret work I gave way a moment for Mr. French to call for a collection to pay for use of the hall. On this our chivalric Knight Templar sprang to his feet and requested his Masonic friends to contribute freely, not only for this object but to pay our expenses at the hotel. Mr. French immediately proposed that this unique champion of ours pass the hat on his side of the house, which he immediately did, to the no small amusement of the crowd. The Masons, however, could not have been largely on the "give," for not enough was realized to meet the claims for the hall.

I saw this specimen of Republican knighthood next day in the store of Mr. French, and had a rather pleasant interview with him. He gave some amusing incidents of the meetings, one of which related to a granger who sat by his side, and seemed highly delighted at the hits *he* was getting. At length, he says: "I told him, 'You may perhaps get a rap yourself before the speaker gets through;' and sure enough," said he, "when you did give your thrust at the grange, he was mad in a moment, and I turned the tables on him." He afterwards said, "I forgive you for all you have said about Masonry, for your lashing the grange so handsomely."

My next lectures were given in the town of

Sherman,

St. Joseph Co., not far from Sturgis. Here I had crowded houses, and at the close of my last lecture I felt some one pulling my coat. On looking around I saw a man who sat on my left while speaking, and whom I had picked out for a Mason, who, leaning towards me

said: "You have told the truth!" "Ah," said I, "you have been there, have you?" "Yes," said he. I asked how many degrees he had taken. To which he replied, "Three." He also subscribed for the *Cynosure* for a year. We went from this place to

STURGIS,

on the L. S. & M. S. Road, and here gave two lectures in the Spiritualist's meeting-house. This town is a perfect hot-bed of secrecy. Here are Blue lodge, chapter, council and commandery of Masons, with Eastern Star for the duped wives of the craft; the lodge, Encampment, and Rebecca lodge for Odd-fellows and their lady relatives; the grange, etc. These were well represented at our meetings and were well behaved. I was informed, however, after the meetings were over, that during the day preceding my last lecture the Masons had been threatening to take me up on my statements respecting the origin of Masonry, by bringing in and reading from a paper, showing that their order did date back of 1717; but discretion proving the "better part of valor," the attack was not made; and I knew not of my narrow escape until some hours after the danger was passed. I hope the next time I go there, they will bring out the old paper. I promise them a rich time. The Masons next find us at

PORTLAND,

Ionia Co. Here arrangements were made for me to preach in the Baptist pulpit on Sabbath, the 13th inst., of which extended notice had been given; but in this church were two or three Masons, and the church was about erecting a meeting-house, and Masons had subscribed something! Late Saturday evening our friends were informed that I could not preach there, as I was unknown to them, and might be a "carpet bagger,"—they had been fooled once—did'nt want to be again, etc., and so Dr. C. Smith, a Mason, would read a sermon, which he did, and refused to read a notice for my lectures. This gentleman did not come to my lectures; but sent me an invitation to call on him, to which I failed to respond. Here I gave three lectures which were attended by nightly growing crowds, until the house would seat no more. Here I learned that one of the founders of the lodge in this place was simply a "Book Mason," familiarly known as "Grumpty Moore," who was at one time W. Master of the lodge. At length it leaked out that Moore had never taken the oaths. Here was a nice "kettle of fish" to be sure. Immediately a special meeting was called, and "Grumpty" was requested to take the obligations. This he refused to do. They finally threatened to Morganize him. This made the old man mad, and he defied, and then quit them and got up an open lodge, which he run side by side, for a long time with the secret one, much to the disgust of the oath-bound gentry. After the old man left the lodge, they were obliged to send off to get men to come and run the work of initiation, as the old book Mason was the only one in the lodge sufficiently posted to do it well. O, boasting Masonry! O, boasted secrecy!

GRAND LEDGE.

On Thursday and Friday evenings, March 16th and 17th, we were at this place. Here a fierce snow storm on both evenings prevented large congregations; but I spoke on both evenings to quite a number. The last evening I closed with my usual challenge to the craft. After some delay the M. E. pastor rose and said he could not sit still after such a challenge, as silence would be construed as giving consent, etc. I asked if he proposed to deny any point I had made. He said he did—called for Macoy's Manual, from which he proposed to traverse at least a dozen of my points in five minutes. But alas! he could not find what he wanted; but challenged me to a discussion, the next evening. As I was expected in the S. W. part of the State at that time, I could not meet him then; but promised to at some future time agreed on. He then made some general remarks among which was one to this effect: "Why, you made me appear ridiculous among the people where I've got to live!" I replied that I thought myself, my remarks *were* open to that objection—especially as I had in exposing the third degree, supposed a minister on his bare knees, breasts bare, etc., taking the obligation not to "violate the chastity of a brother Master Mason's wife, etc." He thought some one must have been posting me with regard to him; to which I replied that his name had not been mentioned to me by any one. He took exceptions to my calling my candidate the Rev. Mr. Facing—Both—Ways, as though he acknowledged himself the original of the picture which I drew. If that discussion comes off you shall, if life is spared, hear more anon from J. L. BARLOW.

School-house Discussion with an Odd-fellow.

PLEASANT RUN, Ind., March 7, 1876.
Editor Christian Cynosure:

We had a slight ruffling of the waters in one of our school-houses last week. One of the craft of the I. O. O. F. was challenged by our friend T. B. Galloway to discuss the question, "Are secret societies wrong?" The challenge was accepted, and like the Goliath of old, the O. F. came forth trusting in his own strength and in that wondrous morality, etc., of the lodge. He showed, however, (poor man) that he was bound. His assertions were these: "Secret orders do take one part of the Bible, the authentic part. If a man is a true Odd-fellow he does not need the New Testament. Take men into the order which could not be got into the church and hold them there on their honor. That there is more love, friendship, truth, etc., in the lodge than in all the churches in the world. "Let the churches drift away!"

The old argument that the works quoted by Galloway were the works of a traitor were brought out; his concluding remark being, "If I had to give up either the lodge or religion, I say let the latter go." These are a few specimens of the infidel utterances made by this disciple of the lodge. His sayings were fairly met and fully answered. A. R. M.

J. T. Kiggins in Marion Co., Ind.

WEST NEWTON, Ind., 3rd month, 10th, 1876.
Editor Cynosure:

On the 5th and 6th of this month we were so fortunate as to have three lectures given by the State Agent, John T. Kiggins; in the first of which it was so clearly shown that Freemasonry is contrary to Christianity, that all who heard him could not fail to be convinced of the great truth; unless they were of the number that are blind because they will not see their error, since they so dearly love to foster the delusive institution which they surely must know will be their ultimate ruin.

In the second he explained to us how a man is initiated into the first degree of Odd-fellowship; and in the third told us of the degrading process he has to undergo to become a Master Mason, enough to disgust the very lowest of the human race, much less to be tolerated and practiced by those who profess to to be followers of the Lamb of God. He also stirred the minds of the citizens of Valley Mills three miles north of here by giving them two lectures.

These discourses have done great good in awaking the people and causing them to think on these subjects as they have never thought before. May the blessings of heaven attend the labors of this worthy brother and all others who are engaged likewise, is my prayer. Sincerely. ANTI-MASON.

A New Laborer in a New Field.

THOMPSON, March 16, 1876.
Editor Christian Cynosure:

I send you the following: The young men of Eastford, Conn., have had a lyceum the past winter. About three weeks ago they had the following questions: "Resolved that secret societies are beneficial to Christianity." One of those who were to take a part in the debate on the negative, wrote for me to come to help him, but not being able to go, I did the next best thing. I wrote him that I would come and give them two talks; one on the Religion of Masonry, and one on the oaths and obligations. In the lyceum one of the judges was a Mrson, and one was the son of a Mason, of course it was decided that secret societies were beneficial to Christianity. This caused some who could not accept the decision to write me to come. So on asking the pastor of the church if he was willing they should have a lecture in the church he assented. Then he asked what the subject was, and on being told, he at once opposed it. He is a strong Mason, but finding some of the people so determined he did give the appointment, and on Monday and Tuesday evenings, the 13th and 14th of March, I tried to show to good audiences the religion of Masonry, and it was like throwing hot shot among the craft, and it was still worse for them on Tuesday night. Some of the stewards of the church told me they should pay no more for the support of a Masonic minister, and I was told that the best men in the place are now ready to oppose the Masons. I think we ought to have lectures in all our towns. The only trouble is, the people do not know what Freemasonry is; and when they do know this they will crush it out of existence. May the Lord hasten the day when it will be done.

Yours truly, J. S. PERRY.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
STATE LECTURERS see State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.

C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky, Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., M
H. Cogswell, Mansfield, O.

Correspondence.

A Fact.

"No Mason can lawfully interrupt another Mason in the enjoyment of his life limbs, body, health, or reputation.' —Scott's Keystone of the Masonic Arch, page 139. But he can lawfully interrupt a cowan or profane, in the enjoyment of his life, limbs, body, health and reputation, can he not Past Grand Master Scott of Mississppi? The records of the courts of this country and every other where Masonry has gained sufficient footing to make herself felt will verify the fact.

Shall this engine of the devil, this monster called Freemasonry be allowed to stand and inflict untold injuries upon the uninitiated portion of mankind, simply because her enormities have not been carefully and properly brought before the public and their power aroused for her annihilation? If the truth was known outside of the murders, slanders, and other vile misdeeds of a serious character, she constantly perpetrates, she probably filches from the un-masonic public of the United States, annually, under the grip and sign, through the courts of the country money enough to pay the current expenses of ten thousand such newspapers as the *Cynosure* every year of their existence, and yet the great body of the people seem to move on totally unconcerned at the scoundrelism. Yet there comes for all misdeeds a day of reckoning, and Masonry will have hers as certainly as the Eleusinian Mystics got theirs. J. H. H. WOODWARD.

The Lodge and Holiness at War.

Brother Simon Riley, a grocer of New Albany, Ind., tells of an incident illustrative of the inconsistency of Christians standing in connection with Masonry, as follows: In August, 1874, Mr. Karl Simons, a member of the M. E. church, came to this city to engage in business. He professed and no doubt enjoyed the grace of sanctification. He was an earnest worker fo

the promotion of a higher state of Christian life, and held meetings for this purpose in the M. E. churches, and in his own house. His wife was heartily with him in his labor of love. He was induced to join the Masons by a brother in the church professing the same experience. His wife's health failing, he moved east to Newark, New Jersey. From there he wrote Bro. Riley that it had been made manifest to his mind and his wife's that the lodge was no place for a Christian, especially one professing holiness of heart. That Masonry is "evil, only evil, and that continually;" that it is "earthly, sensual, devilish." That his reason for joining at first was, that he could not suppose it to be anything but good as the brother who induced him to join professed sanctification.

Bro. Riley gave this letter to the brother who had thus been recruiting for Masonry, to peruse, and he burned it.

Every effort to throw light on the subject is quickly smothered by lodgemen, in the church and out. But such men as Bros. Riley and Simons, abiding in the truth, will by God's blessing be efficient in spite of them.

New Albany is under the influence and control largely of whiskey and Masonry, notwithstanding it is called "city of churches." But the churches are almost powerless to do good and dare not to testify against any of their most deadly enemies.

JOHN T. KIGGINS.

How the Lodge would Manage the U. B. Churches in Virginia.

STRIBLING SPRINGS, Augusta Co., Va.
Editor Christian Cynosure:

I have been reading your paper for eighteen months. It came to me through a minister in Maryland. After reading it he sent it to a friend of his in Virginia, and that friend, after reading, handed it over to me, and when I got through with it I handed it over to others, and in consequence I sent for the *Cynosure* and am now getting it direct from the office, and others from this vicinity will send for it soon. My advice is to all who take the *Cynosure* after reading it to hand or send it to others; there is no telling what amount of good may be accomplished by this plan, for there are hundreds and thousands of good, honest people who are perfectly ignorant on the subject of oath-bound secrecy, who, when enlightened, would be good workers in the reform.

We have but few Freemasons here in this vicinity, but wherever you find either them or their jacks, they are trying to rule either in state or in church. I will give you a case that has come directly under my own observation.

We had two preachers on this, the Rockingham circuit, (United Brethren), last year the senior preacher, or preacher in charge, was a loyal man to his church, and carried out his church discipline without fear, favor or affection; but the junior preacher has been reading a little rebel sheet printed somewhere in Pennsylvania that calls itself the *United Brethren Tribune* and has become so diseased with secret-phobia that I fear his case is mortal. He failed in getting into the Virginia Conference last year on account of his sentiments on secrecy. This year he did not make an effort to join, knowing it would be hopeless, and left for some other parts; but not before he used what little influence he had directly against his colleague and the discipline of the church he professes to belong to. He wrote a petition for several appointments to be signed by the members and to be presented to the stationing committee of the Virginia Conference, to send them a preacher that will not carry out the secrecy clause in the discipline, but only on one appointment was the petition carried around, and that by a brother of the apron brotherhood who by some unfair means has crept into the church. Out of a membership of eighty or more members he succeeded in getting twenty-five names; five of them were forged and others over persuaded, to use their own words. Now this brother of the apron brotherhood had the audacity to carry this petition to the Virginia Conference and handed it over to the Bishop with the expectation no doubt of ruling the whole circuit of a membership of some four or five hundred members. I am not surprised at H. W. Clark saying that it is a well-known fact that three members of the church and the minister, belonging to the Freemasons, can and will, when they see fit, rule the church. Please send me some blanks and I will send you some subscribers for the *Cynosure*.

WILLIAM H. SHOWALTER.

Lodge Authority Questioned.—What Earnest Women can do.

LA PORTE, Ind.

DEAR CYNOSURE:—Allow me through your columns to ask a few questions.

1st. By what authority does the Masonic lodge administer its oaths and ceremonies to the candidate received?

2nd. Is there any validity or binding force in those oaths, considering the circumstances under which they are taken?

The candidate, as he enters the lodge-room is asked if he comes of his own free will, etc. Then, deprived of his sight by "hood-wink," stripped of most of his clothing, with a rope about his neck, robbed of his manhood, self-respect, and freedom, his lips sealed and conscience fettered, in a kneeling posture, he is prepared to receive the oath. The administrator, holding the point of his sword at the left breast of the kneeling man, reads the oath and orders him to repeat it. If he objects he is told that he must take it or he cannot leave the room alive. Now I ask, is the oath, thus administered and received, any more binding than that extorted by the midnight robber, who should, with pistol at my head, make me swear never to betray him or take any step towards his arrest?

By what right has the lodge applied the death penalty to perjury; if perjury it can be called? God gave no such commandment. If this is worthy of notice will some of your correspondents please reply.

I do hope our ladies will take hold of this matter in earnest. Any intelligent lady with a modest address, with Ronayne's chart in her hand can silence any Mason, and do much towards saving our young men and ministers, that have been drawn into this trap of the evil one.

Yours as ever for the truth and no fellawohip with "lodge religion."

C. G. COFFIN.

Sinful Oaths.

PRAIRIE DU SAC, Sauk Co., Wis.
March 15, 1876.

EDITOR CYNOSURE:—Enclosed please find one dollar towards the fund for the Publishing House. Having spent the greater portion of my life in England, I knew but little about Masons or Masonry until I came to this country. What I have learned of the system here has led me to believe it to be a high crime and misdemeanor against the God of heaven, an injury to the nation and a curse to the church. Nearly twenty years ago an aged Presbyterian minister who died at Rushville, in Schuyler Co., Ill., told me he had been a Mason, and was nominated to an office (perhaps I do not use the right word here) which, if he had accepted he would have been bound to protect his brother officer under all circumstances, *murder and treason not accepted.*

This morning in my reading the 14th chapter of Matthew, giving an account of the murder of John the Baptist, I was struck with the following "instruction" on the 9th verse, "*No oath can lay a man under obligations to do wrong. It is a sin to take such an oath and it is an additional sin to fulfil it.*" This is in the "New Testament with brief *notes* and *instructions*," published by the "American Tract Society," and is of course the opinion of those wise and good men who compose that Society. Yours truly,

C. H. SMITH.

OUR MAIL.

R. J. Thompson, Halsey, Oreg., writes:

"In these parts we are in favor of temperance, and many opposed to secrecy, but generally opposed as yet to separate political parties."

T. K. Bufkin, Lynnville, Ia., writes:

"I loaned some of my books and papers to a neighbor of mine who like myself believes the Bible is all the guide that man needs, leaving out all creeds and rituals, of lodge design. I wanted him to sign for the paper. Like many others he is a little fearful of what man may say. I am going to send for the paper for this man at my own expense, and wish I could send it to a thousand more. Hope I can send at least one dollar for the Carpenter Donation this month. I have finished my lecture of 70 pages legal cap, and delivered it once. Have another appointment nine miles north day, after to-morrow night. The points I have taken up are: 1. Origin of Freemasonry. 2. Their claims as a religious institution. 3. As a charitable institution. 4. Their misconduct and murders. 5. Quotations from their own papers and lectures. 6. Claims against the lodge by the most eminent men of our country. 7. Conclusions of the writer."

F. M. Culp, Homer, O., writes:

"I have talked with my young brother converts in the church and also with those who are out of the ark of safety, urging them to crowd out the idea of this fearful and degrading trash of Freemasonry which is keeping thousands and thousands without the love of God in their hearts."

W. H. Ames, Menomonie, Wis., writes:

"The influence of secrecy is truly appalling, and is carrying multitudes to ruin. Let go the shot and shell of truth against it, speaking the truth in love and without fear."

John Ball, Ulster, Ia., writes:

"I am more than ever convinced of the necessity of this reform being sustained by the followers of Jesus at the expense of rigid self-denial with energetic faith."

Wm. C. Herrington, Greenwood, Ill., writes:

"There is great need of light on the subject of secretism in Greenwich. The Botskill Baptist church that has stood for a century and fought boldly against secretism, is now seeing the times that try men's souls."

John Fait, Brimfield, O., writes:

"I have been trying some to get subscribers but have not made a business of it. It is hard work. I find that the people are indifferent on the subject; they don't feel interested in the secrecy question. I will get some subscribers yet if I can."

Faith and work always succeed.

Joel Williams, Majority Point, Ill., writes:

"I should blush to call myself a Christian and not support the cause so nobly and ably and advocated by the *Christian Cynosure*."

A. Simpson, Spring Green, Wis., writes:

"I would like to have a good lecture at this place to open the eyes of the blind that they may see. I am now in my seventy-sixth year and cannot do much, but I am with you in the cause."

Cannot one of the Wisconsin lecturers make it convenient to speak at this place.

Joseph White, Norwich, O., writes:

"Hope your excellent paper and the anti-secret cause may have great success."

Henry Pease, Scipio, Ind., writes:

"I am very frail and it hurts me badly to write. I am over 72 years old and have been engaged in the temperance cause when it was unpopu ar, and the anti-slavery cause, and am now an Anti-mason."

J. W. Baldridge, Cherry Fork, O., writes:

"I am nearly three score and ten. I was one among the first in our section that espoused the anti-slavery cause. I voted for James G. Burney, the first anti-slavery candidate. I also expect to be among the first to vote for the first anti-secrecy candidate for President of the United States. When the weather gets pleasant I intend to work for your paper and for the cause you espouse. It is not because we have no men in this section opposed to secrecy that I have not got new subscribers but because the people need waking up on that subject. If we could have more lectures I believe we could get more subscribers for the *Cynosure*. Mr. Dillon came down and lectured two nights in North Liberty to a large audience which had a good effect. But the fire soon goes out if it is not frequently stirred, but I am happy to see the people are fast waking up to the importance of the movement against secretism and all its dangerous influences."

P. P. Swan, Hadley, Mich., writes:

"There is a reformed Mason in this place who went down to the seventh degree, then reformation took place and he left. If I should go down to the third degree and be hoodwinked and haltered and led around the room and knocked down with a mallet, and placed in a corner with a mess of rubbish, such as old chairs and benches, dry-goods boxes and empty barrels, piled on top of me, I think I should make up my mind that reform would be advisable, but to continue down to the seventh degree and be hoodwinked and strung on a rope and jerked through the living arch, and then dragged headlong over the rugged road composed of old logs, stone heaps, and billets of wood, without a comforting word except "humble yourself, brother," I should then think of reform and should want some good reformed Mason to go and warn my brethren lest they come to this place of torment."

Emory Sprague, Hillhouse, O., writes:

"Many people are opposed to secret societies but are not willing to take any stand against them. I am not only opposed to all secret clans but to many popular errors supported by most of the churches, such as formalism, costliness in church buildings, dress, etc., which is all conformity to the world; but whatever becomes of the churches, it is my duty to fight against sin. Every true Christian should consider himself a reformer; I say more, every

true Christian is a reformer, the salt of the earth, the light of the world, but if the salt have lost its savor and the light become darkness, what then I need not say."

Mrs. F. Collins, Lockport, Ill., writes:

"I have felt greatly interested in the reform in which you are engaged since the death of Morgan, and wish it great success, but have not been able to get any subscribers for the *Cynosure*. I lend it or give it to all who I can induce to read it. There are many who say they are opposed to secret societies. I think agitation and light are what is needed, and I hope the Lord will give success to your labors in the cause."

E. A. Seger, Delavan, Wis., writes:

"The leaven scattered by a few copies of your Christian paper manifestly has the life germ in it, and is at work. Inclosed you will find two new subscribers, one thoroughly anti-secret, the other the reverse; both excellent men, one putting his trust in God, the other in the arm of flesh yet desirous to know the truth. Pray earnestly that God's blessing and light from heaven may come with those papers. I hope we shall see nothing in the *Cynosure* but solid, truthful argument. See that God directs in all its parts."

Mrs. D. E. Will, Chillicothe, Ill., writes:

"This is a beautiful little town, inhabitants numbering about 1200. A fair percentage of the male portion belong either to the Freemasons or Odd-fellows lodge. We have three churches. The Methodist minister is an Anti-mason, but the Baptist and Episcopal clergymen are both Masons. We are in hopes sometime to have a call from one of your lecturers. Should one come he will find cordial friends and a hearty welcome at the Will House. May the good work progress."

Halsey Hulburt, Seville, O., writes:

"I think you can do more good by devoting a couple of pages of your paper in presenting Ronayne in his regalia, initiating poor, blind candidates, as in January 20th, than in any other way. Keep it standing for weeks."

"Freemasonry at a Glance" will appear in our paper in the issue of April 6th.

David Alter, Fairfield, O., writes:

"What is most sad here is that Christ's professed standard-bearers continue to wink at and fellowship the dark monster of this so-called enlightened age; but I feel encouraged to see that light is looming up through our beloved land, and pray that quite soon it will break forth in this part of Christ's moral heritage. A piece written by W. Collins of this county, setting forth the corruption practiced through secret leagues in church and state, appeared in our Republican county paper, recommending as a remedy the adopting of the American platform, as the only safe remedy."

Thos. A. Fait, Columbus, Kan., writes:

"I have taken two degrees in Masonry eight or nine years ago. Have publicly renounced them of late."

We are glad to get such letters as this. Would like a great many more every week. Send them on friends.

Conrad Stegner, East Castle Rock, Minn., writes.

"Ho! Minnesotians, shall we have a lecturer? I pledge myself herewith to give for the first year fifty dollars to start one. Who will help to put down this stronghold of the devil, the first Master Mason? I am alone among the secretists. There is no check here to secret societies."

John Compher, Smyrna, O., writes:

"Anti-masons seem to be asleep in this neighborhood. They need something or somebody to arouse them to the danger which they, our country and the churches are in."

C. Conkling, West Salem, O., writes:

"Why not keep a standing list in the *Cynosure* of the oath-bound societies in the field? Bring the whole batch into notice."

We have published as complete a list as we could obtain several times. It seems almost impossible to get an entire list.

Rev. Joel Martin, Pittsford, Mich., writes:

"The *Cynosure* is an excellent paper, and should have 10,000 subscribers at once. It is doing a noble work. I hope all lovers of anti-secrecy principles will sustain it."

Henry Jones, Poplar Grove, Ind., writes:

"War, intemperance, profanity, and tobacco, are evils that I am strongly opposed to as well as secret societies."

Past Master Ronayne's Letter Concluded.

And now I am fast approaching my third main point in this Anti-masonic talk. If Freemasonry be all that I have above represented it to be—if it be a religion established by Satan to counteract, and in a measure destroy the great influence of the religion of Jesus Christ in the world; if it be a professedly saving institution, pretending to save the souls of its affiliated members, no matter how unholy or vicious their past lives may have been, and that too, without any regard whatever to repentance or regeneration; in a word in Freemasonry be nothing more nor less than paganism under a somewhat civilized form, then indeed does it become our bounden duty to use every possible means within our reach to banish this hydra-headed monster forever from our homes, our church and our nation.

And now the question arises how shall this work be best accomplished? We have a corps of able lecturers in the field. We have a General Agent than whom a better man nor a man better qualified for his peculiar work cannot be found in America. We have a weekly paper, ably conducted and having a large circulation. We have men and women in Chicago at the head of affairs who are among the noblest in the land, and we have hosts of warm-hearted friends everywhere throughout the country who are doing all in their power to bring the secret workings of the Masonic lodge before the American public, but after all this, is it not barely possible that we now and again forget that all our strength and all our courage, and all our efficiency comes from above, and like our salvation is the free gift of God through Jesus Christ. Now there can be no doubt of the fact that the God and Father of our Lord Jesus Christ is the same yestarday to-day and forever, unchanging and unchangable. He is the only living and true God, the God who heareth and answereth prayer, and he assures us in his Holy Word that his ears are always open, day and night, to the prayers of his people, and that whatsoever we shall ask in the name of his dear Son, Jesus Christ, he will grant it to us, only we must ask in faith nothing doubting. And now then I propose (and, O what a legion of thoughts crowd and chase one another through my mind as I make my proposition) I propose that the Executive Board of the N. C. Association hold an extra session immediately in the city of Chicago, and that they issue a notice or proclamation to all the lovers of the Lord Jesus Christ throughout the land, calling upon them to set apart one whole week in the near future as a week of special prayer to Almighty God, that he would of his infinite mercy and for the sake of his only begotten Son our Lord Jesus Christ the great Head of the church, cleanse the church and the nation from the fearful sin of Freemasonry, and raise up such means as may be best calculated to stem the fearful tide of iniquity which seems overpowering like a mighty flood the Bride, the Lamb's wife, or rather like that great red dragon mentioned in Revelation, standing ready to drown the child as soon as he is born. From what experience I have hitherto obtained in my work against this fearful evil of Freemasonry, I am more than ever convinced that in this terrible warfare, nothing else will do but like Moses on the battle field against the Amalekites, we must continually lift our hands and our hearts to God that he would bless our work, and give us wisdom and courage and prudence to meet and successfully to overcome and destroy the monster iniquity of Freemasonry.

Let us then have this special week of prayer and let us re-double our efforts to increase the circulation of the *Christian Cynosure*, and to secure the munificent donation of Philo Carpenter. But by all means let us not forget the week of prayer. O men may talk about political action; Ronayne may open lodges and *initiate, pass, and raise* candidates, and friend Stoddard may travel almost day and night, and other able lecturers may exert themselves to the very last, but after all, it is God alone who can give the increase. Let us then appeal unitedly to Him, and O! let us make our appeal from the ground of the heart, through our Lord Jesus Christ, and heaven itself is pledged that our prayers shall be answered. I am as ever, fraternally yours. EDMOND RONAYNE.

Farm and Garden.

The *Agriculturist* says: Every farmer should have a room, tight and warm, to keep his small tools. Then he wants a good solid work-bench, with an iron vise on one side, and a wooden one on the other. For iron working, he wants a solid piece of iron for an anvil, a seven-pound steel-faced hammer, a riveting hammer, one large and one small cold chisel, two or three punches from 1-4 to 1-2 inch, a rimmer and countersink, to be used with bit-stock, a screw plate that will cut a screw from 1-4 to 3 8 inch, then with round iron of the various sizes, and ready-made nuts, he can make any bolt he wishes. For carpenter work, he wants a square, a shaving horse, drawing-knife, a set of planes, augur from one-half to two inch; a fine hand saw, with coarse cross-cut and rip saw, large cross-cut saw for logs, and a grind stone."

HORSES SUFFER BY BAD ROADS.—We are all grumbling about our roads and our surveyors. The roads are miserable, and our system of making and repairing them is miserable, too; but we do not realize how much we are losing by continuing to use them in their present condition. The annual expense for the wear and tear of horses, carriages and harness is enormous, but the loss from carrying only half the load we might on smooth, hard and level roads is very much greater. Supposing a horse can pull on a level road 1,000 pounds, on a road rising one foot to the hundred, he could pull but 900 pounds. If it rises two feet in a hundred, 810 pounds; two and a half feet, 720 pounds; four feet, 520 pounds; five feet, 400 pounds; and if the rise were ten feet in a hundred, he could pull about 250 pounds, or only one quarter the load he could draw on a level road. Then, again, the condition of a road whether hard and smooth, or soft and uneven, has much to do with the amount a team can draw over it.

Seceding Masons.

Conn.—X. A. Welton, Bethlehem, 3.
Calvin Hatch, Farmington, 4.
Rev. A. Palmer, E. Cumberland, 15.
Ill.—D. E. Middlekauf, Foreston, 3.
I. A. Hart, Woodstock.
W. A. Bartlett, El Paso, 3.
Linus Chittenden, Crystal Lake, 3.
*A. Pierce, Chicago, 3.
J. C. Graham, Viola, 3.
W. E. Coquillette, Marengo, 16.
Milo Starks, Ashton.
James Andrews, Amboy, 3.
Cyrus Larkin, Elgin, 6.
W. W. Bradford, Atkinson, 3.
Rev. John Radcliffe, Olney, 3.
Zenas Leonard, Morrison, 3.
Dr. Eagles, Parkersburg, 3.
J. B. Logan. Richview.
D. C. Sawyer, Polo, 3.
*Eld. Nath'l Colver, 6.
Moses Thatcher.
B. F. Bailey, 3.
E. Ronayne, Chicago, 7.
Ind.—J. T. Horne, Fairmount, 28.
Arthur Robinson, Indianapolis, 3.
W. M. Givens, Center Point, 3.
E. Thomas, Oakland City, 3.
J. W. Hussong, Sanford, 1.
Andr. Zeek, Xenia.
Sam'l L. Smith, Ligonier, 3.
Rev. Jos. Bennet, Fairmount, 3.
" Scepter Roberts, Ft. Wayne, 3.
" T. B. McCormick, Princeton, 3.
" Lewis Farber, Collet, 3.
" J. W. Hiatt, Westfield, 3.
John Jessup, Westfield, 3.
Eld. Muth, (U. B.) of White River Conf., 7.
—Jones of Ft. Branch, 3.
Rev. J. K. Speer, Indianapolis, 3.
" Pritchard, Indianapolis, 3.
Mr. Evans, Newport, 3.
Stephen Toms, Cambridge City, 3.
W. P. Jenkins, Coatsville, 3.
Asa Martin, Coatsville, 3.
Rev. Wm. Lacy, Montmorenci, 28.
Eld. Drury Holt, Carthage.
Ioa.—A. S. Allen, Clear Lake, 3.
S. Ranks, Algona, 3.
James Hankins, Mason City, 7.
G. A. Loomis, Casey, 3.
*J. M. Dosh, 32.
C. F. Young, Bear Grove, 3.
Benj. Levan, Guthrie Center, 1.
O. P. Crawford, Waterloo, 7.
Geo. Heaton, Glasgow.
Kan.—L. R. P. Hale, Gardner, 3.
Thos. A. Fait, Columbus, 2.
Mass.—S. D. Greene, Chelsea, 3.
Henry M. Tower, Spencer, 3.
Mich.—D. Pratt, 1.
Rev. A. Springstein, Ypsilanti, 3.
J. F. Hyde, Auburn, 3.
E. P. Hart, Spring Arbor.
W. H. Beenson, Pontiac.
Chauncey Parker, Hadley.
Minn.—Rev. A. T. Riley, Owatonna, 3.
Miss.—Eli Tapley, Columbus, 3.
Mo.—Fred Hyde, Esq., Unionville.
Geo. S. Stuart, Avalon.
N. Y.—D. P. Rathbun, Lisbon Center, 3.
Jos. Travis, Albion, 7.
J. B. Nessell, Ellington, 3.
P. Dwight, Henderson, 5.
L. Hakes, Clay, 7.
E. H. Hitchcock, Gowanda, 7.
Jason McKee, Watertown, 4.
Rev. Sniffen, Watertown, 7.
Myron Smith, Syracuse.
S. Rose.
N. R. Luce, Clymer, 7.
S. B. Irwin, Brooklyn, 3.
Lebbens Armstrong, 21.
Leroy F. Hammond, Syracuse, 3.
Eld David Pease, 9.
Ephraim Wheeler, Lisbon, 3.
Eld. David Bernard, Jamestown.
Ohio.—J. H. H. Woodward, Cincinnati.
J. G. Rownd, Summerfield, 3.
F. Craig, Summerfield.
Thos. Henderson, 3.
H. Cogswell, Mansfield, 7.
*C. G. Finney, 3.
Franklin Paine, Painesville, 3.
W. Ashley, Sparta
Wesley Harris, Sparta.
Geo. Hibbard, Pagetown.
Robert Northway, Colebrook.
Curtis Cogswell, Deer Lick, 3.
A. Pontius, Wyandot, 3.
Rev. Sam'l Holden, Jefferson, 3.
Pres. H. A. Thompson, Westerville.
Robbins Burrill, Sheffield, 3.
Pa.—J. R. Baird, Templeton, 17.
John Balles, Herrick, 3.
Joel Swartz, Williamsport, 3.
A. Rudisill, York, 3.
Wis.—Denison Alcott, Brodhead, 3.
Vt.—*E. B. Rollin.
J. R. Taylor, Brandon.
W. H. Henderson, Brandon.
Jonas Brown, Highgate.
S. B. Maxham, Waterbury.

*Deceased.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 30, 1876.

MR. MOODY ON SECRET SOCIETIES.

The following intelligence will delight those who are friends of the *Cynosure* movement, and astonish many who are not. Mr. Moody has in several instances spoken in condemnation of the secret orders before his voyage across the Atlantic, and his recent utterance given below would seem to indicate that his aversion to them increases rather than grows less. If he had leisure to inform himself concerning the nature of these orders so as to see distinctly that in their standard writers they present themselves as a substitute for salvation by the Atonement of Christ, no one who knows him can doubt that he would denounce and warn his multitudes of hearers against them as he does against whiskey.

We clip the following from Rev. Mr. Barr's *United Presbyterian Worker*, Philadelphia, for April. Let us thank God for such men as Mr. Moody:

Mr. Moody is generally fearless in the utterance of his convictions. An illustration of this may be given. In one of his "Bible readings" in this city his subject was "Walking with God." He read and explained several passages relating to this subject. Turning to 2 Cor. vi. 14, he read, "Be ye not unequally yoked together with unbelievers." "Now," said he, "some of you may be hit by what I have to say on this text. But I pray God to help me to tell you the truth." "Amen," "amen," came from several quarters in the audience. "Some of you that are saying 'amen' may get hit," said Moody. Then reading the passage again, "Be ye not unequally yoked with unbelievers," his first remark was, as nearly as we can remember, "Some of you would give up your connection with secret societies if you would obey that text. Believers and unbelievers are together in these, and Christians are thus unequally yoked." We did not hear any "amens" just then, but we could not doubt that somebody was was "hit." The Rev. Dr. Allen, pastor of the Pine Street Presbyterian church, had led the audience in prayer just before Mr. Moody began his remarks. He is a well-known Chaplain of the Grand Lodge of Freemasons in Pennsylvania. We are quite sure he did not say "amen" to Mr. Moody's faithful thrust. We were sorry that the speaker did not dwell a little longer on the subject. As it was, his testimony was valuable, and we know that if he had said much on the question, and if the secular papers had taken up his remarks, he might about as well have abandoned his work, and have gone back to his little congregation in Chicago. We are glad, however, that he has given a distinct intimation of what his mind is as to the connection of believers with secret societies.

Seclusion from the world prepares us for communion with God; and communion with God prepares us for intercourse with the world.

THE BEECHER COUNCIL AND DR. STORRS.

Dr. R. S. Storrs, who was excluded from the Council of Mr. Beecher's friends; and then invited by a committee to come in, irregularly, to an exparte council, which was made exparte to avoid his and Buddington's presence, has reviewed the said council in one of the ablest and most eloquent speeches of modern times. At a church meeting called to consider the subject, Dr. Storr's church sustained the ground of their pastor against the council, by a vote of 90 to 23. Mr. Beecher's paper makes the most of this minority vote, as it gives him the hope of a decision of Dr. Storrs' church in his favor. Thus the plot thickens, and the end of the drama seems far in the dim future.

Some of the points made by Dr. Storrs are:—

1st. That Dr. Leonard Bacon was chairman of the Council of 1874, and also of the late Council of 1876, and sustains and vindicates both; though the last, in important points, reverses and condemns the action of the first.

2nd. That the last, or Beecher Council, by endorsing the Plymouth Committee of six, appointed by Mr. Beecher from his personal friends to try himself, has endorsed an absurdity which, if made a precedent, must destroy all discipline, Congregational or other.

3d. That said last Council, by justifying the friends of Mr. Beecher in vetoing himself (Storrs) and Buddington, when chosen by Mrs. Moulton, has sanctioned the giving each party in a church difficulty, a veto on those chosen by the other; and has made a mutual council hereafter impossible; thus sapping the fountains of the Congregational system.

4th. And furthermore:—That the Beecher Council, by traveling out of its letter-missive to act on the Andover letter, refusing its request for a mutual Council to try the question: Is Mr. Beecher guilty?—and by inventing a hitherto unheard of contrivance to appoint a committee of three to choose a committee of five from a committee of twenty, which mockery of a court could have no recognized authority or sanction, from any known rule or law, human or divine,—Dr. Storrs contends that this labyrinthine anomaly sets aside, supercedes, and makes a farce of the Congregational polity. It would seem that these things foreshadow a separation of American Congregationalists into two companies who cannot walk together in church fellowship.

So when slavery felt its doom approaching, Satan hasted and split in two great church organizations upon minor issues, leaving slavery in both ends of the split. What is the alleged adultery of Mr. Beecher compared with a secret order, spread around the globe which assumes that adultery, if not committed with the relatives of Freemasons, is no Masonic crime.

In the whole anti-secret discussion, no man so far as we have seen, has attempted to disprove that the lodge-worships are idolatry? And whoever heard or dreamed of moral purity in idolatrous nations?

SANCTIFICATION.—We have seldom seen so able an article on Christian perfection as that contained in our present number taken from the *Religious Telescope* which copies from the *Christian Advocate*. That whole subject must be thoroughly canvassed and pressed on the mind of the Christian world. Our readers will thank us for copying the article.

NOTES.

—From a notice in another column it will be seen that the California friends are in earnest. Their urgency has prevailed on the editor of the *Cynosure* who, the Lord willing, will spend his summer vacation on the Pacific coast. Friends in Oregon and Washington Territory may also profit by the visit.

—The list of seceders has made another growth, and still other names are promised. Let them all come in, the list will remain standing while enough new names are sent in to make it an object.

—Bro Stegner of East Castle Rock, Minn., cries out for some help to arise for that State—"Ho Minnesotians! Shall we have a lecturer soon? I pledge myself herewith to give for the first year $50, to secure one." Who now will stand by this brother until to the two an army of co-workers is raised up? All things are possible to them that believe and keep faith alive with earnest work.

—If any laborer is worthy of his hire, other things being equal, it is the lecturer against the lodge. He enters this work knowing that the profits to purse and reputation are precarious, for the system he labors against has the power of damaging both, perhaps bankrupting. So much the more is the need to rally around every worthy lecturer and sustaining his work by sympathy and ready cash encouragement. We learn of a very few communities visited by one of the most earnest workers in the reform, who has commanded vast audiences in several cities East and West, which turned away the speaker almost with a rebuff. There are plenty of places where such speakers are wanted and where their efforts will be appreciated; so a double wrong is done—to the speaker and to other communities, when he is called aside to places where it is not proposed to render him his due.

—Bro. Abner Orr, who has been before mentioned as lecturing in Putnam county, northern Missouri, published a short time since the following proposition to the lodge in the Unionville *Republican*: "I wish to make a kind, Christian proposal to the Freemasons of Unionville to meet them at a time and place, for the purpose of demonstrating from the word of God, Masonic and other authorities, the anti-Christian character of their obligations, and the duty of every Christian man to renounce the same. I will read an expository sermon on Freemasonry in the M. E. church, March 1st, at 7 o'clock P. M." We hope to hear of a good work following these efforts.

The Carpenter Donation.

On Saturday night there remained yet $555 to complete the first $10,000 of the Publishing House fund. This all will be glad to learn was reduced on Monday to $412.50. In the few days remaining before April 1st, the General Agent expects to fully complete the first $10,000, and until the next issue of the *Cynosure*, every friend of the cause should remember his work before the Lord, that he may have success. The full report of the Publishing House fund as examined by the Auditing Committee will appear next week with the Treasurer's monthly report. A list of the friends who have contributed by promissory note will also soon be given.

Connecticut and Iowa.

The State meetings of Connecticut and Iowa occur on the same days, and I am compelled to choose between the two, and like the Apostle to the Gentiles on one occasion, I find myself "in a strait betwixt two." Both are important meetings in their present and future influence, and will, I have no doubt, be blessed of God and largely attended by friends. Bro. Conant and his co-laborers have roused the opposition in Connecticut, and this monster evil has felt the barbed arrows of truth in his flesh, and now in this State gathering it is proposed by the help of our God to put a hook in his nose and lead him out of the pew and the pulpit, and by exhibiting his loathsome carcass to make him odious in the eyes of every loyal, liberty-loving, God-fearing man and woman in the State.

Let the men and women of Connecticut, who are loyal to free government and to the God of nations rally on the 26th of April, and plan the campaign of the season; renew their covenant, utter their solemn protest, and join hands in defence of all that is sacred and dear to the hearts of Americans and to the disciples of Christ.

The standard has been set up in the name of the Lord in Iowa, and several important meetings held, but as yet there has been no general rally from the entire State. It is hoped that such a gathering will be secured at Western, on the 26th of April, and that every county in the State, will be represented. There is anti-secrecy sentiment in Iowa sufficient to carry the State if organized and acting in concert, as has been demonstrated in localities where the issue has been squarely put. Now let it be *squarely put throughout the State;* and the time to inaugurate such a concerted general movement will be at your State Convention. Hon. J. B. Walker, our standard bearer, is one of the speakers for the occasion, and I am sure that every friend of our reform throughout the State will want to hear him, and that those who hear will thank God and be encouraged when they hear.

J. P. STODDARD.

—He who laughs at cruelty sets his heel on the neck of religion.

—Time never sits so heavily upon us but it is badly employed.

A Good Way to Aid the Carpenter Fund.

William Slosson of Binghampton, N. Y., writes:

"I have been thinking that I should do something toward the Carpenter Fund during this Centennial year, as I shall hope to celebrate my 76th birthday in July next. I think I could sell 100 copies of E. Ronayne's book, half a dozen copies of Odd-fellowship Exposed, and as many more of the Grange Expose, during the year. . . . I will also try and get as many subscribers to the *Cynosure* as possible. The proceeds over and above the cost of books and express charges I will donate to the Carpenter Fund."

He sends $5.00 for books, and we send them all at the 100 rate, and send the following:

14 Ronayne's Hand Book	25c.	$3.50
10 Odd-fellowship Illustrated	10c.	$1,00
5 Grange Exposition	10c.	50
Total		$5.00

These books will retail for $10.75, and he can then send $10.00 and the next time $20.00, and the fourth time $40.00 or more, and during the year we believe Mr. Slosson will be able to send from twenty-five to fifty dollars to the Carpenter Fund. We commend this plan to any of our friends who have the leisure to sell books and desire to contribute to this fund. They shall have our books at the 100 rate, no matter how small the quantity, if the cash accompanies the order, and it is stated that the proceeds of sale go to the Carpenter Fund. How do you like the plan? Ezra A. Cook & Co.

Rev. Pearsall Smith, the American layman, whose labors for personal holiness in Europe have been so effective, returned to this country not long since under a cloud. A scandal connecting his name with immoral teachings to females has been raging in England for months. His friends there in part allege temporal insanity, and others acquit him of bad motives while he and they express deep sorrow for his evil course. In the report of the Oxford meeting, England, the workings of Mr. Smith's mind are marked. He draws many illustrations from the marriage relation, and recurs once and again to the affection of the young wife or mother. This may encourage the idea that his mind is unbalanced. This human weakness and sin cannot, however, make of none effect the great truth which Mr. Smith preached, but should warn all that it be not held in unrighteousness.

Notice to Illinois.

I wish to visit every town and village in Northern and Central Illinois during the months of April and May and publicly work the Masonic degrees for two or three evenings in each place as may be agreed upon. Being an old member of the Grand Lodge of Illinois I am desirous of striking as heavy a blow possible here in my own State. Will the Anti-masonic friends in each locality see to it at once that arrangements are made to carry this programme into effect and communicate directly with this office. Papers friendly to the cause will confer a favor by giving this notice extended publicity.

E. Ronayne, *Past Master Keystone Lodge, No. 639, hicago.*

Religious Intelligence.

—Last August a new opera house was "dedicated" in Mt. Sterling, Ill., by a dramatic company from St. Louis, under the management of Mr. Wm Shields, consisting in part of severa members of his own family. On the last Sabbath evening in February that same opera house hall was filled to its utmost capacity by the citizens of Mt. Sterling for a religious service, presided over, and eloquently addressed by the same Mr. Wm. Shields, he, having a few weeks before publicly renounced his profession, which, for a score of years, he had zealously and succesfully followed, and enrolled himself for all his future life under the banner of the Cross. "What hath not the Lord wrought?"

—At a young men's meeting, held at the Prince of Wales Theater, London, lately, 150 testimonies were given, nearly all of which dated the time of their conversion to the visit of Messrs. Moody and Sankey.

—A recent addition to Plymouth Church, Dr. Lyman Whiting's, Philadelphia, was mostly young people, and is the most valuable accession in the history of the church.

—In Rev. Dr. Cuyler's Church, Brooklyn, a steady religious interest has prevailed all winter. One hundred and fifteen have been added to its membership, and the prayer-meetings are crowded.

—The *Western Christian Advocate* says it is estimated that between fifteen hundred and two thousand have been converted during the past winter through the efforts of the students of Drew Theological Seminary.

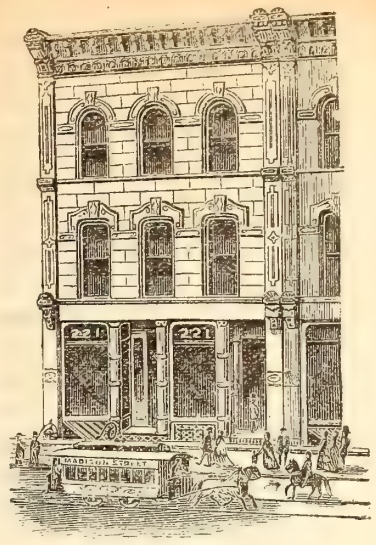
—At Chichester, N. H., seventy conversions are reported, and at Rye, sixty. There is a general revival at West Concord, the first in years. The Baptists at Swarzea and East Weare are enjoying a season of growth. A revival prevails at Mount Vernon.

—The Y. M. C. A. and the Philadelphia branch of Evangelical Alliance have held meetings as to religious services during the Centennial Exposition months. The latter will assume the work. A meeting on the 14th was to arrange plans.

—The cheering intelligence comes from Burmah that 51 Burmese have been baptized in the Valley of the Irrawaddy, some of whom have been brought to Christ by reading Christian books, having never listened to the teaching of a missionary.

—The Rev. S. W. Marsh writes from Tahlek, Syria, that one of the teachers in his mission read aloud on a Sunday evening one of Mr. Moody's sermons, and translated it as he read into Arabic, and that its plain language seemed still plainer in that tongue, which so abounds in stately expressions.

—Rev. E. P. Hammond who has been six weeks at Washington, preaching three times a day in three different churches, and his audiences during the last week were larger than ever. He has now gone to Rochester, N. Y., to continue his labors there.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house.

The National Christian Association

President—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E S. Cook.

Cor. Secretary.—C. A. Blanchard.

Treasurer.—H. L. Kellogg.

General Agent and Lecturer—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

Pres. of the last National Convention.—David R. Kerr, Pittsburgh, Pa.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

News of the Week.

—The House bill to restore capital punishment in Iowa is defeated in the Senate. Five States have now totally abolished the death penalty, viz.: Maine, Rhode Island, Michigan, Wisconsin, and Iowa. Maine has been added to the list this year.

—A snow storm fell last week in the South the equal of which was never before seen in that section of the country. At Memphis over ten inches fell, blocking up the streets, stopping the street cars, and delaying the trains on all the roads in that region. Little Rock was favored with nine inches of snow. Other cities report similar visitations with similar results.

—About the same time, 20th inst., great storms occurred in Great Britain. Dispatches state that nearly all the railroads north of the river Tay are more or less blocked by snow. The Caledonian is covered with snow twenty feet deep near Aberdeen. Twelve trains are standing snowed in at one point. More than a dozen trains are blocked on the Great Northern Line. The telegraph lines are buried at several points north of Aberdeen. The mail from Dundee to Perth yesterday took fourteen hours instead of the usual thirty minutes. The cold to-day is intense.

—The witness Marsh having been induced to return to Washington from Canada gave his testimony again before the Judiciary Committee which expects no more evidence to aid in Gen. Belknap's impeachment. The only instance proved of money paid and received corruptly is that of the Fort Sill post tradership, and it is probable that no other counts will be included in the impeachment articles. These will probably be presented this week.

—Gov. Pacheco, of California affixed his signature of approval to the act which provides that men found guilty of wife-beating shall be publicly whipped.

—The whiskey trials are proceeding in regular order in the U. S. courts in this city. Two distilleries, Pahlman and Rush, the latter being junior deacon of Hesperia Lodge, being before the jury.

—The Paris correspondent of the *Times* says the papal brief addressed to the Archbishop of Toledo, denounces liberty of worship in Spain as loading the State with a great crime, and paying the way to the persecution of Catholocism.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their Statss.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

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President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
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Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.
President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

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President, A. L. Post, Montrose.
Cor. Sec'y, N. Callender, Green Grove.
Rec. Sec'y, J. W. Raynor, Uniondale
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

The Home Circle.

The Mystery of Pain.

Why bleats the lamb? Why pleads the dove?
Why writhes the babe in arms of love?
Why drop our stars from off their thrones?
Why bleed and burn earth's holiest ones?

"God is not G.d," a sage replies—
"Not strong, nor true, nor good, nor wise:"
"Eternal war," old Persia saith—
"Darkness with light, and life with death."

A voice from Uz, a voice from Ur,
"Trust, though he slay," "Jahveh Jireth;"
But hark! even prophets hush their hearts to hear
Jehovah in the clouds draw near.

"Eli! Eli!" stars startled hear;
An earthquake-travail rocks and sphere;
The sun himself hath quenched his light;
The Life himself goes out in night

Shall darkness veil the eternal sun,
And all my path with light be sown?
Shall anguish rive the Captain's heart,
And I, the soldier, bear no part?

May not I faint, in weakness sore,
Where my Redeemer sank before?
May not the wave of doubt rock me,
When Christ himself cried out, "Eli!"

Pain burns in pity from on high,
To fix the sinner's wandering eye;
Love bends in pain from heaven's height,
To one sad soul turned from the light.

—*Zion's Herald.*

The Rest of Faith.

"The rest of faith!" A blessed phrase, and fully justifiable by Holy Scripture. Would that its significance were more generally known by experience! It is probably better known at present than it has been for several generations. It has become not only a current phrase in the religious speech of our own country, but of Europe. We hear of it thence as if it were "a new language turned upon the people." Never has inquiry after a "higher spiritual life" than that which has been the average of European religious experience for some generations been more earnest than now. Numerous and remarkable conventions have been held in many English and continental cities for such inquiries. Aside from polemical or dogmatic discussions, or even the technical phraseology of the subject (as sanctification, perfection, etc.), there is a profound and persuasive conviction that the average inward life of the church has been greatly beneath the Scriptural standard; that much which has been considered to be the ideal of Christianity should be the real; that the church lives far below the exemplified standard of the apostolic Christians; and that, especially, the experimental consolations of the Gospel have not been adequately realized by modern Christians.

The phrase, we say, is perfectly justifiable by Scripture. How often it or its synonym "peace" recurs in the sacred pages, as one of the very idioms of the Christian vernacular! "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.' "For we which believe do enter into rest." "Thou wilt keep him in perfect peace whose mind is stayed on thee." "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." "The kingdom of God is peace and joy in the Holy Ghost." "Let the peace of God rule [reign] in your hearts." "The God of hope fill you with joy and peace in believing." "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee." "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "Rest in the Lord, and wait patiently for him." "Acquaint thyself now with him, and be at peace." "The meek shall delight themselves in the abundance of peace." "Great peace have they who love thy law, and nothing shall offend them." "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "To be spiritually-minded is life and peace." "He is our peace." "The peace of God which passeth understanding." Precious utterances! Every one of them is fit to be engraved on a signet-ring—to be inscribed on the heart!

There are, indeed, striking and instructive paradoxes in the Holy Scriptures—contrasts, but not contradictions. We are admonished to "work out our salvation with fear and trembling;" and it may be asked how such admonition can be reconciled with these emphatic assertions of the habitual rest or peace of the Christian spirit? Scripture must be interpreted or qualified by Scripture. There were peculiar temptations about the early converts from heathenism; the idolatrous temples, the gods, the pageants and sensual seductions of their old religion, confronted them wherever they looked, and the most appalling menaces of persecution backed these fascinations. Hence the apostle would warn them even to "tremble" at their besetments; but who ever spoke more emphatically than that same apostle about the consolations of the Christian life? Our Lord uttered a paradox, but a most blessed one, when he said that "in the world ye shall have tribulation," but "in me peace." Both are compatible, both coexistent. Paul could say that, having "peace with God," in justification, "we rejoice also in tribulation." Astonishing paradox! for tribulation is a figurative allusion to the threshing of grain under the flails—yet in such severity of trials the child of God may have "peace," and even "rejoice."

Such, certainly, is the literal, the explicit account of Christian life given by the Scriptures. It is no ideal standard; it is given as practically real; and it was the life of the apostolic church. It should be that of the modern church, and of every individual member of it. It is our privilege—nay, our duty—to enjoy continually the "rest of faith." The purified soul need not lose its divine comfort in any stress or storm of trial. On the contrary, its peace may deepen as the rage of the storm increases. Its faith in God can be such that, as we have cited, "the work of righteousness" with it "shall be peace, and the effect of righteousness quietness and assurance forever." If it commits its heaviest trial to the Lord, doing its best in the case, it can leave all the issues with him, and care not for the morrow. God will never fail those that thus trust in him. "Cast thy burden upon the Lord," who "careth for thee;" and "both lay thee down in peace, and sleep, for he only maketh thee to dwell in safety." Be assured that millions of saints have, down through all the Christian ages, thus tested the divine care, and have never found it to fail. Do all thy duties; be no Antinomian; but live as thou professest to live—by faith. Watch and pray, but worry not; if the storm is looming over thy pathway, walk quietly with thy Lord right through it. If death is approaching thee, by incurable illness, cast that burden also upon the Lord with absolute faith, and lose not one hour's sleep through anxiety about it; he will look to it. If thy reputation is periled,—a calamity worse than death,—still rest in thy Lord; he will sanctify thee more as the trial becomes severer, and he will take care of its issue in both worlds. Even if thy spiritual consolations at times abate in vividness, be not discouraged, and lose not the rest of faith. Then, if ever, the Scriptural exhortation is appropriate, "rest in the Lord, and wait patiently for him." After thy trial thy joy shall be more abundant; after the clouds the sun appears but the brighter. The saintly monk, Thomas a Kempis, speaking of this last kind of trial, represents Christ as saying to the believer, "I know the most concealed dispositions of the heart, and I know that it is good for thee sometimes to have spiritual obscurations, lest thou be elevated in thine own conceit by the success of thy desires, and become presumptuous; I have the power to take that which I give, and to restore what I take away. If I send thee affliction, be not grieved, and lose not courage; because I have power to help thee suddenly, and to change again thy sadness to joy. If thou art wise, and considerest these things in the light of truth, thou wilt see that instead of grieving thou shouldst rejoice and give thanks."—*Christian Advocate.*

What is the Cause?

That is, of hard times. There are a great many learned explanations. One man says, over-trading; another, extravagance; another, the war; another, excessive manufactures; another, paper currency; still another, not paper currency enough. Meanwhile there is a cause that lies back of all these which we need to consider.

A little child goes to the faucet and draws the Croton water. He thinks that his little fingers can always bring a supply that is inexhaustible, and that he is quite able to control it. But one day he goes as usual, and the water will not run. He turns the faucet this way and that—no water. He goes to his father for an explanation. His father tries and succeeds no better. Then he goes out and makes inquiries, and returns with the answer, "The main is out of order, and the water is cut off." "The main! what is the main?" asks the boy. Then the father explains. There is a Croton lake, and a long aqueduct bringing the water down into the city, and reservoirs in the city, and great pipes or mains leading under the streets, and little pipes leading from the mains. And the city government controls lake, and aqueduct, and reservoir, and main; the boy only controls the faucet. And for the first time he learns that there is a power above and beyond him that controls the supply which he thought he could always bring at demand.

Now we have grown up into the impression that our prosperity is illimitable, that it depends upon ourselves, that we have only to touch the faucet by our industry, and prosperity will flow in upon us. And God has suddenly cut off the supply. He has stopped the mains. And he is saying to us, in every insolvency, in every strike, in every falling price—this is not great Babylon that you have built. There is a power above you, a power that both grants and stops supplies. There is a reason which you have not recognized in the prayer, "Give us this day our daily bread." Whether you know it or not, you are the sheep of his pasture and the people of his hand.

There are other lessons, doubtless, to be learned from hard times; but not the least of them is the lesson of humility and of trust.—*Am. Messenger.*

The Year we Celebrate.

It seems to have escaped the notice of most persons, says the N. Y. *Post*, that the year 1775 witnessed the advancement of several other important interests beside that of American liberty. It was in this year that Cook returned from his voyage around the world. His was the first attempt ever made to accomplish such an undertaking by sailing from west to east, in defiance of the trade winds. In the same year Gatterer's scheme of a descriptive geography appeared, and gave a strong impulse to research in kindred departments of study. An effort was made in this work to mark out the natural bounderies of the various countries; to group the peculiar features of each country under their proper head; to trace the course of the rivers, and promulgate a more distinct notion of the system of water-sheds; and to unite in one comprehensive plan the teachings of Strabo concerning the countries of the earth, the ethnological investigations of Tacitus and Pliny's discoveries in natural history. At the same time, Thunberg, undaunted by the many dangers which then attended such an undertaking, collected the first herbarium of Japanese flora, and materials for compiling a vocabulary of the same; Blumenbach issued his work on ethnology, in which he divided the human race into the five great types, whose features are familiar to every school-child of to-day; the Gulf-stream was first systematically examined with the aid of the thermometer, and a foun-

dation thus laid for the scientific study of ocean currents; and finally, Laplace, by discovering the attraction exerted on a comet by the planet Jupiter, won for his name an enduring place in the annals of astronomical research.

Children's Corner.

Up.

The oak-tree's boughs once touched the grass,
But every year they grew
A little farther from the ground,
And nearer toward the blue.

So live that you each year may be,
While time glides swiftly by,
A little farther from the earth,
And nearer to the sky.

What Ailed a Pillow.

While Annie was saying her prayers, Nell trifled with a shadow-picture on the wall. Not satisfied with playing alone, she would talk to Annie, that mite of a figure in gold and white-golden curls and snowy gown, by the bedside.

"Now, Annie, watch! Annie, just see! O, Annie, do look!" she said, over and over again. Annie, who was not to be persuaded, finished her prayer, and crept into bed, whither her thoughtless sister followed, as the light must be out in just so many minutes. Presently Nell took to floundering, punching and, "O dearing." Then she laid quiet awhile, only to begin again with renewed energy.

"What's the matter," asked Annie at length.

"My pillow!" tossing, thumping, kneading. "It's as flat as a board, and hard as a stone. I can't think what ails it."

"I know," answered Annie, in her sweet, serious way.

"What?"

"There's no prayer in it."

For a second or two Nell was as still as a mouse, then she scrambled out on the floor, with a shiver it's true, but she was determined never afterward to try to sleep on a prayerless pillow.

"That must have been what ailed it," she whispered soon after getting into bed again. "It's all right now."

I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn, there are no prayers in them. Nell's remedy was the best; the only one. Prayer made the pillow soft, and she sunk to rest as under a sheltering wing.

How to make a Prism.

"Mamma, what can I do?" I know a little boy who very often asks his mamma this question, and I will tell you one of the things she has given him to do. Once she said to him, "Make a prism." To which he replied, "I don't know how." His mamma did not think that a very good answer, so she waited to see if he would not say something which showed more interest. By and by he said, "Mamma, what is a prism?" She told him it was a three-sided piece of glass which would separate a ray of light into all the colors of the rainbow.

"Mamma, can I make glass?" "No; but you may take this pane, and ask the hardware merchant to cut three strips nearly an inch wide and five inches long; and here are some pennies with which you may buy putty." Charlie's eyes sparkled. He soon returned ready for work, his mamma directing him, something as I will you. Wash the glasses and wipe them dry; soften the putty and make out two balls, which you place near the ends of one piece of the glass, then take the other two pieces and place upon this like the roof of a house, pressing the putty into three-cornered shapes. When the edges meet at every corner drop on sealing wax to make it water-tight, and cover the putty in one end with the same; now make a small hole through the putty in the other end, and fill with water. Then close it up, and seal with the wax. Charlie had some trouble in making his tight, but was not discouraged, and when done his mamma said, "Now look through it." He fairly shouted at first sight, and I was about to tell you what he said, but instead will ask some of the After-Supper Talkers who try this experiment to tell us what they see.—*Aunt Jennett in the Advance.*

The Great Bells of the World.

The great bell of Moscow, called the Tsar Kolokol, or King of Bells, is the largest in the world. It is 19 feet 3 inches high, and measures around its margin 60 feet 9 inches. It is estimated to weigh 443,772 pounds, and the metal in it is valued at more than $300 000. The bells of China rank next in size to those of Russia, but are much inferior to them in form and tone. In Peking it is stated by Father LeCompt, there are seven bells, each weighing 120,000 pounds. One in the suburbs of the city is, according to the testimony of many travelers, the largest suspended bell in the world. It is hung near the ground, in a large pavilion, and to ring it a huge beam is swung against its side. A bell taken from the Dagon pagoda at Rangoon was valued at $80,000. Among the bells recently cast for the new House of Parliament, the largest weighs 14 tons. The next largest bell in England was cast in 1845 for York Minster, and weighs 27,000 pounds, and is 7 feet 7 inches in diameter. The Great Tom of Oxford weighs 17,000 pound, and the Great Tom of Lincoln 12,000 pounds. The bell of St. Paul's in London is 9 feet in diameter, and weighs 11,500 pounds. One placed in the Cathedral of Paris, in 1680, weighs 37,000 pounds. One in Vienna, cast in 1711, weighs 40,000 pounds; and in Olmutz is another weighing about the same. The famous bell called Susanne of Erfurt is considered to be of the finest bell-metal, containing the largest proportion of silver; its weight is about 30,000 pounds; it was cast in 1467. At Montreal, Canada, is a larger bell than any in England, weighing 29,400 pounds; it was imported in 1843 for the Notre Dame Cathedral. In the opposite tower of the cathedral is a chime of ten bells, the heaviest of which weighs 6,043 pounds, and their aggregate weight is 21,800 pounds.—*Appleton's Cyclopedia.*

The Sabbath School.

Lesson for Apr. 9.—The Day of Pentecost.

SCRIPTURE.—Acts ii. 1-11. Commit 1-6; Primary Verse, 4.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontius, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

GOLDEN TEXT.—"He shall baptize you with the Holy Ghost and with fire."

TOPIC.—The Baptism of the Holy Spirit.

MANIFESTATIONS OF THE SPIRIT.—Came with a sound "as of a rushing, mighty wind," which filled the whole house and was heard out in the city. 6. (The beginning of the 6th verse should read: "Now when this sound issued forth.") It does not say there *was* a wind, but the sound was like that of a mighty rushing wind—"from heaven"—a direction from which no wind ever comes. A miraculous star led the magi to the birth-place of Christ, and now a miraculous sound heralds the advent of the Holy Spirit and guides the multitude to the temple. When the Holy Ghost came down upon Christ at his baptism it descended "like a dove" upon him. Gentleness, love, peace were symbolized there. Now the sound as of a mighty rushing wind, signifies power—power to overcome—resistless, mighty power. Note down the emblems of the Holy Spirit. 1—*Water*: John iii. 5; vii. 38, 39. Cleansing, (Eph. v. 26); refreshing, (Is. xli. 17, 18); abundant, (John vii. 38); fertilizing, (Is. xliv. 3, 3); free. Rev. xxii. 17. 2.—*Fire:* Matt. iii. 11; purifying, (Mal. iii. 2, 3); illuminating, (Ex. xiii. 21); searching, Zeph. i. 12. 3.—*Wind:* Can. iv. 16; independent, (John iii. 8); powerful, (1 Kings xix. 11); felt, (John iii. 8); reviving (Ez. xxxvii. 9, 10. 4.—*Oil*: Ps. xlv. 7. healing. (Rev. iii. 18); comforting, (Is. lxi. 3); illuminating, (1 John ii. 20, 27); consecrating. Is. lxi. 1. 5.—*Dove.* Matt. iii. 16—gentle. Gal. v. 22. 6.—*A Voice:* Is. vi. 8—speaking, (Matt. x. 20); guiding, (Is. xxx. 21); warning, Heb. iii. 7-11. 7.—*A Seal:* Rev. vii. 2—impressing, (2 Cor. iii. 18); securing, (Eph. i. 13, 14); authenticating. 2 Cor. i. 22.

—"Continued in prayer." Would not take No for an answer; did not believe it would be given. Nine days of prayer—then such a blessing as the disciples had never dreamed of. Was it not worth the effort? Was it not an encouragement to persevere in prayer? Luke xi. 5-13; xviii. 1-8; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Thes. v. 17.

—"With one accord." No wranglings on doctrine, no disputings about ceremonies, no jealousies about work—nothing but united prayer! Whenever the church manifests such unity, a blessing always follows. Such is the unity for which Christ prayed. John xiii. 35; xvii. 23; Acts ii. 46, 47; iv. 32; Rom. xvi. 17; 1 Cor. i. 10; iii. 3; Phil. ii. 3; 1 Pet. iii. 8.—*Nat'l. S. S. Teacher.*

Temperance.

The Chicago Daily Temperance prayer-meeting at 3 o'clock P. M., in lower Farwell Hall. If you cannot attend it, can you pray for it? The business meeting of the Chicago W. C. T. U. will occur Mar. 31st.

We were permitted a short time since to listen to an address from the gifted and eloquent President of the Chicago Woman's Christian Temperance Union, Miss F. E. Willard, on "The Right of the Stronger," which she interpreted as the right or privilege of temperate people, especially the young, to be total abstainers from alcoholic liquors for the sake of those who were enslaved by appetite.

She quoted Bishop May for the purpose of impaling all her hearers on one or the other horns of the following dilemma:

If it would not be a sacrifice for you to abstain from the use of intoxicating liquors as a beverage you should do so for the sake of others. If it would be a sacrifice, you should abstain for your own sake.

Miss Willard seems to be a sincere Christian. She is winning, earnest, and enthusiastic in her temperance work; is not connected with any secret temperance order, and will be used, we trust, in accomplishing much for Christ and his kingdom by saving many from a drunkard's doom.

Shall we convert to reform, or reform to convert? is the problem now puzzling many reformers. The A. B. C. F. M. solved the problem, *Convert to reform.* We say this is the correct solution and will apply to temperance and all other true reforms.

A TAX TABLE.

1 Rum party makes one Rum Caucus.

1 Rum Caucus makes 1 Rum ticket.

1 Rum ticket (if elected) makes 5 Rum officers.

5 Rum officers make ten Rum holes.

10 Rum holes make 100 drunkards.

100 drunkards make 1 murder, 3 accidental deaths, 5 pauper funerals, 1 poor-house full of vagrants and sick folks, 20 law suits, 20 constable's sales, 1 riot, a dozen neighborhood quarrels and an incalculable number of private misunderstandings, controversies, slanders, calumniations and attempts to injure health, limb and character.

1 murder, 3 accidental killings, &c., make double taxes for property-holders to pay.

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MASONRY CLAIMS TO BE A RELIGION.

(CONTINUED)

Thus in the very instance here referred to,the fundamental law of Masonry requires only a belief in the SupremeArchitect of the universe and in a future life, while it says,with peculiar toleration, that in all other matters of religious belief Masons are only expected to be of that religion in which all men agree, leaving their particular opinions to themselves. Under the shelter of this wise provision the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around *one common altar*, and Masonry becomes in practice as well as in theory, universal. *The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree*, and which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, the immortality of the soul,—tenets which by its peculiar symbolic language, it has preserved from its foundation, and still continues in the same beautiful way to teach. Beyond this for its religious faith, we must not and cannot go."

I quote further from Mackey's Jurisprudence p. 502-3, what he says as to the Moral Law: "Every Mason," says the old charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae*, or the law of nature. This law of nature has been defined by an able, but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind." This is the "moral law," to which the old charge already cited refers and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of nature . . . . is therefore the only law suited in every respect to be adopted as the Masonic code. Masonry does not honor the Bible as the "book of books," and therefore Masonry does not acknowledge the Bible as teaching the one way of life, nor the Bible system of religion as being the true revealed and saving system of mercy.

[Masons are not required to believe the Bible, many of them utterly reject it and therefore, neither the prayers of the Masonic order, nor the Bible on its altars, are intended to honor the God of the Bible. Masonry claims to be a religion, but it is not Bible religion; its worship is not of God through faith in Christ enlightened by the Holy Spirit, and hence Christians cannot consistently, nor innocently join in its false rationalistic anti-Christian homage.]

Mackey in his Lexicon p. 334, under the head of "Order," says,"An order is defined by Johnson to be among other things, a regular government, a society of dignified persons, distinguished by marks of honor, and a *religious fraternity*. In *all* these senses Masonry may be styled an order, . . . and if it does not constitute a religion in itself, it is at least religion's hand-maid."

Again, *Mackey's Lexicon*, p. 402, Art."Religion," "Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree, the belief in a God, and in his superintending providence. Beyond this, it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammeled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion then, of Masonry is *pure theism* on which its different members *engraft* their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsity with the truth of Masonry. Let a *man's religion* or *mode of worship* be what it may, he is not excluded from the order, provided he believes in the glorious Architect of heaven and earth, and practices the sacred duties of morality. Masons unite with the virtuous of *every persuasion*, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may possess. Thus Masonry is the center of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

Steinbrenner, in his "Origin of Masonry" p. 13 and 14, says, "Masonry *can* and *will* educate the pious man to that *higher religion*—that religion in which all men can agree,—which indeed embraces the *lower* religion of creeds and sects, etc." So also A. G. Mackey, adds in the American Quarterly Review of Freemasonry, 1857. "As there is a natural right, which is the soucre of all positive laws, so there is a *universal religion* covering all the peculiar religions of the world. We profess this universal religion, and consequently we welcome those who profess a particular religion, which is but a part of it; *the government itself professes it, when it proclaims freedom of worship*."

Masonry claims to be a religion, a universal religion, not founded on the Bible however, that is a sectarian system,—that has too narrow a basis,—and this universal system covers all others however conflicting or antagonistic. It unites men of all faiths, who but for it had remained at a perpetual distance and every creed meets *on the level* at the Masonic shrine.

George Oliver, D. D., on pages 6 and 7, of his "Star in the East," says, "All our charges, all our regulations, assume as a foundation which cannot be moved, a belief in the being of a God, and a future state of rewards and punishments, and inculcate the necessity of moral purity, as a qualification for future happiness, and this according to our definitions, *forms* the *sum and substance of religion* in its most universal acceptation." On page 8, of same book, "our solemn dedications and consecrations speak the same language, and they are irrefragable evidences of the intimate *connection* which subsists between Masonry and religion."

I quote also from the "Rationale and Ethics of Freemasonry" by Aug. C. L., Arnold, L. L. D., on page 189: "Masonry marches in the same path with Christianity to-day, it seeks to exorcise the foul spirit of selfishness, to make men love each other as brethren and bear one another's burdens. Masonry seeks to restore unity and brotherly love. Masonry is Friendship, Love and Integrity." On page 196, "We wish to say of our honored institution, the loving spirit of Christ presides over all its arrangements, and inspires all its operations. Other associations are good, but their operations are limited. But Freemasonry has a wider influence and power, and far greater facilities for accomplishing its benevolent purposes. We do not hesitate, therefore, to say that we regard Freemasonry as the truest expression of the mind and thought of Christ, this age is destined to witness." On page 197-8: "Christianity is its central idea, and at the same time the foundation and corollary of our Temple. Nay, Masonry is Christianity,—Christianity applied to life, made actual in the arrangements of society; Christianity realized in man's relations one with another. Upon all the arrangements of our order, and upon all its operations we see the shadow of Him who loved humanity,and sought to assuage its griefs. Eighteen hundred years ago, he went about doing good. The music of his footsteps charmed away human sorrows, joy brightened before him, and hearts were made bright and glad by reviving hope. Freemasonry to-day continues his ministry of love, or rather through Freemasonry, he himself still carries forward his benevolent work." "We say that the order of Freemasonry stands one of the very first among the Christian institutions of the day." "The soul which animates our order,in spiring all its members, and controlling all its acts, is the spirit of love," page 203: "And certain we are that one cannot be a good Mason without being a better man, a better citizen, and a better Christian. [Is not this why preachers are *taken in free of fees and dues?*] Christianity is the central idea of the institution. The sentiment of religion pervades all its arrangements. There is no religious organization, no Christian church more vigilant in watching over the conduct, or more strict in its discipline of its members."

In Mackey's Lexicon, page 418, we find this language; "Holy Royal Arch Degree. "It is the seventh degree in the York rite, as practiced in this country, and by some styled the summit of ancient Masonry. Dermot says of it, "this I firmly believe to be the root, heart and marrow of Masonry." And Hutchinson, speaking of it, uses the following remarkable language: "As Moses was commanded to pull his shoes from off his feet, on Mt. Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity, so the Mason who would prepare himself for this exalted stage of Masonry, should advance in the naked paths of truth, be divested of every degree of arrogance, and approach with steps of innocence, humility and virtue to challenge the ensigns of an order whose institutions arise on the most solemn and sacred principles of religion."

Webb, in his Monitor, page 119, says, "his degree is indescribably more angust,sublime, and important than all which precede it, and it is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years, and reminds us of the reverence due to his holy name. This degree brings to light many essentials of the craft, which were for the space of 470 years buried in darkness, and without a knowledge of which the Masonic *character cannot be complete*."

The Triple Tau, the first emblem of this degree is styled, "the emblem of all emblems, and the Grand Emblem of Royal Arch Masonry." Mackey in his Lexicon, page 500, says, "We may suppose the Triple Tau to be used in the Royal Arch degree as a *mark* designating and separating those who know and worship the true name of God, from those who are ignorant of that august mystery." [Note this Royal Arch degree is confessedly

a modern one, (See the Masonic Lexicons.) It was no part of Ancient Craft Masonry, which had but three degrees:—yet it is declared to be the summit and perfection of Ancient Masonry. —"It brings to light many long-buried essentials of the craft . . . a knowledge of which alone can complete the Masonic character." What did all the poor Masons, before this light came? How pitiable the condition of those who are only raised to the sublime degree of a Master Mason, and come short of this "*indescribably* more angust and important than all which precede it!" This degree differs, as given in this country, from the same degree in England having only the *grand* mystic *word* in common. See Morris' Dictionary page 400, for word Jah-buh-lun. See Mackey's Lexicon, page 228.]

Geo. Oliver, D. D., in his "Star in the East," page 8, says that the Royal Arch degree is purely religious and (to quote from brother Barlow's lecture,) closes a paragraph by inquiring: "If this be not religion, if this be not *Christianity*, what is it? This assumption of Oliver's, that Christianity and Masonry are identical, is simply a monstrous falsehood. Indeed he effectually shows this himself, by his various admissions, It is a most perplexing thing to carry out, consistently, a scheme of falsehood, and so our author finds it, though he seems to be innocent of any knowledge of his own inconsistencies. In the quotations, above, if he does not claim that Masonry is religion, and the Christian religion as well, then does language fail to reach its own ends. Yet on another page,—the 4th, he says that Masonry 'is not in itself religious, but the handmaid and assistant to religion.' Then as to its being Christianity, he frankly admits that "in the lectures of Freemasonry there is no direct reference to Christianity.' If not in the "lectures," we *know* such references can be found no where else in Masonry, and if so, every intelligent mind will distrust that kind of religion, which is taught without any "*direct* reference to Christianity," or as Mr. Oliver has it in another place in his writings' "It," Masonry, "may be taught with all its obligations, duties and hopes, and in all its beautiful applications to life, without being trammeled by any *sectarian* dogmas whatever." But listen to page 6: "A Jew, a Mahometan, or a pagan, (if all these are equal worshipers in this religion,) may attend our lodges, without fear of hearing his peculiar doctrines or mode of faith, called in question, because a permanent and unalterable landmark of Masonry is the total *absence* and *exclusion* of religious or political controversy." On the same page our author gives three definitions of Masonry. This third one makes it a "Science which includes *all* others, which teaches *all human and Divine knowledge*." And yet by his own admissions above Christianity is excluded from the system, as neither Jew, Mohammedan or pagan would tolerate it there for a moment. But hear him again, in a quotation which he copies with approval from Bro. Stephen Jones; "In contemplation of the wisdom, goodness and power of the Great Architect of the universe, the Turk, (under one name) the Jew and Christian, (under another) can join in adoration: all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some more *minute tenets* peculiar to each, and is it necessary that this admirable system of union for the best of purposes should be destroyed, by the introduction in a Christian lodge, of the *doctrine of redemption*, which must offend the Turk; or of the *holy name of the Messiah*, which offends the prejudices of the Jew; or in a Turkish lodge, of the name of Mohamet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No! we are brethren." To quote further from Bro. Barlow's lecture, "The above extract requires more than a passing thought. It appears that these diverse persons and nationalities, have a common religion and a common worship, in which, setting aside all that is peculiar to their various national religions, they are expected to join. This religion, as Steinbrenner says, is a higher religion than all others. Other authors call it the "universal religion," including Christianity, Judaism, Mohammedanism, and all others. All these diverse religionists meet together and kneel at the same altar, as brethren! They have a ritual containing forms of prayer, by which a common access, is supposed to be had, to a common God! Must it not be a very uncommon God, who would recognize such a motley mass as a brotherhood of his begetting? The Christian's God could certainly acknowledge no such body of worshipers." Masonry as a society and in all its organized and authorized work excludes the doctrines of Christianity. From all its hymns, prayers, lectures, it omits all reference to Christ, and Gospel teaching and this is done, because Masonry is made up of Jews, pagans, Christians, infidels, etc. And with such Christless prayers, a Masonic orator says, "In the simple ferver of our mutual faith, our noble brotherhood lays its aspirations before the throne."

So with Odd-fellows, Rev. J. Dillon, in a lecture on Odd-fellowship, 1874, says, "The order is founded on a triad of principles, Friendship, Love and truth,—and not as before stated, on agreement in religious doctrines. On this broad platform men of the most opposite belief can meet with, and fellowship each other, whereas, if unity of faith were required as the condition, union would be impossible, for one would have as much right as another to make his views the standard religious basis of the association. To effect such a union therefore, the order found it necessary to exclude all points of faith and doctrine on which men honestly differ. The orthodox view of the person and work of Christ, it is a well known fact, is not now and never has been received by all professing Christians. . . . And still there are those who no doubt honestly reject the orthodox faith. Many of these belong to the order, and in deference to their faith, it was deemed expedient to leave the name of Christ out of its prayers."

[Thus the leading secret orders are practically infidel. "And what fellowship hath he that believeth with an infidel.]

In the *Masonic Advocate* for August, 1873, is the following question and answer: "Is it *right to pray* in a lodge using Christ's name?" *Answer* the theology of Masonry was established long before the advent of Christ upon the earth and is based solely upon the fatherhood of God and the brotherhood of man. This is its creed. It ignores all sectarianism of whatever kind, and unites men of every country, sect and opinion upon this broad platform. The ritualistic ceremonies of Masonry are arranged to conform to this principle or idea, and in the practice of our rites, nothing should be introduced that does not accord with it. In the lodge are found men of every shade of religious belief, members of every church in the land and every chaplain or brother who makes a prayer in the lodge is but the mouth-piece of the brethren assembled, and should give utterance only to such language that all present may heartily respond, "so mote it be." The same Masonic Advocate says, "Ancient Craft Masonry as taught in our lodges bears *precisely* the same relatian to Christianity that it does to Buddhism, to Mohammedanism, Judaism, or to any of the other great religions of the world."

Extracts from the Cleveland *Herald* of a Masonic address by Rev. Dr. Jacob Meyer: "There is something divinely sublime in this ancient order." "Bretbren, Freemasonry is a religion; nay it is religion itself, the very religion of mankind. Freemasonry demonstrates the unity of God in the union of the human family; one God, one universe, one family of God." Birth, education and associations may influence and regulate my private views of God. But those views are my own, which nobody has a right to interfere with; my conscience is my judge. In being, however, exclusively and indisputably mine, they peculiarize my individual position with reference to my individual God, which I am not responsible for to anybody but to my own conscience. Thus I am inviolate in my religious individuality. This truism being applicable to all and each of my fellowmen, I arrive at the conclusion that a doctrine which, while it preaches one Supreme Architect of the universe, grants every man the freedom of his individuality, thus securing the unity and union of all, is most certainly the divine principle of universal salvation." "I venture to assert that flocking round the banner of Freemasonry, everybody would be enabled to walk in the path of light and approach his Maker with all the power of his soul."

The gods they worship:—(The following is from the report on Foreign Correspondence to the Grand Lodge of New York in the year 1874; it shows what gods are worshiped in the lodge.) 'It is universally claimed, in behalf of Freemasonry, that the institution is catholic and cosmopolitan in its character, and that it studiously excludes from its lodges all systems of faith, or sect, and all mere dogmas of religion, and only requires from its initiates a belief in Deity and conformity in life and practice to the moral law. And yet we find intolerant Masons who insist that the prayer should be so worded at our lodge devotions, that their particular creed, or form of belief, as to the nature, power, substance, individualty, unity or trinity of God shall be acknowledged and worshiped, and addressed in prayer, and none other. To all such we would say, there are Masons all over the civilized world, and lodges are organized among all nations, tongues and kindred of people. What then shall the brethren do, when required to meet with those of several different creeds at one and the same time and place, or in one lodge? Shall the Parsee brother demand that the ritual of Zoroaster shall be followed and God worshiped only in or through fire? The Persian insists that all join with him in the salutation, Lah-Mah e il Allah! The brethren of Islam, that all cry, 'Allah! Ackbar! Mahomet is his prophet. The descendants of Israel, that power and glory and dominion be ascribed to God; one only; eternal and immutable.' Or, shall a Christian trinitarian insist that the only inscription made or worships had, shall be to God, in unity of substance and trinity of individuality? When all these different brethren, on this question agree in the one and great and sublime belief of faith, that God is the Supreme Being, Creator and Governor of all things infinite, eternal and great Jehovah; why then can not all meet as brethren, in a truly fraternal and tolerant spirit, one with another? And if the lodge where the 'gathering together' occurs be in the land of the Parsee, let the brother of that faith offer his prayers; if in the home of the Hindu, or the Persian, or Islamite, let one of that faith, or, better still, if the great majority in each one of these would let one who visits them offer prayer in his own way. This generosity of action, this noble exercise of true Masonic toleration would disarm that offensive spirit which seeks the propagation of a creed with the bayonet, joins the missive to be hurled with the missionary sent; and is ever furnishing materials for mere sectarian strife."

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Gain in one week		56.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Mar. 26th. 1876, from R S Abbott, E Barnetson, E W Bruce, J M Bishop. A Cleveland, E J Chalfant. C G Coffin, S H Crosby, H Cole, A W Dunbar, L W Ellis, T A Fait, C G Fait, J A Gordon, A Gilbert, I Green, R Gant, P Gleason, M Gallup, H H Hinman, J W Hibbs, H Hough, E Hoover, E Jarvis, S Jackson, Mrs. D R Keir, J T Kiggins (2), A Moody, W H Morrill, W Machemer, M E McCollum, E Miller, S Y Orr, J S Palmer, D Pinkley, S Rowley, J P Stoddard, O E Shroup, W H Sawyer, W Steel, J M Snyder, E Wellman, S Waldron.

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" No. 2	1 01⅜	1 03
" No. 3	90	90½
" Rejected		80
Corn—No. 2	45½	47
Rejected	39	40
Oats—No. 2	33	35
Rejected	25½	26
Rye—No. 2		65
Bran per ton		12 00
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 50	12 00
Prairie, "	6 00	9 00
Mess Beef	10 50	12 00
Tallow		8½
Lard per cwt		13 70
Mess pork, per bbl		22 25
Butter fancy yellow 40c.; common to choice roll	20	30
Cheese	9	13½
Eggs		13
Seeds—Timothy	3 10	3 40
Clover	9 40	9 60
Flax	1 36	1 40
Poultry—Turkeys per lb dressed	12	15
Chickens " "	10	12
Apples from store	3 00	4 00
Broom corn	3	9
HIDES green to dry salted	5	12
Lumber—Clear	38 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	40	52
Unwashed	25	32
LIVE STOCK Cattle, Choice	5 10	5 50
Good	4 80	4 90
Medium	4 25	4 50
Common	3 25	4 00
Hogs	3 15	3 50
Sheep	4 50	6 50
New York Market		
Flour	$ 3 20	9 00
Wheat—Winter		1 39
Spring	1 10	1 38
Corn	64½	66¼
Oats	44	52
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Lard		14¼
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OUR YOUNGER READERS will find matters of interest to them in the Publisher's Department, 16th page of this number. Don't forget to read it.

THE CARPENTER DONATION.—We had hoped to give our readers a definite statement of the Publishing House fund in this number, and the announcement that the Carpenter building was ready to be occupied by the National Christian Association; but, as it is necessary for the Auditing Committee and Directors' Board to examine the pledges and accounts carefully in a matter of such moment, it is necessary to wait another week. Meanwhile the Directors meet on Wednesday of this week. and the General Agent and Treasurer will place before them the accounts and notes, which amount to some $10,500, for their consideration, whether or no they comply with the terms of Mr. Carpenter's agreement.

The record of the past month can be pointed to with satisfaction by every friend of the reform. The Treasurer's report of cash receipts is good reading for all but lodgemen. None can have fear of failure when works thus suppliment faith.

Marriage Certificates.

Over three months ago, we ordered 300 marriage certificates of the publisher and sent him a lot of books to pay for them. They were ordered sent to us by railroad, but the publisher sent 50 of them by mail, and they never reached us. We have just been informed that he is not able to send us any more till he can raise the money to pay for having them lithographed, though we have paid him for over 600 of them.

Several parties have sent us orders for these certificates with the money. Shall we return it, or will you have something else sent in place of the certificates? EZRA A. COOK & CO.

Topics of the Time.

The situation in Europe is more interesting just now than at any previous time since the people of Herzegovina took up arms against the Turk. Reports from the Russian press during the past week show a vast change in the discussion of the Turkish question. It will be remembered that the Austrian proposition for pacific measures, and concessions on the part of the Sultan, were refused by the revolted provinces. But their cause would have been hopeless if Austria and Russia had agreed to stand by the Andrassy agreement. The boldness with which Russian journals now declare for the insurgents is therefore a hopeful indication for them, and may lead to such complications as will drive the Musselman from European territory, which he has only held by virtue of conquest. The firman of the Sultan making concessions to the provinces was generally received by them with incredulity, and Rev. Mr. Easson, missionary at Latakia, speaks of it as only one illustration "of the way in which a Turk can lie." On the other hand the Mohammedans want no favors shown to the Christians, nominal or real.

"A paper unique in spirit and phraseology—at least as compared with similar documents in recent years," is the Boston *Journal's* comment of the proclamation of Gov. Rice, of Massachusetts, for the annual fast on Thursday next. It is truly a state paper of other times, recalling vividly the fervent piety of the Pilgrims, and most opportune on this hundredth anniversary of our national life. Rarely if ever, during the last quarter century, has any proclamation of this kind expressed such sentiments as these: "That He will give power on earth to the Gospel of His Son Jesus Christ our Lord, that he will feed those who hunger and thirst after righteousness, solace our adversities, dispel our fears, strengthen our faith, and ennoble our joys, with the assurance that amid all the mutations of life and death, He 'the Lord of Hosts is with us,' and that 'the God of Jacob is our refuge'" At no time has it seemed more fitting that there should be a call to sincere humiliation for national sins, and for a return to a nobler, honester manner of living. There is "power" only in the Gospel to produce this in the nation or the individual.

At the recent Christian convention in New York Mr. Moody replied to a question on the advisability of a fair to pay a church debt. "You musn't ask such a question of me without expecting an ungracious answer. I am bitterly opposed to all fairs. You do not know their effect in the West as I do. There is nothing that so opens the church to the world as these miserable church bazaars. I remember I was never as mortified as when I read in a Western paper the advertisement that for 25 cents any man could kiss the handsomest woman in the fair. I say that it is a sinful shame for which the church should blush. We can never hold a fair but the devil gets in after a while. Why, I'd rather a hundred times preach in the street than in a church erected with money raised by these means."

Stand to the Right.

Stand to the right, what'er your condition,
Even though friends may to enemies turn—
Better have enemies in a just mission,
Than a dark record of infamy earn.
Friendship that's fickle is not worth preserving,
Wealth gained by fraud and deceit is a curse.
Stand by the right then, undaunted, unswerving,
Poverty's bad, but dishonesty's worse.

Stand by the right—it were folly to barter
Self-independence for station or gain—
Better to virtue and truth fall a martyr,
Than win a success mixed with sorrow and pain.
An unsullied heart and a conscience approving
Are worth all the wealth that the world can bestow.
Stand by the right—be forgiving and loving,
Asking no favor and fearing no foe.

Stand by the right! 'Tis the best and the surest—
Wrong may appear for a time to succeed,
But he is most happy whose heart is the purest—
A self-condemned sinner is wretched indeed.
Hate and detraction in vain may assail thee,
If thou art pure when their arrows they cast;
Honor and rectitude will never fail thee--
Stand to the right, and you'll triumph at last.

Selected.

What Ails America?

BY REV. J. K. ALWOOD.

There are five great evils preying upon the vitals of American society. These are Infidelity, Intemperance, Papacy, Secretism, and FOG-IN-THE-PULPIT. All evil principles and wicked institutions perfectly harmonize on one point; viz., in their opposition to the kingdom of Christ and the weal of society; and in this sense one evil is as great as another. They have a common source and a common tendency. But some evils are greater in their effects than others. Some sins are more destructive than others. Some sins are prolific roots of many others. None are greater in this respect than Fog-in-the-pulpit. The sublime prophet Isaiah, said on one occasion, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." Afterwards he said, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." These words are very appropriate in our country at this time. Freemasonry and Satan in company have blinded the eyes of the watchman with riches, honors, and pleasures. Their lips are locked by solemn oaths and horrid penalties when truth is in high demand. When a false comment on God's word is needed to cover up crime they are voluble as parrots. When God says "Swear not at all," they say, "Go into the lodge and swear." When God says, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God;" these befogged, dumb watchmen say, "The votaries of benevolent institutions hate the light, and keep their best deeds in profound mystery, from fear that their kind-hearted brethren should cut their throats, tear out their tongues, cut them in two, tear out their hearts, or smite off their skulls and expose their brains to the scorching rays of the sun." Thus they flatly contradict God's word. They call God a liar. They say it is right to protect one another in crime. "Secret things belong to God." But they say, "Secret things belong to wicked, blindfolded, oath-bound men, who are corrupt enough to resort to such measures for protection against the demands of justice."

He who does not know that this is the attitude of multitudes of American pulpits, is not posted on the most important events of the day. The pulpit is the censor of the public conscience. The pulpit is sold to the god of this world and consequently wrapped in thick darkness. "Like priest like people." "My people love to have it so." No set of men are so culpable for the corruption of frauds, swindles, and defalcations of these times as the clergy. Their dastardly timidity, and loathsome lusting after the world, wrap the word of God in thick mist, and consequently vital godliness, truth, righteousness, judgment and justice are among the rare exceptions. Conscience is benumbed, truth lies bleeding, and giant crime stalks rampant over the land.

"The fair of form, the mild of mood,
Do honors to the man of blood;
Nay, smile assent to giant crime;
And call his darkest deeds sublime."

—The veteran S. D. Greene is confined at home with a painful but not dangerous ailment. Late numbers of the *Cynosure* have aroused his enthusiasm, and he proposes, as soon as he can get about, to start for a club of ten, or twenty, or more. These are the efforts that make the way for the reform.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

The Symbolism of Masonic External Preparation.

BY J. H. H. WOODWARD.

The Ritual informs us that the candidate for Masonry is prepared as follows:

For the first degree: By being divested of all metals, neither naked nor clothed, barefoot nor shod, hood-winked, with a cable-tow once around his neck, in which condition he is conducted to the door of a lodge, by a friend, whom he afterwards finds to be a brother.

For the second degree: By being divested of all metals, neither naked nor clothed, barefoot not shod, with a cable-tow twice about his right arm.

For the third degree: By being divested of all metals, neither naked nor clothed, barefoot, and hoodwinked, with a cable-tow three times around his body.

That the reason he is neither naked nor clothed is, because Masonry regards no one for his worldly wealth or honors, it being the internal and not the external qualifications of a man that should recommend him to be made a Mason.

This preparation in truth symbolizes:

1st. The forlorn condition of a people bereft of God and revelation, their unregenerate and degraded humanity arising from their dearth of all knowledge of the true God, whom only they can know through the light, science, and mysteries of Blue Lodge Masonry.

2d. The improvement in their condition as attainable only by a radical regeneration from ignorance and vice through the blood and atonement of Hiram Abiff, the second person of the Masonic Trinity, who mythically died, that all the mystic "Sons of Light" might be saved from a "living grave of iniquity," and raised by the divine grace of Masonry to the "true faith" of everlasting salvation.

3d. The approach of the dread monster, and a passage through the "dark valley of the shadow of death" as a prelude to resurrection and regeneration; the laying off the habiliments of worldly affections and ties; the severance of all past relations, and a rebirth into a new world of perennial and never-fading beauty, where the Triune God of Masonry in his majesty, power and glory forever reigns on high;—the candidate scenically representing death in literal dress, and new birth in nature's feebleness of want, and presenting a living exemplification of man's lot of life—his entry and his exit—"naked he came into the world, and naked he departs," and figuratively carrying out the Scriptural truth: "Except ye be born again, ye cannot enter the kingdom of heaven."

4th. The utter disregard for all worldly wealth and honors entertained by the Triune God of Masonry in his choice of living blocks for the erection of his spiritual edifice, his "house not made with hands eternal in the heavens," it being the internal and not the external qualifications of a man that recommend him to be made a Mason.

5th. The happy equality consequent upon the discarding of worldly wealth and honors, which exists in perpetuity in that heavenly Jerusalem, where the children of one Almighty Father, having through his great love and mercy been brought to a knowledge of truth and light, are ever found equally near and equally remote from his awe-inspiring throne of wisdom, strength and beauty, and upon whom he bestows with equal hand, and without respect to person, his choicest blessings.

6th. The primitive condition of mankind in the early ages of the world, when in a state of barbarism, with but few wants, scanty means, and possessing no knowledge whatever of the "arts and sciences" (Masonry especially,) and without any of the advantages which accrue to men dwelling together in organized and well-regulated society, the candidate himself personating the wild man of the woods in search of light, truth, and civilization.

7th. The outside world as savages, barbarians, and unrepentant devils with such rights and privileges only as educated, polished, and thoroughly cultivated men living in civilization and refinement may see fit to accord them, viewing their forms of government and law as crude, diabolical, and profane, without binding force, utterly unfit for recognition, and objects meet for abrogation and abolishment.

8. The urgent necessity for union and fraternity among men, the better to alleviate each other's suffering, relieve each other's wants, and sustain each other in the various pursuits of life, but more especially to "free" each other from the burdens and restraints of profane society and the rigors and penalties of profane law enforced by the usurping governments and powers of earth, exigencies which have been carefully considered and maturely met by the formation and institution of that powerful association known and designated as "Free and Accepted Masons."

9. The wretched condition of beggary, misery, destitution, and servitude which mankind are now enduring and in which they are held through the vicious power and tyranny of the profane government of the world, and from which they can be extricated only through a new birth in o a world of re-existence, a birth into that world which lives, moves, and has its being within the mystic temple, within the pale of Masonic fellowship, where the Triune God sets the captive free, the wicked world cease from troubling and the weary do find rest.

10. The sun shorn of his vigor and power and in his deadened condition of winter, the season of short days, fogs, cold sleet, snow storms, piercing winds, diminished heat, and feeble light, when the life powers of earth lie dormant and hushed in nature's grave; the candidate personating in his progress through the ceremonies of initiation, the sun in his course of travels through the signs of the zodiac and among the winter and summer constellations and becoming when his course is run and he is raised to the sublime degree of Master Mason, himself a "sun of mystic light—a star in glory fixed."

11. The curse of wretchedness which the Triune God, should he spare their lives, will most certainly visit upon the sinful and disobedient of the craft through the condign punishment to be meted out agreeably to the rules and usages of his fraternity, by pointing the offenders out to the world as unworthy vagabonds, destroying their interests, deranging their business, transferring an evil character after them wherever they may go, and exposing them to the contempt of the whole fraternity and the world at large, and thus bringing home to them through the severity of their sufferings, a poignant sense of the terrible consequences to flow from divine displeasure when provoked by the misdeeds of unforgiven guilt, and imagining to them also by a reflex of their own accursed condition, a most heart-sickening realization of that parallel curse visited by Almighty God upon Adam when he was driven forth from the Garden of Eden to wander as an exile and vagabond for his great sinfulness in having disobeyed the divine command.

All of which ideas are symbolically and indissolubly connected with the candidate's state of preparation at the moment he crosses the threshold of Masonry's mystic temple to partake of its rights, lights and benefits.

Christian Holiness.

I trust "Holiness to the Lord" is written on the *Cynosure* as it is yet to be on all things in earth. I am glad to see that people are so generally asking, "May I expect to be holy in this present life? Let us say, Yes.

1st. Because God has commanded it. We have a right to expect that what he has commanded us to do, he will help us perform.

2d. Inspired men have prayed for it. David said, "Create in me a clean heart." Christ said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "Sanctify them through thy truth." Paul said, "I pray God that your whole spirit, soul and body be preserved blameless to the coming of our Lord Jesus Christ." What inspired men have prayed for we have a right to expect.

3d. God has promised it. The Lord said by Ezekiel (xxxvi. 25-27): "Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and I will take away the stony heart out of your flesh, and give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them."

Paul says, (1 Thes. v. 27): "Faithful is he that hath called you who also will do it." This with many others, proves that God expects us to seek for and attain to holiness in this present world.

4th. As an experience, it has been actually attained. Paul says (Gal. ii. 20): "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God." Again he says (Gal. vi. 14): "God forbid that I should glory save in the cross of our Lord Jesus Christ whereby the world is crucified unto me, and I unto the world." Again he says, "Ye are witnesses, and God also how holily and justly, and unblameably we behaved ourselves among you that believe." (1 Thess. ii. 10): To be holy, just and unblameable, is here declared to be the behavior of the apostles. Who shall dispute it? and who in view of what Christ did for the "chiefest of sinners" shall doubt his ability and willingness "to save to the uttermost all that come unto him."

Yours in the Lord, H. H. Hinman.

An Unaccepted Challenge.

Rev. A. G. Byers, Columbus, O.:

Dear Sir:—I see by the secular press that you have been appointed Grand Chaplain of the Masonic Grand Lodge of the State of Ohio. I therefore presume that you are an admirer of Masonry. As I am honestly opposed to all secret societies, and especially to Masonry, I ask you to an oral discussion of the following: 'No man can be an intelligent Freemason and be a Christian.' I will affirm the above to be true. Discussion to take place at a place and on a time agreed upon by the parties: and to continue at least three days. I am a minister of the Wesleyan Methodist connection of America; and for my reputation in this community, I refer you to Rev. Mr. Rife or Rev. Mr. Howe of this place. Hoping to hear from you at your earliest convenience, I am, dear sir, very truly yours, Geo. Richey.

Pataskala, O., Nov. 17, 1875.

Some four months have passed since I sent the above to Rev. Mr. Byers, a leading minister of the M. E. church, and he has remained as silent as the grave. Why is it that ministers of the Christian religion will unite with and adhere to Masonry when they dare not defend it before the public? Why does Rev. Byers, a man of superior abilities, decline to defend Masonry? It is evidence to my mind that he knows that it will not bear the light of investigation. He knows that Masonry is a system of religion. A. G. Mackey in hi Lexicon, page 371, says, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." It is a religion that frees its votaries from sin. See same book, page 16. "Acacian: A term derived from akakia, 'innocence,' and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." Not free from sin by virtue of faith in the atoning blood of Jesus, but by strictly adhering to Masonry, which totally denies Jesus, as man's Redeemer. See Manual of the lodge, same author, p. 50. "The *Blazing Star* is said by Webb to be 'commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity.' This, which was one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry has been omitted since the meeting of the Grand Lecturers at Baltimore, in 1842." Mr. Byers well

knows that the most distant allusion to Jesus is not tolerated in the religion of Masonry; for that would be too sectarian.

Mr. Byers well knows that the Bible is not the standard for the faith and practice of a Mason. See Masonic Jurisprudence by Mackey, pp. 33, 34. "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a *book* of the law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'book of the law' is that volume which, by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries the book of the law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted."

Thus we see that the religion of Masonry, while it saves from sin, is a very accommodating affair; it is like a nose of wax, you may bend it to suit all countries and all practices.

Now, of the things which we have said, this is the sum. 1. Masonry is a religion that promises present and future salvation to its adherents. 2. Masonic religion denies Jesus Christ; therefore it is atheism, for "whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, the same hath the Father also." 3. Masonry denies that the Holy Bible is a revelation from God; makes it equal with the Koran or with the writings of Jo. Smith. No wonder Mr. Byers fears to come before the public as the advocate of this anti-Christ. I believe that the time will soon come, when all Masons will be denied a place in every branch of the Christian church that has either love for Christ or self-respect. GEO. RICHEY.

Pataskala, O., Mar. 17, 1876.

—A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, or mighty martyrdom, make up the true Christian life. The little, constant sunbeams, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent, noise and force, are the true symbols of a holy life.—*Bonar.*

—When an experienced Christian merely uses his experience for his own comfort, or a standard by which to judge his fellow-Christians, or makes use of it for self-exaltation, as though he were infinitely superior to the most zealous young men, such a man mars his talent, does mischief with it, and makes himself heavily responsible. I beseech you who have long walked in the way of godliness to use your experience continually in your visitations of the sick, in your conversations with the poor, in your meetings with young beginners, in your dealings with backsliders; let your paths drop fatness; let what the anointing God has given you fall upon those who are round about you.

Is It a Reformation?

There are some sanguine souls who hail every fresh exposure of political rascality, and every additional example of sharp and decisive retribution, with patriotic delight as the victory of an aroused and indignant nation over a brood of treacherous spoilers whom she has just discovered and is fast exterminating. The smashing of the Tweed ring in New York, and the Canal ring at Albany; the exposure of the Credit Mobilier corruption schemes; the overthrow of Secretary Belknap, and the flight of Mr. Schenck from the officers of the British crown, have each in their turn given unfeigned delight. The verdict just rendered in the Tweed suits, under which the city of New York will recover six millions and a half of her stolen funds, provided property to that extent can be found belonging to the thieves, is the most recent ground of congratulation. We should imagine that by this time, the joy of victory and the satisfaction of offended justice has come to pall upon the taste, and exulting patriots were beginning to inquire when the end would be reached. These victories are very gratifying, but for every serpent's head which is bruised beyond recognition, a hundred others seem to start forth in its place. We find the great political parties equally corrupt. We see accusers and accused resting under an equal stain, and we begin to wonder whether the whole nation is depraved.

We would not disparage the value of these investigations and their results. They will serve as a temporary check upon dishonest practices, and they will shame into the decency of concealment much which they will be unable to correct. But we shall not cease to testify that in all this there are no evidences of a true national reformation. Individual wrong-doers have been detected and punished, but other men of the same general character have stepped into their places. Political affairs have not been lifted away from wicked hands to the care of God-fearing men. That can only be accomplished by the elevation of politics into their true sphere as a part of religion, or as the nation's conscious service of God. Of the more general acceptance of such a conception of politics, the times do not afford a single token. It is sufficient, for proof of this, to remember that no movement for the exposure and punishment of corrupt officials has been undertaken in any higher name than that of the tax-payers. We hear much of wrong done to the people whose hard earnings go to replenish the treasury, but nothing of the honor of God who abhors theft and bribery, and before whom the land is guilty for these crimes.—*Christian Statesman.*

—The tenderest heart loves best the bold and courageous one.

Political.

This department is opened at the request of numerous friends of the reform, and will be conducted in the interest of the American party. All who hold the principles of that party are invited to contribute *briefly* their views and queries or facts which will give information about candidates or principles.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Duties of the Hour.

VIOLA, Ill., March 16th, 1876.

"God moves in a mysterious way,
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm."

The highest attainment mortals ever reach is to see the hand of God in every thing, and to learn how to move in harmony therewith. In so doing the old prophets, martyrs, saints of all past ages have marked the grandest eras of earth's history. In so doing only, can we of this age fill up God's design in our creation.

"The foolishness of God is wiser than men; and the weakness of God is stronger than men." "Commit thy way unto the Lord, and he will direct thy steps," is spoken to governments and nations, as well as to individuals. "Happy is that people whose God is the Lord." God's great chart of civil and moral government among men and for men is the grandest work on Political Economy this world ever had; and especially *now* will it serve as our lighthouse for our ship of state in this perilous storm of iniquity, fraud and corruption.

The Christian's first business in any crisis is to ask. "What is *duty*, and how shall I perform it?" The world's first business is to ask—"What is *policy*, and how to make it *available*!"

It took ancient Israel forty years to learn how to see God's hand leading them, and to learn how to move in harmony therewith. It took their leader, Moses, forty years before that, to learn that same lesson himself. When they as a people moved too slowly, too stupid to see God's hour among them, it behooved God of necessity to thunder his righteous judgments upon them until they could see his hand, and reverence his name. Thus only can God awaken the morally dead.

God plead with our own nation forty years concerning the oppressions and wickedness of slavery. The heart of our nation hardened under this warning like Pharaoh's of old, until our highest exponent of the national will declared that "The black man had no rights that the white man was bound to respect." God corrected that mistake and cured that folly by the war of the great Rebellion with all its dreadful details. Our nation did then learn wisdom.

Forty years now God has been pleading with this nation on the rum question, rising early and sending by his prophets and apostles concerning this evil that dishonors God and ruins man. The heart of our nation hardens under all this light, and weight of woe. This iniquity and mischief is framed and licensed by a law, the highest in our law. Our nation reaps revenue from man's ruin body and soul. Say, Christian voter, how long in the light of the past history of national sins, how long can you expect God to wait on you to do your duty in this crisis, with the cry of helpless grief from the widows and fatherless of this national rum traffic?

O do not mock God and the poor, by saying that alcohol is a scientific necessity and therefore must be had, and these ills endured. Abuse you say, follows every good thing. True, true enough in this morally diseased world, but God requires you to measure out to those abuses *righteous judgments* in his name, which has proved availing in other ages with other sins; and has, too, proved salutary with other sins in our age. *Money* is a good thing as a medium of exchange; counterfeiting that money is made a high crime, state's prison offense. *Fire* is indispensable to human comfort, but the ill use of that element is made a high crime by universal law, state's prison offense, and more—capital, punishable with death. But counterfeiting and incendiarism both together fall infinitely short of producing the misery, and woe, and want that the licensed rum traffic now does, with our nation's knowledge and approval.—Say, Christian voter, can you see any duty here resting, upon you, for God and humanity! Make the rum traffic a crime. Take away the licensed recognition of it, and make it a high crime against the Commonwealth. Shut up the offender in the State's prison, and if the offense involve human life, let the offender as an accomplich in crime, or as in arson, where

life is involved, pay the forfeit with his life. See here, Christian citizen, the whole weight and responsibility of this government, its management, its policy, all, fall into your hands this centennial year—your "ballott" that you will surely cast one way or another, will be your individual verdict on the rum traffic as well as on other vital issues—for God and humanity, or against them. Neither of the old parties make this an issue; both are pledged to licensed rum. Both parties bow to this rum king as Whig and Democrat did to slavery. Both parties now leave God entirely out of this count. Christian voter, where is duty at this hour? The recording angel will keep this tally. The National Temperance Alliance raises a standard against rum. The American Party does the same, and more, against organized secrecy, the fruitful parent of iniquity and crime. These parties are God's witnesses in the present crisis; they "stand in the breach" between our national sins and God's righteous judgments. God bless them.

A word to Republican friends. You stick to the Republican party, doubtless with good motives. You can see, as *all* might see, that the Democracy of to-day is enmity against our republican government "in the letter and in spirit." It is rebellion itself, and despotism besides. So you say the Republican party must save our country, must live for that end. Your motive is good, but are your means, your party, the best you can use? You say it is an established party, with fixed principles devoted to liberty. Sorry to contradict you here. Had it been devoted to liberty enough to have hung the leaders in treason against this government, and thereby have saved thousands of honest victims since the war; had it been fixed in principles of honesty and true Republicanism against "salary grab," and "credit mobilier," and rum license; were it now established in anything higher and nobler than holding place and power, it might have a claim on your support. The American party is Republicanism, with rum and organized secret despotism left out.

J. C. Graham

—A revival of the Whig party is probably an inevitable incident of the political future. The Republican party was constituated of anti-slavery Democrats and of anti-slavery Whigs. The pro-slavery and reactionary Whigs at the same time went over to the Democratic party, and some of them and much of their spirit rule in that party to-day. The mixture has not been a happy one in either party. The elements are incongruous; they coalesced for a purpose, and the end having been accomplished, these elements show signs of a determination to separate. It remains to be seen in which of the two present parties the real and sound Democratic doctrines—the doctrines of hard money, local self-government, and non-interference—will obtain the predominance. At present they seem to be more vigorously and sincerely asserted in the Republican than in the Democratic party and the Independents, who lean just now toward the Republican side, are mainly infused with the true Democratic spirit, and so far as they can influence the Republican policy, will carry it in that direction. But there is no doubt that the Whig spirit and Whig principles of centralization and consolidation are strong among many of the most influential Republican leaders, and there lies the danger to the Republican party in the future.—*N. Y. Herald.*

In my article in *Cynosure*, Feb. 17th, on the effects of bad *voting*, read *five* thousand—*not* 500,000. Slavery was the curse of the land till our voters raised up a *Lincoln*. Now naught but our votes can exterminate 5 000 secret clans of oath-bound conspirators. Friends, if you expect Christ will judge you "according to the deeds done in the body," will you—*can* you vote for the powers of darkness to rule out his laws from the earth, and then hope to face that deed in safety before your Judge? Enoch Honeywell.

Temperance.

At the regular monthly meeting of the Woman's Temperance Union Mar. 31st, some very encouraging reports of progress in the work were made. The report of the Executive Committee contained an interesting reference to the work which the ladies have accomplished in private. They have visited police courts, and have gained considerable valuable information concerning the relation of intemperance to crime. A plan has been put in operation to make the polls at the next election more respectable than they have been in the past, and the ladies propose to break up the back-door trips to saloons. A temperance movement has also been successfully begun among the newsboys of the Home. The Treasurer's report showed a balance of $510. Equally encouraging reports were made of the Sunday services at Lower Farwell Hall, the average attendance at which has been from 110 to 200. During this month 158 signatures were secured to the pledge.

Small Pox! Small Pox!

Mr. Editor:—It would seem from your last issue that the report of two mild cases of small-pox in an adjoining county has aroused the "eternal vigilance" of Dansville! The supervisors, the physicians, health officers, the board of health, sound the alarm and muster to the rescue! Resolutions, ordinances, rules and regulations are adopted to warn and protect the citizens, large placards are posted through the principal streets, and sentinels are appointed and posted to guard the town from the approach of the dread disease. This is considerate surely. This is wise, it is humane, it is indeed suiting the action to that good old saying, "An ounce of prevention is worth a pound of cure." Even though two or three only should be found susceptible or exposed to the infection, and suffer and perhaps die from the disease. But is it not a most singular and incredible fact that the same profound wisdom and consideration should not only indifferently suffer, but deliberately license and thus legalize and sanction any number of places to be fitted upon purpose, and in an enticing style, and kept open night and day, Sundays not excepted; for spreading throughout the community an infectious, diffusive, maddening and destructive poison, a poison infinitely worse than small pox! Infinitely worse from its moral, social and material effects upon society; infinitely worse because it not only kills the character and kills the body, but kills the soul! A poison which when taken into the system irritates and inflames the mucous membrane of the stomach, disturbs and deranges the liver and kidneys, fouls and fires the blood, disorders and weakens the tissues, bedevils and frenzies the brain, corrupts and depraves the heart, perverts the judgment, benumbs and deadens the sensibilities, stupifies and sears the conscience, and in short, degrades and palsies the whole man; bloats his face, blears his eyes, burns his vitals, blasts his industry and his usefulness, blasts his character and his happiness, blasts the peace and comfort and happiness of his family and friends, blasts his hopes of heaven, and finally, if through the commission of crime, to which it directly leads, it does not thrust him into prison, or suspend him upon an ignominious gallows, or dump him dead in a gutter, or kill him in a drunken fray, it soon hurls him into the burning hell of delirium tremens, a most frightful disease, which, for its indescribable horrors, the annals of suffering humanity furnish no parallel, not even the fearful hydrophobia! Talk of small-pox! Who would not rather a son, a brother, a father or a husband would die, so to speak, forty deaths of small-pox, than live one vile life of drunkenness, and die one wild, frantic, hopeless, despairing and horrible death of delirium tremens!—*Geo. W. Clark in Dansville Advertiser.*

Revival and Temperance.

In Chicago, the Daily Temperance meeting in Farwell Hall is attended by a large number of men once addicted to drink. This congregation is fluctuating—some soon obtaining work, others removing from the city, most non-attendants upon the churches—whose chief moral instruction is here, or not at all. Last October a stranger from Boston, thinking a meeting conducted by ladies a novel sight, wandered into lower Farwell Hall meeting. This man, an inebriate for twenty years was touched as never before. All the next day the sweet songs and testimonies reverberated through his memory. Friendless, hungry, shivering, walking the streets for want of shelter the night previous, he here found practical sympathy, and, filled with gratitude, he formed the solemn purpose of a regenerated life.

"If there be any salvation for me, I will find it" he said. So earnest was he, that, on the weary foot-march for employment, entering a cemetery, kneeling alone on the cold sod, he poured out his prayer to God. But the only answer seemed to be the strengthening of his resolves, for no work appeared. Still he said, "You may not believe it, but I am ten times the man I was when I came in here first." Then followed an interval of absence, when we feared him lost. Presently he entered the headquarters his pure complexion, neat attire, and manly bearing, attesting that he had kept his pledge.

"God has answered all my prayers," was his joyful testimony. He had found work and a Christian home.

Last week a refined young man, a fashionable drinker, called to sign the pledge.

"This ends my drinking forever. This means more than you know. This carries other reforms with it." On being told there were crises of life in which destiny was decided, he said, "This is the turning point in mine!"

These are samples of the work that God is doing through the Temperance Union.

O, consecrated ones, thrust in the sickle into this great ripe harvest and reap. The Master of the vineyard is come, and calleth, O brother, O sister, for *thee!* Social drinking is Satan's masterpiece. It is the prolific parent of all other vices. It silences conscience. It renders nugatory the preaching of the pulpit. It unfits the masses for all just consideration of truth and duty. It keeps multitudes out of heaven. Let the church mass their forces against this enemy, that they may take the world for Christ!—M. B. Holyoke.

Reform News and Notices.

Eighth Anniversary of the National Christian Association will be held in Farwell Hall, Chicago, June 20 to 23.

Connecticut State Convention will be held in Hotchkiss Hall, Waterbury, April 26th and 27th.

Convention in California.

By order of Rev. John Black of Upper Lake, Lake Co., Cal., Chairman of committee of organization, a convention of the committee and all friends of the National Christian Association, opposed to secret societies, will meet in the basement of the Congregational church in Sacramento, Sixth street, between I and J streets, on the 25th of May next, at 1 o'clock P. M. The meeting is for men and women, all persons friendly to the cause:

1. To consider the nature of the secret orders now widely operating in this country, and their bearing on the cause of Christ and our civil institutions.

2. To arrange for the labors of Pres. J. Blanchard of Wheaton College, Ill., during five consecutive weeks beginning on Sabbath, July 9th next.

All friends of Jesus Christ, who is superceded and set aside by the lodge; and all friends of open, free and equal popular government, and opposed to taking secret advantage of our fellowmen, are invited to meet in council at the above time and place. All who wish to avail themselves of the labors

of Pres. Blanchard it is hoped will take prompt measures to hold meetings, one or more, in their respective localities, and be present to arrange appointments for the same. By order of

JOHN BLACK, *Chairman*,
PHIL BECK, *Sec'y*.

Anniversary of the Iowa Anti-secrecy Association.

There will be a convention of the friends of anti-secretism at Western, Linn Co., Iowa, commencing at 7½ P. M. Tuesday, April 25th, 1876, and to continue in session until Thursday, 27th. A cordial invitation is tendered to all the friends of the cause, in Iowa especially, and to all others who may choose to be present. Hon. J. B. Walker of Illinois, and other able speakers will be present. Let the auxiliary associations, churches and neighborhoods favoring the objects of the convention see that delegates be chosen to represent them, and all unite in defraying expenses of delegates.

Systematic and sworn secrecy is a an enemy to the church, the state and the social compact, and must be defeated by the force of truth and the grace of Him who in secret said nothing. Let prayer be offered that the convention be blessed with abundant success.

Delegates from the south and north will stop at Ely Station, which is three miles east of Western, on the Burlington, Cedar Rapids and Minnesota R. R. Those from the east and west will come to Cedar Rapids and then to Ely Station, where conveyance will be furnished to Western. M S. DRURY.
President.

Notes by the Way from the Illinois Agent.

At Lanark we have many warm friends and an efficient organization, The labors of Prof. C. A. Blanchard, Rev. P. Hurless, and E. R nayne have had a marked effect. In view of the fact that in two of the churches protracted meetings were in progress, it was not deemed best to have more than a private meeting of the friends for consultation and prayer. From there in company with Mr. Corning, the earnest friend of this cause, I went to Mt Carroll. Our cause had never been presented here and its friends were few and timid. Rev. Corse of the Evangelical Association, and Rev. J Dodson of the U. B. church, a seceding Mason, gave us an earnest God-speed, but were so engaged that they could not aid us. I preached for Bro. Dodson on Friday evening and on Saturday evening lectured in Lee's Hall to a good audience, which was made up largely of Masons and Odd-fellows. Expenses were $4.50, receipts, $1.57; but we sold books enough so that we were able to pay our bills, and left to preach next morning at the Center Hill U. B. church, and lecture there the next evening.

From thence I turned homeward and on the 15th returned to Winnebago, where I gave two lectures in the Free Methodist church with a good attendance considering the state of the weather and roads. From here I went to Rockford, called on some friends and went south to Kishwaukee, where I spent the Sabbath. By invitation of the pastor, Rev. Mr. Brooks, I preached and lectured twice in the Wesleyan church. We have many warm friends here; friends who do not forget the two grand elements of success, praying and giving. Bro. Brooks has been suffering for six months from fracture of the hip joint and has but just resumed preaching Fathers Sovereign and Bothwell, two aged Wesleyan preachers, supplying his place.

From thence I came to Byron where I unexpectedly found our General Agent. With him I went to Wales where I enjoyed the hospitality of Mr. J. Wright, who shows our faith in our reform by gifts and works. I spoke in the U. B. church to a fair audience, and had the best of attention. There are no Masons here except the M. E. minister, who is reputed to be one. May the Lord bring him to a better light than that of the lodge.

On Sabbath morning, March 26th, I came back to Byron on horse-back through deep snow-drifts, and by invitation of Rev. Beekman, pastor of the Congregational church, preached from Is. xliii. 10. The Lord was with me and seemed to give power to his word.

On Monday evening, March 27th, I spoke in the Congregational church to a good congregation. Quite a number of Masons were in attendance, and gave excellent attention. Bro. Milo Smith, a member of the church, and who was made a Mason in the Byron lodge, added his most effective testimony, confirming what I said of the lodge. Others, including the pastor of the M. E. church manifested a spirit of honest inquiry that was most encouraging, and on the whole, the cause is making good progress in Byron.

From here, after one more lecture I go to Henry county. Yours in the Lord, H. H. HINMAN.

From Marion County, Ind.

Mar. 14, 1876.

Three years ago Bro. Stoddard gave us two lectures here. The Masons called him bad names. One year ago this winter John Levington gave us five lectures and the Masons said he lied and did not know what he was talking about. One Mason said he was a great advantage to them, for all the women that heard him wanted their husbands to join the lodge. But lately the people have been reading; I have sold several books and got a few subscribers for the *Cynosure*, and when Kiggins came the people were better prepared to believe him. He gave three lectures at West Newton and two at Beech Grove, at each place in Friends' meeting house. Of course the Masons were mad, but the people were well pleased with the lectures and are beginning to get their eyes open; and some of the Masons in West Newton are already ashamed of their order and all that is wanting now is for Ronayne to come here and expose the whole fraud in all its heathenish forms, and Masonry will be dead in West Newton. I think there is a month's work for Ronayne in Marion, Morgan, and Hendricks counties.

How often do we hear the expression, "O the Masons are too strong. You can't put them down now; it is too late." This is cowardly. I believe that if the *Cynosure* could be read by every intelligent man in the United States for one year, and then it be left to a vote they would vote down the lodge. Masonry would be killed so dead that it could never be brought to life again. I think the *Cynosure* the best paper in the world. With such a board of managers and such an army of good Christian soldiers in the field, I never think of failure. I have joined this army for life or during the war.

PRESTON ALLEN.

Ronayne in Medina County, Ohio.

Editor Christian Cynosure:

No pen can adequately describe the scene of the laying out of our Grand Master Hiram Abiff at Medina, by E. Ronayne. His showing Freemasonry to be a living lie, opposed to all good was truly successful. His vindication of the teachings of the Bible and of good men of all ages from all sympathy with the spirit and principles of Freemasonry was complete. His showing that Freemasonry was of the devil, gotten up by the devil to promote his own cause and would land its votaries in the lodge below, was truly awful and convincing.

I would not recommend Mr. Ronayne to continue working the degrees unless in communities where strongly urged. There is so much fraud, idolatry, lying and tomfoolery in the ceremonies, lectures and oaths that no just man can assist in the performance, even with a mental reservation, without feeling humiliated. There is no need of Mr. Ronayne's working the degrees. If he will go forth in the strength and name of the Lord God of hosts the man who will not be convinced of his sincerity and knowledge, and be moved to action by his earnest appeals and exposition of the truth, will never be moved until Gabriel's trump shall call him to judgment. In haste, yours,

SAMUEL HALE.

From Hillsdale County, Mich.

LITCHFIELD, Mich., March 24, 1876.

BRO. K:—It is late to say anything of Bro. Barlow's visit and labors in this vicinity, Homer and Butler, more than two months past. But a few words even now may be encouraging. I was able to be with him in his labors only two nights. He preached for me, and for the Lord, and I think was acceptable to both. From what I hear of the four lectures he gave, and another sermon, they were all excellent, had a good effect, encouraged the friends of this great reform, strengthened the wavering, convinced the doubting, caused some of the adherents to the polluted system of secretism to look ashamed and keep still, and some who are set against conviction were stirred up and protruded a very poisonous but dull sting. Many are wanting more lectures through these and adjacent towns. I think several weeks could be profitably spent in this region at a proper time by Bros. Barlow and Remington. We have a good many warm friends to the reform who are willing others should pay the bills, but it is so in all reforms. I am anxious to have the Publishing House secured. Have been weighing my scanty portion to see if I could not pinch out another $100. It is doubtful. Lord give courage and success is my prayer.

H. S. L.

The Sanitarian for April discusses in its usual able manner such topics as the sanitary construction of city residence blocks, "Value of Health to a City," "Fashion and its Penalties," Life Insurance Frauds, Soap, Drains, Hospital Construction. Campbell & Co., New York.

Correspondence.

Appeal to Unwilling Masons in the Church.

DEAR CYNOSURE:—I wish to say a few words in behalf of my brethren in the M. E. Church, and all others concerned, in regard to the relation which they sustain as members of the Masonic association. These poor men are slaves, bound down in the very worst kind of slavery. I speak of those who have gone into the lodge under false impressions, not having given the subject the proper consideration; and while expecting good, have found no real good but much evil. I believe there are many who hate the institution as they hate the devil, but dare not express their views. Now my dear brethren, look at your associates; behold your "master," behold your "brethren." Who is this you call "Worshipful Master?" Who are these you call "brethren?" You abhor this institution of Masonry. You know it is a work of darkness. You realize it is the devil's stronghold; it is Satan's seat.

Perhaps you are a young minister standing upon the walls of Zion to warn the people of the evils that now exist and of those that are approaching. You have been led into this den by men whom you thought were Christians, you find yourself burdened, and bound with the most galling bonds. You want to unburden your soul; you seek the counsel of a senior minister; you approach him, and lo! you discover he is your "brother." "Ah," you say, "I dare not communicate my feelings to him; he will report me to the lodge as a traitor and I shall be summoned to appear before my 'worshipful' and there perhaps I will see him whom I have sought as a spiritual counselor ready to take my life in that manner in which I suffered, the penalty to be imposed upon me at my initiation. O what shall I do! Here I am surrounded with men that ought to be my spiritual guides and counselors, and I call them 'brother,' 'brother;' but O! how do I really regard them? I fear if I unburden my mind to them that I will have to suffer a terrible death."

Thus, dear friends, does every member of the order hold all of the other members. And no matter how dark and damnable may be the deed, you must keep it concealed, or your own life is at stake; and no matter how much you may want to get out of this damnable pit of mire and clay there is no help in man; your only hope is in God. Are you willing to lose your

life for the sake of your great Master, who has said he that will save his life shall lose it, but he that will lose his life for my sake shall keep it unto eternal life. Weigh the matter well. Do you fear men who are able to kill the body but after that have nothing more they can do, more than you fear him who is able to destroy both soul and body in hell. O come out from it and assert your freedom as servants of the most high God!

As for those that strictly adhere to the institution no matter what their profession is, I believe the only way to move them is to make them feel that they are lost, that the wrath of God abideth upon them and unless they speedily repent they will be lost forever. May God help them to see themselves as he sees them. L. Raymo.

Another Witness.

Springfield, Ill., March 27th, 1876,

Dear Cynosure:—In 1868 I became a third degree Mason, I am now willing to testify before the world that I renounce and denounce it. I have always felt that a Christian man had no business to be a Mason, for religion cannot mix with Masonry any more than oil will with water; and I do desire this work may go on in the name of Israel's God, and Masonry be hurled to its native hell, that the name of God may be honored by all.

I am now living in Springfield, Ill., O how I long to see the Anti-masonic, banner floating on the breeze and on the banner inscribed: "Holiness to the Lord," that we may soon realize that the Lord ruleth and reigneth.

Charles G. Webb.

From a Baptist Church Record.

Carmel, N. Y., Mar. 22, 1876.

Editor Cynosure:

I find in the history of the Baptist church of Carmel, N. Y., of which I have been a member about forty years, that the church put brethren under admonition for joining the Masons in December, 1802. There is no more said about the matter until March 29th 1823, the following question was made the subject of a special conference of the church and answered in the affirmative: "Shall we continue those members which have now a standing with us and receive all that we believe to be a Gospel experience, if they do belong to the Masonic order?" This matter was called up again November 5th, 1825, and resolutions passed which read: "1st. All former acts relative to Masonry are hereby recalled. 2nd. We disapprove of the external acts of Masonry where they go to the grief of the brethren." There is no more said about the matter until 1828. The Masonic excitement still continued and had prevented the church from coming to communion for a long time. To meet this the church on the 17th of May, 1828, voted "that it should be considered a church discipline that a member of the church should visit the Freemason lodge and agreed to come to communion two weeks from to-morow." Hiram Cole.

The Seceders.

Elmwood, Ill., March 24, 1876.

Dear Cynosure:—The list of seceding Masons seems to get but few additions as yet. I know of four Master and three Entered Apprentice Masons who have renounced and denounced the lodge more or less publicly, but who do not quite like to give their names for that list. One good Christian man who has not been in a lodge for more than thirty years, is yet afraid to have his name appear from some indefinable dread, or fear of something, and I find that nearly all the seceding Masons have this terror. Is not this a commentary on the Masonic profession of charity and brotherly love?

I find men who are Odd-fellows, grangers, etc., who could not be induced to become Masons, because they believe Masonry wrong, and yet they dare not open their mouths publicly against the iniquities of Masonry, because they belong to a "sister society," in fact, this is the argument used by Masons to close their mouths. Masonry seems anxious to multiply the brood of the lesser secret "orders" and increase their membership, because if this does not at once increase the number of applicants to the "ancient" craft, it puts candidates in training, or leading strings, and, at least, corks up opposition. Men who would otherwise be fearless advocates of the truth, are held under false notions of honor from taking any part in this great reform. It occurs to me that a better way to get at the real feeling on the subject among Masons, is to take from the Grand Lodge reports the number of men who are indefinitely suspended for non-payment of dues.

The lodge at this place gets twenty-five dollars for the three degrees. A member informed me not long since that his dues were less than *two dollars a year*. Now if it is a fact that such exalted rights and benefits are obtained as they pretend, and for which a man must pay not less than $25 and declare upon his honor that, "unbiassed by friends, and uninfluenced by mercenary motives," he seeks membership in this high-toned order, why is it, that in this country last year 12,620 were suspended for non-payment of dues? The paltry sum required is too small to say that poverty is the reason. The truth is that a very large proportion of these suspensions are of members who feel that they have been *sold*, and by quietly dropping out they escape the odium attached to seceding, and they have not a word to say. There are others of this class who imagine they *did* see something grand, "that it is a good thing if it was lived up to," but they explain that Masonry is not now what it was once, so many scoundrels have got into the lodge that it is practically run in the interest of rascals, hence they cannot affiliate. I am acquainted with several such illustrations, and probably there is not a town of any size in the whole country that is without such representation, so just to publish a list of the few who feel it their duty to give their names makes the movement look very small, and does not in any way represent the real feeling on the subject, nor by any means the extent of the opposition to Masonry from its own ranks. I will soon tell the friends of our reform what we are doing here for the work. For the war, H. W. Marsh.

From an Elder of the Mormon Church.

Rossville, Ill., March 22. 1876.

Editor Christian Cynosure:

While under the hospitable roof of your friend and subscriber, A. Lewis, Esq., I met with several copies of your journal, and read with interest some of the articles contained therein, in addition to your platform for the coming Presidential campaign, and could not but but feel to endorse the sentiments contained therein, especially the points wherein you contend so earnestly for the maintenance of the Bible in our public schools, and the prohibition of the manufacture of liquor.

While in conversation with Mr. L. he stated that the general impression was that the people with whom I live and with whom I am one, were members of the Masonic fraternity and Odd-fellows society. While I am ignorant as to the purposes and designs of the above named societies, I yet wish to set the "Mormon" people right before the eyes of the world upon that subject. We as a people have nothing whatever to do with these societies; are not members of them; do not uphold or sustain them; but on the contrary find some of the bitterest enemies we have in the ranks of the Masons, who have a lodge in Salt Lake city, composed of men, who to-day are moving heaven and earth to cause trouble to come upon a much misunderstood and maligned people. That they do this as Masons, I could not say, but that they do this as men, I do know.

Wishing you success in the promulgation of the principles of temperance and peace, I am very truly yours,

Elder J. Morgan,

Church of Jesus Christ of Latter Day Saints.

The Publishing-House.

Paxton, Ill., Mar. 21, 1876.

Editor Cynosure:

Enclosed you will find $12 for the Publishing House. Times are dreadful hard, but we cannot forego the privilege of contributing our mite. On the next installment may the Bountiful Giver enable us to do more. One especial reason that deeply moves us, is, that daily prayers are to be offered up in this House. What an instrument of power for good is this? Other instrumentalities are essential; but this is the main-spring, and gives life and power to the whole. What a precious legacy is this? When each in his place scattered here and there, in city and village, on prairie and hillside, and mountain, in every vocation in the midst of the struggle, and toil, and conflict, realizes that fervent and effectual prayer is daily ascending to God in their behalf, it fills them with a new strength, gives them new courage, new hope, new zeal. May I be included in the number of those who shall share in this rich legacy. May each and every true soul be included. May the Publishing House become the center of an influence which will secure a union of prayer which shall shake the dominions of darkness and scatter the night of secrecy, and bring in the full-orbed light of truth and righteousness.

I have been pressed down by paying security money, and thought I could not do anything. But I could not let this struggling crisis pass without doing something, so I put down ten dollars; the sum looks little; I wish I could make it a thousand times as large. Then Johnny said he would give a dollar if Frank would. Well, who are Johnny and Frank? Johnny is a fifteen-year old orphan boy who has lived with me three years. He asks the privilege of raising a pig to make some money, so as to have some to give to a good cause. Surely Johnny shall have his pig. By the way, he takes the *Cynosure*. Frank is a young man who is like Jacob, he halts on one leg, having his hip joint dislocated by inflamatory rheumatism. He gets his money by hard work. But he wants some stock in such a precious investment. He has a heart big enough to give a thousand, but will not be denied the privilege of giving his mite. He also takes the *Cynosure*.

Readers of the *Cynosure* can you not look right close about you and in one week find enough names to consummate this most glorious work? How sweetly we shall sleep, how joyously shall we awake when this is done.

A Friend of the Reform.

Mantorville Minn., March 17, 1876.

Editor Christian Cynosure:

Some time since I made an offer of one hundred dollars for the Publishing House, provided the whole amount would be raised. But fearing the first instalment, (ten thousand dollars) would not be raised by first of April A. D., 1876, I hereby enclose a P. O. order for $25 hoping (by what I. see acknowledged) that the said ten thousand will be forth coming.

There are many things this year, urged upon the attention of Christians by way of contribution, but few if any in my mind are of more importance than the anti-secret reform. The *Christian Cynosure*, is the only really sound paper advocating reform in temperance, including the monstrous evil of tobacco-using in all of its forms as well as the evil of alcohol stimulants; but to the shame, (shall I say it) of most of our churches and ministers, but little notice is taken of the evils growing out of the habit of tobacco-using and sworn secrecy.

Now I hold that it is more inconsistent for any Christians church to receive into its membership a person belonging to any oath-bound secret organization, than to receive a member into church relation who is at the same time holding church relation in or with another Christian church, and expects to so continue; and not only so but being as I am a member of the regular or close communion Baptist church (so called) I consider, it far more inconsistent to receive to our communion a Freemason or Odd-Fellow than a member of any orthodox church. Oh consistency where is thy jewel!

S. Hillman.

OUR MAIL.

E. W. Bruce, Hickory Corners, Mich., writes:

"I am trying to stand firm in the cause of reform and hope the time is not far distant when a complete victory will be ours. While lecturing last year in Oceana Co., exposing the works of the Masonic darkness as best I could, I felt that the Lord was with me and success attended my labor. During the course of my lecture three Masons, two of them Master Masons, one of whom was a minister of the Gospel acknowledged that I had told the truth. We have many friends here who are fighting the old 'handmaid' and we expect to 'fight it out on this line.'"

A friend in York, Pa., renews for 3 months and writes:

"Again I am compelled to renew for a short time, as I cannot send a larger amount. But as soon as I can do so I will renew for a year."

Renewals for six months are much more welcome than discontinuances. We can sympathize with people who are scarce of money.

Silas Waldron, Norfolk, N. Y., writes:

"I circulate my papers after I have read them. They take well with some; others can't believe that a man can so degrade himself as to go through the performance as represented We have a good many Masons about here. I thought I would get a man to lecture here, but as yet I have not done so. It is a disgrace for a minister of the Gospel to be initiated if not to any one else."

J. M. Snyder, Norton, Ill., sends a new name with his renewal and writes:

"Much of the labor in bringing up the subscription list of the *Cynosure* grows out of the fact that it was started twenty years too soon for a popular movement. * * You cannot go backward and can only go forward slowly, but you are right and God is with you and will be."

Our General Agent on hearing the above letter remarked that in his opinion the *Cynosure* should have been started earlier instead of later. However, we think with Mr. Snyder that it is gaining ground and will soon rise above all embarassments occasioned by its starting either too late or too early.

Hiram Hough, New Garden, Ind., writes:

"I am deeply interested in the spread of our principles in regard to secret societies. I never let an opportunity pass without putting in a word for the good cause. I hope it will gather strength as it rolls on until it drives out all darkness."

Wm. Mauchmer, Constantine, Mich., writes:

"We had J. L. Barlow here last night to lecture for us and he will be here Saturday night and give us another one. He stirred up the Masons considerably. We have a bad set of Masons here, and outside people are blind."

Wm. Steel, Portland, Oreg., writes:

"I wish the cause the greatest success, and having been one of the "Old Liberty Guard" the Masons will not likely try to scare me much."

Stephen Jackson, Lamoille, Ia., sends his renewal and writes:

"I like a paper that will defend the right as well through evil as through good report."

R. D. Nichols, Jonesville, Mich., writes:

"As I pass around I gather evidence from members of the grange and from Odd-fellows of the genuineness of the Exposition of these two secret societies respectively as published by the *Cynosure*. Also acknowledgments that Odd-fellowship and Freemasonry make no provision for the redemption of lost men, there being no atonement or Saviour provided, and that Masonry at least hinders the conversion of its members, one Mason saying to another that he would like to have all the young men converted before joining the lodge, because they are less likely to be afterwards. I presume that the religion of Masonry is not always discovered to be Christless or satisfaction with it would be less common. The closer the counterfeit the more harm."

M. W. Holt, Barton, Wis., sends 7 subscriptions and writes:

"I am sensible that your paper has changed many minds in this vicinity. * * By putting your paper in the hands of different individuals you have gained several subscribers before this."

Mary Lancaster, Cambridge, Me., writes:

"We are living in a quiet little village where some of our best citizens are Masons. The Masonic Hall is near us. The superintendent of our Sabbath school is a Mason of the third degree. My soul yearns to place the truth in the hands of the leading members of the church who are not Masons also in the hands of our intelligent young men out of the church. How can I reach them? I am doing all that I can with what I have to do with, and I think I am doing good. I am ready to do what I believe I ought, leaving the results with God."

Nellie Swan, Tomaroa, Ill., writes:

"If by the grace of God I am permitted to rear my family I shall make it one great object of my life to instruct and warn them against the evils of associations which bind their members with the most terrible oaths to protect their brethren whether right or wrong. And I wish that every mother in the land would go and do likewise."

Eli Hoover, Bennet's Switch, Ind., writes:

"My health has been so poor this winter that I could not get out from home much. When I do I always remember the *Cynosure*."

We hope your health will improve rapidly, and also that those with better health will follow your example in "remembering the *Cynosure*."

Oscar E. Shoup, Cheapside, Ont., writes:

"Send me two Expositions of the grange. I like the paper."

Cannot our list of names from Ontario be increased? The subscribers we have there now though few in number seem to warmly approve of the sentiments of the paper.

Mrs. L. W. Rowley, Utica, Minn., writes:

"I am now 60 years old and remember well the Morgan excitement, also read the Morgan Expose. The oaths and penalties in the late ones are the same. Let us hope that the all-wise Ruler in his own good time will cause Freemasonry with all its sustaining links to be overthrown. They are operating badly in these parts on Sabbath schools and meetings. Minnesota needs a lecturer with the moral courage of a Cameron to awaken her to action."

Let any one who will volunteer to take this place address J. P. Stoddard at this office.

H. M. Woodford, Waverly, Ia., writes:

"I like your paper and often think of what Mr. Kiggins said when he lectured here a year or so ago, that God's mill grinds slow but sure. The lectures which we have had here in exposing Masonry are by no means forgotten."

Earnest Thompson, Gillette, N. J., writes:

"I am finding out something new every week of the power and influence of Masonry and Odd-fellowship, and I am greatly indebted to your paper for knowledge and arguments to meet the great evil that pervades many of the towns about here."

J. Hankins, Mason City, Ia., writes:

"I am glad to see the importance of an independent church organization discussed embodying the principles of our reform. I suggested that to Bro. Stoddard a year ago. Will hold myself ready to enter that body as soon as opportunity offers. In addition to the seceding Masons of Iowa you may give two more who publicly renounced Masonry at the National camp-meeting at Cedar Rapids over two years ago; E Skinner, now P. E. on Dubuque dis. and Rev. Burnett of the upper Iowa Conf."

The Sabbath School.

Lesson for Apr. 16.—Peter's Defense.

SCRIPTURE.—Acts ii. 12-28. Commit 16 21. Primary Verse, 21.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazereth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand that I should not be moved:

26 Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

GOLDEN TEXT.—"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you."—1 Pet. i. 10.

TOPIC.—The Scriptures fulfilled in Christ.

—MAN.—"A man approved of God among you by miracles and wonders and signs." Luke vii. 16; John iii. 2; xiv. 10,11; xv. 24; Acts x. 38; Rom. i. 4; Heb. ii. 3,4.

—KINGS.—"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruits of his loins, according to the flesh, he would raise up Christ to sit on his throne." 2 Sam. vii. 13, 14; Ps. cxxxii. 11; Is. ix. 6; Dan. ii. 44; vii. 13, 14, 27; Luke i. 32; Rom. i. 3; 1 Cor. xv. 24, 25; Heb. i. 8; Rev. xi. 15.

—THE LORD.—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both the Lord and Christ." Ps. ii. 1-8, 12; John iii. 35; xiii. 13; Rom. xiv. 9; 1 Cor. viii. 6; Phil. ii. 9-11; 1 Tim. ii. 5; Rev. v. 9, 10.

—All teaching, whether in pulpit or pew, should have the conviction and conversion of the hearers as its object. No namby-pampy gospel will turn the world from its wickedness. Plain words for great sins was Peter's motto. So let us exhort for we deal with sinners. Mark xvi. 15, 16; 2 Cor. iii. 12; vii. 4; Eph. vi. 18, 20; 1 Thess. ii. 8; 2 Tim. iv. 2.

—Let our most familiar weapon, as it is the most effective, be the Word of God. That is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Jer. xxiii. 29; Rom. i. 16; 2 Cor. iv. 2; x. 4, 15; Eph. iv. 17; 1 Thess. ii. 13; Heb. iv. 12.—*Nat'l. S. S. Teacher.*

Farm and Garden.

There appears no settled rule in regard to the seeding of grass-land. Farmer A has sown in the spring, and had excellent success, while Farmer B failed of a stand; and so it is for all seasons of the year, failures and success lie along the pathway. To the practical farmer the success is plain, for then the conditions of moisture and warmth were favorable, and, on the other hand, unfavorable. In this part of the country, the best time for seeding is after the ground has been frozen and a light snow has fallen. The snow is useful as showing how the seed has been distributed, and the first thaw carries the seed to the moist earth, and it becomes imbedded into it, and, on the approach of warm weather, is sure to grow. In short, I have never known a failure when thus sown. For this purpose, the land should be prepared in the fall, harrowed and rolled. At all other seasons there is more or less of risk, as the season may not be so favorable. During a wet summer we may sow at any time, and I have known many instances of success in sowing on the stubble in July and August; but it is many years since such a venture would have been a success. Some argue that any time during the winter will do equally well; but such is not the fact, and the better time is early in the season, along with the first light falls of snow. As regards clover, the same rule holds good. No set of fixed rules can be adhered to, for things must be taken as they are; yet we must select the best time, and take advantage of it when possible to do so. It is this that makes the difference in results. Then, again, the proper time and good preparation make a difference in the quantity of seed sown, and this accounts for the difference in practice,—one man sowing 6 quarts and another 16 to the acre; and both are right, and generally have about the same stand of plants. The one, depending on the better preparation and more proper time, requires less seed; and sometimes the use of a roller makes all of this difference. More than one-half of the grass and clover-seed is thrown away on bad management. This is a great waste, and often useless, though we must not forget that occasionally we are compelled to sow out of the best season, and must take the risk. The weather is beyond our control, and all we can do is to so arrange our plans as to meet ordinary conditions.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
STATE LECTURERS see State Ass'n list.
Others who will lecture when desired;—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
A. H. Springstein, Pontiac, Mich.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky, Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo
H. Cogswell, Mansfield, O.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 6, 1876.

"A new departure" for the children will be found on the 16th page. Their "Corner" always has good things for them, but it is likely to overflow if they become engaged as young reformers.

THE "FIRE IN THE REAR."

The history of the lodge during the late war of the Rebellion would, if fully written, form the darkest chapter of that dark period of our National history. Sowing a treasonable spirit in the ranks at the front, it organized most effectively against the Union cause in treasonable societies in the rear. The following from a New York paper during the later years of the war is a most remarkable statement, and most conclusive of the treasonable operation of the secret orders.

NEW YORK, Oct. 15.

Judge Advocate General Holt's report upon the testimony gathered by him concerning the treasonable secret organizations formed in the loyal States as adjuncts to the rebellion, is published in the *Post* to-day. According to this report the treasonable order embraces societies bearing various titles, such as the Mutual Protection Society, Circle of Honor, Knights of the Mighty Host, Knights of the Golden Circle, Corps de Belgique, Southern League, Order of American Knights, Order of the Sons of Liberty, Peace Organization, Star Organization, American Organization, Democratic Invincible Club, Democratic Reading Room, and McClellan Minute Men. The latter title is the one borne by a secret political organization in the State of New York and other parts of the North. Of it Judge Holt says, it would seem to be a branch of the Order of American Knights, having substantially the same objects to be accomplished by means expressly suited to the localities in which it is established; for as the chief Secretary of this association, Dr. R. F. Stevens, stated in June last, to a reliable witness whose testimony had been furnished, that those who represent the McClellen interests are compelled to preach a vigorous prosecution of the war in order to secure them the popular sentiment.

The McClellan minute guard as appears in a circular issued by the chief Secretary at New York, is organized upon a military basis similar to that of the order proper. It is composed of companies, one for each election district ten of whom constitutes a brigade, with a Brigadier General at its head.

The whole is placed under a commander-in-chief. The first supreme commander of the order was P. C. Wright, editor of the New York *News* who was last May sent to Fort Lafayette. Vallandingham was his successor.

Robert Hollaway, of Illinois, acted in Vallandingham's stead during the absence of the latter from the country.

Col. Sanderson, in his report on the progression of the order, expresses the opinion that the order was founded by Vallandingham during his banishment and upon consultation with Jeff Davis and other prominent traitors at Richmond.

The order in Indiana boasts that the ritual came direct from Davis, and one of the witnesses states positively that Davis was a member.

The members belonging to the order have been variously estimated at from 300,000 to 1,000,000, but Vallandingham in his Dayton speech puts it at 500,000, which is probably nearest the total. These are scattered through Indiana, Illinois, Ohio, Kentucky, Missouri and New York.

In March last, the entire armed force of the order, capable of being mobilized for service, was represented to be 340,000.

The testimony shows that arms have been furnished the members. In the Hon. D. W. Voorhees' office were found letters to Ex-Senator Wall, of New Jersey, in regard to the purchase of 20,000 Garibaldi rifles, to be forwarded to the West.

Arms were to be furnished the order by way of Canada, and to be paid for by assessment upon the lodges.

Much testimony was taken upon the point and the report is full of evidence of extensive operations in this particular.

The ritual contains broad declarations of State rights, and against the authority of the Federal Government to coerce, by arms, a sovereign State and argues that the executive officers of the Government may be expelled by force of arms when they refuse to administer the Government in accordance with the letter of the accepted Constitution. The oaths declare that a member will defend with arms the principles of the order whenever directed by competent authority of the order. It was admitted by one of the order in Missouri that, on joining, he understood the object to be aid and assistance to the Confederate Government. He adds, the order is hostile, in every respect, to the General Government. It was exclusively made up of disloyal persons, desirous of securing the independence of the Confederate States, with the view of restoring the Union as it was. The other purposes of the order are shown to be aiding soldiers to desert; destruction of Government property; destruction of private property, and persecuting Union men; assassination and murder, and the establishment of a Northern Confederacy.

NOTES.

—The convention of the National Reform Association in Chicago, for which partial arrangements were made last month, was, for various reasons, postponed until Fall. The general convention of this body meets in Philadelphia in the last week in June.

—Mr. Ronayne wishes us to notify the friends of the reform that he desires for the present to be addressed at his residence, "No. 104 Bremer street, Chicago." He has returned from a long trip through New York, Pennsylvania, and Ohio, with much physical exhaustion, and will probably pass the next week or two in recuperating. Pray that his strength may be renewed in better measure and his rest be short.

—The General Agent is about finishing up his office work for a time, and preparing to take the field. He attended a meeting of the Directors on Wednesday, and for to night arrangements were being made as we go to press, by the students at the Chicago Theological Seminary (Cong.) for an address by him on Freemasonry. Such an occasion will be, we hope, the opening of a new and better era on reform questions in the institution.

To the Anti-masons of Connecticut.

DEAR BRETHREN:—As the time for holding our second annual State meeting draws near, I herewith, through the *Cynosure*, send you greeting, and a few thoughts in relation to our State meeting, and the cause in which we are engaged. An opportunity will be given you, by your presence, voice, and contributions, to hasten forward this work with the aid and blessing of the Lord, that this monstrous, iniquitous institution against which we contend, may be exposed, hated and shunned by all decent and right-minded people in the land, causing it to sink and be buried in oblivion. I adjure you in the name of all righteousness, and for the sake of deluded and perishing humanity that you falter not, nor withhold the means you have in your power to push forward this work. If those who have already enlisted in this cause refuse or hesitate to go forward, others will take their place and reap an abundant reward, not only of their own labor but also of that which we may have sown.

I feel that I have nearly done asking people directly for money to carry on the work. You have your convictions; you know somewhat of your duty, brethren, and you must answer for it; not to us, but to Him who will exact a strict account and who will reward every man according as his work shall be.

We all undoubtedly realize the present financial depression and distress, but that is not to prevent us from doing good as we have opportunity, for what have we that we have not received; and cannot He who owns and holds all in His hand cause us to abound more and more or deprive us of that we already possess? Surely the earth is the Lord's and the fulness thereof, and he can command his blessings upon us. Giving doth not impoverish him, nor withholding enrich him.

The work of reform must be done by few; it is the Lord's way; not popular; very crossing to man's pride and vanity, and no occasion for boasting. It needs true men, men who will stand by their convictions, who count not their lives dear unto themselves, and will die if needs be, for Christ, that they may attain unto life eternal; "for he that seeketh to save his life, shall lose it." Is there not a tremendous meaning in these words of our Saviour? and how should it bear upon our life? The time is hastening, and not far distant, in which the souls of men will be TRIED. The powers of darkness are marshalling their forces for the deadliest onslaught upon Christianity this world has ever known, to culminate in that brief but terrible reign of the anti-Christ, the man of sin, the filling up of Gentile wickedness and apostasy, foretold as the end of this dispensation. I am not prophesying, but reiterating the things THAT ARE WRITTEN.

Nor will I cry, "Peace and safety," when I know by the sure word of prophesy that sudden destruction is coming. Yet we are not to fold our hands because we cannot stay or turn back the tide of evil, but reach out and pull men from the fire, as it were, and thereby save some. We all realize the

This cause demands that we should be fearless. But few will speak against it in public. The ministry will not do it. The Lord is using more humble means to reach the people. Woman may yet be enlisted in this work, and when she does take it in hand, the knell and doom of Freemasonry in this country will be sounded.

My brethren, let us be strong in the Lord, and courageous; let us quit like men. Thus shall we be approved of by our Heavenly Father; shall find a place prepared for us in his pavilion, wherein we may be hid in the day of the Lord's anger, when he shall come forth from his place, to punish the inhabitants of the earth for their iniquity.

D. J. ELLSWORTH.

Windsor, Conn., March 1876.

the Lord will lift up a standard against him, and that all the powers of wickedness combined shall not prevail against Christ's church, although a merited and needed chastisement will overtake it.

It is a time for honest work. We see it everywhere. Extraordinary efforts are being put forth to secure men from the power and penalty of sin; while the love of many is waxing cold, and the insidious, slimy and hideous reptile called Masonry, is gathering the professed followers of Christ to its embrace, sapping at the very vitals of Christianity, and binding men, soul and body in worse than African bondage.

the lodge, will bring upon this nation the judgment of God, and result in a second "French Revolution" on American soil. Who is so blind that they cannot discern these things in the light of past history, even without looking into the Bible?

There are those who see the "sword" coming, are giving the warning, and desire to be *hid* from this time of impending and desolating evil. There is, and will be a "refuge" from the coming storm to those who seek for it aright, while the "tyler's sword" and the "grand hailing sign," will perish with those who use it.

While the enemy is coming in like a flood, we are assured that the Spirit of anti-Christian character of Freemasonry and kindred societies, and that they are prepared to take us and our government by the throat. There are other parties, sects and combinations seeking to do the same. Have we forgotten the lesson of our history, written in blood, that "Eternal vigilance is the price of liberty?"

But will it suffice in time to come? No. I do not seek to disguise my understanding of it, for unto this government and people as unto Nebuchadnezzar of old, it is spoken that amidst fraud, corruption, licentiousness—and every abominable work, its glory and order are departing. This damnable crowding out of Christ and the Bible, which we see everywhere, and particularly in

N. C. A.—Receipts for March, 1876.

PUBLISHING HOUSE FUND:
Ill.—Richard Platt, Lockport,..$25.00
Ira Green, Rossville,.....10.00
D. Tuttle, Roseville,.....1.00
Mrs. J A C DeLong, Warren,.....1.00
R B Smith, Aurora, (on note).....5.00
Martha H McCord, Toulon,.....1.00
Jos. Catterlin, Kenawee,.....5.00
Wm. Mahan, Lexington,.....14.00
Jas. Matthews, Jordan's Grove,.....3.00
J B Stark, Elmwood,.....3.00
Mrs H W Pettingill, Peoria,.....5000
R Nutting, Wheaton,.....20.00
John Kitchen, 2.00, others per Wm. A Bartlett, 6.00, ElPaso,.....8.00
Wm. W. Blanchard, Paxton,.....12.00
J R Sexton, Cordova,.....1.80
A Hamilton, Knoxville,.....5.00
S B Daniel, Ridge Prairie,.....1.00
Friends in Nashville per C M Livesay,.5.15
Ind.—W N Coffman, Poolsville,...1.00
John Guipe, 5.00, A W Dunbar, $2.50, Elkhart,.....7.50
A Honeywell, Harrisburg,.....5.00
Iowa.—E Vanfossen, Adel,.....5.00
W T Baker, Decorah,.....1.00
O Emerson, Sabula,.....1.00
"Amicus" 5.00
C M Thomas, Wheeling,.....5.00
T K Bufkin, Lynnville,.....1.00
A T Worden, Nashua,.....5.00
D J Wilson, West Branch,.....1.00
Kans.—Annie Dupriess, Osage City,.2.00
Me.—F Manter, 5.00 and Edward Jones. $5.00, Wayne,.....10.00
Mass.—Mrs A E Jenks, Cheshire,..10.00
Mich.—J B Crall, Berrien Cen.,..5.00
Mrs. C Hall and daughter, PawPaw,..2.00
J. Slonecker, St. Joseph,.....5.00
Geo. Burnett, Hamburg,.....1.00
Araunah Gilbert, Hickory Corners,...3.00
C L Dudley Memphis,.....10.00
P B Parrey, Three Oaks,.....1.00
Friends in Jonesville per R D Nichols,2.50
C B Remington, Fenton,.....5.00
Mrs. A Baker, Decatur,.....5.00
Minn.—C Stegter, E. Castle Rock, 25.00
S Hillman, Mantorville,.....25.00
Wm. H Morrill and E S Harvey, St. Charles, 10.00 each,.....20.00
Mo.—M Witmer, Carthage,.....5.00
N. H.—C C Foster, $5.00, J F Browne, $2.00, S C Kimball, $1.00, Strafford,.....8.00
N. Y.—M W Bicknell, Stanwix,..5.00
H Preston, Lincklaen,.....10.00
Susannah G Reed, N Hannibal,.....1.00
E B Palmer, Batavia,.....5.00
H Harrison, New York, (on note).100.00
T B McMillan, Breesport,.....1.00
G Wilcox, Syracuse,.....10.00
M Roberts, Constableville,.....10.00
Ohio.—Rob't George, Moore's Salt Works,.....20.00
Emory Sprague, Hillhouse,.....8.00
Henry Kumler, Dayton,.....5.00
Jas. Auten, Galion, (on note) 100.00
Mrs. A Coe, Tiffin,.....5.00
Rev. M G Grosvenor, $5.00, Mrs. H D Grosvenor, $1.00, Troy, ...6.00
Greenfield Ass'n per Jas. Watt,.....6.00
By Gen'l Agent:.....44.00
(P Winter, Millard, $20; M Scott, Alexandria, $10; Geo. Richey, Pataskala, $5; J P Lytle, Caddis, $5; C Landis, W Salem, $3; R Burri l, Sheffield, $1.)
Pa.—W P Braden, Coulterville,...10.00
John Harley, Pottstown,.....5.00
Wis.—H Frost, Rochester,.....10.00
John Booher, $2, Lydia Booher, $3, O ion,.....5.00
D Andrews, Waupun,.....3.00
H Johnson, Delevan,.....5.00
A Stevens, $5; W C Stevens, $2; H S Stevens, $5; Mrs. B Stevens, $2; Lewis Dalke, $1 per A Stevens, Footville,.....15.00
C H Smith, Prairie du Sac,.....1.00
J A Vance, Sussex,.....4.00
M W Holt, $6.40; J Knoehler, $1.00, Mrs. Barnes 25cts, Barton,.....7.65
Can. West.—B W Stiles, Springford,1.00
GEN. FUND:
R S Abbott, Kalkaska, Mich.,.....1.50
1st Ch. of Christ, Wheaton, (additional).....1.50
LECTURE FUND;
A Gilbert, Hickary Corners, Mich.,..1.00
INTEREST:
On note No. 84,.....4.70
Total.....$764.30

H. L. KELLOGG, *Treas.*

Persons, in ordering seeds for their spring planting, should be sure to obtain them of reliable seed dealers. Seeds will not germinate if they are too old; and disappointment and delay often result. Experience of seedmen indicates that, if properly gathered and preserved, beans will retain vitality 2 years; beet, 7; cabbage, 4; carrot, 2; sweet corn, 2; cucumber, 10; lettuce, 3; melon, 10; onion, 1; parsnip, 1; peas, 2; radish, 3; squash, 10; tomato, 7; turnip, 4.

Religious Intelligence.

—Rev. Henry Cogswell, who has for some years been pastor of the Disciple Church in Mansfield, O., has accepted a call to Wadsworth, Medina Co., in the same State. Mr. Cogswell will be remembered as an effective speaker at the Pittsburgh anniversary and other conventions of our reform.

—The Rev. Dr. Scudder, of Brooklyn it is said, is being urged to accept a call from the Union Park Congregational Church of Chicago.

—There are now ten Protestant churches in Japan, with about five hundred members.

—Presbyterian missionaries plead earnestly for more laborers in Persia, in Western Africa, in Mexico, and among the Indians of our own land.

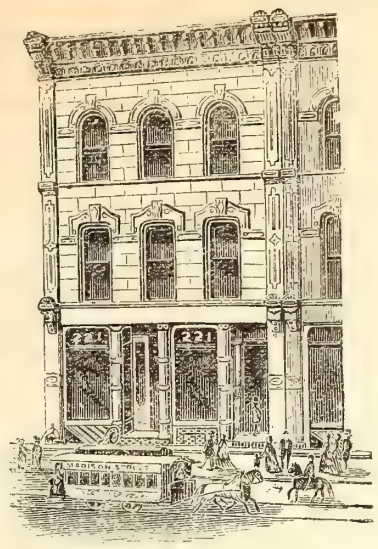
—The Centennial Commissioners have decided that they do not feel authorized to grant any space within the limits of the Exhibition grounds for the erection of a building in which religious services may be conducted. The subject has been referred back to the Council of the Philadelphia branch of the Evangelical Alliance.

—Japan has a Bible-in-the-schools controversy, the Buddhists endeavoring to have the reading of the Bible in the Christian school in Kivoto prohibited by order of the Emperor. The Buddhists are very influential and are favored by the Emperor, but his chief counselor and the minister of Education are friendly to Christianity.

—The following recommendations made by the Albany *Presbyterian* are good ones: That the first Sabbath in July, 1876, be designated as a day of praise and thanksgiving to God for his great and distinguishing blessings to us as a country, and that the pastor of each church deliver a discourse on that day on history of his church.

—A correspondent in Troy, N. Y., writes to the *N. Y. Witness* as follows: "We have had a very interesting revival in Troy and vicinity ever since January 1st. On Sunday 82 were received into the Fifth Street Presbyterian church, 29 into the Ninth Street Presbyterian, 100 into the Third Street Baptist, 113 into the Fifth Street Baptist, and 26 into the First Presbyterian. In West Troy about 40 were added to the Presbyterian church, and in Lansingburgh on one Sunday 156 were received into the First Presbyterian church and 210 into the Methodist.

—Rev. Dr. Noble, who has been pastor of a Presbyterian church in Washington, D. C. for over forty years, stated publicly, lately, and he has good opportunity for obtaining statistics, that there had been over one thousand conversions in connection with Mr. Hammond's recent labors there; and those conversions have not been simply among the classes who are impressible to religious influence, but also among those who are generally considered to be without the pale of orthodoxy. Both Israelities and Catholics have embraced the simple truths spoken, and are rejoicing in their new found faith, and this has not been brought about by any undue excitement or appeals to the senses.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house.

The National Christian Association

PRESIDENT—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GENERAL AGENT AND LECTURER—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

PRES. OF THE LAST NATIONAL CONVENTION.—David R. Kerr, Pittsburgh, Pa.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

The Galaxy has its usual quota of novels which are a damage to any one who reads them. Other articles of more or less interest are, "Is Nature Inconsistent," "War Memoirs," on the name Smith, Homes of American Aborigines, American pronunciation of English, "A final Word on Mr. Emerson," "The Bonanza Mines of Nevada." Sheldon & Co., New York.

News of the Week.

—The first case in the whiskey trials in Chicago have resulted in a verdict of guilty. Another distiller is now being tried, and then the sentence of those who plead guilty will be given. This first verdict will most materially strengthen the prosecution in the cases which are to follow, as this case was a test of the importance to be attached to the testimony of the informers The grand jury returned on Monday an indictment against Ex-Congressman J. D. Ward, the late U. S. attorney here.

—The dam of a reservoir at Worcester, Mass., gave way last Thursday and a huge flood was rushed upon the mills, villages and railroads below. The damages were estimated at over a million, the railroads suffered severely. The Albany and the Norwich and Providence will be blocked for several days. One man and two boys are reported missing and it is feared that they have been drowned.

—The Belknap impeachment articles have been prepared by the judiciary Committee and were adopted by the House on Monday. The managers were chosen, Geo. F. Hoar of Mass. being the only very prominent member. The usual formalities of presenting the articles of impeachment will be carried out. The Senate will then pass a resolution directing Gen. Belknap to be summoned giving him a few days to prepare a defense. His council will probably be Montgomery Blair, Matt. Carpenter, and Jere. S. Black.

—The House on Friday passed the so-called Silver bill. It provides for the insurance of subsiding coins of the denominations of 10, 20, 25, and 50 cents in amount sufficient to redeem and replace the present fractional currency; and makes silver coins of $1 legal tender in sums of $50, and lesser coins in sum of $25.

—Telegrams from St. Petersburg, proceeding from authoritative sources, confirm the report of the abdication of the Czar.

The Czarowitch will be intrusted with the Regency and full sovereign powers during the summer.

The conference between the Austrian and Turkish Commissioners on the pacification of Herzegovina has been broken off. The insurgents have refused all terms proposed.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their Statss.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
Lecturer, H. H. Hinman, Wheaton.

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President, Halleck Floyd, Dublin.
Cor. Sec'y J. T. Kiggins, Portland.
Rec. Sec'y, Wm. Small, Xenia.
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Lecturer, J. T. Kiggins, Portland.

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President, M. S. Drury, Castalia.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, C. Compton, Steamboat Rock.
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MICHIGAN.
President, C. Quick, Weston.
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Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fenton.
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MISSOURI.
President, N. E. Gardner, Avalon.
Cor. Sec'y, A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

NEW HAMPSHIRE.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

NEW YORK.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

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Cor. Sec'y, N. Callender, Green Grove.
Rec. Sec'y, J. W. Raynor, Uniondale
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

"Rest."

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The Highest and Best;
Tis onward unswerving!
And that is true rest.

—*Goethe.*

Memoirs of the Rev. Wm. Goodell, D. D.

Among the many excellent biographies of eminent Christian men that have been issued from the press during the last few years, that of the Rev. Wm. Goodell, for more than forty years missionary of the American Board in Turkey, stands conspicuous in interest and importance. His life is identified with the history of the missions of that Board, he being present at the ordination of the first missionaries it sent out, and in a few years after entering upon his own life work, under its auspices from which he only returned in 1865, when old age and infirmities led him to seek a quiet home in the family of a son living in Philadelphia. Here he died in 1867. The great work of his life was the translation of the Bible into the Armeno-Turkish language, for which he was eminently fitted by his fine classical education, and a marked natural faculty in acquiring languages. The book abounds in interesting facts and reminiscenses connected with his labors in Beyrout and Constantinople; and in the midst of them, his character from whatever point viewed, shines with a luster dimmed by few imperfections. In times of prosperity he was the earnest, faithful Christian laborer, preaching, teaching, ministering to the sick, establishing schools, and planning broadly and wisely for the extension of Christ's kingdom in that land, where a corrupt priesthood and the false prophet had so long had sway. When the fires as they often did, took their devastating way through the city, and the fatal pestilence walked forth in darkness, or when the more dreadful persecution raged, he became, by his calm trust in God, and uniform cheerfulness, a tower of strength to the terrified and stricken ones. Not only was he beloved and respected by his fellow-laborers, but he had also influence with the Sultan, and high officials, and gained the friendship and respect of many representatives of foreign powers.

In the natural world, when we behold an extra fine specimen of tree or plant we naturally ask, what has produced this result? What fortunate circumstance of soil or clime, or what peculiar skill in the procedure has called into existence an object of so much beauty? In like manner, when a character of surpassing excellence appears on the stage of life, we instinctively ask, what were the conditions of his early nurture and culture? What influences developed a character of so much strength and usefulness? In the case of Dr. Goodell, the book presents a picture of his early days striking, touching, and instructive. We behold a small brown house containing two rooms and a loft, in which twelve children are born, eight of whom arrive at maturity. A farm of 100 acres is all the visible means for their support, and this does not seem to be productive. Advancing years bring not to them increasing worldly prosperity, but sickness, and losses entailing embarrassments from which it is impossible to recover. What a life of hopeless poverty is appointed them, and at times they are so reduced that the father, like the Shepherd of Salisbury Plains, says grace over a meal of potatoes and salt. But instead of gloom and despair settling down upon this household, its inner life displays a scene of unusual content and happiness. The higher life that the intelligent and pious parents lead lifts them above anxiety and trouble, the roots of faith strike deeper as the clouds lower, and all the Christian graces seem to be in lively exercise. What a delightful atmosphere this must have been in which to train youthful minds and hearts! Dr. Goodell, in a letter to his brother, touchingly alludes to his patient mother sitting in this house and carding her wool by the light of a pine knot, "while she sings the sweet words"

"Hov'ring among the leaves, there stands
The sweet celestial Dove;
And Jesus on the branches hangs
The banners of his love."

Little did that mother think, while thus singing for Jesus, that she was distilling an influence around her, which like the perfume of the broken alabaster box to its possessor, would lift her from obscurity, by associating her forever with the world-wide reputation of her son; and that father who put praying before plowing, and who might almost literally be said to have prayed without ceasing, did not probably even by the eye of faith take in all the bounteous spiritual harvest in store for him. His crops of corn and wheat were light; but he gave to the church eight children, three of whom became members of the Gospel, and whose wide-spread influence will continue to bless the world till time shall end. When it was decided to send his son William to Philips' Academy, Andover, no certain way of defraying his expenses for even one quarter though diligently sought, had been found, but walking by faith, not sight, the important step was taken. Human tenderness would have spared this youth the long walk of sixty miles with his trunk strapped to his weak back—the hoot of the village boys in the towns through which he passed, who tauntingly inquired if he had a monkey or anaconda to exhibit—and the tears he shed when on arriving at his wearisome journey's end, not one of the families licensed by the trustees to take boarders would receive him. But had there been no tears shed, there would have been none for God's own hand to wipe away, and had this discipline been spared, the poor profane and intemperate shoe-maker, who took him in, and boarded him, might not have shone forever a star in his crown of rejoicing, as there is good reason for supposing he now does. This good deportment and fine scholarship soon won him friends and needed aid. Not the ravens with bread, but two fat oxen came all the way from Vermont to the Academy door on one occasion, sent by an uncle "to help draw him up some of the steep and rugged hills of science." In this school and in Dartmouth College, he received a fresh baptism of the spirit which sealed him to the work of the ministry and a missionary's life.

It is to be hoped that this work so replete with interest and full of instruction will be extensively read.

H. W. P.

Woman's Work for Woman.

Among the many sufferers by the financial panic of '57 was a Christian family in Pittsburgh, They started west to retrieve their fortunes. One trouble followed another until they were driven out on the frontier of one of the Territories far beyond church privileges. Some years afterward, sitting by the ample fire place of their adobe dwelling, the woman told me of her great sorrow in being separated from the courts of the Lord's house. That at times such a sense of desolation would come over her, that she would weep by the hour, until, completely unfitted for her household duties, she would have to take to her bed sick at heart for the sanctuary.

Thousands of Christian women with anguish of heart mourn their involuntary separation from church privileges. They followed an ungodly husband or father; or a combination of circumstances apparently beyond their control brought them into their present position. And their great sorrow is their separation from the church.

Many of these Christian women are mothers. And they are bowed down with grief, not only on their own account, but also because their children are growing up away from the molding influences of the sanctuary. Some months ago, crossing the mountains, as the stage stopped at a mining camp to change horses and the mail, we made a hasty call on a Christian woman, of whom we had previously heard. A few words of conversation and a short prayer were had. In leaving mention was made of a communion season to be held forty miles distant on the following day, and the fountain of her grief burst forth anew, refusing to be comforted. A communion season, and she had not known of it in time to prepare herself and children to attend! What though the journey was a tedious one, taking her across the mountains, where in midsummer a road was shoveled through an immense snow-bank for the coach to pass. What though it would have cost from $50 to $75. For years she had been waiting and praying for her church, and now its communion was to be celebrated within forty miles of her. Pointing to her eldest daughter, a girl of fourteen or sixteen years of age, she said, "That child has never seen a communion season." And as she remembered the subduing and solemnizing influences of such occasions upon the children of believing parents, and realized that her children were deprived of these things, it seemed as if her heart would break. Oh! you mothers, who can frequently and regularly refresh your own hearts at the communion table and take your children with you, has this mother, and thousands of mothers similarly situated in your own land, no claim upon you—upon your sympathies and labors—that you are doing so little to supply their needs?

In former days they may often have kept you company to the house of God—it may be sat in the same pew and gathered around the same table.

But the providence of God has sent them to the frontier to assist in the establishment of other churches, while it has left you in the enjoyment of accustomed privileges. And in doing so does not God require that you should assist those that have gone out and are now destitute?—*Herald and Presbyter.*

The Name of God.

It is printed in forty-eight languages.

As Louis Burger, the well-known author and philologist, was walking the Avenue des Champs Elysees, he heard a familiar voice exclaiming: "Buy some nuts of a poor man, sir! twenty for a penny." He looked up and recognized his old barber.

"What! are you selling nuts?" said he.

"Ah! sir, I have been unfortunate."

"But this is no business for a man like you."

"O! sir if you could only tell me of something better to do," returned the barber with a sigh.

Burger was touched. He reflected a moment; then tearing a leaf from his memorandum-book, he wrote for a few moments, and handed it to the man, saying:

"Take this to a printing-office and have a hundred copies struck off; here is the money to pay for it. Get a license from the prefecture of the police, and sell them at two cents a copy, and you will have bread on the spot. The strangers who visit Paris cannot refuse this tribute to the name of God, printed in so many different ways."

The barber did as he was bid, and he was always seen in the entrance to the Exposition selling the following handbill:

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

Hebrew, ELOHIM or ELOAH.—Chaldaic, ELAH.—Assyrian, ELLAH.—Syriac and Turkish, ALAH —Malay, ALLA.—Arabic, ALLA.—Language of the Magi, ORSI —Old Egyptian, TEUT.—Amorian, TEUTI —Modern Egyptian, TENN. Greek, THEOS.—Cretan, THIOS.—Aeolian and Doric, ILOS.—Latin, DEUS.—Low Latin, DIEX.—Celtic and old Gallic, DIU.—French, DIEU.—Spanish, DIOS.—Portugese, DEOS.—Old German, DIET.—Provencal, DIOU.—Low Breton, DOUE.—Italian, DIO.—Irish, DIE.—Olala tongue, DEU.—German and Swiss, GOTT,—Flemish, GOED.—Dutch, GODT.—English and old Saxon, GOD —Teutonic, GOTH —Danish and Swedish, GUT —Norwegian, GUD.—

Slavic, Buch.—Polish, Bog.—Polacca, Bung.—Lapp, Jubinal.—Finnish, Jumala.—Runic, As.—Pannonian,—Istu.—Zemblian, Fetizo.—Hindostanee, Rain.—Coromandel. Brama.—Tartar, Magatal.—Persian, Sire,—Chinese, Prussa.—Japanese, Goezur. Madagascar, Zannar,—Peruvian,—Puchocamae.

A few days after Burger met the barber.

"Well, said he, "has the name of God brought you good luck?"

"Yes, indeed. sir. I sell on an average a hundred copies a day, at two cents each, or two dollars; but the strangers are generous; some give me ten cents and others twenty. I have even received half a dollar for a copy; so that, all told, I am making five dollars a day."

"Five dollars a day?"

"Yes, sir; thanks to your kindness."

"Well done!" thought Burger, as he walked away. "If I were not a literary man, I would turn peddler or publisher; there is nothing so profitable as selling the learning or wit of others."

Children's Corner.

Time Enough.

Two little squirrels, out in the sun,
One gathered nuts, the other had none:
"Time enough yet," his constant refrain,
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last but he roused him to late;
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed—
One always perfect, the other disgraced;
"Time enough yet for my learning," he said;
"I will climb by and by from the foot to the head."

Listen, my darling; their locks are turned gray;
One as a governor sitteth to-day;
The other a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day—
One is at work, the other at play;
Living uncared for, dying unknown,
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I longed to implant in your thought;
Answer me this, and my story is done,
Which of the two would you be, little one?

—*Selected.*

John and the Postage Stamp.

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small farm among the hills. One day a man picked up an old envelope from the kitchen wood-box, and saw that the postage-stamp on it was not touched by the postmaster's stamp, to show it had done its duty and was henceforth useless. "The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and carefully pulled the stamp off.

"No," said conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post-office will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter to be sure; but it is cheating. God looks for principle. It is the quality of every action that he judges by.'

"But no one will know it," said John, faintly.

"No one!" cried conscience. "God will know it; that is enough; and he, you know, desires truth in the inward parts."

"Yes," cried all the best parts of John's character; "yes, it is cheating to use the postage-stamp the second time, and I will not do it."

John tore it in two, and gave it to the winds. And so John won a victory; and wasn't it worth winning?—*Ex.*

"What are you going to do with Jesus?"

At the recent annual meeting of the Children's Special Service Mission at Mildmay (England), Rev. G. J. Llewellyn, of Ledbury, related the following touching incident, which occurred at on of Mr. Moody's meetings, at which he was present in Manchester:

The group he spoke to in the inquiry room consisted of two young men, two working women, a hardened-looking burly man, and a little girl of seven or eight years old. He spoke first to the young men, then to the women, and then to the older man.

All this time the child was eyeing him most earnestly, and when he had finished he said to her, "Well, little girl, isn't it time for you to be in bed? Are you waiting for any one?"

"Yes, sir," she said, "I am waiting for mother," pointing to one of the women. "*Do you think mother will give her heart to Jesus to-night, sir?*"

He was much surprised, and said to the child, whose name he found was Ada, "Why, Ada, are you a Christian?"

"Yes, sir."

"How long have you been one?"

"*Ever since last night sir.*"

"And how was it, Ada?"

"Well, sir, last night Mr. Moody was preaching, and he said, "Young man, what are you going to do with Jesus to-night? Young lady, what are you going to do with Jesus to-night?" And then he said, "Little girl, what are you going to do with Jesus?" and he looked right at *me*. After the meeting was over, I wanted to speak to Mr. Moody, but mother was very cross, and dragged me home, and put me to bed, but when she had gone down stairs I got out of bed again, and kneeled down, and gave my heart right up to Jesus."

This simple faith staggered him, and he asked her what made her think Jesus had made her his child. Ada answered, "Because I went to him, and he has promised never to send any one away who comes to him."

This confession which was made before the whole group, quite broke them all down. The old hardened man said, with the tears trickling down his face, that he wanted to accept Christ as the little girl had done, and before they left there was reason to believe that all the five in that group had been led to give themselves to the Saviour.

A Brace of Dog Stories.

The Buffalo *Advertiser* says: "On Thursday a Mr. Stambach, residing on the Hamburgh Turnpike, called at No. 7 Police Station and reported to Captain Flanigan that a large Newfoundland dog, attached to a hand-wagon, had been standing on the turnpike, about a mile from the city since Tuesday morning, and refused to move, though some one had released him from the wagon, which was partially gilled with willow branches, evidently cut by the dog's master, from a grove in the vicinity. This morning it was ascertained that the animal's owner was Andrew Selrick, a basket-maker; also, that on Wednesday night he had been arrested by an officer of the Second Precinct, and yesterday morning committed to the workhouse for thirty days in default of a fine. It is believed that, being cold, Andrew left the dog and wagon at the place where they were found to get a drink," and that he took a number of "drinks," till he became intoxicated and forgot all about his property. The circumstances are remarkable, and afford a good illustration of the faithfulness of a brute who had stayed for three days without food, waiting for his master, as opposed to the master's dissipation and neglect."

The Troy *Whig* gives the following in its issue of Saturday: "Yesterday a little girl was sent to a store with a $2 bill to make some purchases. The child on her way to the store lost her money, and returning home told her father of her ill-fortune. He at once went out in search of the missing cash. While prosecuting his search he was accosted by a lad named Ryan, living near by, who on learning what was lost, requested the gentleman to show a bill to a dog that was with the boy, and apparently interested in what was going on, and assured the gentleman that the dog would find the lost note. The gentleman with some incredulity presented a note for the inspection of the dog, which the latter seemed to examine intelligently, and then the boy sent the canine on a search. Shortly the sagacious brute returned, but with no bill, and the gentleman's look of incredulity became quite positive; but the boy asserted that the bill was not on the street. Had it been there, the boy maintained, the dog would have found it, and to vindicate the high reputation of his pet, asked the gentleman to place a bill on the street at a considerable distance and unobserved by the dog, which was done. More money was exhibited and the dog sent out at random. In a few minutes the sagacious animal returned with the note. In the meantime Mr. R. Tunnard had found the lost note. The remarkable sagacity of the dog being told, Mr. Tunnard heard of the story and promptly restored the money to its owner. A comparison of events left no doubt that he picked up the bill before the dog was sent in search of it. The animal is a very intelligent water spaniel. that has been trained to search for hidden articles, which he does with more than human thoroughness. On one occasion a lady lost a gold ring, which the spaniel soon found and restored to the owner after being shown another ring by the lady."

Home and Health Hints.

Why the Teeth Decay.

The causes of the decay of teeth have hitherto been a matter of doubt, but the investigation of Leber and Rottenstein throw considerable light on the problem. They recognize constitutional differences in teeth, rendering some more sensitive than others to the influences that favor decay. These influences are not so much internal or vital, as external and chemical. Decay begins at the surface, and there it must be checked if checked at all. It is chiefly caused by acids, and by a certain fungus, the *Leptothrix buccalis*, found abundantly in the mouth. Under the microscope the fungus appears as a gray, finely-granular mass or matrix, with filaments delicate and stiff, which erect themselves above the surface of this granular substance, so as to resemble an uneven turf. The fungus attains its greatest size in the interstices of the teeth. Various acids are taken with food, or in medicines, or are formed in the mouth itself by some abnormality in our secretions, which should be alkaline, or by an acid fermentation of particles of food. But acids alone will not account for all the phenomena of caries in the teeth. They play a primary and principal part, making the teeth porus and soft. In this state the tissues having lost their normal consistency, fungi penetrate both the canaliculi of the enamel and of the dentine, and by their growth produce softening, and destructive, effects much more rapid than the action of acids alone can accomplish. Bowditch, in examining forty persons of different professions, and living different kinds of life, found in almost all of them vegetable and animal parasites. The parasites were abundant in proportion to neglect of cleanliness. The means ordinarily employed to clean the teeth had no effect on the parasites, while soapy water appeared to destroy them.

It is not necessary to employ any of the so-called "dental soaps." We have found by experience that the imported white castile soap, which is probably the purest soap made in the world—a fact worth remembering in other connections—is quite tasteless, or at least has no unpleasant taste. Rub the wet tooth-brush over a piece of this soap before dipping it into the dentifrice you use, and you have the most perfect combination for through cleansing of the teeth and destroying the obnoxious fungus. We assume, of course, that the dentifrice itself is not one that injures the teeth, as many of those in common use do.

Dear as the children are to her heart, many a tired mother draws a long breath of relief when they are all safe in their beds at night. Then for the first time all day the house is quiet, and she can finish the letter to her sister in Kansas, or steal a little nap in her easy chair, or perhaps indulge in a pleasant talk with her husband without interruption from little hands or voices. We commend to mothers the custom of putting the children early to bed. Little boys and girls are the better for long sleeps, and it is not to the benefit of their health or tempers that they are permitted to sit up until their elders retire. Nor do we favor the habit of some households, in which the children are allowed to fall asleep here and there, on sofas and lounges, early in the evening, only to be wakened with much shaking and calling, when bedtime comes. They are far more comfortable if properly undressed and settled for the night at the right time.

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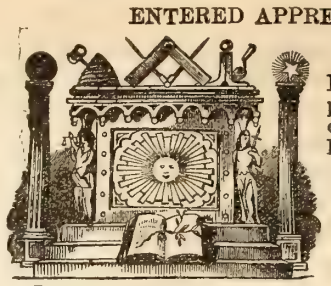
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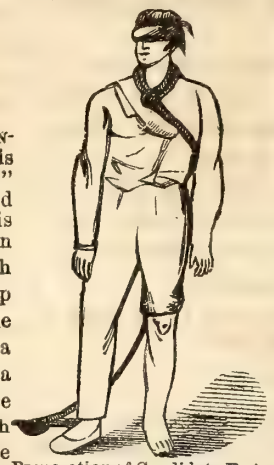
CHAPTER X.

FREEMASONRY AT A GLANCE.

ENTERED APPRENTICE DEGREE.



The Holy Bible on the altar is usually opened at the 123d Psalm and the square and compass placed thereon, the latter open and both points placed below the square.



Preparation of Candidate E. A. Degree.

PREPARATION OF CANDIDATE ENTERED APPRENTICE DEGREE.—He is ushered into the '*preparation* room," where he meets the Junior Deacon and Stewards who divest him of all his clothing except his shirt. He is then handed an old pair of drawers which he puts on; the left leg is rolled up above the knee; the left sleeve of the shirt is rolled up above the elbow, a hoodwink is fastened over both eyes, a rope, called a cable-tow, is put once around his neck, and a slipper (with the heel slip-shod) is put upon the *right* foot.



Due-guard of an E. A.



Penal Sign of an E. A.

DUE-GUARD OF AN ENTERED APPRENTICE.—Hold out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it.

PENAL SIGN OF AN ENTERED APPRENTICE.—Made from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb next the throat, and drop the hand hand perpendicularly by the side. These movements ought to be made in an off-hand manner, without stiffness.

SIGN WITHOUT DUE-GUARD:—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.



Candidate taking Entered Apprentice Obligation.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, I, with your name in full, and repeat after me."



GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first finger near the hand. If the person whom you are shaking hands with is a Mason, he will generally return a like pressure on your hand.

ENTERED APPRENTICE WORD—Boaz. It is the name of this grip.

ENTERED APPRENTICE STEP.—Step oft one step with the left foot and bring the heel of your right foot to the hollow of your left.

FELLOW CRAFT DEGREE.



The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square.



Preparation in Fellow Craft Degree.

PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE:—He is ushered into the "preparation room" as before, and divested of all his clothing as in the preceding degree. In this case the *right* leg of the old drawers is raised up above the knee, the *right* sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the *left* foot, the *left* heel being slip-shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked *right arm* and an apron tied on, in which condition he is "duly and truly prepared" and led by the Junior Warden to the door of the lodge as before.



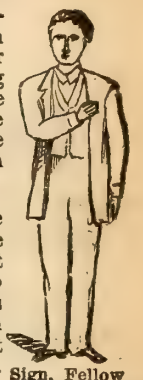
Candidate taking Fellow Craft Obligation.

Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me.



Due-guard Fellow Craft.

DUE GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular.



Sign, Fellow Craft.

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side.

SIGN WITHOUT DUE GUARD.—(The usual way outside the lodge). Draw the right hand, palm open and fingers a little crooked, smartly across the breast from left to right and drop it carelessly by your side.



PASS GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice.

PASS OF FELLOW CRAFT—Shibboleth. It is the name of this grip.

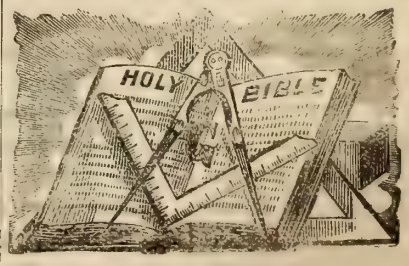


REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips.

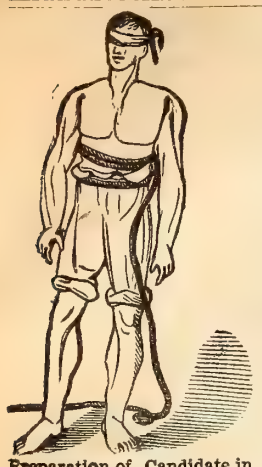
WORD OF FELLOW CRAFT—Jachin. It is the name of this the *real grip.*

FELLOW CTAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right; your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE.



The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.



Preparation of Candidate in Master Mason's Degree.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degrees. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned in, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front-backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared."



Candidate taking Master M son's Obligation.

Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me"



Due-guard Master Mason.



Penal Sign, Master Mason.

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching.

SIGN OF A MASTER MASON.—Made from the due guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side.

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.



PASS-GRIP OF A MASTER MASON.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip.

PASS OF MASTER MASON—Tubal Cain. It is the name of this grip.



STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread.



CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVASS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum.

FIVE POINTS OF FELLOWSHIP.



Five Points of Fellowship.

Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. See figure).

MASTER'S WORD:—(whispered in the ear of the candidate), *Mah-hah-bone*, after which the candidate whispers the same word in the Master's ear.

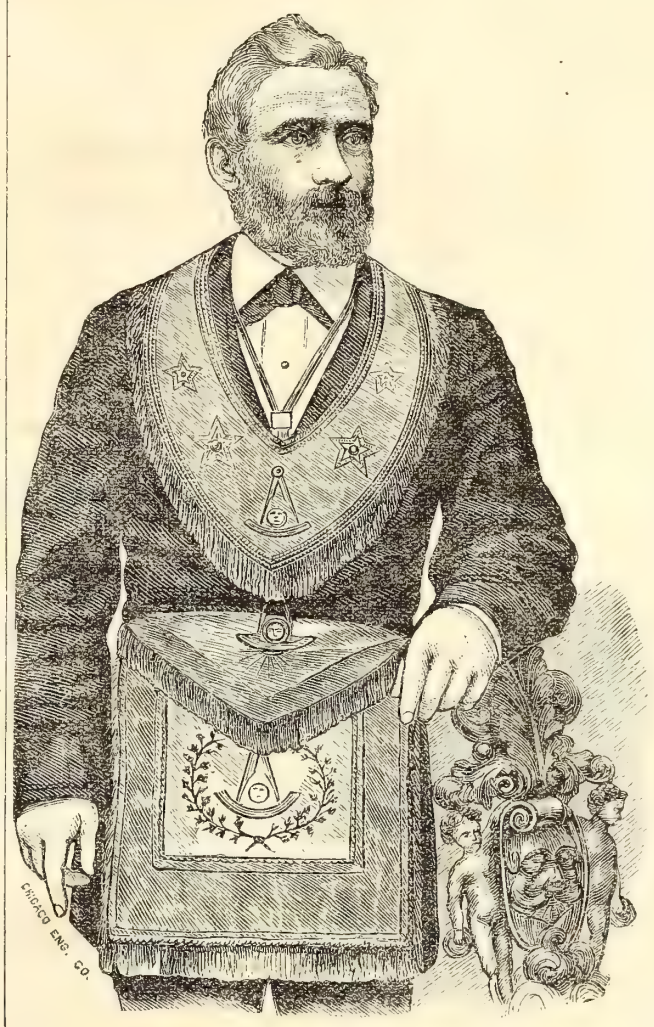


Grand Hailing Sign, Second position.

GRAND HAILING SIGN OR SIGN OF DISTRESS OF A MASTER MASON.—Raise both arms perpendicularly above the head and let them fall by three distinct motions. The *first motion* brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the *second motion* the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the *third motion* the hands are dropped to the side. The words "O Lord my God, is there no help for the Widow's Son?" are *never* to be given with the sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.

MASTER MASON OR THIRD STEP.—Step off one step with the left foot and bring the heel of the right to the heel of the left, the feet forming the angle of a square.

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No. subs. Saturday, Apr. 1, 4,052
" " " Mar. 25, 4,036
Gain in one week, 16

March has been as our readers all know, a stormy, cold and muddy month. It has been a hard month for the *Cynosure*.

P. C. Stone, Round Grove, Ill., writes: "I intend to try and get up a club when the roads improve so that I can get around."

We believe that he is not the only one who will do so and look for better receipts during this month.

Martin Holt, Barton, Wis., sends seven names with fourteen dollars. G. Marcy, Portland, Mich., sends four names for a year and one for three months. James Currie, Clifton, Iowa, sends five for a year. Peter Woodring, Waverly, Iowa, sends in a club of eleven renewals. Two other friends send four names and encouraging words. We hope each worker realizes that the publishers are grateful for all efforts made to sustain them in publishing the *Cynosure* and above all that they are benefiting their country men and promoting the kingdom of God and its righteousness.

"Up! let all the soul within you for the truth's sake go abroad."

The Children.

When we were mentioning the different classes of persons who might work for the *Cynosure's* circulation we left out the children and hereby apologize for so doing. We do not think that they were offended by the omission, but this makes us if possible, more cheerful in offering an apology. We also have something more to say to the children. Every boy and girl over ten years of age ought to own and read a copy of the "The Broken Seal." A nice copy, bound in cloth costs one dollar. Now every person, old or young, who has not the dollar but wants the book, can get it by securing two subscribers for the *Cynosure* and sending their names with $4.40 to us ordering the book. If they send one subscription with $2.20 they can get the same book with paper covers. So far as we know, Willie Smith, Belpre, O., is the first boy in the whole world to get this "Broken Seal" in this way. His father writes: "My little boy has got one name and sends you $2.20 and wishes you to send him the Broken Seal, by Sam'l D. Green, as premium."

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We want all of the boys and girls who are working to write to us stating what they are doing and how, and we will publish part of their letters in the Childrens' Department. We have already received one of the right sort from a boy fifteen years old which we publish here:

March 5th.

"Enclosed find ten cents; five for postage for free tracts, "To the Young Men of America," and five for the following: two tracts No. 3, two No. 7, eight No. 8, two No. 23. Please address O. W. Little, Preemption, Mercer Co., Ill.

Dear Editor:—I am a boy fifteen years old. I go to school now. Last Friday one of the scholars (a young lady) had an essay on Masonry. She upheld it strongly, and closed with her advice to young men, which was, "Join the Masons." So I thought I would send to you and get a few tracts for those young men to read, that they may see what Masonry is.

Yours truly, O. W. Little.
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This is a good beginning. Children be up and at work.

"The children are gath'ring from near and from far,
The trumpet is sounding a call for the war;
The conflict is raging, 'twill be fearful and long,
Then gird on the armor and come marching along."

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Mar. 31th, 1876, from J W Allen, G Brokaw, E Bradbury, A Bredesen, R Cooley, J Currie, G W Clark, C Conkling, J L Condon, L C Gaskill, M W Holt, E Hammerton, L R P Hale, I M Howard, H Jenness, W M Lacy, R Loggan, J Lyon, S Macy, W McKamy, E Packard, Mr. L W Rowley, J P Rogers, J T Russel, I M Shook, J Smith, A Sutor, J M Stevenson, G Surface, P C Stone, S C H Smith, H M Woodford, E B Webster, L Wood.

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" No. 2	1 02	1 04¼
" No. 3	90	90½
" Rejected	78	79
Corn—No. 2	46¾	47¾
Rejected	39	40
Oats—No. 2	32½	38
Rejected	25½	26
Rye—No. 2		66
Bran per ton		11 00
Flour—Winter	4 75	7 50
Spring	3 00	5 25
Hay—Timothy	10 50	13 00
Prairie, "	6 00	9 00
Mess Beef	10 50	13 00
Tallow		8½
Lard per cwt		13 85
Mess pork, per bbl		22 35
Butter fancy yellow 40c.; common to choice roll	20	30
Cheese	8	13½
Eggs		15
Potatoes	12½	35
Seeds—Timothy	2 10	2 40
Clover	9 40	9 50
Flax	1 32½	1 40
Poultry—Turkeys per lb dressed	16	17
Chickens " "	14	15
Apples from store	4 00	5 00
Broom corn	3	9
HIDES green to dry salted	5	12
Lumber—Clear	33 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, Choice	5 10	5 50
Good	4 50	4 90
Medium	4 10	4 85
Common	3 25	4 00
Hogs	8	8 60
Sheep	4 50	6 50

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Flour	$ 3 00	9 00
Wheat—Winter	121	1 50
Spring	1 04	1 38
Corn	67	69
Oats	44	51
Rye	84	94
Lard		14¼
Mess pork		23 20
Butter	16	42
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, APRIL 13, 1876.

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RECEIPTS FOR MARCH.—In addition to the receipts acknowledged last week there should have been reported for the Publishing House fund from Rev. A. Hard, Painted Post, N. Y., $25; and from W. Milligan, Portland, Ind., and A. Jones, West Unity, O., $25 each, raised by General Agent. These were accidentally omitted in making out the report. H. L. KELLOGG, Treas.

(Editorial.)

"WELL DONE!!"

These words, sublime since Christ uttered them, are to be addressed to every soldier who survives the battle-field of God. "Well done, good and faithful servant; enter thou into the joy of thy Lord."

This is no Napoleonic bulletin, addressed to the mangled remnants of battallions who have been fighting for they knew not what. Much less are they those chaplets, which

Blood-nursed and watered with the widow's tears;

wreath the brow of conquerors, whose merit consists in writing field-orders from secure positions beyond the reach of the balls. They are to be the meed of every soldier of Christ who fights "the good fight" against the "rulers of the darkness of this world."

And it is no profane application of these words, to apply them to those who have toiled for and contributed to the CARPENTER FUND, and so have given a head-quarters to our cause. You see by Mr. Carpenter's note on the eighth page of this number that the pleasant building whose picture has been made by Mr. Cook to look us in the face from the pages of the *Cynosure*; this fair building is ours to occupy, and, when the further sum of about eight thousand dollars is raised, which we hope will be before the close of our Anniversary next June, that Madison street property is to be perpetually consecrated to the reform and owned by the National Christian Association, to stand till every lodge-charter is withdrawn and every secret worshiper of Baal disfranchised, excluded from the United States government, which he has sworn to disobey when its laws conflict with the private rules of his lodge!

Hail, freemen! Hail, holy men and women! Hail, ye little children, and ye aged veterans; who have toiled in this holy cause. We have turned the flank of the enemy, and established a fort whose guns will never be silenced until the bugles of victory shall sound around our globe. "For He shall not fail nor be discouraged, till He hath set judgment in the earth, and the isles shall wait for his law."—Isaiah.

Measures are already being taken to inaugurate a daily prayer-meeting in the Carpenter building, to be opened with a formal dedication of the building to that religion which takes a man to God through Christ, the only WAY in time or eternity by which a soul ever got there. We shall soon make all foreign missions which fail to exclude the lodge-worshipers, look as silly and shallow as the anniversaries of the American Board did while its missionary morality included caste and slavery as tolerated practices. (See Brooklyn Report of Dr. Wood's, 1845). We shall make idolatry in Christian lands more hateful, because less excusable, than idolatry in heathen lands. God helping us (and he will help us), we will make 221 Madison street, Chicago, to be remembered as the Thermopylae of the nations, with this grand fundamental difference, that the hosts of darkness and despotism, and not the handful who withstand them shall be routed and put to flight; and the peaceful Conqueror, greater than any Leonidas, shall make his triumphal entry from the clouds and again say to his faithful followers, "WELL DONE!"

The Great Secret Society.

BY A. M. MILLIGAN D. D.

The secret society founded by Ignatius Loyola in 1537, is the oldest, most perfectly organized, and most fully developed member of the family of secret orders now existing; and consequently the best specimen from which to judge of the capabilities, tendencies and characteristics of the other members of the family. In anticipation of the objection that the order of Jesuits is Roman Catholic, and therefore no proper criterion from which to judge of secret orders in Protestant communities, I reply that I shall consider its relations to and workings among communities of its own kith and kin, and in Catholic countries. What a Catholic secret order is among Catholics, that a Protestant secret order may be expected to be among Protestants.

Here, however, the parallel fails, but fails in favor of the Jesuit order, for it is an intensely popish order among papists, while the secret orders among Protestants are not Protestant, nor even Christian, but a sort of religion of their own, as much Mohammedan, Jewish, and even pagan, as Christian, and this on their own showing.

The objects of the order of Jesuits, or of the *Societas Jeseu* or the Society of Jesus, as they love to be called, are good: 1, The education of youth; 2, Preaching the Gospel; 3, Defending the faith against heretics; 4, Propagating the faith by missions. What better objects could the organization proclaim to the world—especially to the Catholic world—than these, the very purposes which the church of Rome proposes to herself, in the very sense in which the terms are used by the order. Does the order of Masons or Odd-fellows or any other of our secret orders propose as the reason for its existence any nobler or better objects? And yet the *teaching* and *preaching* of the Jesuits and their *defence* and *propagation* of the faith of the church of Rome, has resulted in intensifying the ignorance—blinding with prejudice,—and blotting out of the minds of their votaries, not only all Gospel truth, but even the light of the age, and preventing all progress into light and liberty as far as their power reaches and their influence extends. It has bound the church of Rome in a blind and slavish obedience to the Pope of Rome, who by the decrees of a council which Jesuits assembled and controlled, has been declared infallible and thereby constituted the absolute unlimited and universal head of all authority, thereby virtually abolishing all councils, controlling all governments, and enslaving all nations to the *one man*, "Who as God sitteth in the temple of God proclaiming himself to be God." This is the work of the Jesuits, to reduce the Popish world, and every papist in the world to the most absolute subjection and slavish bondage to the Pope, while the society, the power behind the throne, is greater than the throne, in secret, and irresponsible, controls the Pope, thus constituting their order the real ruler of the world; its absolute master and yet shielded behind an infallible Pontiff from all responsibility or blame for the wildest misgovernment. Thus the schemes of the Jesuits have brought the Catholic world into a bondage and debasement in comparison with which the gloom and despotism of the dark ages was light and liberty, and this when the world is illuminated with the glory of the nineteenth century. Gallican liberty which till this time had always been maintained is now utterly overthrown, and ultramontanism, of a darker hue than ever before, universally established. There is no power or authority in the church of Rome today, but that which resides in and emanates from the absolute and infallible Pope, and he is the mere creature of the Jesuit order, and whenever you find a consistent Catholic you find a man whose first subjection and highest allegiance is yielded to a foreign potentate who is absolutely governed by an irresponsible secret order. Those of your readers who wish to see this point thoroughly elucidated and established will find it in Gladstone's pamphlets or "Vaticanism inconsistent with Civil Allegiance."

The full result of the establishment of this principle has not yet revealed itself. It is not the purpose of its promulgators that it should. It would arouse too much alarm. It would array the civil powers too soon against the papacy. It would make "the horns hate the whore." But its natural and necessary results have not escaped the clear vision of Bismark and even the less clear vision of the Catholic statesmen of Italy, Austria and even Spain, and hence the attitude which they are assuming towards the Curia of Rome.

But let us confine our examination more particularly to the order itself. What are the means by which it proposes to accomplish and has accomplished its ends? How marshall its forces and controll them? This is accomplished by laying its members under certain vows and obligations. The oaths under which they are initiated are of the most solemn and awe-inspiring kind, and by educating their members to believe that they are more binding than any other. In this respect very similar and of the same nature with the oaths and obligations of the Masonic order, so that were they to violate them under the requirement of either church or State, they would be regarded by the order as perjured, and incapable of being held bound by any oath or obligation.

The vows of the order are four: 1st, Poverty. 2d, Chastity. 3d, Obedience. 4th, To go wherever sent by their superiors. By the vow of poverty they are bound to hold no property in their individual right, all their property and all that they can obtain is made over to the order, by which they are sustained, and in whose possession all have an interest, and all of which is to be used under the direction of the proper authorities for the accomplishment of the purposes of the order. This has proved a powerful lever in accomplishing the aims of the order, vast sums having by every conceivable means been accumulated in the society.

By the vow of chastity they are not bound to chastity in the ordinary sense of the term, as it is well known that the violation of the seventh commandment is not considered as a violation of their vows, but by it is really intended celibacy. They are not permitted to marry or to entangle themselves in a family relation. Celibacy being considered necessary to the complete and absolute abnegation of personal rights which is characteristic of the order. In both of these respects as well as in the last obligation, namely to go wherever sent by their superiors, the organization is more complete and perfect for the purpose for which secret orders were invented than any other of our secret orders. For while large sums are accumulated by the larger orders by initiation fees and dues capable of being expended in building grand temples, and on feasts and processions, as also of being used by unprincipled men for other and less honorable purposes, yet none of them require the surrender of all individual property. And while all the secret orders build a wall of secrecy between a man and his wife and children, and while chastity in a Mason's obligation means only so far as relates to a brother Mason's wife and daughters, still the family is not utterly destroyed, nor is the marriage relation negatived in the letter, though I cannot but feel that it is in the spirit.

The obligation to obedience, while it is more stringent and absolute than in any other secret order, binding the Jesuit to such implicit and unquestioning obedience and subjection to his superior as though he were a dead corpse moved and actuated entirely by the will of another, is still charateristic of and essential to the effectivness of all of them. They are essentially despotic, the lower degrees ignorant of the character and aims of those above them, and yet governed absolutely by them. And every member bound to answer the "grand hailing sign of distress" and help a fellow member to the extent of his ability whether right or wrong, and even when attempting to escape from the hands of justice.

With a few words in regard to the history of the order, I will close my article. The Jesuits at a very early period of their history managed to get into important positions. Lainz, the General of the order who immediately succeeded Loyola, was the Pope's legate to the council of Trent. He was als the opponent of Beza, at the conference of Poissy, in 1561. Soon, by their secret arts Jesuits had themselves established in nearly very prominent and important position where influence could be exerted or power obtained. Their institutions of learning, schools and colleges were free to young men of good families, talent or promise, and thus by obtaining control of education, the young men destined to become men of influence, were brought under their control, and moulded to suit their purpose. Thus in a very short time their power became so great, and their means of accomplishing their purposes being secret become so effective and often startling, especially as poisoning, assassination, false accusation, perjury and judicial murder were freely resorted to, that communities everywhere became alarmed, and were driven to resort to most active means for their own preservation. In 1594, when the order had been but little over 50 years in existence, the Parliament of Paris banished the Jesuits, having first convicted them of two attempts to assassinate King Henry the IV. Portugal expelled them in 1759. France expelled the order in 1764. Spain having been by their arts convulsed by an insurrection, banished them in 1767. The two Sicilies banished them in 1768. Sardinia and the Papal States expelled them in 1773, and in the same year Austria, and every Catholic State in Europe expelled the order from their territories, Prussia and Russia alone sheltered them. Russia, however, in 1817 also banished them, and England in 1810. George IV. forbade Jesuits in the kingdom. Thus these States nearly all of whom were Catholic were convinced that there was no other remedy for the evils that were sapping their very foundations, but expelling and driving from their states, kingdoms and provinces, these very companions of Jesus. But afterwards finding that even this remedy was not sufficient, the whole Catholic world demanded of Pope Clement XIII., the absolute and total suppression and abolition of the order. Cardinal Bellarmine, a Jesuit, while Clement was in robust health, predicted that he would die before giving his decision. Bellarmine's prediction was fulfilled, and the sudden death of the Pontiff postponed the accomplishment of the suppression of the order. His successor, Clement XIV., set himself to the terrible task, fully conscious of the danger. Caraccioli says the Pope's words were, "This suppression will cause my death." He signed the brief suppressing the order on July 23, 1773, then in robust health, and on Sept. 22, 1774, died after lingering for months in indiscribable torture, with every symptom of poisoning, his bones withered, his features livid, lips black, abdomen inflated, limbs emaciated and covered with livid spots, entrails burst when the pontificial robes were taken from his body, the greater portion of the skin adhered to them, the hair of his head remained on the velvet pillows, and his nails fell off, inducing in all the belief that the *aqua tonafa*, a most subtle poison, prepared by the nuns of Pemgia, had been administered to him." This secret order thus suppressed by Pope Clement XIV., was restored by Pius IX. At once it strided into power, used the present pope as its supple tool, assembled the Vatican council, proclaimed the Pope's infallibility, through the Empress Eugenie precipitated France into war with Prussia, against the Emperor's inclination, to break down the Protestant power in Europe. But Providence, whom even the Jesuits cannot control, intervened. Prussia was ready, and in a rapid succession of victories crushed the Empire which was the last hope of the papacy. The dogma of infalibility, has divided the church and developed the old Catholic movement. And now everywhere failed in Europe, banished from the German Empire, the devotees of the order are flocking to our shores, taking possession of our cities, trampling down our Sabbaths, assaulting our "public schools," expelling the Bible, and crying down our Christianity; whenever they can accomplish it thrusting their Grey nuns into the schools, or appropriating the public money for their sectarian institutions; insinuating their priests into our public institutions; wheedling corrupt politicians and obtaining control of political parties, by every conceivable artifice; with sleepless vigilance, and undiscouraged persistence, winding their dark sinuous folds around every institution of our free Republic, determined either to destroy or convert to their purpose every element of our nation's life; ready, when detected to join the popular cry, withdraw the offensive act, and denounce the actor, and deny all sympathy with their own schemes, until a more suitable opportunity offers, with the avowed policy to "Act but not agitate."

From all present appearances our country is destined to be the theater of the great struggle with this demon of darkness; this man of sin and son of perdition, and the question is, "Are we equal to the emergency? Can the Christianity, the patriotism of the country be aroused before it is too late? Present appearances indicate that the young American Samson will sleep till the Philistines have bound his limbs with new cords and withes, if not until shorn of his locks of strength and his eyes put out before he rises to dash in pieces his dark and desperate foe.

What Sayest Thou to these Things?

THE CARDINAL DOCTRINES OF FREEMASONRY.

Respected Brother Dubs:—In this we will take into consideration, the system of those societies, and their practical working. They all bind their members to keep invoilable their supposed secrets, and their teachings. Thus the following three points are essential to them all; in Masonry they are called the three jewels, viz: A listening ear, a silent tongue, and a faithful heart. Thus in the first place they are bound to act as spies for their order, to report the names and doings of those who oppose their principles, and also those of the order who for conscience, sake have left them, and warn the people against those things.

A certain brother who was overseeing the printing of a book he had written against secret societies, found in the course of a conversation, that the printer was a member of the Oddfellow order. The brother remarked to him, "In order to be true to your order, you will have to report the printing of this book to the lodge!" His answer was, "I shall have to do that." Now that this jewel of the lodge is intended for this purpose, to hinder and crush out all opposition to them, Weishaupt explains thus: "One must become a spy to the other; this will answer in the place of auricular confession." If this lodge principle is left to work out its legitimate fruit, how long will it be till the terrible inquisition of the middle ages would be virtually established by the lodge powers? In principle it is already carried out in a different form. By this system, true and honest men, who are conscienciously opposed to this evil and warn the people and the church against it, have their name cast outas evil, and lies are fabricated, and scattered abroad by lodgemen to destroy their character and reputation before the public, in order to kill their influence.

Not long since the writer met with an acquaintance from Pittsburgh. In the course of our conversation the subject of secret societies was alluded to. At last he said, "I have wondered why those preachers down there speak so hard against you. Now I see it, you are opposed to those societies, that is the reason." This man had wondered what wrong the writer had done that they spoke so dispagingly of him, and now found out that it was on account of my opposition to this evil. A certain presiding elder said, not long ago, "It would have been better for brother H., if he had kept still in regard to secret societies." Yes, if I had given consent by silence to the vile thing, all would have been right between them and myself! But how could we, when we saw Satan bringing his abominations into the church privily, and be true to the Master, the church and our ordination vow? No, never shall we be silent in this thing, as long as the Great Shepherd bids us to testify against that which is an abomination in his sight! Not until we close our eyes on this earth or this evil is vanished from the churches and the land; though we should be hated and dispised by those who appear to be the friends and brethren of the church of our youth! "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world even our faith,"—John v. 4.

We now see why committees were sent to us thrice by the lodge, with the request to join some secret society, though we did not see it then. The last time a committee of one came twice, and at last said, "Do give us your influence and we will give you ours." We answered, "If you will give out an appointment in a public place, I will give you a temperance speech; but I cannot conscienciously join your lodge."

"Well," said he, "if you cannot give us your influence we cannot give you ours."

Hearest thou this language of the lodge? Is it not the same that Satan used when he came to Christ? "If thou therefore will fall down and worship me all shall be thine." But Christ refused, and so did the writer and therefore the opposition.

Again, they must be faithful to their teachings. This is understood by the jewel of a faithful heart. These orders have religious rituals of their own, hence they claim to fit and prepare man for the place of the blessed. A certain brother in the ministry once said in our hearing as he was speaking of Masons, "It will all be right if they only live up to their rules." We were astonished at this brother's remark. Could it be that he was sincere in his opinion and did not see that it was a religion of its own? Of its own assumption it apes after the new birth of God's children, by bringing the candidate in the third degree from death unto life on the five points of fellowship. Is this not mockingly assuming the work of the Holy Spirit which he works in the hearts of the soldiers of Christ? In the pretended killing and raising of Hiram Abiff the lodge looks upon the candidate as being brought forth unto a new life for the good of the order. Thus Mackey teaches that a Mason who lives in strict obedience to the obligations and precepts of the order, is free from sin. See Mac. Lex. page 16. This to my mind is horrible and blasphemous. The work of God's grace, the virtue of Christ's death and efficiency of his blood are put aside by the lodge and a sensual world religion is put in the place of his blessed religion. Paul says, "This persuasion cometh not from him that calleth you; a little leaven leaveneth the whole lump." No wonder many who once run well in the Christian race before they joined the lodge have since returned to their old sins, Laodicean like become luke warm, and unfit for the Master's use. Will He not spue them out unless they repent?

I am your humble brother in the Gospel of Christ,

H. W. Hampe.

Will Publish Tableaux but not Truth.

BY WOODRUFF POST OF WESTERN N. Y CONFFRENCE.

In the *Advocate and Journal* of Feb. 17th there may be seen the following:

"Tableaux, 1776–1876.—Grand Centennial entertainment, consisting of Tableaux, Solos, Duets, etc., at the Alanson M. E. church, Norfolk-street, near Grand, on Washington's Birthday, February 22d, and 23d, at half-past seven P. M. Choice selections of Scriptural and National Tableaux will be presented in good style. Don't fail to come, or you may never have the opportunity of seeing our fathers and mothers of 1776 again. Admission only twenty-five cents."

This grand entertainment of course must incorporate Scripture to give it character and encourage a class of pleasure-seekers who profess to be Christians, that they may not hurt their tender consciences. To them the nonsense and sinfulness of such a device would become quite evident, were it not that it is sanctified by Scripture quotations. It is on this basis that Freemasonry and like secret societies find Christian supporters. Scripture is interspesed all through their heathenish and blasphemous rites and ceremonies. This enables the man whose heart is surcharged with love of honor and the spirit of the world, professedly a disciple of Jesus, to conceal his real character from the public gaze, and deceive himself as well. It constitutes a splendid shelter from reproach for make-believe Christians.

But I intended to refer to the fact that our papers will publish trashy or valueless stories and notices of Grand Tableaux, etc., which rather demoralize than otherwise readers and actors, at the same time refuse a solid article from the pen of such holy men as Finney, and so great men as John Quincy Adams, or quotation from the sainted Bishop Hamline, pointing out and condemning evils which are conspiring against both church and state. What I here say is truth and cannot be denied. "Gird yourselves and lament, ye priests, howl ye ministers of the altar, come, lie all night in sackcloth, ye ministers of my God." (Joel i. 13), for the truth is withheld from the people and the unwary are caught in the snares of the wicked, who "shoot in secret at the perfect.' Ps. lxiv. 4.

Multitudes of our best people are afflicted with secret society, Freemason and Odd-fellow ministers, and multitudes see the desolation wrought thereby, and the great evil of such societies in general; but neither our papers nor our pulpits are allowed to speak out against the crying evil. The iron heel of despotism is set firm against the issuing of light from such sources. How long shall it be? How long shall a wicked policy triumph. How long, O Lord, how long!

"Let the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Joel ii. 17. Let the saints of the Most High weep and lament, and humble themselves before the Lord God peradventure he will turn away our reproach; for they have seduced my people, saith the Lord. They have seen vanity and lying divination, saying, The Lord saith and the Lord hath not sent them; and they have made others to hope that they would confirm the word. My hand, saith the Lord, shall be upon the prophets that see vanity and that divine lies. And, they have seduced my people, saying, peace, and there was no peace; and one built up a wall and others daubed it with untempered mortar, therefore I will rend it in my fury." Joel. "Shall the throne of iniquity have fellowship with thee which frameth mischief by a law?" Ps. xciv. They swear falsely and profane the name of God. "They shoot in secret at the perfect, and fear not," for our pulpits and our religious presses are all "dumb dogs that will not bark," and trample justice and mercy in the dust.

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

cr . That maintenance of the public l0edit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

A Political Experience.

West Branch, Iowa.

I read in the paper that some of our brethren are likely to halt between two opinions, or to do evil that good may come.

I will give a little of my political experience in Iowa. When the Whig and Democratic parties were wedded together on the slavery platform, I resolved to come out from them and not partake of their ungodly acts. I called a county convention in Iowa city, made a flag, having painted on it an eagle with its feathers well plucked. In the city they threatened to pull it down, but the slave worshipers let us pass on to the Court-house unmolested, except a few hard words. On the Fourth of July many refused to march under our flag or before or behind it. "True Democracy," was in large letters printed on the flag. A few days before the election the Whig champion of Iowa, Doctor J. B., informed brother Piney—a Methodist minister,—and myself, that if we voted the abolition ticket he would press us by the law. It was hard times. Piney and myself unfortunately, were in debt to the Doctor, one $33, the other $73. Piney failed to attend election; I attended with a cheerful heart. While the men of oppression folded up their tickets and handed them in, I unfolded mine, showed it to the crowd, informed them of the threats, and handed the ticket to the judges. In three days I was summoned to appear before the Justice of the Peace, of course, to suffer the penalty for voting against the so-called divine institution.

When the votes were counted after election, the clerk of the election, my class leader and steward of the circuit, arose and said he had the honor to tell me I was all alone. I said it would be so but a little while. It only took eight years for that one idea to burst the bonds of those wedded parties. That is now passed and I have joy, peace and comfort in meditating on that act of voting, and I now look forward with a pleasing prospect of doing the same act for the American party, if I stand alone at the poles. I can trust neither of the old parties. Now is the time to punish them for their shameful acts. If the people want this idolatrous beast of the lodge slain, God is able to help them to do it even in less than eight years. Let every lover of God and the nation fly to the rescue.

D. J. Wilson.

Bennington, Ohio.,

Editor Cynosure:

I like our American platform and nominations for 1876 very well, but it seems to me we are starting at the top of the ladder. If we would commence at home, in townships and counties it would be more like ascending the National ladder. Remember the old adage, first creep and then walk. We should have home tickets in the field first, so as to be united for the national fight as we will have opposition on all sides. Jas. S. Daugherty.

Delavan, Wis.,

In looking over the *Cynosure* of March 16th, I see the question raised in regard to voting for Walker and Kirkpatrick. Now in looking the subject over I am inclined to think that if our friends or all those who favor the anti-secrecy reform, would put shoulder to the wheel for our nominees and the result should be a Democratic victory the Republicans would come to realize their dependence and would naturally wheel into line with the American party, as the anti-secretists are generally Republican. Now for myself I am thoroughly disgusted with the Republican party, I mean the men who are in power. They have become wofully corrupt. Now you have some of my views notwithstanding I may be governed by the result of the nominating convention. H. Johnson.

Ellington, New York.

Inasmuch as you have invited "brief" articles on political Anti-masonry, permit me to make a suggestion on the start, to limit the *pros* and *cons* to what can be written on a postal card, subjecting every one to write plain, and in plain English, so that all can understand what each one desires to have done in regard to this (as some thinks), Evangelical American party. I should be very glad if it was the case and that every *Christian man* could unite in a general crusade against all the wrongs in our government, but this cannot be brought about as is

clearly shown by two of the letters in the *Cynosure* of March 16th. It is evident to my mind that these men need to take another "*degree*" in Anti-masonry and all others like minded. I do wish they could be made to see, feel and know, that the two parties now in the field are truly, *virtually Masonic*, and to support them is to build up that accursed anti-Christian and anti-Republican class we so much abhor. We must stop voting Masons into office. They have no business to meddle in the affairs of our government, when they have one of their own, which they are bound by oath to support.

J. B. Nesbell.

Action of the Political Committee of the Indiana Association.

The committee met at the call of the chairman in Marion, Indiana, Apr. first, 1876. After duly considering the matter for which they had been appointed, unanimously agreed "That we call a State Convention to meet in Muncie, Delaware Co., on the 23rd day of May at 10 o'clock A. M., for the purpose of putting in nomination candidates to be voted for, for State officers at the October election, and to select electors for President and Vice-president, and for transacting any other business coming properly before the Convention.

And now, friends of reform, of justice, and of truth, need we counsel and admonish you to be ready to meet in this Convention and to give it your influence and counsel that it may be a success? The duty we owe to ourselves, our country, and the cause of truth and justice certainly demands at our hands the sacrifice we will be called to make. This will probably be a year as hotly contested as any other known in the former history of the two great political parties of the country. Lodge men are awake also and no opportunity will be left unimproved, no difference what the cost or sacrifice. Shall we then who are contending for an outraged and insulted people, fold our arms and cry peace, while the threatening storm is ready to break over our heads. The day has gone by when it can be said in truth that secretism has nothing to do with our courts, our politics, the defalcations and frauds of our public officers. Look if you please at a Masonic address delivered only a few years ago by Albert Pike (who is Grand High Priest of Masonry in the U. S. and to whom every Mason in this land has sworn allegiance in that they swear to be in subjection to them that have the rule over them) and was published in the Cincinnati *Gazette* at that time. He says Masonry has and must still rule this nation. And it is too true that the people let them rule it, notwithstanding by their obligations to Masons and Masonry they absolve many of their civil and social obligations. Their own authoritative books show this. Webb's Monitor, an authorized work for the lodge, declares on page 242, "That he (the Mason) cannot cast off or nullify his Masonic obligation. No law of the land can affect it, no anathemas of the church weaken it. It is irrevocable." Again on page 197 he says that no error is more liable to mislead and produce pernicious results, than the assumption that Masonic government rests on the consent of the governed. This error strikes at the very base of the structure. And again he says, page 198, "The first duty of the reader of this synopsis is to obey the the edicts of the Grand Lodge, right or wrong; his existence as a Mason hangs on his obedience to the powers immediately above him. The one unpardonable crime in a Mason is disobedience." We might enlarge on this point but we have given enough that you may here see that Masonry is a government set up and controlled independent of our civil government. A government consisting of nine men to whom every Mason in the land swears unswerving allegiance. Webb, McCoy and Dr. Oliver, three high Masonic authors, all agree that the Grand Lodge of the U. S. consists of nine members. We may be permitted then to say from the above facts that our civil government both State and general is only a habit to be worn by lodge men, while it may be and to a great extent is, used to oppress the honest, confiding, tax-burdened masses.

Friends of truth and justice, will you arise in your majesty while you have the power and vindicate the rights bequeathed us by our noble fathers? Or will we allow party tricksters and lodge men to lead us blindfolded into the awful vortex of anarchy and ruin? Will you, we ask again, let some small hindrance keep you away from the faithful performance of your duties and obligations as American citizens. We hope not. All are invited to the State meeting. On behalf of the Committee,

Wm. Hall, *Chairman.*

Now, our plan would be—if our desires were to rule—to have not only the Bible read, but to have the most thorough moral and religious instruction given in all the public schools even to the extent of making the pupils, not only good citizens, but good Christians, if possible; for, if they were Christians, they ought to be better citizens. But our wishes cannot be made the rule in a system of public education, which is maintained by the State and supported by the taxes of the whole people. Nor can the plans of Protestants in general be made the rule. Much less are we willing to allow Roman Catholics to become the educators of our children, for their plan is to tolerate no system which is not controlled by their priests. It must be an out-and-out Romish system in order to meet their demand. That may do for Spain and Austria, and would once do for Italy, but it can not do—not just yet, at least—for the United States.—*Herald and Presbyter.*

—The Liberty party which first made the distinct issue in politics against slavery polled in the whole country 6 754 votes 1840; 20,918 in '41; 34,071 in '42; and 60,873 in '43.

Temperance.

The Chicago Daily temperance prayer-meeting maintains a healthy growth. Remember it in prayer.

Under the auspicies of the South Side Woman's Christian Temperance Union, a temperance lunch and coffee house was opened Apr. 4 at 906 Cottage Grove avenue, near the terminus of that line of street cars, for the benefit of the men employed on the line. A free lunch was spread between the hours of 11 and 3. At 3 o'clock a meeting of the friends of the cause was held for the purpose of dedicating the room and the work, at which speeches and prayers were made by several ministers of the different denominations in that part of the city. Miss Frances E. Willard was also present and made one of her usual effective speeches. The ladies then held a business meeting, and prepared to hold another meeting in the evening,—which was well attended. A feeling of interest seems to have been awakened by this work, and it is to be hoped and devoutly wished for that the ladies engaged in this enterprise may go on with the good work and so spread this leaven that the whole city of Chicago will be purified thereby. A reading-room is also attached, where men can sit and read that which will benefit them socially and morally; where the influences about them will be such as to draw out the good and pure in them, instead of pandering to a debased appetite. Services will be conducted at the room on the Sabbath.—*Tribune.*

The Woman's National Christian Temperance Union has organized a Lyceum Bureau for the advancement of its work. The general officers of the National Union, comprising Mrs. Annie Wittenmyer, Miss Frances E. Willard, Mrs. Mary C. Johnson, Mrs. Mary T. Burt, Mrs. S. K. Leavitt, constitute a Committee of Counsel.

It is the design of the Bureau to furnish speakers, etc., to those needing help in forming local, Young Ladies, and Juvenile temperance unions, in organizing Reform Clubs, and in holding mass meetings. Speakers, organizers, readers and singers, wishing their names placed upon its list must present credentials from the Executive Committee of their respective States. As soon as the list is completed, circulars with full details will be issued and duly forwarded by the Secretaries, to whom all applications should be addressed.

To advance the objects of the Woman's Lyceum all those desiring their names attached to its list will immediately communicate with Mrs. Mary T. Burt, or Mrs. D. A. Beale, Secretaries; either of whom may be addressed at Principal Office, 136 Lawrence Street, Brooklyn, N. Y.

The test came in the United States District Court, at Boston, to determine whether clubs which sell liquor to their members must pay the special tax required of dealers, and was decided by Judge Lowell in the affirmative.

The Liquor Question In a Nutshell.

A very strong impression would be made upon the public mind if, after some long period in which the boilers of steam engines have been fed with a mixture of spirit and water, it was suddenly discovered that the engines would work quite as well with the water, without the spirit, and that the millions of pounds that had been devoted to the production of the spirit had been so much waste. But the argument goes very much beyond this in the case of "the millions of engines called men," if it can be shown that there is hurtful as well as wasteful expenditure, and that in a very large proportion of instances the engines would have worked even better without the costly addition of the spirit.

In these days of the scientific application of the doctrines of economy, it certainly must remain a matter of some surprise to thoughtful men that in a land of advanced cultivation and intelligence so many millions of good money are continuously applied to the production of a commodity which, in the existing habits of society, may reasonably be held to be pernicious alike to the pockets, to the health, and to the morals of the community.—*Edinburgh Review.*

Temperance Semi-Centennial.

By a happy coincidence, the temperance reformation commenced in the year 1826, half a century after the proclamation of our nation's independence. Previous to this, there had been various efforts made for the suppression of intemperance by the formation of societies; but the grand principle of total abstinence was not avowed till the year 1826.

In a book entitled "The War of Four Thousand Years," it is said: "The year 1826 saw the dawn of a new and totally distinct era in the history of the temperance reform. In this year the Rev. Calvin Chapin, a native of Connecticut, commenced, in the Connecticut *Observer*, a series of papers, the caption of which, 'Entire abstinence, the only infallible remedy,' sufficiently explains their object and bearing." On the 18th of February, this year, the American Temperance Society was first organized at Boston."

In an English work entitled "Bacchus," it is stated that "The American Temperance Society was instituted in 1826. It owes its origin to the writings and labors of the Rev. Dr. Lyman Beecher, and others, whose zeal in the cause of morals and humanity will render them conspicuous in the annals of philanthropy and patriotism. This institution, through the blessing of God, has materially contributed by its salutary operations, to save the country from impending ruin."

The use of alcoholic drinks diminishes man's capacity to endure both mental and physical labor, increases his predisposition to disease, and shortens the average duration of life.—[N. S. Davis, M. D.

Reform News and Notices.

EIGHTH ANNIVERSARY of the National Christian Association will be held in Farwell Hall, Chicago, June 20 to 23.

CONNECTICUT State Convention will be held in Hotchkiss Hall, Waterbury, April 26th and 28th.

Convention in California.

By order of Rev. John Black of Upper Lake, Lake Co., Cal., Chairman of committee of organization, a convention of the committee and all friends of the National Christian Association, opposed to secret societies, will meet in the basement of the Congregational church in Sacramento, Sixth street, between I and J streets, on the 25th of May next, at 1 o'clock P. M. The meeting is for men and women, all persons friendly to the cause.

1. To consider the nature of the secret orders now widely operating in this country, and their bearing on the cause of Christ and our civil institutions.

2. To arrange for the labors of Pres. J. Blanchard of Wheaton College, Ill., during five consecutive weeks beginning on Sabbath, July 9th next.

All friends of Jesus Christ, who is superceded and set aside by the lodge; and all friends of open, free and equal popular government, and opposed to taking secret advantage of our fellowmen, are invited to meet in council at the above time and place. All who wish to avail themselves of the labors of Pres. Blanchard it is hoped will take prompt measures to hold meetings, one or more, in their respective localities, and be present to arrange appointments for the same. By order of

JOHN BLACK, *Chairman*,
PHIL BECK, *Sec'y*.

Anniversary of Iowa Anti-secrecy Association.

There will be a convention of the friends of anti-secretism at Western, Linn Co., Iowa, commencing at 7:30 P. M. Tuesday, April 25th, 1876, and to continue in session until Thursday, 27th. A cordial invitation is tendered to all the friends of the cause, in Iowa especially, and to all others who may choose to be present. Hon. J. B. Walker of Illinois, and other able speakers will be present. Let the auxiliary associations, churches and neighborhoods favoring the objects of the convention see that delegates be chosen to represent them, and all unite in defraying expenses of delegates.

Systematic and sworn secrecy is an enemy to the church, state, and the social compact, and must be defeated by the force of truth and the grace of Him who in secret said nothing. Let prayer be offered that the convention be blessed with abundant success.

Delegates from the south and north will stop at Ely Station, which is three miles east of Western, on the Burlington, Cedar Rapids, and Minnesota R. R. Those from the east and west will come to Cedar Rapids, and then to Ely Station, where conveyance will be furnished to Western.

M. S. DRURY, *President*.

—General Agent Stoddard spoke before the young men of the Union Park Theological Seminary on Thursday evening last. His remarks were well received, and met from some, whose discernment had marked the steps of the lodge, a hearty response. This introduction of the reform in the center of influence of the Congregational churches of the West is a hopeful indication.

—Bro. Stoddard after a week or more hard work in connection with the transfer of the Carpenter building and the local interests preparatory to the anniversary, has finally determined to go to Connecticut. The Iowa friends were earnest in their call, but it is hoped that arrangements may be made for all parties which will be best for the reform.

Mr. Ronayne, though still suffering, at times severely, from his previous trying labors, has accepted the urgent invitation of Connecticut friends and will attend their State meeting at Waterbury, on the 26th. From the 18th to the 20th of May he is engaged to speak in Hartsville, Bartholomew county, Ind.

—Friend Chalfant wishes to know if the portrait of Mr. Ronayne printed last week is a good likeness. We consider it a very good one, more accurate by far than wood cuts are apt to be.

From the Illinois Agent.

SHEFFIELD, Ill., April 7, 1876.

DEAR BRO. K.—I reached Annawan, Henry Co., April 1st. Lectured that evening in the U. B. church near there, and on the next day (Sabbath) preached twice. On Monday and Wednesday evenings, I lectured in the same place to rather small but increasing audiences. The exceedingly bad state of the roads made it impossible for many to attend, but our meetings were deeply interesting.

There has been an interesting revival in the U. B. church in this place, and there is still a deep religious interest. This prepared the way for a favorable reception of the truth. One brother who is a Mason, publicly testified to the correctness of my statements, and renounced the lodge.

In the village of Annawan I could get no hearing. The churches there are honey-combed with Masonry, and those not in the lodge are fearful and unbelieving.

From there I came to this place where I met a most cordial reception from the Free Methodist brethren. I spoke last night in their church to a full house, and expect to speak again to-night. So the good work goes on. Yours in the Lord, H. H. HINMAN.

From Northern Missouri.

UNIONVILLE, Mo.

We have commenced in earnest to preach on the evils of Freemasonry and secretism in Putnam county, Mo., and as the kettle boils, the skum of Freemasonry keeps making its appearance. May the great Jehovah in a thundergust of wrath sweep this Upas tree from the earth. Multitudes in this country will soon be raised up to hate the whore; to burn her flesh with fire until she shall consume away. Secretism unfurls her black flag wherever she dares, and shows no quarter to character, property, or life. Her weapons are dark and bloody. She strikes deadly blows, but conceals the hand that strikes; but her bloody deeds, her treachery, falsehoods, whoredoms, and treason against the church and state, have been called to remembrance before God, and we believe he will render unto her double for all her sins.

O, for a host of laborers, to pull down these pagan temples and overthrow the secret warders of darkness!

ABNER ORR.

Correspondence.

A Baptist Testimony from Eastern New York.

BEMUS HEIGHTS, N. Y., Mar. 18, '76.

DEAR CYNOSURE:—I have delayed writing, hoping to send more. Am glad to know success is attending the efforts of those engaged in the good work. Here a little leaven has been planted, and it is beginning to work. A few weeks since a former pastor of the First Baptist church in Stillwater, returned on a visit to this place. He had formerly been a Mason, but did not meet with them while here; but after leaving we were informed that he had returned to them again. On returning to visit the church, he said to two of the members in answer to their questions: "I am no longer a Mason. I have a demit from the lodge." Upon which one of those members invited him to preach on the Sunday following, to which he agreed, and came early to the church on Sunday morning; but when informed by one of the officers of the church, of a resolution on the church book to admit no organized secrecy into the church, the gentleman declined to preach; or, to use his own words, he would not go into the pulpit trammeled.

Some friend of the "handmaid" took the matter up and wrote an article on the subject and had it printed in the Saratoga *Sun*, to show, perhaps, to the world, how a church is capable of abusing a "good man"—as the writer of the article concludes by saying: "He, (that is, said pastor) is a Mason, and therefore he is a good man."

May the Lord bless you and all others engaged in opposing evil.

Yours for the truth,
S. ROWLEY.

The Sabbath of the Law.

BUNKER HILL, Ind.

Editor Christian Cynosure:

I notice in the *Cynosure* of Mar. 9th a subscriber in California endorses all the doctrine against secretism, but has some trouble about the Sabbath of the law. True, this is a deep subject and one that has given me study for two years.

I wish first to say that God has two covenants, the first to a special nation, the second to all nations, or whosoever will receive or obey it. It is in the first covenant that we find "Remember the Sabbath day to keep it holy." Now the word *the* specifies a particular day, therefore it is my duty, as one who keeps the Lord's day, to show that that day, the seventh, is not in force.

The first argument to that effect is found in Christ's sermon on the mount, that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v. 18. Christ said, "It is finished," when he expired on the cross. This was the fulfilling of all sacrifices and burnt offerings. Here is something passing from the law, therefore it must all be fulfilled which was the accomplishment of all for which it was sent. "The law was our (the Jew's) schoolmaster to bring us to Christ." "The law was added because of transgression until the seed (Christ) should come." "Ye are not under law but under grace."

We will bring our second argument from the fact that the law latest enacted by any authority is the one in force, and that any law that is re-enacted in another either in part or entire does away with the previous law. Now the Ten Commandments have all been re-enacted in the Gospel, except "Remember the Sabbath to keep it holy," which is not in the new covenant. "In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13.

I will bring my third argument from the Scriptures found in Col. ii. 16: "Let no man judge you in meats or in drinks or in respect of a holy day, or of a new moon, or of the Sabbath days." Why not? "Because they are only shadows of things to come." I am aware that some hold this as one of the feast Sabbaths, but it is written "Sabbath days" and days in the plural would include all Sabbaths.

Hosea predicted, "I will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." This covers all the holy or sacred days of the Jewish church, including the seventh day. Then have we no Sabbath? Yes, but not such an one as was given in Arabia, but such an one as we have by the resurrection of the Son of God. This is the day when the resurrection was first preached. This is the Lord's day that John spoke of, the Lord's glorious day and not his inglorious day; for the seventh day our Redeemer was in the grave when gloom and despair overshadowed the disciples, but upon the first day he came to them at three different times when they were assembled together, each time giving them instruction. Upon the first day of the week the primitive Christians came together to break bread, and leaving the Bible we have on record in ancient history the fact that for the first two hundred years all Christians (Jewish excepted) worshiped on the first day of the week. Ignatius, a bishop who lived in the days of Peter and became his successor, tell us that all Christians kept the first day of the week; and, dear friends, let us be Christians and keep the Christian Sabbath. Yours truly,

D. A. BAILEY.

The Lodge Immoral and Deceptive.

Editor Christian Cynosure:

DEAR SIR:—I am reading upon the subject of secrecy, and by reading am becoming awakened to a more vivid realization of the alarming sin and danger of this diabolical institution, in its various forms of existence now so extensively popular. It is time that an opposing effort was made; Christians have like foolish virgins, slumbered too long, and during their slumber a potent enemy has been sowing tares; a miserable delusion is being spread abroad and the "hoodwink" is being put upon sensible men's eyes, even before they reach the ante-room of the lodge. This is done by the proselyting laudation of Masons well up in the degrees, who true to their principles and faithful to their wicked oaths, scruple not to represent Masonry as a high style of benevolence; an institution calculated "to make one wise"; a form of religion far in advance of the common orthodoxy of the day, etc., when they must know that all such representations are essentially false and will be found so by all who test them in the practical way. And Sir, upon reflection, I wonder that men of good judgment and sterling character can be induced to enter the ante-room of a Masonic sanctum, until they are permitted to know somewhat definitely of this "most ancient order of Free and Accepted Masons," who as they absurdly claim are building up the moral fabric (?) moral architects!—with midnight orgies and ample potations of the ardent on their festive occasions!

Take the aproned fraternity, rank and file, as they appear among others of our common humanity, and their superior morality and intelligence does not appear. It cannot therefore be a reason why men hasten to pay their hard-earned money for degrees; it is rather the magic power of secrecy to gratify an unhealthy curiosity, to rank Masonically with doctors of law, medicine, and divinity, with the so called great men of this and other lands, and to secure help in time of need. Therefore, in the vestibule of the lodge, before the bandage is put upon the candidate's eyes, after professing a "favorable opinion" of the institution, "a desire for knowledge," and a sincere desire of being serviceable to his fellow creatures; moreover, that he is "unbiased by friends, uninfluenced by unworthy motives," initiation is sought and the manacles are put upon his hands, tongue and heart by a self-renunciation worthy of a saint, as he tamely says, "I do," to the following question, "Do you sincerely declare upon your honor before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" To this he says yes, without knowing one syllable about them! How palpably absurd! What a decoy is Free (?) masonry. It is, as I understand it, the loss of freedom, and the silence it imposes and maintains by its barbarous oaths, too lavishly cruel for any man of human sympathies to take, must be painful to any man of good sense and feeling. Yet dupes are too easily made and men who are too good for such companionship and too pure for such "work" as it is called, are being rapidly wheeled into line. Is not this the work of that enemy who "as a roaring lion goeth about seeking whom he may devour"? When the enemy comes in as a flood a standard should be lifted up against him.

It is well that some eyes are opened to see and some hearts made to feel. As the result, multitudes will be saved from the sham blows of "Jubela, Jubelo and Jubelum;" from death, burial and resurrection, in silly yet profane mockery, to spend their time and money better and more for God's glory and after the style of an unselfish benevolence. Being a *verbi Dei* minister, a minister of the word of God, I do extremely wonder that intelligent men ministers of the Gospel will consent to try the experiment of this falsely called *Free*masonry; and my wonder is many times increased by knowing what any man may know by reading what faithful and true men have written at the risk of their reputation and lives; that ministers after taking one or more degrees should remain there and descend the ladder, I will say, and take added degrees, which Robel tells us are no part of English Masonry; that, according to him, rightfully has but three degrees and was originated in London in 1717. How can they serve God and Masonry? I have but little faith in such ministers, I am free to confess, no matter what they may profess, or to what communion belong. I have read the remark that in proportion as Christians love the lodge room more, they love Christ less; and this is sustained by my observation. A man of my acquaintance whom I sought to prevent becoming a Mason, repelled me by saying that his father was a member of a respectable church, and he believed a good Christian, also a Freemason, and he once asked his father if he was obliged to leave the church or the lodge, which he would leave,—his ready reply was, "The church;" and this made him believe that Masonry was a good thing; better than a good church. I have prevented some from being "hoodwinked," and shall try to dissuade others May this temple of Dagon fall. I pray God to bless all proper means used.

C. P. Dow.

OUR MAIL.

Wm. McKamy, Flat Rock, Ill., writes:

"The cause has many warm advocates who need only to be warmed up a little in this matter, when we think the evidence of their faith would be seen in a good, large club from this corner of the vineyard."

We need this "good, large club," and hope as spring advances a sufficiently high moral temperature will be experienced by these friends to enable them to secure it.

Geo. W. Clark, Dansville, N. Y., writes:

"I wish to continue the *Cynosure*. I cannot dispense with it. and I want to send it around among my neighbors, who read it with great interest."

C. Conkling, West Salem, O., writes:

"Mr. Ronayne's lectures here will be of inestimable benefit. It is evident that the lodge are put to it to know what to do. He compasses, however, too much ground to produce the highest moral effect. The lodge writhes under him."

James Currie, Clifton, Ia., writes:

"The members of secret clans have a controlling influence here while those opposed to them in sentiment are in a large and respectable minority; but many are deterred from making known their opposition through fear of sad consequences in the community and especially among neighbors and friends, and it is hard to determine who, if any, are entirely free from influence of this character. A course of lectures might help us to shake off these fears and see that the danger apprehended is more imaginary than real, could we but find ourselves able and willing to pay for it."

If you are not able to pay a lecturer see what you can do at home among yourselves. Christians generally find the "lions" chained when they go forward with God's Spirit in their hearts.

John Collins, Hicksville, O., writes:

"I am so well pleased with your expose of secret societies that I cannot do without the *Cynosure*. . . We have our full share of secret societies here, Masons, Odd-fellows and grangers. We had a Methodist minister in Antwerp who was a chaplain of the Masonic lodge. He preached a Mason's funeral sermon and of course extoled him to the skies, and exhorted his brother Masons to be faithful to their Masonic vows and they were as sure of heaven as though they were there already, and a number of them are well known to be spiritualists, infidels and skeptics. . . If I live till next fall I intend to poll one vote for Walker if it is the only one in Paulding Co."

B. T. Park, Erin, N. Y., sends five subscriptions for a year and writes:

"I like 'uphill business' the best, and by the favor of the Lord you shall hear from me again in this matter."

Israel Gable, Stewardstown, Pa., writes:

"I will distribute tracts and papers and may do some good, but what we want here is good lectures. There are plenty of Anti-masons here but they are all do-nothings. If we had good lectures to stir them up we might do something for the cause. I am waiting with all patience for the time to come for eastern Pennsylvania to get her share of lectures. Can you not do something to influence some of your lecturers to come this way?

Cannot Mr. Raynor visit the above locality?

Philester Lee, Lebanon, Oreg., writes:

"I have been opposed to secret orders of every kind since the Morgan murder. I live in a nest of different orders, and I have high times. I can reason them out of their argument easily. I would like to have lots of your tracts for distribution. I wish you God-speed in your righteous undertaking."

Honeywell tracts can be had by any one by sending 5cts per hundred for postage.

C. W. Loney, Fennimore, Wis., writes:

"I cannot afford to do without the paper as it keeps me posted so that I can talk to all the Masons and Odd-fellows and their Jacks, with whom our section of country is cursed."

David Glaspie, Oxford, Mich., writes:

"We have had a lecture here on the subject Masonry which opened the eyes of the people some. But the Masons have made the people think that the lecture hurt the church financially so that we cannot get another place for a lecture, our hall being under the influence of the lodge."

S. E. Orvis, Waukesha, Wis., writes:

"I think I can do more good in the cause of Christ with this dollar in this way than I ever did or could have done with five dollars in my former way of giving through M. E. church channels, and I thank God with my whole soul for the light. If the church of my early choice goes under with the murderous, blasphemous clutch of Masonry upon its throat, I am not in the craft. Am not a castaway, but a come-out, and mean henceforth to be separate from this hidden, stripping, swindling and lying imposture. We need a good, rousing lecture very much in this fancy-work church and lodge-ridden town."

Rev. E. S. Bunce, Wilton Junction, Ia., writes:

"You may add my name to your list of seceding Masons for the State of Iowa. Number of degrees, seven."

A. D. Carter, Deersville, O., writes:

"I am authorized to send you the name of Hannibal C. Robey of Leesville, Clark Co., O, as a seceding Mason of the third degree. Formerly of lodge N. Indiana, No. 16, Steuben Co., Brockville Township."

We have now a list of seceding Masons numbering 133. We want to double this soon.

The Sabbath School.

Lesson for Apr. 23—The Early Christian Church.

SCRIPTURE.—Acts ii. 37-47. Commit 37-42. Primary Verse, 39.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had things in common.

45 And sold their possessions and goods and parted them to all men, as every man had need.

46 And they continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved.

GOLDEN TEXT.—"Whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 13.

TOPIC.—The First Revival.

—There is no need for the sinner to say: "What shall I do?" The Lord has done it all. Salvation is a free gift. Those who want it can have it without money and without price—without doing anything but accept it. Is. lv. 1; John vi. 37; vii. 37-39; Rom. iii. 24; iv. 4, 5; xi. 6; Eph. ii. 8, 9; Rev. xxii. 17.

—On the contrary there is need for the Christian to say, "What shall I do?" for "the harvest truly is plenteous but the laborers are few." Matt. xx. 6, 7; ix. 37, 38; John ix. 4; 1 Cor. xv. 58; Gal. vi. 8 10; 2 Thess. iii. 13; 2 Pet. iii. 14.

—"The promise is unto you and to your children." God never forgot the child. He did not work merely for one generation. He did not wait for the child to become an adult before he took him up in his arms and blessed him. The children are joint heirs to the promise. Gen. xvii. 10; Deut. xxxi. 12, 13; Ps. lxxviii. 6, 7; ciii. 17, 18; Prov. xi. 21; xx. 7; Is. xliv. 3.

—The sword of the Spirit wounds, but how quickly and gratefully doth the Lord who holds it, heal! It is in the hands of a loving physician and not in the hands of one who seeks our hurt. Heb. iv. 12; Ps. xxxiv. 18; cxlvii. 3; Is. xl. 1; lvii. 15; lxvi. 2; Jas. iv. 6.

—The early Christians were not morose ascetics. They were joyful men—full of a joyful experience. They ate their bread with gladness and singleness of heart. Any other presentation of religion than this is a libel, whether it be in words or in the lives of men. Is. lxi. 1-3; Ps. xxx. 11; Matt. v. 3 5; Luke i. 78, 78; ii. 14; John xiv. 27; xv. 11; Rom. viii. 6; xiv. 7; 1 John i. 3, 4.—*Nat'l S. S. Teacher.*

Farm and Garden.

SPRING WORK.

Spring has come! Spring has come! Spring has come!
Hark, the feathered songsters tune their notes of joy!

Yes, it has come, and one month of it has about gone; but the birds have not excited themselves to any great extent, unless it be in cages in parlors or cosy sitting-rooms. In fact, the singing birds themselves have not come, and will not until the snow-drifts which yet brave the sun, rise in vapor, or else run toward the sea. But, because the season is late, so much the more need that those who have gardens to make or lawns to dress should undertake it as soon as the conditions are proper and the weather will permit. Notwithstanding the untoward season in the North, there are many localities, in which the *Tribune* is a welcome visitor, where the early spring months mean spring in reality.

As soon as the frost has left the ground and the soil has become settled, —unless this work has been done in the fall,—the ground should be raked clear of trash, preparatory to spreading manure, and plowing or digging the beds. Wherever the soil is sandy the earth becomes firm before the frost is out; but, on all loams and other fat land, the soil always remains soft until the frost is entirely gone. Wait, therefore, until the earth is firm under the feet before you commence, and then make all ready for work.

One serious mistake with those who have not intimately studied the nature of soils, in that in their eagerness to have their crops early, they plow or dig while yet the ground is too wet. This should never be done until the soil is thoroughly friable, or will crumble easily between the fingers. When it will compact into a firm mass upon being squeezed in the hands, let it alone; for you may do mischief that cannot be repaired in years. Remember a lumpy garden-plat will cost you double the labor that one will friable and disintegrable; and it will be lumpy, or friable, according as it is worked wet or dry. Therefore, when it is right, seize the opportunity to get it ready for planting.

FROM THE LAWN

rake all trash, of whatsoever kind,—dead grass, leaves, sticks, etc.,—as soon as the sod becomes firm enough to bear the feet; and, if the surface is at all rough, rub it repeatedly with a narrow roller, such as may be drawn by one or two men. Clean off the graveled roads and walks, raking the surface towards the center from each gutter, leaving the larger gravel along the crown. Then finish with the roller. Thus you may have all tidy about the place, and the sun, when it does come, will soon start the young grass into greenness.

If the tulip and hyacinth beds, and those containing other hardy perrennial bulbs have been covered with mulch through the winter, as they should have been, remove the covering as early as possible, unless you wish to retard their growth; and this is not, of course, advisable, since the object is to get them in bloom as early as possible.

Cut out a few pretty beds for flowers in the hollow portion of the corners of the walks, where you may mass bedding plants and annual flowers; for they are all the more charming if you come upon them unexpectedly. A little time spent in beautifying the grounds is well spent. It not only adds to the charm of the house, but endears the children to its pleasant precincts. Happy the man who owns a home to make pleasant and beautiful! The one who does have a home and neglects to beautify it, deserves but little of his fellows, and nothing of posterity.

SEEDING SMALL GRAINS SEASONABLY

is seeding them early. If upon land fall plowed, as they always should be if possible, then, just as soon as the frost leaves the ground sufficiently so that the harrow, the drill, or the broadcast seeder can work without striking frost, work early and late to get in the crop. But, says one, you have told us that land worked when wet will bake and become lumpy. Yes, after the frost has once left the soil,—not before; for the subsequent freezing and thawing set all right again.—*Chicago Tribune.*

Masonic.

The Glory and the Shame of Masonry.

ALBERT G. MACKEY, M. D.

The December number of the *New England Freemason* comes to us with the valedictory announcement of the editor that with that number the publication of the magazine will cease. During the past year it has "about paid its costs." This is consoling. Most Masonic journals die in debt. It is, of course, a matter of little importance to the fraternity whom he has striven to interest, that there has been no return to the editor for his labor.

The news of the extinction of another Masonic periodical, mortifies but does not surprise us. Here was a magazine, which for scholarly ability had not its superior in the world, a magazine which was constantly, by its able articles, throwing light on the history and the philosophy of Masonry—which must necessarily have elevated the intellectual character of all its readers—brought to a sudden conclusion, simply for the want of adequate patronage.

And almost the same mail which brings us this sad announcement, brings also the last transactions of the Grand Lodge of Massachusetts, which inform us that there are more than twenty-five thousand Master Masons in that jurisdiction. A quarter of that number would, as subscribers, have given permanence and prosperity to the *New England Freemason.* An eighth would probably have enabled it to maintain its existence, with no reward it is true, to the editor, but the consciousness that he was doing a good work.

It is useless to attempt to conceal the fact. Freemasons make great pretensions of attachment to their order, but that attachment does not bring to them as a general rule, any desire to see its intellectual character elevated. They will expend liberal sums for lodge and personal decorations, for pilgrimages and processions, but nothing for the support of Masonic literature. Go into a commandery, for instance, consisting of three hundred members, and say to them that it is proposed to make a pilgrimage or visit to some sister commandery in a neighboring State, the expense of which will be to each member about fifty dollars. Call for the names of those who are willing to go, and it will not be difficult in most cases to obtain a hundred. Go into the same commandery and say to the members that there is a valuable magazine, full of Masonic instruction and information, which is languishing for want of patronage. Call for the names of subscribers to sustain the work and to improve themselves, at an expense of three dollars, and the solicitor will be fortunate if he obtains ten subscriptions.

At the Centennial there will doubtless be magnificent displays of lodges, chapters and commanderies. Money will be expended for these displays without stint, but we should be ashamed to see a census taken and published of the number of readers of Masonic books in those crowds. * * * *

Years may yet elapse before Masonic scholars will begin to find it irksome to write for a brotherhood who will not read. The literary history of Masonry will continue to record the rise and fall of Masonic magazines. Printers will publish and lose their money. Editors will write and lose their time and labor. But there must at last come an end to all this.

And the end will be thus. Either the intellectual character of the craft will be elevated, and Masons will all recognize the fact that they should know something of the history and the philosophy of the institution or Masonic books and magazines will cease to be produced. Then will come the dark age of Masonry to be speedily followed by its extinction. Masonic clubs still called lodges, in deference to the past times, may continue to exist; but Masonry as a history to be investigated, and as a philosophy to be studied, will no longer have its place. The scholars who are now engaged in the effort to cultivate and diffuse a highly elevated tone to the institution, will, in sheer disgust, direct their studies to other and more congenial fields. Masonic literature being thus abandoned, Masonry must speedily degenerate. * * *

Now this is the glory and the shame of Masonry.

It is its glory that it has a noble literature, whose tendencies are all of the most elevating nature, and that there are scholars who labor incessantly, "without hope of fee or reward," to disseminate this literature among these brethren.

It is its shame that not one Mason in ten reads a Masonic book or subscribes to a Masonic journal: that there are so many who are content to expend their money on Masonic degrees and Masonic jewels, but not a cent on Masonic education.

The result is that Masonic magazines, which are sources of Masonic knowledge, are established, languish for a few years, or perhaps months only, and "languishing, die." The indifference of the craft puts out the light, and then they contentedly live on in ignorance.—*Voice of Masonry.*

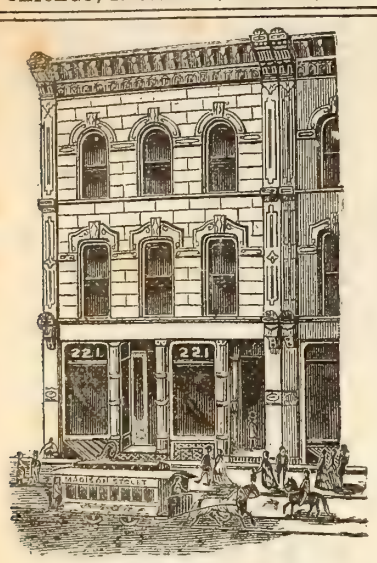
Seceding Masons.

Conn.—X. A. Welton, Bethlehem, 3.
Calvin Hatch, Farmington, 4.
Rev. A. Palmer, E. Cumberland, 15.
Dak.—Rev. Jas. Williams, P. E. M. E. Con.
Ill.—D. E. Middlekauf, Foreston, 3.
I. A. Hart, Woodstock.
W. A. Bartlett, El Paso, 3.
Linus Chittenden, Crystal Lake, 3.
*A. Pierce, Chicago, 3.
J. C. Graham, Viola, 3.
W. E. Coquillette, Marengo, 16.
Milo Starks, Ashton.
James Andrews, Amboy, 3.
Cyrus Larkin, Elgin, 6.
W. W. Bradford, Atkinson, 3.
Rev. John Radcliffe, Olney, 3.
Zenas Leonard, Morrison, 3.
Dr. Eagles, Parkersburg, 3.
J. B. Logan. Richview.
D. C. Sawyer, Polo, 3.
*Eld. Nath'l Colver, 6.
Moses Thatcher.
B. F. Bailey, 3.
E. Ronayne, Chicago, 7.
Rev. J. E. Springer, Foreston, 3.
C. T. Webb, Springfield, 3.
M. H. Smith, Byron, 3.
Rev. J. Dodson, Mt. Carroll.
Ind.—J. T. Horne, Fairmount, 28.
Arthur Robinson, Indianapolis, 3.
W. M. Givens, Center Point, 3.
E. Thomas, Oakland City, 3.
J. W. Hussong, Sanford, 1.
Andr. Zeek, Xenia.
Sam'l L. Smith, Ligonier, 3.
Rev. Jos. Bennet, Fairmount, 3.
" Scepter Roberts, Ft. Wayne, 3.
" T. B. McCormick, Princeton, 3.
" Lewis Farber, Collet, 3.
" J. W. Hiatt, Westfield, 3.
John Jessup Westfield, 3.
Eld. Muth, (U. B.) of White River Conf., 7.
—Jones of Ft. Branch, 3.
Rev. J. K. Speer, Indianapolis, 3.
" Pritchard, Indianapolis, 3.
Mr. Evans, Newport, 3.
Stephen Toms, Cambridge City, 3.
W. P. Jenkins, Coatsville, 3.
Asa Martin, Coatsville, 3.
Rev. Wm. Lacy, Montmorenci, 28.
Eld. Drury Holt, Carthage.
Sam'l L. Smith, Noble Co., 3.
Jonas Strauss, " 1.
Wm. Lucas, " 1.
Rev. J. Dixon, Metz, 3.
Ioa.—A. S. Allen, Clear Lake, 3.
S. Ranks, Algona, 3.
James Hanking, Mason City, 7.
G. A. Loomis, Casey, 3.
*J. M. Dosh, 32.
C. F. Young, Bear Grove, 3.
Benj. Levan, Guthrie Center, 1.
O. P. Crawford, Waterloo, 7.
Geo. Heaton, Glasgow.
E. S. Bunce, Wilton Junction, 7.
E. Skinner, P. E. on Dubuqe Dis.
Rev. Burnett, Upper Iowa Conf.
Kan.—L. R. P. Hale, Gardner, 3.
Thos. A. Fait, Columbus, 2.
Mass.—S. D. Greene, Chelsea, 3.
Henry M. Tower, Spencer, 3.
Mich.—D. Pratt, 1.
Rev. A. Springstein, Ypsilanti, 3.
J. F. Hyde, Auburn, 3.
E. P. Hart, Spring Arbor.
W. H. Benson, Pontiac.
Chauncey Parker, Hadley.
George Green, Jonesville, 1.
Minn.—Rev. A. T. Riley, Owatonna, 3.
Miss.—Eli Tapley, Columbus, 3.
Mo.—Fred Hyde, Esq., Unionville.
Geo. S. Stuart, Avalon
Rev. J. R. Glassford, Carthage.
N. Y.—D P. Rathbun, Lisbon Center, 3.
Jos. Travis, Albion, 7.
J. B. Nessell, Ellington, 3.
P. Dwight, Henderson, 5.
L. Hakes, Clay, 7.
E. H. Hitchcock, Gowanda, 7.
Jason McKee, Watertown, 4.
Rev. Sniffen, Watertown, 7.
Myron Smith, Syracuse.
S. Rose.
S. B. Irwin, Brooklyn, 3.
Lebbeus Armstrong, 21.
Leroy F. Hammond, Syracuse, 3.
Eld David Pease, 9.
Ephraim Wheeler, Lisbon, 3.
Eld. David Bernard, Jamestown.
Ohio.—J. H. H. Woodward, Cincinnati.
J. G. Rownd, Summerfield, 3.
F. Craig, Summerfield.
Thos. Henderson, 3.
H. Cogswell, Mansfield, 7.
*C. G. Finney, 3.
Franklin Paine, Painesville, 3.
W. Ashley, Sparta
Wesley Harris, Sparta.
Geo. Hibbard, Pagetown.
Robert Northway, Colebrook.
Curtis Cogswell, Deer Lick, 3.
A. Pontius, Wyandot, 3.
Rev. Sam'l Holden, Jefferson, 3.
Pres. H. A. Thompson, Westerville.
Robbins Burrill, Sheffield, 3.
W. W. Thompson, Greenfield, 1.
W. P. Clark, Mansfield, 11.
Hannibal C. Robey, Leesville, 3.
Rev. S. W. Holden, Deer Lick, 3.
Pa.—J. R. Baird, Templeton, 17.
John Bolles, Herrick, 3.
Joel Swartz, Williamsport, 3.
A. Rudisill, York, 3.
Wis.—Denison Alcott, Brodhead, 3.
Vt.—*E. B. Rollin.
J. R. Taylor, Brandon.
W. H. Henderson, Brandon.
Jonas Brown, Highgate.
S. B. Maxham, Waterbury.
Harvey Lamson, W. Randolph.
Wm. Chandler, "

*Deceased.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 13, 1876.



THE CARPENTER DONATION.

CHICAGO, Apr. 5th, 1876.

I am glad to say to the readers of the *Cynosure* that the conditions upon which I agreed to give the National Christian Association the use of my building, No. 221 West Madison St., have been complied with. According to the agreement I hereby give the Association the use of the building, together with all rents coming from the same, on condition that they pay all taxes, etc., and keep the building insured. PHILO CARPENTER.

OUR EIGHTH ANNIVERSARY.

The split among Congregationalists at Brooklyn, N. Y., will add to the importance of our coming Anniversary. We are told that delegates can be entertained to the amount of 500 or more, and we must meet in large numbers to force the issue of salvation by Christ or Masonry, on the agitated Congregational churches throughout the West. The Western State Congregational bodies have voted against the lodges, and will not go back on their record if we can force the issue squarely before them. And even if they should go back with the worldly elements of their churches, many will abide by Christ, and will not go with the lodge, but, along with enlightened and spiritual men and women of other names and denominations, will separate themselves from the Masonic leprosy of the nations.

A CONGREGATIONAL SPLIT.

When slavery was likely to be revealed and cast out of the churches of Christ it contrived to split Presbyterians, Baptists, Methodists and others on other questions so as to leave slaveholders in both ends of each split, thus confusing and perplexing the minds of good men and hiding its hatefulness under their perplexity and confusion. The expulsion of idolatrous practices from Christian fellowship is a reform more fundamental than the exclusion of unrepentant slaveholders. It is to present to the nations the simple question of salvation by Christ or by ceremonies; by the atonement or by the priest. This issue will be staved off by every conceivable device of Satan and of wicked men.

The Beecher (Advisory) Council invented a scandal bureau to try Mr. Beecher, which has no more to do with the Bible, religion, or Congregationalism, than the Latin mass has with prayer.

The New York and Brooklyn Association on motion of Henry M. Storrs, Secretary of the Am. Home Missionary Society, appoint R. S. Storrs, Buddington, etc., a committee to try Beecher before his nondescript Scandal Bureau, and threaten to denounce them and justify Beecher if they do not go into that scandal gull-trap. Of course Storrs, Buddington & Co. refuse, and they with McFarland, Taylor and others withdraw from membership in that Association.

This is the beginning of grave matters.

1. Henry M. Storrs, taking violent Beecher ground will drive from the Home Missionary Society in disgust all who believe Beecher guilty, and thus sink the funds thousands of dollars.

2. Andover, by its professors Meade and Smythe, have been in Brooklyn and they will sustain Storrs and Buddington and so will multitudes of Congregationalists all over the West who long since shrunk from Beecher on account of his no-doctrine, no-Sabbath and no-morals position. This will make a multitude of weak Congregational churches still weaker; and as the National Congregational Council is run by its Masonic Secretary, Quint, it will either split or support Beecher, whose religion, if it deserve the name, is decidedly Masonic.

The only thing for Christians to do in this muddle is to divorce their local churches from the lodge and form the National body proposed by Adam Crooks under the name of "The United Churches of Christ," and slough off the worldly unitarian and deistical elements which now weaken and destroy the piety of the nation.

Can there not be a national fast and convention for the promotion of holiness agreed on, that we may humble ourselves before God and implore his his intervention in our behalf?

A MOCKERY OF RELIGION,

"No man cometh unto the Father, but by me." John xiv. 6; "And whoso climbeth up some other way, the same is a thief and a robber." John x. 1. What then must be the condition of the Odd-fellow who obeys the following proclamation and observes the day in accordance with the law and usages of his order? God being judge can he be anything other than a "thief and a robber?"

Now, therefore, I, M. J. Durham, M. W. Grand Sire of the Grand Lodge of the United States, in virtue of the authority imposed on me by law, do hereby enjoin upon all Grand and Subordinate Bodies under the jurisdiction to adopt proper proceedings for the observance of the Fifty-seventh Anniversary of Odd-fellowship in America, on the 26th day of April, 1876, by setting apart that day for thanksgiving and prayer.

Done at the city of Baltimore, State of Maryland, this 26th day of January, 1876, and of our Order the fifty-seventh. M. J. DURHAM, Grand Sire.
JAS. L. RIDGLEY, G. C. and R. Sec.

By this proclamation of the "Most Worshipful Grand Sire," of the "Right Worshipful Grand Lodge of the U. S.," every Odd-fellow is required, and of course expected to observe the day in "thanksgiving and prayer," and at the same time to observe in his devotional exercises the rules and requirements of that compact with which he is identified. If he does this he may not use the name of Christ the Mediator, for to many in this "universal brotherhood" this name is an offense, and to "intrude" it upon these "conscientious" members would be "sectarianism," which the lodge would never permit; thence it follows as a necessity that each member (ministers and professed Christians included) must go down on his knees and utter Christless prayers, or be unfaithful to his vow of fealty to the lodge. Some possessing a measure of love for their Divine Redeemer will doubtless hesitate, and many utterly refuse to participate in such fearful blasphemy, but those who comply, while professing to honer the "God and Father of our Lord Jesus Christ" will only mock him by trampling his laws under their feet, and rejecting the covenant of redemption in Jesus Christ. Does not this instance of lodge affrontery call for a rebuke from the religious press, and the pulpit of our land?

HOLINESS.

The old original Methodist Episcopal paper, *Lion's Herald*, thus notices the alleged lapse of Mr. Pearsall Smith, who for a time, led the minds of the sanctificationists of Great Britian. *The Cynosure* is in favor of holiness and its promoters, without expecting them to be omniscient or immaculate. There is this to be said, we have read the statement signed by Henry Varley and other leaders of the English holiness movement, and we are to this day ignorant of any specific charges against Mr. Smith, if any such exist; and we know enough of English Christians to know that unpopularity with many of them is the worst of crimes. But to the *Lion's Herald* notice which is this:

"The very moment a tendency is seen, on the part of ardent lovers of the Lord Jesus Christ, to render the atonement too objective, and to even seem to offer impunity to sin, the orthodox world cries out against it. The most rigid Calvinist becomes pronounced in his denunciations of such Antinomianism.

This was the supposed fault of Mr. Pearsall Smith; rather, indeed, a matter of inference than a fact. He was suspected of estimating too lightly the necessity for the inward and outward personal holiness, on the part of the believer, in his impassioned presentations of the grace and efficiency of the death and mediation of Christ, as the entire foundation of his salvation. Rigid orthodox ministers fairly drove him from his already appointed meetings, and from England, although his errors were simply matters of theory and not of practice."

BIRDS OF A FEATHER.

The following clipped from the Chicago *Tribune*, April 6th, is from its special Washington correspondent;

RELICS OF THE REBELLION.

We have here now Robert Toombs, that most unrepentant and recalcitrant of rebels, nearly 66 years of age yet as vigorous and ponderous as he used to be in *ante-bellum* times when he used to make speeches denouncing the North, and then keep the manuscript back so that he need not be called to account for what he had said. Of late years Toombs has paid great attention to the mysteries of the upper degrees of Scottish Rite Freemasonry, and he comes here to enjoy the teachings of the head of the southern jurisdiction of that order, Albert Pike. Pike is a native of Boston, and was educated near Newburyport, but he went South when a young man, and became entirely identified with the people of Arkansas Like Toombs, he has a stalwart figure, with a fine head crowned with flowing looks, which give him a patriarchial appearance. He practices law in the Supreme Court here, in partnership with his son and with ex-Senator Bob Johnson of Arkansas.

This wretch Pike will be remembered by our troops who fought under Curtis at Pea Ridge as the guerrilla who raised a regiment of Indians to scalp our soldiers had the rebels beaten us in that fight. A renegade native Yankee from a State which had on its statues book a law forbidding Masonic oaths. A rebel, who, unable to raise a regiment of southern secessionists was faint to command Indians; and Robert Toombs, his roll of slaves yet uncalled at Bunker Hill! Well may the *Tribune's* correspondent call these "relics of the Rebellion" aye, Masonic relics.

MOODY IN THE HIPPODROME.

Mr. Moody is making a record against the anti-Christ of the lodge of which no honest Christian man need be ashamed. In Brooklyn he bore testimony that the assumed benevolence of the lodge cannot be compared with the exercise of the genuine virtue by the church. In Philadelphia he explained the word of God to be against the lodge allianee, and last week in the crowded Hippodrome in New York he repeats this exposition and shows that his testimony is not heard alone before the public audience. In this good work Mr. Moody is literally following the Lord, who for us "made himself no reputation." For a popular evangelist of Mr. Moody's experience to stand for this truth before the whole Christian world is an act of moral courage only to be looked for in one led of the Spirit. The N. Y. *Witness* thus reports his remarks on Wednesday, April 5th:—

Now look at 2. Thessalonians iii., 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us;" and 2 Corinthians vi., 14: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion

hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Now if that is not a very clear language, that if we are going to keep company with God we have got to be separated from the world, I don't know what is. I don't know but that it would be a good thing to stop preaching the Gospel, and preach separation. This idea that Christians have got to be mixed up with ungodly men, is all contrary to the word of God. Oh! that some prophet would be raised up that would cry separation until we get the church of God separated from the world! "Be not unequally yoked together with unbelievers." Some say that is matrimony. When I was in Philadelphia I spoke upon the text, and after the sermon a minister came down and said he agreed in almost all I said, "but I don't think," said he, "that it meant secret societies." "Do you belong to one?" I said. He said yes. You see people will not admit that a text applies to themselves. I think the thing, however' is very plain. If I am yoked up with an ungodly man how is God going to walk with me? How are we going to walk together except we be agreed? Mr. Moody then proceeded to show that in business and in matri- we should be united with Christians, and in a general way urged upon all Christians the necessity of not conforming to this world, but keep constantly looking to Jesus.

—A caustic comment on the journalistic failure which grieves Dr. Mackey (see page 7) is published in the Masonic department of Pomeroy's *Democrat*. Pomeroy is a 32 degree Mason and pretends to speak with authority. He says:

"The *New England Free Mason* magazine is dead, after having for the past year just about paid its expenses. We are not surprised, for Masonic magazines do not generally pay their way into profit. We are often asked why? There are several reasons. Masonry is an oral institution that can live without books or printed passages. This is one reason. Another is, that many editors of Masonic magazines seek to ride the brotherhood rather than work for a living. Others spend more time over the bottle than is consistent with the dignity of the order. Another reason is that purely Masonic reading is dry and hard work. Another is that many a magazine is started by a weak brother who expects others to push him through the world, simply because he is a Mason, when the spirit of Masonry tolerates no such excuse for laziness. If the general Masonic paper or magazine were better, it would last longer and be a profit."

Centennial Map.—Mr. Rufus Blanchard, the well known map publisher of this city has issued a handsome pocket map of the United States, according to the treaty of of peace of 1783. It is a rare historical study and will be a valuable aid to the ten thousands of young folks who are reading at this best of times the history of their country. Published at No. 132 Clark street, at 25 cents.

The Publishing House having passed into the possession of the National Christian Association, the contributors to the fund will wish to know how they met the *first of April*. On that day the treasurer's books showed:

Cash donations,	$2187.37
Interest-bearing notes,	8115.00
Total,	$10,302.37
In addition to this sum there were:	
Notes wthout interest,	$535 00
N. Pacific R R bonds, estimated	250.00
	$785.00
Additional to Apr. 8:	
Cash,	$165 00
Notes,	1625.00
	$1790.00

Making a sum total of $12,877.37.

As the bonds are to be sold immediately, and then on-interest-bearing notes are most or all due within a year, it may be safe to say that $2800 are raised or $7200 remaining to be collected on the second ten thousand. For this exhibit of the fund every friend of the reform should be truly grateful to Almighty God.

The Religious Daily of Montreal, *The Witness*, received not long since a worthy proof, of its value. A large and influential meeting was held in Mechanics Hall, Montreal, which set on foot a plan for establishing the paper on a permanent basis. It is proposed to raise a fund of $100,000 for the purchase of a suitable building to be used as the office of the *Witness*, and to present the same to Messrs. John Dougall, John Redpath Dougall and James D. Dougall; and it is fully believed that the measure will so commend itself to the sympathies of the public as to insure a prompt and liberal response.

The circular says: "For thirty" years, the Montreal *Witness* has maintained an able, impartial and earnest advocacy of civil and religious liberty, as well as of every cause connected with the highest interests of society; and has thus established the strongest claim to the sympathy and support of every right-minded member of the community. In an especial manner, it has been the unflinching defender of Protestanism against the aggressions of the Roman Catholic hierarchy, while maintaining the equal rights of Roman Catholics. The *Witness*, and the publications issuing from its press, have also been an incalculable blessing to the homes and families of our country, as a medium of diffusing useful knowledge and Christian principles.

To the energetic founder and editor of the Montreal *Witness* (Mr. John Dougall) the people of this Dominion must ever feel greatly indebted, and their sense of obligation will be intensified by a careful consideration of the self-denial and the patient toil with which Mr. Dougall, as well as his son, Mr. John Redpath Dougall, have discharged their arduous duties, and bravely confronted their many discouragements." We hope a similar plan may be soon undertaken by the Christian people of New York to establish Mr. Dougall's enterprise in that city. Few papers are doing more for the best interests of our States than the New York *Witness*.

Religious Intelligence.

—The Methodist Board of Bishops has appointed April 28 as a day of fasting and special prayer, for the General Conference which meets May 4.

—The great Presbyterian Council which was called to meet in Scotland, in July, has been postponed to accommodate Americans who wish to remain at home during the Centennial.

—There is a most remarkable revival of religion in Russellville, Ky., participated in by all the churches. It has been regarded as one of the most hard and unpromising fields in the State. Nearly 200 persons have come out on the Lord's side.

—Mr. Alman, a Baptist missionary, said he had baptized seventeen Jews, and that every large down-town congregation in New York has as many as fifty Jews connected with it. At least 2,000 of the professed Christians of the city are of Jewish extraction.

—The Reform Episcopal Church has been discussing the propriety of abolishing Lent from their book and practice. It seems to realize that the season is only a temporary suspension of worldliness and riotous pleasure, preceded to the very last minute by dissipation, which is immediately resumed upon its close. It has virtually become rather a rest from physical exhaustion occasioned by excesses than a holy preparation for a more godly life.

—It is expected that at the next General Conference of the African Methodist Episcopal Church, which assembles at Atlanta, Georgia, on the first Monday of May, the question of the union of all the colored Methodist bodies will be considered. The colored Methodist churches are three in number—the African, the Zion, and the colored Methodist; the aggregate number of their members is not much short of half a million.

The National Christian Association

President—Philo Carpenter.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

Cor. Secretary.—C. A. Blanchard.

Treasurer.—H. L. Kellogg.

General Agent and Lecturer—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

Pres. of the last National Convention.—David R. Kerr, Pittsburgh, Pa.

Corporate Members of the National Christian Association.

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Peter Rich.	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform o aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their Statss.

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President, J. A. Conant, Willimantic.
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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

State Lecturers see State Ass'n list.

Others who will lecture when desired;—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
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T. B. McCormick, Princeton, Ind.
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Josiah McCaskey, Fancy Creek, Wis.
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J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky, Co., O.
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E Ronayne, *Cynosure* office, Chicago.
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H. Cogswell, Mansfield, O.

The Home Circle.

Ye Sabbath Bells.

Suggested by a disturbance on the Lord's day, processions, music, nd an evident intention "to break down the Sabbath." W en the church-bells beg n to ring, the listener almost involuntarily exclaimed, "Ring louder!"

Louder, ye Sabbath-bells!
Ring earthly cares away!
Tell yon rude crowd where riot swells,
The Lord has risen to-day!

Louder, ye iron tongues!
To slaves of sin and shame,
To those who writhe in griefs and wrongs,
A Saviour's grace proclaim.

Ring out, ye Sabbath-bells,
In warnings clear and high,
To flee from paths where vengeance dwells,
Where those who roam must die!

Seek the poor drunkard out,
Who for the poisoned bowl,
The senseless mirth, the noisy shout,
Will throw away his soul!

Ye peaceful Sabbaths past,
Our favored childhood knew,
With holy joys too dear to last,
Our spirits pine for you!

Hark to yon shriek of wrath!
The steam-king on his way
Defiles the heavens with noisome breath—
Defiles the Sabbath-day!

Ring out the song, ye bells,
To Bethlehem shepherds given,
The song of peace and joy, that tells
How man is loved in heaven.

Ring out! from north to south
Till lakes to gulf reply—
Till east and west, each sounding mouth
Joins ocean's minstrelsy.

Louder and louder yet
The hallowed anthem swells—
Till those who roam no more forget
The sweet-toned Sabbath-bells.

—*Am. Messenger.*

Knowing Jesus.

Our lives never will rise very high in the beauties of holiness so long as we do not discover what is our true condition, or state and standing in Christ. Our life will otherwise be spent in legal strivings for that we could never attain in ourselves, but which is already ours, though we know it not—completedness in Christ Jesus. This we have, the very "weakest saint" on earth, the moment he believes. The thief had it—that morning on his way to hell, that night with Christ in paradise. What a high and holy motive to excite to weanedness from the world, and to a heavenly walk and conversation!

So long as a believer is occupied with himself, his consecrations, vows, resolutions, experiences—so long as his thoughts are taken up by an all-absorbing self-introspection, he will never make any progress in the divine life.

If he would grow in grace he must grow in the knowledge of Christ. To obey Christ we must love him with a pure heart fervently; but to love him we must apprehend him in his loveliness, and to do this we must, with unvailed faces, behold, as in a glass, his glory, and thereby be changed from glory unto glory by the spirit of God. This can never be done by a life of self-introspection. The more we are occupied with self, the more selfish we become—just like the invalid who is always so absorbed in his own ills, ever noting the beating of his pulse and the play of his own lungs, living on teas, and sitting moodily in the corner nursing his own aches and pains, instead of going out into God's broad sunlight and drinking in the air of heaven and the beauties of nature, until the pulse of life becomes self-quickened, and lusty health fills his disturbed veins with blood full of iron.—*Herald and Presbyter.*

The Thing Not to Do.

"Lean not to thine own understanding." Don't think you are wise in little things. Some man of the world will say: "That is really silly; it is good for babies." Yes, it is good for babies; we want to be little babies before Him. He would take all "the pride of life" out of us. Now, the thing *to* do is, "in all thy ways acknowledge Him"—all thy ways. Is it hard to trust Him for that? Don't you think that when He died to lead you to glory, He will lead you every step? Then the thing is done as far as you are concerned. God will do all the rest. He will take different ways for different people; different ways, perhaps, for the same man on different days. If you begin thinking how it is to come about, you will make mistakes; you must get quite away from your own wisdom. This is not so easy; just as it is easier to distrust our own righteousness than our own strength. But He is "made unto us wisdom;' there could be nothing stronger than that.

The question in many minds is, "To what extent am I to be kept from sinning? *When* am I to be kept? "The only answer we can give is: "You are to expect to be kept from sinning *now*." God does not give a reserve stock of grace which you can look at and say, "that is mine." He just gives you minute for minute, moment by moment, what is needed. It is like this: Suppose a man says to his friend—I will give you an empty purse—and in it you shall find any money you want the very minute you want it. I shall never give you any to keep in your pocket, but you may go to your purse for *anything*. Would that man be a very rich man, or a very poor man? I think he would be both. If he wanted a penny to buy a newspaper, he must call on his friend, and go to his purse for it. If he wanted a shilling, he could go for that. If he wanted a hundred pounds, he could go for that. He could get anything he wanted, but there would be something he could not do—he could not put money on the table, and look at it and say, "What a rich man I am!" He would get up with an empty purse, and go to bed with an empty purse, and yet he would have all he needed. That is the way God gives us his grace, never more than we need for that very minute—always quite enough.—*Monod.*

—Every morning is a sort of resurrection. At night we lay us down to sleep, stripped of our garments, as our souls will be of their bodily array when we come to die; but the morning wakes us, and if it be a Sabbath morning, we do not put on our work-day clothes, but find our Sabbath dress ready at hand; even thus shall we be satisfied when we wake up in our Master's likeness, no more to put on the soiled garment of earth, but to find it transformed into a Sabbath robe, in which we shall be beautiful and fair, even as Jesus our Lord himself.—*Spurgeon.*

The Caesars of the New Testament.

Julius Caesar was murdered in the Senate House at Rome by Brutus, Cassius and other conspirators, B. C. 44. Brutus and Cassius were defeated and slain at Philippi, by Antony and Octavius, B C. 42. The Caesars mentioned in the New Testament are distinguished as follows:

I. Octavius, the grand-nephew of Julius Caesar, was born during the consulate of Cicero, 65 B. C He became Emperor of Rome (27 years B. C), under the name of Augustus Caesar. He is mentioned in Luke ii: 1, as ordering a taxation, or an enrolment with a view of taxation, to be made of the Jews at Palestine, who were tributary to the Romans. He died A. D. 14.

II. Tiberius Caesar, was born B. C. 42. On the death of Augustus, he succeeded him as Emperor, A. D. 14. He died A. D. 37, in the seventy-eighth year of his age, and the twenty-third of his reign. As a hypocritical tyrant he died universally detested, being suffocated with pillows by his attendants when reviving from apparent death. Tiberias Caesar is referred to in Matt. xxii: 17-21; Mark xii. 14-17, and Luke xx. 22, 25, and also in connection with the tribute money payable to the Roman government in Luke iii: 1; xxiii: 2, and John xix: 12, 15.

Caligula, born A. D. 12, who succeeded Tiberias, and who reigned from A. D. 37 to 41, is not mentioned in the New Testament.

III. Claudius (Tiberius) Caesar followed Caligula, and began his reign as Emperor A. D. 41. He was born nine years B. C., and until proclaimed Emperor, he remained in private life, and occupied himself with literatnre. Among other works he wrote a Roman history in 43 volumes, embracing the period from the reign of Julius Caesar to his own time, and also his own life. He died of poison, administered by his second wife, Agrippina (mother of Nero), A. D. 54, at the age of sixty-three. He is mentioned Acts xi: 28.

IV. Nero, was the adopted son of Claudius Caesar, and succeeded him in the government A. D. 54. He was distinguished for his cruelty, his vices, and his persecution of Christians. In the gratification of an insane caprice, he ordered Rome to be burnt, A. D. 64. He committed suicide A. D. 68. Paul refers to Nero in Acts xxv. 8, 12, 21; xxvi. 32; xxvii. 24: xxviii. 19. And bad as was the tyrant, the some apostle when imprisoned at Rome, sends greeting from the saints of Caesar's household, to the saints at Philippi, showing that amid the corruptions of the court, the power of the Gospel had prevailed. Phil. iv: 22.

After the death of Nero, Galba, Otho and Vitellius ruled by force, and amid distractions for about two years. Vespasian was chosen Emperor in A. D. 70. At his death, A. D. 79, his eldest son Titus, who besieged and took Jerusalem, A. D. 70, succeeded him. At the death of Titus, A. D. 81, Domitian, his brother, became Emperor. His crimes and cruelty, led to a conspiracy against him, and he was slain A. D. 96.

Nerva, the successor of Domitian, was one of the most virtuous of the Roman Emperors. He died A. D. 98. Trajan, the adopted son of Nerva, followed him in a successful reign of nearly twenty years, dying in his sixty-fourth year.

Four only of those enumerated, are mentioned in the New Testament; viz. Augustus, Tiberius, Claudius and Nero; but as those who are here named cover the century preceding, and the century following the Savior's advent, the records may aid in a more correct apprehension of the reigns of the Roman Emperors from Julius Caesar to Trajan.—*The Armory.*

The Metals in Olden Times.

It has sometimes been questioned whether the Egyptians had a knowledge of steel. It seems unreasonable to deny them this knowledge. Iron was known at the earliest time of which we have any record. It is often mentioned in the Bible and in Homer. It is shown in the early paintings on the walls of the tombs at Thebes, where butchers are represented as sharpening their knives on pieces of metal colored blue which were most probably pieces of steel. Iron has been found in quantity in the ruined palaces of Assyria; and in the inscriptions of that country fetters are spoken of as having been made of iron, which is also mentioned in connection with other metals as to lead to the supposition that it was regarded as a base and common metal. Moreover, in the Great Pyramid a piece of iron was found in a place where it must have lain for 5,000 years. The tendency of iron to oxidize must render its preservation for any long period rare and exceptional. The quality of iron which is now made by the native races of Africa and India is that which is known as wrought iron; in ancient times, Dr. Percy says the iron which was made was always wrought iron. It is very nearly pure iron, and a very small addition of carbon would convert it into steel. Dr. Percy says the extraction of good malleable iron directly from the ore, "requires a degree of skill very far inferior to that which is implied in the manufacture of bronze." And there is no great secret in making steel; the natives of India now make excellent steel in the most primitive way, which they have practiced from time immemorial. The supply of iron in India as early as the fourth and fifth centuries, seems to have been unlimited. The iron pillar of Delhi is a remarkable work for such an early period. It is a single piece of wrought iron fifty feet in length, and it weighs not less than seventeen tons. How the Indians forged this large mass of iron and other heavy pieces which their distrust of the arch led them to use in the construction of roofs, we do not know. In the temples of Orissa iron was used in large masses as beams or girders in roof work in the thirteenth century. The art of extracting metals from the ore was practiced at a very early date in Great Britain. The existence long ago of tin mines in Cornwall, which are so often spoken of by classical

writers, is well known to all. That iron was also extracted from the ore by the ancient Britons is most probable, and it was largely used for many purposes by them before the Roman conquest. The Romans worked out iron extensively in the Weald of Kent, as we assume from the large heaps of slag containing Roman coins which still remain there. The Romans always availed themselves of the mineral wealth of the countries which they conquered, and their mining operations were often carried out on the largest scale, as in Spain for instance, where as many as forty thousand miners were regularly employed in the mines at New Carthage. Coal, which was used for ordinary purposes in England as early as the ninth century, does not appear to have been largely used for iron smelting until the eighteenth century, though a patent was granted for smelting iron with coal in the year 1611. The use of charcoal for that purpose was not given up until the beginning of this century, since which period an enormous increase in the mining and metallurgical industries has taken place; the quantity of coal raised in the United Kingdom in 1873 having amounted to one hundred and twenty-seven tons, and the quantity of pig-iron to upwards of six and a half million tons.—*Sir John Hawkshaw.*

Children's Corner.

To the Little Maidens.

Little maidens, love your mothers,
And be gentle with your brothers;
Still endeavor to be good,
Never noisy, bold or rude,
But with modest, easy grace,
And a bright and pleasant face,
Let the sunshine from your heart
Joy and happiness impart.
Thus in doing good to others,—
Father, mother, sisters, brothers,
Trying constantly to please us,—
You will grow to be like Jesus,
Walking in the path he trod,
Loving and obeying God.
Thus will every little maiden
Still retain her little Eden,
As we journey here below,
Shedding joys where'er we go.

Selected.

Rules for Parents Paradise.

We came across a little article the other day consisting of a copy of rules and regulations which the writer said he found pinned upon the wall of a house where lived a large family of remarkably well-behaved children. If you think it would be hard work to keep so many of them in mind all the time, just think also, what a happy place it would make of home if you only could. Here they are:

1. Shut every door after you, and without slamming it.

2. Never shout, jump, or run in the house.

3. Never call to persons up stairs, or in the next room: if you wish to speak to them, go quietly where they are.

4. Always speak kindly and politely to servants, if you would have them do the same to you.

5. When told to do, or not to do, a thing, by either parent, never ask *why* you should or should not do it.

6. Tell of your own faults and misdoings, not of those of your brothers and sisters.

7. Carefully clean the mud or snow off your boots before entering the house.

8. Be prompt at every meal hour.

9. Never sit down at the table, or in the parlor, with dirty hands or tumbled hair.

10. Never interrupt any conversation, but wait patiently your turn to speak.

11. Never reserve your good manners for company, but be equally polite at home and abroad.

12. Let your *first*, *last*, and *best* confidant be your mother.—*Advance.*

—The third largest bell in use in the world was recently placed in the southern tower of the cathedral in Cologne, Germany. Three castings were made of metal obtained by melting French cannon captured during the Franco-Prussian war. Two were unsuccessful, but the third was perfect. The twenty guns used weighed 50,000 German pounds, and to these was added 80,000 lbs. of tin. The time of melting was but ten hours, and twenty-nine minutes sufficed to fill the mould. The cooling continued for four weeks. The bell is 10 ft. 8 in. high, and 11 ft. 2 in. in diameter. It total weight is over 25 tons. Of the larger bells in existence, two those of Moscow, weighing respectively 193 and 63 tons, are broken. Pekin has one bell weighing 53 tons, and Novgorod, Russia, one of 31 tons—both of which are in use.

Fun with a Spider.

Spiders in many respects are just like other animals, and can be tamed and petted and taught a great many lessons, which they will learn as readily as a dog or cat. But you must take the trouble of learning their ways, and get on the good side of them.

One day when I had been reading in a book how spiders managed to get their webs across streams and roads, and from the top of one tall tree to the top of another, I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment.

I took a stick about eighteen inches in length and fastened a piece of iron to one end of it, so that the stick would stand upon the end of itself. Then I put the stick in the center of a tub half-ful of water, and placed the spider on the top of the stick. I wanted to see how he would get to "land," which was the edge of the tub, without any help. He ran down first one side of the stick, and then the other; each time he would stop when he touched the water, and shaking his foot like a cat does, he would run up again. At last he came to the conclusion that he was entirely surrounded by water—on an island in fact. After remaining perfectly quite a long time, during, which, I have no doubt, he was arranging his plans, he began running round the stick, and throwing out great coils of web with his hind feet. In a few minutes little fine strings of web were floating away in the slight breeze that was blowing. After a little, one of these threads touched the edge of the tub and stuck fast, as all spider webs do.

This was just what Mr. Spider was looking for, and the next minute he took hold of this web and gave it a jerk as a sailor does a rope when he wishes to see how strong it is or make it fast. Having satisfied himself that it was fast at the other end, he gathered it in till it was tight and straight, and then ran on it quickly to the shore; a rescued castaway saved by his own ingenuity.

Spiders are not fools, if they are ugly, and He who made all things has a thought and care for all. The earth is full of the knowledge of God.—*Ex.*

The Dormouse.

All our young readers know well the common mouse, and many have doubtless seen the field mouse; but the dormouse is probably known only to a few. The shape of the head and body of this pretty little creature proves that it is some relation of the gray-coated pilferer from our larders, but its somewhat bushy tail shows that it is also akin to the nimble squirrel. Like the squirrel, the dormouse has its home in the woods and thickets; but it is so shy and timid that we are not likely to see it unless we come upon it during its long winter's sleep.

The dormouse is very small, its body being less than three inches in length, and its tail about two incher and a half. Its color is light reddish-brown on the upper parts, and nearly white on the under. So rapid is it in its movements that the eye can scarcely follow it as it runs along the lower branches of the trees, or leaps about among the grass and leaves upon the ground. It feeds upon nuts, acorns, and grain, and, like the squirrel, it often takes its food between its fore-paws and sits upright to eat it. A pretty, round nest of grass, with a lining of moss and lichens, is built by the dormouse between the forked branches of a low bush, or within a hollow tree. In this it places a quantity of food, which it busily collects during the autumn. When the cold weather comes it rolls itself into a ball, by curling its tail over its head between its ears, and falls into a deep sleep. In this state it remains through the greater part of the winter, only waking up now and then when the air is unusually warm and eating a small quantity from its store of food. Creatures which, like the dormouse, pass the winter in a state of sleep or torpor are called hibernating animals.

"All that have received the truth should spread it. Some are ready to say, Truth wants so many things done that she is an expensive friend. This is a libel. Sin is expensive, drunkenness is expensive, worldly pleasures are expensive. Truth requires from you a portion of your money, time, and energy; but she will save you much, give you much, teach you many things, and ensure you an eternity of good."

Satan knows if thou playest the truant to-day thou wilt go the more loth to school to-morrow.

—Better be upright with poverty than be wicked with plenty.

Home and Health Hints.

Household Conveniences a hundred Years Ago.

Dr. Nichols, in the Boston *Journal of Commerce* says: Our fathers were groping in almost utter darkness, so far as a knowledge of the sciences was concerned, and but little progress had been made in invention and the arts; scarcely one of the modern contrivances for cooking, and for warming and lighting dwellings was known. Not a pound of coal or a cubic foot of illuminating gas had been burned in the country. No iron stoves were used, and no contrivances for economizing heat were employed until Dr. Franklin invented the iron frame fire-place, which still bears his name. All the cooking and warming in town and country were done by the aid of fire kindled upon the brick hearth or in the brick oven. Pine knots or tallow candles furnished the light for the long winter evenings, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking "sweep," and it is a curious circumstance that both the well and the building meeting the necessity of a water-closet were often at long distances from the house. In a cold night in winter, to be called toward either of them was something dreadful to think of. No form of pump was used in this country, so far as we learn, until after the commencement of the present centuary. There were no friction matches in those early days, by the aid of which a fire could be speedily kindled; and if the fire "went out" on the hearth over night, and the tinder was damp so that the sparks would not "catch," the alternative remained of wading through the snow a mile or so to borrow a brand of a neighbor. Only one room in any house was warmed (unless some one of the family were ill); in all the rest the temperature was at zero during many nights in winter. The men and women of a hundred years ago undressed and retired to their beds at night in an atmosphere colder than that of our modern barns and woodsheds, and they never complained.

—Pimples on the face usually indicate some defect of nutrition or some error in food. Many persons, on the adoption of a wise and reasonable diet, become for the first time free from pimples; therefore, instead of doctoring them with medicines, you should look well to your habits of life, improve your digestion, wisely regulate the diet, and keep the skin active by proper bathing, and much life out of doors. Few people, especially women, appreciate the good effects of out-door life, unconstrained by tight dresses.

—If you would lessen the work of ironing, fold your clothes the night before, and lay them upon a table piled on one another, covered with the ironing blanket, and they will be much smoother; sprinkle them in the morning, roll them up tight until you are ready to iron them, and the work will be a pastime. Some washerwomen, after taking them from the line, throw them into the basket helter skelter, all crumbled up, wrinkled and harder to iron.

—For damp closets and cupboards which generate mildew a trayful of quicklime will be found to absorb the moisture and render the air pure, but of course it is necessary to renew the lime from time to time as it becomes fully slaked. This last remedy will be found useful in safes and strong rooms, the damp air of which acts frequently most injuriously on the valuable deeds and documents which they contain.

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News of the Week.

—The town elections of Chicago last week developed the depth of rascality to which tax-eating thieves can descend. Aided by the police, who pushed bankers, lawyers, capitalists and business men aside to make way for the slum of the saloons, they took possession of the polls in the 1st ward, and then actually robbed the ballot boxes from other wards and re-filled them with bogus tickets, by which means men were elected for responsible offices who were not known to be in nomination. A great meeting of business men in Farwell Hall on Saturday set on foot measures to wipe out the miserable crowd that has fastened upon the city offices.

—Belknap's four eminent lawyers have found a flaw it is said, in Marsh's testimony, and he is now expecting to be cleared in the impeachment trial.

—Investigations into the "Safe burglary conspiracy" which attorney-general Williams dismissed from the courts, shows as bad a business as has yet been explored. The President's Secretary, Gen. Babcock, figures largely in this as he did in the whiskey frauds and Belknap's swindling.

—The bill transferring the Indian Bureau to the War from the Interior Department has been reported on favorably by the House Committee, and will probably pass the House; but a majority of the Senate Committee on Indian affairs are known to be opposed to the plan, and it will stop with them.

—A dispatch of the Russian Telegraphic Agency, reviewing the situation, represents that the northern part of Herzegovina, which had been quiet for some time, is now in full insurrection, and the whole of Bosnia is in revolt. Turkey was never so seriously threatened as by this rebellion. Should the great Powers change their attitude toward Turkey, the Porte will only have its own inactivity to blame.

—LONDON, April 10th.—The *Times'* Berlin dispatch says the crisis of the insurrection is evidently approaching. If Austria does not interfere the insurgents will be reinforced by Bosnian and Servian allies. If Austria does interfere, Russian sympathizers may be expected to use their influence in favor of what they consider a national cause. Austria will most probably abstain from active intervention, but will prevent the passage of supplies across her frontier.

EDUCATIONAL.

—An effort to endow the College of California will be made by the Baptists of that State, during the coming year, as a centennial gift.

—The next meeting of the Ohio State teachers will be held at Put-in Bay, June 27th, 1876, and will continue in session three days,

—Kansas has expended $3,389,085 in school-houses, and has a school fund of over $1,000,000, and constantly increasing. A pretty fair showing for so young a State.

—Twenty students in the University of Wooster, Ohio, have joined the University church, and others have united with the First Presbyterian church.

—The two normal schools established in Maine about twelve years ago have proved the superiority of this system over the teachers' institutes, and the latter were abolished at the last session of the Legislature. These normal schools have furnished the State with 1,200 to 1,500 trained teachers, and a third school is now proposed in the western part of the State, the trustees of the Brighton Acadamy offering to give it $20,000 in property and funds for that purpose.

—In a Michigan town of about three thousand inhabitants the principal of the public school, during three years, was an infidel. The result was that of his scholars there were not three conversions during these three years, and not half a dozen of all of them became church-members. The other instance was that of a minister's son, at another place who inquired after Darwin's works, and being told that they were unprofitable books, especially to the young, and being asked how he became interested in them, he informed his father that his teacher, to whose room he had been often invited, and where he had spent many an hour, had shown them to him and had spoken highly in their favor. These facts ought to be enough to warn parents to be careful what teachers are placed for the instruction of their sons and daughters; and such facts ought to be a rebuke to such of our people as send their children to irreligious schools instead of sending them to our own church institutions.—*Telescope.*

Our Duty and Ability to Know the Character of Masonry.

From the "*Earnest Christian*" of Oct. and Nov. 1875.

There are some men who have undertaken the solemn duty of expounding the Christian religion, the basis of our republican institutions, and yet make it a merit that they know nothing about one of the chief enmities of the Christian Religion. They are peaceably disposed men, who seem to think that ignorance is bliss.

But this position is not in accord with that assumed by St. Paul, who thought it best not to be ignorant of the devices of Satan, lest Satan should get an advantage over him.—2 Cor. 2: 11. A servant cannot disregard the wiles of his employer's enemies and at the same time be faithful to his employer's interests. The Savior himself earnestly warned his followers against the leaven of the Pharisees.

A minister of Christ, therefore, who does not warn his followers against the leaven of Masonry, which instead of being a leaven of sincerity and truth, is a Pharisaical leaven, of cunning, guile, deceit and falsehood,—proves false to his trust, and is one of the many who corrupt the word of God—2 Cor. 2: 17.—by making it a mere means of getting a living. He who shuts his eyes to a reputed evil or danger, cannot possibly be a safe guide. He willingly makes of himself a blind guide that leads into the ditch.

Is it not a sense of his own personal safety rather than a sense of duty to Christ, that prompts the shepherd of Christ's flock to say, "I know nothing about Masonry?" Is it not a duty to inform his flock, and put them upon their guard against wolves in sheep's clothing? Here is a new and strange religion growing up in the land, with the pretention of being a better religing than that of Christ, which erects temples costing in some cases over a million of dollars, and yet ministers of Christ consider it a worthy trait in their character to know nothing and to say nothing about it. Young men may be drawn away to perdition by thousands,; the Church of Christ be taken possession of by violence and craft; the wine of its holy supper be drank by sots, its rite of baptism be practised in burlesque by infidels, its confirmation be parodied by "Sublime and perfect Masons" professing the faith of Jews, Mohammedans, or Pagans; its entire organism be turned into mockery and jest; and yet the sentinel on the watch tower is to give no alarm! He is to know nothing about it!

Verily, if political reform is needed among our political office holders, much more is needed a reform among our preachers of religion. They ought to know something about what they pretend to preach.

And what are we to think of pretended reformers who aim at getting up revivals, and who leave their converts in the damning delusion that they can be Masons and still become new creatures in Christ. A revival that leaves the community under the impression that Masonry is compatible with Christianity, lacks the first element of being truly religious. Mr. Moody says that "the devil never sets himself to work until he has been routed." If this is the case, then the devil never sets to work in our revivals, for he is never routed by them so long as they fail to reach the subject of Masonry. The devil must quietly laugh at a revival which is so shallow as not to touch upon that egregious, religious imposture.

The duty of Christ's ministers is to preach the truth, and the truth cannot be known by hiding the eyes to facts. The practices of Masonry are terrible facts; they are subtle, deceitful tricks, at enmity with Christ, and to shut the eyes to them is to play the ostrich that hides its eyes in the sand, rather than to play the part of a man, who has undertaken the serious duties and responsibilities of the Christian religion and republican government. To bury one's talents in ignorance, may please the Masons and other ring-men, but it cannot serve the Lord.

Pitiable, indeed, is that spirit which is so overshadowed by the gloomy dangers threatened from a secret and wicked institution, that it dares not even look to see wherein those dangers lie. Untruthful to a painful degree, is that mind which will not investigate all things, but will let the waters of truth stagnate, and, as Milton says, "sicken into a muddy pool of conformity and tradition," such as Masonry is, to infest society with its malarious influence. How unworthily servile in a minister of that Christ who died that all men might be made free, to stand so much in fear of an institution of man, and that too, in a free country, that he refrains even from looking into it and forming his own opinions! How vain to think that he can serve Christ, and yet stand in such dread of men!

There was a time,—and indeed, that time is hardly yet past,—when Masonry, in all the arrogance of power, asked its opponents with supercilious surprise, if they expected ever to be able to put a stop to an institution so "ancient and honorable;" for it preposterously assumed all the virtues of the church, and felt that the powers of hell could not prevail against it. But a change is taking place in this state of things, so that we anti-Masons may now ask, if Masons ever expect to put a stop to anti-Masonry? Not until true religion and true republicanism are both dead. Already a dividing line has been run among our ministers of religion. There is a class of preachers who are entirely opposed to Masonry, as an abominable blasphemy;

another class believe in it, as better and broader than Christianity; and still a third class, who "know nothing about it." One of these classes cannot possibly be right, if the others are; and Christian society, for the sake of its own respectibility, will have to decide between them. Society at large cannot long shut its eyes to damaging facts, as some recreant ministers do.

When society will have given in its decision on this question, as it finally must give it, there will then be found few ministers who will make it a virtue of prudence to "know nothing about Masonry." Until then, and so long as the people of the United States remain, as they now are, subordinated to the sophistries of the Masonic lodge, their republican genius, their manhood, their power and dignity, must remain subjected to shame and depreciation.

On the 17th of June of this year, a long procession wound through the streets of Boston, and went up to Bunker Hill to re dedicate a monument there. At an earlier period, on the second of the same month, another procession, more formidable than the other for discipline and show, and perhaps for numbers, wound through the streets of New York, and marched up to a corner on Sixth Avenue to dedicate another monument. The first monument was a patriotic one, commemorating the struggle of a Puritan people for freedom and equality. The latter monument was a temple, erected to Masonry—an un-American institution, invented in a London grog-shop in 1717, and claiming to be a bettter religion than that of Puritanism; which imposes assessments under duress; administers oaths, and punishes with death those who violate them; which secures neither freedom nor equality; whose officers are appointed, and whose charters are granted, no outside citizen knows how or by whom, but whose members are known to hold a large percentage of all the polit,cal offices of the country; and yet there are ministers of the gospel, who commend themselves for Christian peace and meekness by making it a point to know nothing about Masonry. This foreign religion takes root and grows among us, in overwhelmining proportions, within the period of one short generation, and yet we have ministers who "know nothing about it!" A deadly rival of the Christian religion, and an insidious foe of republican government, flourishes in our midst, and there are ministers of the gospel, and pretentious political leaders, who are as innocent as doves of any knowledge of its character.

He who knows nothing of the history and workings of organized secret associations, against the principles of which the Christian religion has held a long struggle, and in which it is at best, soiled, smirched, and defaced, can form but a faint idea of the real force and application of the New Testament, and should not at this day undertake to expound it to his fellow men. If he boasts of knowing nothing of such associations, whose books are scattered throughout the land, he simply shows himself unfit for his profession.

Editorial by Rev. B. T. Roberts.

In answer to a correspondent who says;

"I must confess that I am of the number that know nothing about Masonry. Will you tell me through the Earnest Christian what wrong things the Masons have done and are doing?"

The question is not so much what Masonry has done, as what does *Masonry* require them to do, and what is Masonry? Many men are better than the organization to which they belong, and many are worse. Institutions mould men, to a certain degree, but they do not always control them. Christians often do things which Christianity forbids.

We never were a gambler but we know what gambling is. For the greater part of our knowledge we rely upon human testimony. We were never a Mason, but we know what Masonry is. We do not talk in the dark concerning it. From its acknowledged champions we learn:

First, that Masonry claims to be *a saving religion*. It is a rival to Christianity. It claims to do for its votaries all that Christianity can do for them. In proof of this statement we give a few quotations from Town's "Speculative Freemasonry"—a work endorsed by the Grand Lodge of New York.—and a standard authority among Masons

"Speculaiive Masonry, according to present acceptation, has an ultimate reference that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles, by which the soul is fitted for a meet temple of God, in a world of immortality."—Page 13. What more does Christianity imply?

Again he says:

"Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system."—Page 37. Is it not, then, a rival of Christianity!

"It is no secret that there is not a duty ehjoined, nor a virtue required in the volume of inspiration but what is found in and taught by Speculative Freemasonry."—Page 31. Of course there is then no need of the Bible! That these claims are false as false can be, can be clearly proved. But to the devout Christian it is enough to know that Masonry makes such claims.

Second. *That Masonry as a system of religion, is wholly anti-Christian.* It classes the Bible with the Koran and the sacred books of the heathen and thus rejects Christ altogether. Mark! We do not say this of Masons, but of *Masonry*. In proof of this we give a few quotations from high Masonic authorities.

The editor of Mackey's National Freemason, in the April number of 1872, says, "The symbolism of Masonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God, as being his children, and to men as being their brethren."

This is a plain rejection of the Bible. Do you want anything plainer? You will find it in "Digest of Masonic Law," by Chase, a Mason in high standing. He says that to require a belief in the "divine authenticity of the Bible or in a state of future rewards and punishment is a serious innovation on the very body of Masonry."—Page 266. Many similar quotations from Masonic writers of celebrity might be quoted. But these are sufficient to show that Masonry, as such, rejects the Bible as an authoritative revelation of the will of God.

It rejects Christ. It does it in its ritual. Did you ever attend a Masonic funeral? Masonic prayers are read at the grave. But there is no mention of Christ. His mediation, his atonement is studiously ignored. If a passage from the New Testament in which the name of Christ occurs is quoted, the name of Christ is carefully omitted.

"The Mystic Star," a Masonic monthly published at Chicago in 1870, said, while commending an address delivered by Grand Orator Kending, of Iowa, "We regret, however, to notice a very exceptional expression in brother Kending's address. We refer to 'earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and as such much at variance with brother Kending's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. All Universalists, all Israelites, all Spiritualists, and many others do not believe in it at all. And were all such removed from the fraternity there would be precious few remaining." Thus you see that, according to Masonry, to acknowledge Christ as man's Redeemer is sectarian! To do it *a Mason*, in a Masonic gathering, is altogether out of place!

The "Grand Master" of the "Grand Lodge of the State of New York," in his annual address in 1867, said, "I feel constrained to call the attention of the Grand Lodge to the fact, that the devotions in subordinate lodges in many cases are sectarian in their character. I earnestly desire that all things, which have a tendency towards indicating that Masonry favors or encourages the practice of any distinct belief or creed should be declared to be irregular."

This is outspoken. It is authoritative. As the lawyers say, it was spoken *ex cathedra*—from the throne. Prayers offered in the name of Christ in the lodge violate the fundamental principles of Masonry.

Again, Masonry in its character as a religion, has a *baptismal* as well as a burial service. We extract from an account given in the Washington Evening Star, the following items. "The Master then called the lodge up, descended from his throne and, after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dropped their left hand in a basin of perfumed water, and said, 'By this symbol I devote you to the sevice of virtue and truth. May our Father who is in heaven keep thee innocent and pure all the days of thy life.' The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked with a delta on the forehead of each child, saying, 'I set upon thy forehead the symbol of wisdom, power and love of God. May he protect and guide thee in the right course all the days of thy life.'"

Here you see is not the slightest recognition of the Saviour.

We have thus seen from Masonic authorities that Masonry as a religious system, is wholly anti-Christian.

From equally reliable sources we lean that Masonry *binds its followers with the most horrible and murderous oaths.* Those whom it has thus bound it calls, as if in mockery, free. For proof on this point we cannot depend upon the statement of adhering Masons. For their oaths are a part of their system that they are sworn to conceal. And though these oaths are not binding—Masons having no more right than highwaymen to administer an oath—yet as long as they consider them binding their statements cannot be relied upon. But many have, for Christ's sake, renounced Freemasonry, and been converted to God. The character of these men is a sufficient guaranty that they tell us the truth. Such men as President Finney and Elder Bernard would not knowingly and deliberately publish falsehoods. Men coming out of the lodge in different parts of the country, without knowing anything of each other,—without any possibility of collusion, agree in their statements about the nature of Masonic oaths. Nothing can be made clearer by human testimony than that these oaths have been truthfully revealed.

We have room only for the penalty of the oath administered to an Entered Apprentice Mason. We quote from one of the first editions of Morgan's Book. "To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, orself-evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

Is not this horrible? No man has any right either to take such an oath himself or administer it to others.

These oaths are not unmeaning. President Finney, in his book on Freemasonry—a book that ought to be carefully read by evry man in the land—says, "In a sermon which lies before me, delivered by Rev. Moses Thacher, a man well known in the religious world, and who has himself taken many degrees in Masonry, he says, 'The institution is dangerous to civil and religious rights. It is stained with *blood. I have reliable, historical evidence of not less than seven individuals, including Morgan, murdered under Masonic law.*'"

Such in brief, is Masonry. We have no unkind feelings towards Masons. We would do them all the good in our power. But for us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Mat. xii. 30.

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News of the Week.

—The town elections of Chicago last week developed the depth of rascality to which tax-eating thieves can descend. Aided by the police, who pushed bankers, lawyers, capitalists and business men aside to make way for the slum of the saloons, they took possession of the polls in the 1st ward, and then actually robbed the ballot boxes from other wards and re-filled them with bogus tickets, by which means men were elected for responsible offices who were not known to be in nomination. A great meeting of business men in Farwell Hall on Saturday set on foot measures to wipe out the miserable crowd that has fastened upon the city offices.

—Belknap's four eminent lawyers have found a flaw it is said, in Marsh's testimony, and he is now expecting to be cleared in the impeachment trial.

—Investigations into the "Safe burglary conspiracy" which attorney-general Williams dismissed from the courts, shows as bad a business as has yet been explored. The President's Secretary, Gen. Babcock, figures largely in this as he did in the whiskey frauds and Belknap's swindling.

—The bill transferring the Indian Bureau to the War from the Interior Department has been reported on favorably by the House Committee, and will probably pass the House; but a majority of the Senate Committee on Indian affairs are known to be opposed to the plan, and it will stop with them.

—A dispatch of the Russian Telegraphic Agency, reviewing the situation, represents that the northern part of Herzegovina, which had been quiet for some time, is now in full insurrection, and the whole of Bosnia is in revolt. Turkey was never so seriously threatened as by this rebellion. Should the great Powers change their attitude toward Turkey, the Porte will only have its own inactivity to blame.

—LONDON, April 10th.—The *Times'* Berlin dispatch says the crisis of the insurrection is evidently approaching. If Austria does not interfere the insurgents will be reinforced by Bosnian and Servian allies. If Austria does interfere, Russian sympathizers may be expected to use their influence in favor of what they consider a national cause. Austria will most probably abstain from active intervention, but will prevent the passage of supplies across her frontier.

EDUCATIONAL.

—An effort to endow the College of California will be made by the Baptists of that State, during the coming year, as a centennial gift.

—The next meeting of the Ohio State teachers will be held at Put-in Bay, June 27th, 1876, and will continue in session three days,

—Kansas has expended $3,389,085 in school-houses, and has a school fund of over $1,000,000, and constantly increasing. A pretty fair showing for so young a State.

—Twenty students in the University of Wooster, Ohio, have joined the University church, and others have united with the First Presbyterian church.

—The two normal schools established in Maine about twelve years ago have proved the superiority of this system over the teachers' institutes, and the latter were abolished at the last session of the Legislature. These normal schools have furnished the State with 1,200 to 1,500 trained teachers, and a third school is now proposed in the western part of the State, the trustees of the Brighton Academy offering to give it $20,000 in property and funds for that purpose.

—In a Michigan town of about three thousand inhabitants the principal of the public school, during three years, was an infidel. The result was that of his scholars there were not three conversions during these three years, and not half a dozen of all of them became church-members. The other instance was that of a minister's son, at another place who inquired after Darwin's works, and being told that they were unprofitable books, especially to the young, and being asked how he became interested in them, he informed his father that his teacher, to whose room he had been often invited, and where he had spent many an hour, had shown them to him and had spoken highly in their favor. These facts ought to be enough to warn parents to be careful what teachers are placed for the instruction of their sons and daughters; and such facts ought to be a rebuke to such of our people as send their children to irreligious schools instead of sending them to our own church institutions.—*Telescope.*

Our Duty and Ability to Know the Character of Masonry.

From the "*Earnest Christian*" of Oct. and Nov. 1875.

There are some men who have undertaken the solemn duty of expounding the Christian religion, the basis of our republican institutions, and yet make it a merit that they know nothing about one of the chief enmities of the Christian Religion. They are peaceably disposed men, who seem to think that ignorance is bliss.

But this position is not in accord with that assumed by St. Paul, who thought it best not to be ignorant of the devices of Satan, lest Satan should get an advantage over him.—2 Cor. 2: 11. A servant cannot disregard the wiles of his employer's enemies and at the same time be faithful to his employer's interests. The Savior himself earnestly warned his followers against the leaven of the Pharisees.

A minister of Christ, therefore, who does not warn his followers against the leaven of Masonry, which instead of being a leaven of sincerity and truth, is a Pharisaical leaven, of cunning, guile, deceit and falsehood,—proves false to his trust, and is one of the many who corrupt the word of God—2 Cor. 2: 17.—by making it a mere means of getting a living. He who shuts his eyes to a reputed evil or danger, cannot possibly be a safe guide. He willingly makes of himself a blind guide that leads into the ditch.

Is it not a sense of his own personal safety rather than a sense of duty to Christ, that prompts the shepherd of Christ's flock to say, "I know nothing about Masonry?" Is it not a duty to inform his flock, and put them upon their guard against wolves in sheep's clothing? Here is a new and strange religion growing up in the land, with the pretention of being a better religing than that of Christ, which erects temples costing in some cases over a million of dollars, and yet ministers of Christ consider it a worthy trait in their character to know nothing and to say nothing about it. Young men may be drawn away to perdition by thousands,; the Church of Christ be taken possession of by violence and craft; the wine of its holy supper be drank by sots, its rite of baptism be practised in burlesque by infidels, its confirmation be parodied by "Sublime and perfect Masons" professing the faith of Jews, Mohammedans, or Pagans; its entire organism be turned into mockery and jest; and yet the sentinel on the watch tower is to give no alarm! He is to know nothing about it!

Verily, if political reform is needed among our political office holders, much more is needed a reform among our preachers of religion. They ought to know something about what they pretend to preach.

And what are we to think of pretended reformers who aim at getting up revivals, and who leave their converts in the damning delusion that they can be Masons and still become new creatures in Christ. A revival that leaves the community under the impression that Masonry is compatible with Christianity, lacks the first element of being truly religious. Mr. Moody says that "the devil never sets himself to work until he has been routed." If this is the case, then the devil never sets to work in our revivals, for he is never routed by them so long as they fail to reach the subject of Masonry. The devil must quietly laugh at a revival which is so shallow as not to touch upon that egregious, religious imposture.

The duty of Christ's ministers is to preach the truth, and the truth cannot be known by hiding the eyes to facts. The practices of Masonry are terrible facts; they are subtle, deceitful tricks, at enmity with Christ, and to shut the eyes to them is to play the ostrich that hides its eyes in the sand, rather than to play the part of a man, who has undertaken the serious duties and responsibilities of the Christian religion and republican government. To bury one's talents in ignorance, may please the Masons and other ring-men, but it cannot serve the Lord.

Pitiable, indeed, is that spirit which is so overshadowed by the gloomy dangers threatened from a secret and wicked institution, that it dares not even look to see wherein those dangers lie. Untruthful to a painful degree, is that mind which will not investigate all things, but will let the waters of truth stagnate, and, as Milton says, "sicken into a muddy pool of conformity and tradition," such as Masonry is, to infest society with its malarious influence. How unworthily servile in a minister of that Christ who died that all men might be made free, to stand so much in fear of an institution of man, and that too, in a free country, that he refrains even from looking into it and forming his own opinions! How vain to think that he can serve Christ, and yet stand in such dread of men!

There was a time,—and indeed, that time is hardly yet past,—when Masonry, in all the arrogance of power, asked its opponents with supercilious surprise, if they expected ever to be able to put a stop to an institution so "ancient and honorable;" for it preposterously assumed all the virtues of the church, and felt that the powers of hell could not prevail against it. But a change is taking place in this state of things, so that we anti-Masons may now ask, if Masons ever expect to put a stop to anti-Masonry? Not until true religion and true republicanism are both dead. Already a dividing line has been run among our ministers of religion. There is a class of preachers who are entirely opposed to Masonry, as an abominable blasphemy;

another class believe in it, as better and broader than Christianity; and still a third class, who "know nothing about it." One of these classes cannot possibly be right, if the others are; and Christian society, for the sake of its own respectibility, will have to decide between them. Society at large cannot long shut its eyes to damaging facts, as some recreant ministers do.

When society will have given in its decision on this question, as it finally must give it, there will then be found few ministers who will make it a virtue of prudence to "know nothing about Masonry." Until then, and so long as the people of the United States remain, as they now are, subordinated to the sophistries of the Masonic lodge, their republican genius, their manhood, their power and dignity, must remain subjected to shame and depreciation.

On the 17th of June of this year, a long procession wound through the streets of Boston, and went up to Bunker Hill to re dedicate a monument there. At an earlier period, on the second of the same month, another procession, more formidable than the other for discipline and show, and perhaps for numbers, wound through the streets of New York, and marched up to a corner on Sixth Avenue to dedicate another monument. The first monument was a patriotic one, commemorating the struggle of a Puritan people for freedom and equality. The latter monument was a temple, erected to Masonry—an un-American institution, invented in a London grog-shop in 1717, and claiming to be a bettter religion than that of Puritanism; which imposes assessments under duress; administers oaths, and punishes with death those who violate them; which secures neither freedom nor equality; whose officers are appointed, and whose charters are granted, no outside citizen knows how or by whom, but whose members are known to hold a large percentage of all the polit,cal offices of the country; and yet there are ministers of the gospel, who commend themselves for Christian peace and meekness by making it a point to know nothing about Masonry. This foreign religion takes root and grows among us, in overwhelmining proportions, within the period of one short generation, and yet we have ministers who "know nothing about it!" A deadly rival of the Christian religion, and an insidious foe of republican government, flourishes in our midst, and there are ministers of the gospel, and pretentious political leaders, who are as innocent as doves of any knowledge of its character.

He who knows nothing of the history and workings of organized secret associations, against the principles of which the Christian religion has held a long struggle, and in which it is at best, soiled, smirched, and defaced, can form but a faint idea of the real force and application of the New Testament, and should not at this day undertake to expound it to his fellow men. If he boasts of knowing nothing of such associations, whose books are scattered throughout the land, he simply shows himself unfit for his profession.

EDITORIAL BY REV. B. T. ROBERTS.

In answer to a correspondent who says;

"I must confess that I am of the number that know nothing about Masonry. Will you tell me through the Earnest Christian what wrong things the Masons have done and are doing?"

The question is not so much what Masonry has done, as what does *Masonry* require them to do, and what is Masonry? Many men are better than the organization to which they belong, and many are worse. Institutions mould men, to a certain degree, but they do not always control them. Christians often do things which Christianity forbids.

We never were a gambler but we know what gambling is. For the greater part of our knowledge we rely upon human testimony. We were never a Mason, but we know what Masonry is. We do not talk in the dark concerning it. From its acknowledged champions we learn:

First, that Masonry claims to be *a saving religion*. It is a rival to Christianity. It claims to do for its votaries all that Christianity can do for them. In proof of this statement we give a few quotations from Town's "Speculative Freemasonry"—a work endorsed by the Grand Lodge of New York.—and a standard authority among Masons

"Speculaiive Masonry, according to present acceptation, has an ultimate reference that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles, by which the soul is fitted for a meet temple of God, in a world of immortality."—Page 13. What more does Christianity imply?

Again he says:

"Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system."—Page 37. Is it not, then, a rival of Christianity!

"It is no secret that there is not a duty enjoined, nor a virtue required in the volume of inspiration but what is found in and taught by Speculative Freemasonry."—Page 31. Of course there is then no need of the Bible! That these claims are false as false can be, can be clearly proved. But to the devout Christian it is enough to know that Masonry makes such claims.

Second. *That Masonry as a system of religion, is wholly anti-Christian.* It classes the Bible with the Koran and the sacred books of the heathen and thus rejects Christ altogether. Mark! We do not say this of Masons, but of *Masonry*. In proof of this we give a few quotations from high Masonic authorities.

The editor of Mackey's National Freemason, in the April number of 1872, says, "The symbolism of Masonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God, as being his children, and to men as being their brethren."

This is a plain rejection of the Bible. Do you want anything plainer? You will find it in "Digest of Masonic Law," by Chase, a Mason in high standing. He says that to require a belief in the "divine authenticity of the Bible or in a state of future rewards and punishment is a serious innovation on the very body of Masonry."—Page 206. Many similar quotations from Masonic writers of celebrity might be quoted. But these are sufficient to show that Masonry, as such, rejects the Bible as an authoritative revelation of the will of God.

It rejects Christ. It does it in its ritual. Did you ever attend a Masonic funeral? Masonic prayers are read at the grave. But there is no mention of Christ. His mediation, his atonement is studiously ignored. If a passage from the New Testament in which the name of Christ occurs is quoted, the name of Christ is carefully omitted.

"The Mystic Star," a Masonic monthly published at Chicago in 1870, said, while commending an address delivered by Grand Orator Kending, of Iowa, "We regret, however, to notice a very exceptional expression in brother Kending's address. We refer to 'earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and as such much at variance with brother Kending's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. All Universalists, all Israelites, all Spiritualists, and many others do not believe in it at all. And were all such removed from the fraternity there would be precious few remaining." Thus you see that, according to Masonry, to acknowledge Christ as man's Redeemer is sectarian! To do it *a Mason*, in a Masonic gathering, is altogether out of place!

The "Grand Master" of the "Grand Lodge of the State of New York," in his annual address in 1867, said, "I feel constrained to call the attention of the Grand Lodge to the fact, that the devotions in subordinate lodges in many cases are sectarian in their character. I earnestly desire that all things, which have a tendency towards indicating that Masonry favors or encourages the practice of any distinct belief or creed should be declared to be irregular."

This is outspoken. It is authoritative. As the lawyers say, it was spoken *ex cathedra*—from the throne. Prayers offered in the name of Christ in the lodge violate the fundamental principles of Masonry.

Again, Masonry in its character as a religion, has a *baptismal* as well as a burial service. We extract from an account given in the Washington Evening Star, the following items. "The Master then called the lodge up, descended from his throne and, after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dropped their left hand in a basin of perfumed water, and said, 'By this symbol I devote you to the sevice of virtue and truth. May our Father who is in heaven keep thee innocent and pure all the days of thy life.' The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked with a delta on the forehead of each child, saying, 'I set upon thy forehead the symbol of wisdom, power and love of God. May he protect and guide thee in the right course all the days of thy life.'"

Here you see is not the slightest recognition of the Saviour.

We have thus seen from Masonic authorities that Masonry as a religious system, is wholly anti-Christian.

From equally reliable sources we lean that Masonry *binds its followers with the most horrible and murderous oaths.* Those whom it has thus bound it calls, as if in mockery, free. For proof on this point we cannot depend upon the statement of adhering Masons. For their oaths are a part of their system that they are sworn to conceal. And though these oaths are not binding—Masons having no more right than highwaymen to administer an oath—yet as long as they consider them binding their statements cannot be relied upon. But many have, for Christ's sake, renounced Freemasonry, and been converted to God. The character of these men is a sufficient guaranty that they tell us the truth. Such men as President Finney and Elder Bernard would not knowingly and deliberately publish falsehoods. Men coming out of the lodge in different parts of the country, without knowing anything of each other,—without any possibility of collusion, agree in their statements about the nature of Masonic oaths. Nothing can be made clearer by human testimony than that these oaths have been truthfully revealed.

We have room only for the penalty of the oath administered to an Entered Apprentice Mason. We quote from one of the first editions of Morgan's Book. "To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, orself-evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

Is not this horrible? No man has any right either to take such an oath himself or administer it to others.

These oaths are not unmeaning. President Finney, in his book on Freemasonry—a book that ought to be carefully read by evry man in the land—says, "In a sermon which lies before me, delivered by Rev. Moses Thacher, a man well known in the religious world, and who has himself taken many degrees in Masonry, he says, 'The institution is dangerous to civil and religious rights. It is stained with *blood. I have reliable, historical evidence of not less than seven individuals, including Morgan, murdered under Masonic law.*'"

Such in brief, is Masonry. We have no unkind feelings towards Masons. We would do them all the good in our power. But for us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ. "HE THAT IS NOT WITH ME IS AGAINST ME; AND HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD."—Mat. xii. 30.

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"	"		Apr. 8,	3,908
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March 20th, 1876.

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CHICAGO, April 11, 1876.

Grain Wheat—Spring, No. 1		$ 1 08
" No. 2	98¾	1 02½
" No. 3	97½	98
" Rejected		78
Corn—No. 2	44¾	47
Rejected	39	40
Oats—No. 2	31¾	32
Rejected	25½	26
Rye—No. 2	63	64
Bran per ton	$10 00	10 25
Flour—Winter	3 75	7 75
Spring	3 00	5 25
Hay—Timothy	11 00	12 50
Prairie, "	7 50	8 50
Mess Beef	10 50	12 00
Tallow		8½
Lard per cwt		13 45
Mess pork, per bbl		22 15
Butter fancy yellow 42c.; common to choice roll	25	32
Cheese	8	19½
Eggs	14½	15
Potatoes	12½	35
Seeds—Timothy	2 10	2 35
Clover	9 05	9 10
Flax		1 30
Poultry—Turkeys per lb dressed		4 50
Chickens live per doz.	14	15
Apples from store	4 00	5 00
Broom corn	3	9
HIDES green to dry salted	5	12
Lumber—Clear	33 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	40	53
Unwashed	25	33
LIVE STOCK Cattle, Choice	5 00	5 30
Good	4 50	4 90
Medium	4 25	4 75
Common	3 50	4 00
Hogs	7 90	8 75
Sheep	4 50	7 50
New York Market.		
Flour	$ 3 00	9 50
Wheat—Winter	120	1 45
Spring	1 11	1 35
Corn	70	72
Oats	43	53
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CHICAGO, THURSDAY, APRIL 20, 1876.

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THE CHICAGO CHRISTIAN ASSOCIATION.—There will be a meeting on Tuesday, 8 o'clock P. M., May 2nd, at 221 West Madison street, for the purpose of organizing a Chicago Association auxiliary to the State and National Associations. All citizens of Chicago who approve of the work of the N. C. A. are requested to attend and aid in organizing. If any of our readers can help in preparing a pleasant room for this occasion their aid is solicited. Please extend the notice. Any suggestions concerning arrangements, may be addressed to

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13 Wabash avenue.

Congratulatory.

MANSFIELD, O., Apr. 15, 1876.

* * In reading your card of the 7th instant, that you were in possession of the house that Bro. Carpenter put us in the way of getting, I have no language to express the joy that passed through my old frame to find that God was blessing our efforts. I had to stop and thank God for his tokens of kindness to us. Oh! let us work and pray for success. JOHN FINNEY.

LOCKPORT, Ill., Apr. 15, 1876.

I most highly congratulate you and all our friends on the success of our Christian Association in raising the necessary funds to secure the munificent Carpenter donation; and I now want to see the machinery of the Publishing House in full and perfect operation, and our thousand *voluntary* colporters engaged in selling the books and distributing the tracts of the society to the masses of mankind throughout the land, till the church and state, Congress and the legislatures, the courts, the jury and the ballot-box, religion, business and politics shall all be free from the blighting and demoralizing scourge of oath-bound secret conspiracies. Faithfully and fraternally yours,

ISAAC PRESTON.

Topics of the Time.

Thursday evening of last week was a memorable one in the services of the Hippodrome, New York. Not only was there the vast crowd overflowing the building, but Mr. Moody's discourse on the "I wills" of our Lord was with more than usual unction, and attended with more manifest and blessed results than perhaps any previous meeting in New York. At its close Mr. Moody asked, says the report, "all who were willing to give up their own wills and at once trust in Christ for salvation, to rise. About two thousand rose, at least one thousand of whom were in the ticketed seats. A further call for all who wished to become Christians and who wished the prayers of God's people brought fully two thousand more to their feet, the total number standing including nearly all of those in the reserved space and half of the entire congregation. It need scarcely be added that the inquiry-rooms were thronged." This series of meetings closed last evening, the 19th, and Mr. Moody is expected to go immediately to Florida, where his wife is already gone with a sick son.

Chicago aims at equal celebrity in great fires and hot elections. The great meeting in Farwell Hall against the Hesing mob last fall has been suplimented by another lately in the same place against the defrauding tax officers. The latter was full of deep indignation and seemed only to need a leader to start out with ropes for hanging. In the election which followed the ballot-boxes were robbed, and the yet more enraged citizens met, two score thousand, in the vast Exposition building. They put their resolutions into the hands of committees for execution, and have the satisfaction of knowing that their efforts have been successful in ejecting in a quiet and lawful manner the doggery-keepers and thieves who lately declared themselves elected. Such work is needed in the whole municipal government from the Mayor down, for Chicago has felt to the full the proverb, "When the wicked bear rule the people mourn."

"His money couldn't save him," was the remark heard on the news of the death of A. T. Stewart last week. At the head of American merchants, his success in building up an enormous ausiness had given him a world-wide fame, and vast wealth on which popular report had placed its usual fictitious value. His twenty-five or fifty millions are left to a childless widow, nor does it appear that many "good works" will "follow him." Two enterprises of a benevolent character and on a munficent scale were partially completed, a Working Woman's Hotel and a village for working men and their families. He also remembered in a creditable manner servants and clerks who had served faithfully for years. But he seems to have made nearly an utter failure of attaining that supreme satisfaction of personally dispensing the vast wealth in the extension of his kingdom of Christ.

Centennial Hymn of Peace, 1876.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song,
Fly to our ark like the storm-beaten dove!

Fly to our ark on the wings of a dove,
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love,
Angel of Peace, thou hast waited too long!

Brothers, we meet on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odors of myrtle and pine,
Sweeter the incense we offer to thee,
Brothers, once more round this altar of thine!

Angels of Bethlehem, answer the strain!
Hark! a new birth-song is filling the sky!
Loud as the storm-wind that tumbles the main
Bid the full breath of the organ reply.

Let the loud tempest of voices reply,
Roll its long surge like the earth-shaking main!
Swell the vast song till it mounts to the sky!
Angels of Bethlehem, echo the strain!

—*Oliver Wendell Holmes.*

Anti-masonry in Eastern New York Forty-five Years ago.

BY REV. STEPHEN WRIGHT.

While western New York rocked and reeled with the "excitement" consequent upon the abduction of Capt. Wm. Morgan from 1826 to 1830, the wave rode high in the eastern part of the State also, and swept away the levees of sand erected by the Masonic order to withstand its force. Both church and state shared in the sweep of this tremendous wave, and society felt its power for years in all the region.

As early as 1830 local papers took ground for this reform, or new ones were established to promote the fullest discussion of the character and claims of "*speculative Freemasonry*," as it was then called, so that almost every county in the State had an Anti-masonic press and paper of its own. Freedom of thought and of speech prevailed on this subject, and the people everywhere would read and discuss, and the supply became equal to the demand for an Anti-masonic literature, which prevailed extensively in all the land.

When the *Daily Evening Journal* at Albany was established, as the advocate of this great reform, in its first issue, dated March 22d, 1830, it rehearsed the names of no less than *seventy* papers which were committed to this reform in ten States of the Union, from New Hampshire to Alabama, and of this number, no less than *thirty* were in the State of New York, including the *Journal* itself. One of these, the *Anti-masonic Review* was in New York city, and two in Albany, *The National Observer*, edited by that old war-horse, Solomon Southwick, and the *Evening Journal*, with young Thurlow Weed as its editor, encouraged by the endorsement of thirty members of the Legislature of the State, that winter, whose names are given in your issue of the 14th of last October.

Anti-masonry had then become a power in politics, because in the trials in western N. Y. to convict the abductors of Morgan, it had been found that the system of secretism with its oaths and grips and signs could defy the courts of law and prevent witnesses, and even juries, from answering the proper ends of their convocation in the halls of justice; and that a large majority of the more important offices were held by Masons, who scrupled not to screen their guilty brotherhood in their time of trial. Hence the war with this giant foe to good order and impartial justice had been carried into politics to secure a magistracy and such an administration of law as would protect the innocent and punish the guilty.

According to the reports of the April town meetings in the Albany *Evening Journal* of that spring of 1830, many towns were carried by the Anti-masons, of which I may give the following specimens: "In Nassau, Rensselaer county, and New Labanon, Columbia county, the *entire* Anti-masonic tickets were elected." "In Barre 394 majority for the Anti-masonic supervisor. The last fall, only 292, etc." And the Orleans *Telegraph* is quoted as saying: "At the town meeting here yesterday, (at Albion probably) the regular Anti-masonic ticket succeeded by an overwhelming majority. Our tickets have also succeeded by *large* majorities in Gaines and Clarendon, which are the towns we have heard from." (*Evening Journal* of April 12th and 13th.) These are examples of the political enthusiasm of that period. Wm. H. Seward was soon after sent to the New York Senate as an Anti-mason, and others of *similar spirit*, in various parts of the Empire State were elected by the people to honored and responsible positions, and a very great change was wrought in the political world in a few years, so that we fain hoped the monster foe had been conquered in the land.

But while the citizens of the State were thus combating the enemy with the ballot, the constituency of many churches of various denominations were bringing to bear their testimonies

through the pulpit, enlightening the mind and quickening the consciences of God's people, and in the exercise of a straightforward Gospel discipline against this moral evil, and the bane of the churches of Christ; and this, too, very extensively throughout the State and the whole land.

But I have wandered too long from my proper theme, as I intended to speak chiefly of the *religious aspect* of the reform in eastern New York. I have not the data at hand to certify the action of the various denominations in that section, but I know from my own recollections of the period referred to, that a wide-spread movement prevailed in various churches against this pretentious and guilty order. The Scotch Presbyterians of Washington county, both of the Burgher and anti-Burgher name, as then called, gave their testimony decidedly as nearly as I remember, and disfellowshiped their members who had united with the lodge, and required a renunciation of its obligations from all such. And to this day there must be a strong sentiment in that county among these worthy Christians, adverse to the lodge power, which only needs to be developed by reading the *Cynosure*, and other publications on the subject, to make itself felt with power in that section. But my connection was with the regular Baptists, in 1831, and I propose, in another article to consider their action in eastern New York.

CHESHIRE, Mass.

The Quarrel of Catholicism with the Lodge.

The Freemasons have just appeared in a new role, as guardians of society against the instrusion of mischievous members. A letter from an American resident of Costa Rica, states that in July a number of Jesuits who had been expelled from Guatemala arrived in Costa Rica, but were ordered when within ten miles of the capital to stop. Congress met the same day, and two thousand Masons appeared in the hall of Congress in a body and petitioned for the expulsion of the Jesuits, on the ground that they were "mischievous members of society." The President who is a Mason and several prominent members, spoke against the Jesuits, and the result was that the Congress voted $1,500 for their immediate wants and ordered them to leave the country.

Many legislatures have done wisely in expelling the Jesuits, but that it should be done at the demand of the Freemasons will strike many minds as singular. We had not observed, heretofore that, as to their other functions, they had added that of general censorship of the "members of society" with a view to secure the exclusion of those who, in their judgment, are "mischievous." Besides it is not likely that any intelligent and candid Mason, will deny that openly profane men, Sabbath-breakers, or drunkards, may be and are received and continued in good standing in Masonic lodges. Here at least, the Masonic order does not, *as an ordre*, join in the struggle with vice, nor have we ever seen them moving against even the worst of men as "mischievous members of society." If asked to do so, they would doubtless, and properly, reply that such efforts did not lie within the design of the society.

Moreover, nothing in Masonic law or usage would forbid the initiation of a papist or a Jesuit, if he were to apply for admission to the lodge. The whole quarrel of Masons with the Roman Catholic church is because the church will not tolerate Masonry, and excommunicates her members for adhering to it. *Per contra*, the quarrel of popery with the lodge is not because she condemns its principles but because she cannot control it. It is a pretty quarrel, with neither side of which have we any sympathy; but we must be allowed to say that it stirs our blood a little to find that whoever condemns Masonry becomes in the estimation of the order a "mischievous member of society.—*Christian Statesman.*

Outside the Lodge for Me.

BY GEORGE F. MORRIS.

To the recently inaugurated farmer swindle, "the grange," I regret to say I became a captive.

Shrewd, designing men, its "framers," have so cunningly spun the web, that to the unwary, well-designing farmer, it seems proper, captivating, and perfectly harmless, as you are going in.

I always was convinced, since I had a mind capable of reason, that "secretism" was not needed in laudable, legitimate pursuits of life, and now I am doubly convinced of it. When a man sees his good religious neighbors, those to whom he has been looking up to in life, embracing a thing, it becomes to be enchanting to him, and unless he is fixed and set for himself he is almost sure to be taken by the charm. Thus the grange revelation acted upon me, until I was led into the trap and was becoming entwined somewhat with its "silken thread," when a deep, gentle voice, or whisper of lovely warning broke in upon my soul about thus:—*Thy God or the Grange.* Immediately the spell was broken, and I was permitted to see where I was; that I was in the wrong place.

But I would try to stifle this by reasoning that I was in the midst of brethren and friends, those much better than myself, most of whom seemed to be enjoying it, and that I was out of place was absurd and simple. "*All great things are simple things*," set this reasoning again at rest, and then the intrusion of the same little voice, confirmed me that I must quit and get out, not by suspension for non-payment of dues, thus quietly smothering honest sentiment to death, but by committing myself, and by giving my reasons fully and clearly to the members of the lodge, which thing I was blessed and emboldened fully to consummate.

It is clear that the lodge is founded, not upon a benevolent but a strictly selfish basis. Of course the grange is a very mild form of "secrecy," but the history of it will show you that Masons and other secret-order men were its chief framers, compounded of "splinters from the shin bones" of other secret societies, and consequently partakes largely of the same subtle nature, though of course very much changed and sweetened up.

I am convinced that "lodgism" is inimical to good government; that if it ever was a necessity, the day has past. If some of us feel imposed upon by corrupt systems, let us not play "snake in the grass" in order to get redress, but fight for it openly. All reforms of importance come only by virtue of open action. If you hide in order to bring about an open good, on the principle that "no fountain rises higher than its source," the good produced must be like its producer—a sneaking, secret, selfish thing. I know of many fine people who went into the grange, having honest sentiments against secrecy. Having taken this mild form they feel their mouths are shut. So long as they stay in it they must see, that they tacitly agree and sympathize with, and are dumbfounded on the whole system of lodgism.

I have heard in the lodge the earnest, heartfelt sigh to be "outside again," and words despairing of forgiveness for certain inside performances; yet such sighs and spiritual impressions were repressed, or still haunt, as such an one still hangs on. An extensive, shrewd, though senseless and unmeaning ritualism that amounts to nothing good is the great charm and blind of the grange, and from your expositions of other orders which I have reason to hink true, it must be the same with them.. A bold, open renouncing of lodgeism, as unto God first, and as unto reason next, despite what others may think or say. I judge to be wisdom with those who feel its trammels. Men of superior judgment to yours may be in, side by side with you, loudly supporting and preaching the good of the lodge, yet, even in such circumstances as these it would be well to recollect that we are on our own footing under the eye of God, and will be judged on it separate and apart; and should we feel it proper to "come out from among them," let us not "confer with flesh and blood," but uncompromisingly do it. Principle, reason, and sense of economy led me out, and I will stay out.

Gilt.

I am opposed to secret societies, that is, in my principles. My practice has been mightily against them, I believe; but I intend to be wise, and not be such a fanatic that secretists will mock me. I intend to be as harmless, and as powerless too, as a dove. My principles, from my practice, have been questioned; but people will talk. True, sometimes where there is smoke there is fire; but the fire in me against secret societies is not the smoking sort, though of course it is not "fox-fire."

Now I am wholly opposed to secret societies, in spirit, soul, and body; but it would be folly to suppose that I am always talking against them, for I never say anything against them,—that is, vehemently,—though I am wholly opposed, tongue, emotions, and all.

The good book is against secretism, and I believe in the Bible theoretically and practically, too, so far as it agrees with common sense, according to my measure. The voice of the people (especially the rich) is the voice of God; and plenty of people say that secret societies are right; and have I any right to contradict the people? And, too, big preachers say they are right; therefore they are not bad, though the Bible does condemn them. Now when I find a Bible principle opposed to sentiment in the book of public opinion, as the Bible has waxed old, I cut the garment over according to the new pattern. Now my principles are good; why, then, are my practices derided?

I believe in a vast deal of moderation; yet by no means would I have men entirely silent on secret societies, but just meek and quiet enough not to hurt them. That is the glorious way in which slavery was crushed. Do not ride hobbies. It is like bringing the rays of the sun to a focus. It will burn; and we should not burn secret societies, but thaw them out with cold milk and water. Freeze them to death—that is it. They will first sleep, then die! Luther could have had better success had he let the Romish church alone.

In my gentle sort of opposition, this grinds me: I must more strenuously oppose anti-secret workers and denominations—my own, too,—than they oppose the lodge. This is my practice, not my principles; for I have said ever so many times that my principles are all opposed to secretism, and therefore they are.

I am opposed to secret societies, but that is not saying that I am opposed to all. Little secret societies are not of age yet, and some say they have no poisonous fangs. Big secret societies ought to be opposed powerfully, but I scarcely know why; not because of secretism, nor the character of their penalties, nor their needlessness, nor of anything else in particular that I know of, yet I am bitterly opposed to them! Big secretism is an evil, but its devotees should not be refused churchmembership, for their professions are good. Many polygamists, Universalists, Unitarians, and Antinomians profess good, and should be received. Dare I refuse "God-speed" to those who, with great, swelling words profess good? The devil has transformed himself into an angel of light, and we should therefore receive him. He is glib; give him the right hand of fellowship. What is the use of being cramped in creed?

I am loyal. Look at my record for proof. I knew a young man who intended joining an overgrown secret society, but I gently persuaded him to join two little secret societies instead. Now you see my policy is advantageous. It helps a man to take the same dose with two little spoons, which will not hurt half so bad. And, too, when there were no secretists near, and the sentiment was against secret societies, I have ventured to speak—some say ambiguously—against them. Indeed, in such circumstances

I have often seriously advised old, gray-haired men and women not to join them. Is not this enough? And yet some persist in saying that I am doing more for secretism than those openly favoring it; that I am on the fence, double-faced, etc. "Give me liberty, or give me death."—*Janus in the Telescope*.

The Work of the Ministry.

BY MRS. J. E. HAYDEN.

The work of the ministry is compared to the raising of grain. First, there is the plowing of human hearts to be done. God says in Jer. iv. 7, "Break up your fallow ground and sow not among thorns." Again it is written in 1 Cor. i. 10. "He that ploweth should plow in hope." In order to till the soil in all parts of the world, the farmer uses two kinds of plows; the breaking plow, and the common or lighter plow. Just so the ministry uses two kinds of Gospel plows. The doctrine of everlasting damnation, is the old fashioned Gospel breaking-plow. With it the hearts of hardened sinners may be crushed and broken in pieces. Jesus says in Matt. xxv. 46, "And these shall go away into everlasting (eternal in the original) punishment, but the righteous into life eternal." When men fail to preach the terrors of the law, is it any wonder that they sow among thorns? The love and mercy of God are the lighter plow of the Gospel. Jude xxii. 23, "And of some have compassion making a difference; and others save with fear pulling them out of the fire."

The second work of the ministry is to sow the good seed of truth. The Lord says in Prov. xi. 18, "To him that soweth righteousness shall be a sure reward." Again in Eccl. xi. 6, he gives the command, "In the morning sow thy seed, and in the evening withhold not thine hand."

The third division of our work is reaping. It is written in Ps. xxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our fourth and last work is spoken of by St. Paul, in addressing the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost made you overseers, to feed the church of God which he hath purchased with his own blood." Acts xx. 28.

Sometimes we fail to understand the plan and order of the work that we are engaged in, and we become discouraged and disheartened, and the work is impeded thereby. When Joshua was about to lead the people over Jordan, God said to him three times: "Be strong and of good courage." Our Heavenly Father can do little with a discouraged ministry. On this point, I would like to tell an item of my own experience. Some time ago I was sent for to assist Rev. H. T. Besse in a protracted meeting. While on my way the Lord blessed me beyond measure. The great waves of the power and glory of God dashed over my soul. In spirit I was lifted almost to the third heaven. I took this wondrous manifestation of the Divine presence as an indication that we were going to have a very great revival. We labored with all the power that God gave us. The result was only seven came forward. As I left for home none but God knew my depressed state of heart and mind. I took all the blame of the seeming failure to myself, and I felt completely discouraged. With such a settled sadness resting on my soul, it seemed that I could never fill my next regular appointment in the village of De Kalb. However, I went to Jesus for a text and he gave me this: John iv. 37, 38. "And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors." I saw at a glance that the text was designed for my special benefit. The Lord showed me that some ministers were sowers, other were reapers, and still others were shepherds, the while others were appointed to do some of all kinds of work. He showed me that he had given me a handful of the good seed of truth; that I must sow them broadcast in the hearts of sinners and leave the result with him. When he saw fit to hand me the sickle I could reap, but at no other time. We shall always do our appointed work, when we get our messages directly from the court of heaven.

Brother, sister, have you often felt discouraged because many souls were not gathered into the garner of the Lord? Remember the time of plowing, sowing, watering the seeds with our tears, and waiting for them to take root in human hearts is long, while the reaping time is very brief and the work done rapidly. Two things we *should* know: that we are sent of God, and that we are doing *all* we can to advance his cause. Then we should rest in Jesus and be happy in our work.

I have known great revivalists to utterly fail in some places simply because there was no reaping to be done. They had followed the wishes of the people instead of the voice of the Spirit. God tells us in his word we should "In honor prefer one another." But see how both saint and sinner join in lauding that reaper (revivalist is a modern word not found in the Bible) while the sowers and the shepherds are all cast into the shade. Now the Lord does not so regard our work. He says in John iv. 36, "And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that reapeth and he that soweth may rejoice together." If any one deserves to be honored by the church it is that man who plows and sows in April's cold blast, and is never permitted in this world to know how much he has accomplished. Mr. Moody is a reaper. Mrs. Van Cott is a reaper. Mr. and Mrs. D. T. Shepardson have been reaping mostly for a number of years.

Some say if a church exercises faith we shall have a revival. A revival will occur when a field is ready for reaping. If my faith could save sinners independent of their own wills, I would believe all the world into the kingdom of our Lord in a very short time. To say that the lack of a revival is caused by a lack of faith in God's little ones, is to discourage and dishearten many of the Lord's most faithful children. The prophet Amos tells us of a time when the work of the Lord will be done up with great rapidity. Amos ix. 13. "Behold the days come saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hill shall melt." May the Lord hasten the day.

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Purification of Parties.

When I allude to this growing corruption of parties in our Republic, I do not indulge any purpose to inveigh against them as the cause of all this degeneracy. In every country where free institutions are established, the will of the majority governs, differences of opinion on important questions are inevitable among honest and independent thinkers. Action can only be directed by the will of the greater number, who unite in sentiment so far as to effect that result. The selection of agents follows the same rule. Thus it is plain that the necessity of association, to arrive at practical results, is imperative. Hence it follows that so long as opinions conflict with each other, the right of control must be invested in one of two aggregations of individual voices, and, finally, in that one concentrating the greatest number. I likewise concur in the proposition that it is not only a right but also a duty of every citizen to attach himself to one of these associations to the extent that he may deem his own views of the general good promoted thereby. Purely solitary voting is in its utility much like the act of a soldier who should fire his piece to bring down the sun.

All this reasoning, however, must be predicated on the fact that the opposing forces are free from all but legitimate the influences, contributing to attainment of honest ends. The very instant evidence is given justifying a conviction of the supremacy of corrupt counsels, guided by venal agents, for selfish aims, then the duty to secede from all participation in such results becomes absolute and paramount. If ever the time should arrive when the vermin swarming in official hot-beds become sufficiently numerous to spread completely over the net-work of a party organization then will a contingency arise demanding from those determened to maintain the political purity of the country, the organization of a distinctive policy, and the advance of a different order of men to guide it.

And here I come to the pinch of the question. I look around me to discover where a class of men to lead in such occasions is to come from. They must be persons more or less thoroughly trained for the arduous responsibility of the position. Standing on the solid foundation of philosophy in its purest ethical form, well versed in the history of the past, ancient as well as modern, conversant with law in its highest and broadest sense, they should be at the same time equally armed with the sharpest weapons of controversy, and those graces in speaking and writing which fasten to them the attention and confidence of multitudes in all free communities. Above all they must be keenly observant of the characteristics of the people among whom they live. Lastly, they must labor to fortify the heroic element in their nature, at least so far as, whilst never needlessly provoking popular indignation, to be able to rise on an emergency above all dread of personal danger while upholding the right and the true, however unwelcome to the popular agitation of the moment.

We do not want a class of men greedy for the small prizes, or liable to be melted, likewax, by a transient ray of popular admiration. We do want men thoroughly skilled in the use of their weapons, armed to the teeth in the steel of moral analysis, trenchant of sophistry under whatever guise, and yet, on the other hand, equally strong to uphold truth, and honor, and justice, even though at the peril of occasional obloquy. Such should be the product of this age of advancing civilization. Just such men should our colleges strive to send forth from their portals to take responsible posts in all momentous struggles of the times. Neither let it be imagined that these struggles are so severe, the triumph so rare, or the rewards so mean in a career like this, as to deter even the timid from taking an active part. Great as the sacrifice may occasionally happen to be, the victory, when it comes is often more than a commensurate reward. A skilful director of the minds of multitudes, in all civilized nations enjoying a reasonable portion of freedom through the medium of the press, may be far more potent than many a sovereign; and however much of tribulation he may occasionally endure, he can hardly fail, if he be equal to his task, to be ranked, should he be ambitious of fame and fortune, ultimately among the true magnates of his age.
—*Hon. Charles Francis Adams.*

The Indiana State Political Convention will meet in Muncie, Delaware Co., on the 23rd day of May at 10 o'clock A. M., for the purpose of putting in nomination candidates to be voted for, for State officers at the October election, and to select electors for President and Vice-president, and for transacting any other business coming properly before the convention.

Cedar Valley, Iowa.

Mr. Editor:—There are some of the friends of the *Cynosure* who seem to fear that to vote for our nominees might weaken the Republican party and give victory to the Democrats. It is my belief that an honorable defeat is better than a dishonorable victory. We must ever dare to do right if the heavens fall, or even the Republicans suffer a defeat, for they may then learn the propriety of placing in nomination straight-forward, upright and honest men, who are not cursed with secretism and base intemperance, and who have intelligence enough not to use the filthy weed. I have been a Republican for many years, but I am under no obligation to vote for a man simply because he is the regular nominee, when I see dishonesty in all his past history. I will vote for no Freemason under any considerations, because I cannot trust the craft. I think our duty as Republicans would be, if the Republican party should put in nomination Charles Francis Adams or any other man of like ability not having the mark of the lodge, we could afford to lay our nominations by for the good of all. B. Chalfant.

Among the prominent candidates for nomination by the Republican party for Governor of Illinois is Hon. E. B. Washburn, now minister to France. For integrity of character and executive ability he seems to be regarded as far ahead of Beveridge or Cullom, who are working for the nomination. Yet the New York *Sun*, in the following item throws a shadow over his management at Paris. Mr. Washburn may not be directly responsible for his son's acts, but the character of the administration has favored the like immensely:

The St. Louis *Republican* calls attention to the following curious advertisement which appeared in the *Clipper*, the well-known sporting paper of this city, on October 30th, last:

"Wanted—For J. W. Myer's Great American Circus, Paris, France, the palace circus of the world, containing eighty-two luxuriously furnished private boxes, and a seating capacity of 7,500—A FIRST CLASS BAREBACK MALE AND FEMALE RIDER.

"Address, stating lowest terms and business. "Gratiot Washburne,"

"No. 14 East Fifteenth street, New York, Up to November 25."

This Gratiot Washburn is the son of the Minister of the United States in Paris, and has just been appointed Secretary of Legation at St. Petersburg, with a salary of $4,000 a year in gold. The *Republican* states that when he came home in October for the purpose announced in the above advertisement, he had a leave of absence from his father, and drew at the same time his salary from the Government as Second Secretary of Legation in Paris, and another salary as the agent of the Great American Circus—all of which is according to the principles of Grantism.—*Sun.*

Temperance.

Last Tuesday, the election day for Aldermen in Chicago, was observed by the Chicago Woman's Temperance Union as a day of fasting and prayer.

The regular monthly business meeting of the Chicago W. C. T. W., occurs Friday, 10 o'clock A. M., at 148 E. Madison St.

The Union in Chicago is conducting meetings at Farwell Hall, and the Bethel Home, the Newsboy's Home, Burr Mission, Halsted St. mission-church, First M. E. church, and in other places as the way opens.

Chewing.

The habit of tobacco chewing has been condemned by one of the Hippodrome revivalists. It is an unclean and unwholesome habit, injurious to the mouth, the stomach, the lungs, the blood, and the nervous system. It has decreased in the eastern and central portions of this country within the present generation, through the progress of good taste, refinement, and elegant manners. It still prevails widely in many parts of the West and South, especially in those dull places where the enjoyments of life are few, and men feel a constant desire for some sort of stimulus. There are men out there who do not scruple to chew and spit in presence of their families, or in the society of the softer sex. There are some of them who chew before breakfast, and never take the quid out of their mouths, except when devouring their victuals. There are some of them who even chew at church, and you will find many churches which have what Thackeray used to call an expectoratoon in every pew, for the use of all the males who sit in it. There are clergymen who chew in the pulpit, judges who chew on the bench, doctors who chew while going their rounds, and editors who chew while composing their articles. So strong is the appetite for chewing, in some cases, that men have been known to indulge in it while on their way to the gallows, and prisoners regard the deprivation of tobacco as the most unbearable of punishments. We have heard of female chewers, but we must suppose that they are rare in any part of the country, though snuff dipping among certain classes of women is not unknown in some portions of the South. There are members of Congress who chew as they sit in the House or Senate, though we feel sure that the proportion of members who there indulge in the habit is less than it was a generation ago. Tobacco chewing is an excellent practice to give up, or refrain from.—*N. Y. Sun.*

Questional Indulgences.

I could not feel that I was fully discharging my duty without calling attention to other useless if not harmful indulgences, costing, it is believed, a far greater outlay by the church every year than she pays into the missionary treasury; an expense which caters, it is true, to the appetite; which is about all that can be said, if even this can, in its favor. I refer to the very common habit of using tea or coffee—or, more likely, tea and coffee. While it seems susceptible of proof that he who drinks neither is in fact more healthy than the one who does, will the circumstance of pleasant taste be a sufficient excuse to offset the harm to health and the immense outlay of money it occasions, when that money is so urgently needed to send the Gospel to perishing millions? I am sometimes told that digestion is aided by a warm potion such as tea or coffee. Physiologists seem to agree in the statement that the use of liquids of any kind during meals is detrimental to health; and they give very good reasons for their conclusions. They tell us that our Creator has provided a sufficiency of saliva to moisten our food, and this will always be amply supplied while eating—unless, indeed, it has been unnaturally excited and cast out of the mouth between meals, occasioned by the use of tobacco; or the ducts secreting this fluid may be, and too often are, weakened or paralyzed by misuse, when, instead of allowing them their proper work in supplying a sufficient amount of saliva to moisten the food we eat, this moistening is done more rapidly by means of some drink chosen as a substitute; and as a result the food is swallowed too rapidly, and enfeebled health ensues. I close by submitting the question whether it were not far wiser to adopt our Maker's plan—allow the saliva its proper function, dispensing with table drinks, which only aid in bolting down, not digesting, our food. And especially shall we not abandon such drinks at the table as incur the expense of money needed so imperatively in pushing forward the victories of the cross? For Christ's sake, shall we not deny ourselves?—*C. W. Swartz, in N. W. Chris. Adv.*

Barley.

To the Editor:

Dear Sir:—What is your opinion on growing barley? Some of the temperance men advocate that it is no worse than growing wheat, for if there is not enough barley grown they will use wheat for beer, and that barley is not as bad for the land.

REPLY.

We do not know how far we shall be called upon to answer the above question, but we have already said more than once that barley may be and should be used for good purposes to a very much greater extent than it is. It makes capital feed for animals, and when made into pot or pearl barley makes first-rate puddings and is a capital ingredient in soup broth or Scotch Kail. To raise barley with a view to supplying breweries or distilleries, or to sell it knowingly to them, would be utterly inconsistent in any temperance man, but to raise it and sell it in open market may be regarded as on a par with the use of meat offered to idols asking no questions for conscience sake. Still, so long as the greater part of barley raised is used by brewers, a temperance man had better, we think, raise other crops, of which there is a great variety, except in so far as he can use the barley for feeding purposes.—*N. Y. Witness.*

The Donors to the Publishing House Fund.

The cash donations have been reported monthly and it is not necessary to repeat them. Several donations thus reported were in full or partial payment of notes. Notes fully paid are not reported in the following list, which represents alphabetically by States the contributors of notes for the Publishing House. The first column represents the number of the notes as entered on the treasurer's books; then follow the name, address and amount. This list includes all notes, except those paid, received to Apr. 15th.

	ILLINOIS.	
174	J G Atkinson, Geneseo,	$10
224	Pres. S B Allen, Westfield,	10
1	Prof. C A Blanchard, Wheaton,	100
8	Pres. J Blanchard, "	100
23	S P Bushnell, Paxton,	25
25	Joel T Buckley, Streator,	100
65	Sidney Beach, Ashton,	25
69	Melville Beach, "	50
9	Ezra A Cook, Chicago,	250
22	O M Clark, Lee Center,	30
215	T B Cole, Freeland,	20
32	Alvin Countryman, Creston,	10
218	Clark G Cole, Waterman,	10
37	H S Carpenter, Turner,	5
49	John E Countryman, Rochelle,	5
74	J P Corron, Clintonville,	10
95	Linus Chittenden, Crystal Lake,	5
52	Roswell Dow, Sycamore,	25
76	O Davidson, Elgin,	50
100	J Denny, Jr., Aurora,	10
176	Francis Dubridge, Morrison,	10
34	and 35 D E Edrington, Creston,	50
5	H A Fischer, Wheaton,	300
27	Mrs. L C Foster, Onarga,	50
51	B J Fillmore, Lodi,	5
55	Charles Follett, Byron,	50
59	Dean Ferson, St. Charles,	5
179	David Gans, Lanark,	5
211	C R Hagerty, Chicago,	200
21	John Hubbard, Freedom,	50
214	J S Hickman, Wellington,	10
205	John Harris, Winnebago,	5
7	Evan Jones, Fountaindale,	100
53	M W Jordan, Cortland,	5
54	Wm. Labrunt, Malta,	5
209	H L Kellogg, Chicago,	250
26	Allen Lewis, Roseville,	10
28	Wm. Loomis, Sycamore,	100
175	Daniel Little, Geneseo,	20
222	J C Milburn, Westfield,	5
3	Lawrence Miller, Warren,	25
33	and 36 Ira Mettler, Creston,	10
70	W H Martin, Ashton,	5
94	James McMillan, Nunda,	5
101	H W Marsh, Elmwood,	10
180	C A Mastin, Lanark,	5
56	Isaac Norton, Spalding,	25
24	Jacob Phillips, Streator,	50
57	Jas. Powars, St. Charles,	5
58	Mrs. Jas. Powars, "	5
77	J F Paddleford, Elgin,	10
173	Daniel Pierson, Tiskilwa,	5
206	James Patrick, Winnebago,	5
73	Jos. Robinson, Aurora,	5
78	and 79 O P Rodgers, Marengo,	15
80	Darius Reynolds, Belvidere,	25
111	Edmond Ronayne, Chicago,	100
177	J W Riner, Morrison,	10
50	C S Spalding, Lodi,	5
60	James M Scott, St. Charles,	5
	J P Stoddard, Chicago,	100
72	Alex Small, Aurora,	25
178	Orin Sholes, Morrison,	25
181	P C Stone, "	25
216	Mrs. J C Tyson, Springfield,	100
4	Benj. Williams, Warren,	25
6	J R Wright, Wales,	500
225	Elliot Whipple, Westfield,	10
10	J B Walker, Wheaton,	250
110	C T Webb, Springfield,	100
31	W Waterman, Creston,	5
223	S W Zeller, Westfield,	5
	INDIANA.	
158	Sidney Arnott, Fairmount,	25
66	Geo. W Black, Albion,	50
67	Mrs. Emma C Black, "	50
122	Thos. Baldwin, Jonesboro,	25
128	Jonathan Baldwin, Fairmount,	50
129	Joseph W Baldwin, "	25
137	E Beals, "	25
136	Joseph Bond, Marion,	25
138	Joseph Bradford, "	50
183	Moses Bradford, "	25
190	Philip Bower, Wolcotville,	25
135	Geo. W Champ, Marion,	50
147	Joshua Canady, Amboy,	10
148	Thomas E Canady, "	15
149	Isaac Crane, Peru,	50
151	Jacob Cochran, Marion,	50
127	Allen Dillon, Fairmount,	25
141	Harvey Davis, "	25
124	Elijah Elliott, "	25
143	Wm. S Elliott, "	25
145	Isaac Elliott, Marion,	50
188	Richard Green, LaGrange,	100
15	S W Hackley, Butler,	100
130	R W Hasting, Fairmount,	15
131	Carter Hasting, "	10
68	Geo. Harvey, Albion,	50
137	Jefferson Hamaker, Marion,	50
102	John Hogue, LaOtto,	50
140	D Hillsamer, Marion,	50
128	Jeremiah Howell, Jonesboro,	50

142	Elias Hiatt, Fairmount,	25
187	Timothy Hudson, Ligonier,	100
40	J T Kiggins, Portland,	25
11	Wm. Leuty, Ligonier,	300
154	Joy Luther, Fairmount,	10
193	Alex Littlefield, Bennington,	50
39	John A Morehouse, Portland,	25
85	Keturah Miles, Carthage,	50
126	Nixon Rush, Fairmount,	25
133	J D Richardson, "	25
134	Joseph Ratliff, "	25
150	Jacob Ring, Marion,	50
44	John Shuh, Larwill,	25
139	Christopher Sears, Marion,	50
144	John Smith, Fairmount,	20
146	Wm. Small, Wabash,	25
152	Wm. Smith, Jonesboro,	25
155	Roland Smith, Fairmount,	10
121	Daniel Thomas, "	50
125	Jesse E Wilson, "	100
156	Jacob R Wright, "	10
	OHIO.	
16	Daniel Andrews, Wauseon,	25
45	John Berry, Richmond,	50
207	J W Baldridge, Cherry Fork,	25
199	J A Bingham, Mallet Creek,	100
197	J L Burrill, Oberlin,	1000
18	H W Cherry, Wauseon,	25
186	Luther Clapp, Chatham,	50
43	E Counsellor, Elida,	5
19	Geo. Dorshimer, West Unity,	50
20	W O Dinius, " "	25
194	John Dorcas, Sr., Westerville,	50
90	S Elliot,	25
227	John Finney, Mansfield,	600
17	Abraham Falconer, Wauseon,	50
81	Sam'l A Hoag, Delta,	50
184	J C & M L Halsted, Windsor,	10
210	H Hurlburt, Seville,	10
196	Michael Harbaugh, W Salem,	10
62	John Knapper, Wauseon,	25
219	L R Livingstone, Oberlin,	10
12	J G Mattoon, W Unity,	100
61	John McQuillen, Wauseon,	25
64	John Miller, "	50
82	A J Miller, Milbury,	25
88	John Milner, Greenfield,	25
195	Joseph McFarland, Corsica,	10
83	John Magraugh, Wellington,	10
198	F D Parish, Oberlin,	10
193	A C Read, W Salem,	50
89	W W Thompson, Greenfield,	5
226	Daniel White, Litchfield,	25
63	David Zimmerman, Wauseon,	25
	IOWA.	
48	J L Bookwalter, Western,	25
109	(donated by) J C Bartholomew, Ely,	100
96	Abel T Curtis, Shueyville,	75
2	M S Drury, Castalia,	100
200	and 201 John Dorcas, Shiloh,	150
202	Andrew Dorcas, Shiloh,	100
47	J J Hayden, Cclo,	50
204	Asa Haskins, Irwin,	10
30	J N Lloyd, Jessup,	30
212	D Platner, Mt. Vernon,	25
97	G C Stream, Ely,	25
98	S D Snyder, Western,	10
99	P Smith, Cedar Rapids,	20
46	Isaac White, Clear Lake,	50
	WISCONSIN.	
114	M R Britten, Vienna,	50
162	H W Clark, Geneva Lake,	10
170	Geo. Cowley, Rio,	25
117	Thos. Dale, Union Grove,	25
217	D S Dean, Waupun,	25
161	Thos. Davis, Millard,	10
169	E S Foote,	5
213	T Earle, Honey Creek,	10
116	E L Harris, Delavan,	25
182	W Hamlyn, West Bend,	10
115	G Judson, Delavan,	25
119	A C Jennings, Rio,	25
113	U D Lathrop, Millard,	50
120	W H Mayhew, Spring Prairie,	25
164	S E Orvis, Waukesha,	10
159	Josiah Parish, Delavan,	10
160	Alvin B Parsons, Delavan,	10
118	J P Rood, Millard,	25
157	Ira I Rood, "	20
167	Geo. Renner, "	10
163	James Stewart, LaGrange,	10
166	J W Suidter, Sharon,	10
168	Antwine Shabino, Millard,	5
112	Daniel Whitmore, Spring Prairie,	10
158	D Wright, Geneva Lake,	10
165	Miner Wilcox, Spring Prairie,	10
	NEW YORK.	
199	Rev. Wm. McFarland, Flackville,	10
75	" Woodruff Post, Rochester,	100
104	Mrs T A Perkins, Parishville Cen.,	10
105	Rev. D P Rathbun, Lisbon,	50
203	Simeon Rowley, Bemus Hights,	5
	PENNSYLVANIA.	
41	A J Burgess, Worth,	20
107	Nathan Callender, Green Grove,	25
42	Thos. Madge, Worth,	30
108	J W Raynor, Uniondale,	10
106	E H Seamans, Factoryville,	50
	MICHIGAN.	
189	Jeremiah Baldwin, Hillsdale,	100
14	P Barnard, Howell,	100
103	H S Limbocker, Litchfield,	100
	CONNECTICUT.	
185	J A Conant, Willimantic,	100
	CALIFORNIA.	
171	David Morrow, San Jose,	10
	KANSAS.	
208	Dan'l Brookhart, Bunker Hill,	

Reform News and Notices.

EIGHTH ANNIVERSARY of the National Christian Association will be held in Farwell Hall, Chicago, June 20 to 23.

CONNECTICUT State Convention will be held in Hotchkiss Hall, Waterbury, April 26th and 28th.

—The General Agent had an appointment at Willimantic, Conn., last night, April 19th. He started from this office on the 12th, calling at several points on the way. A letter from him will appear next week.

—Mr. Ronayne will attend the Connecticut State meeting next week.

—The Illinois Agent will probably attend the Iowa State meeting at Western next Tuesday, with Hon. J. B. Walker. See the notice following.

Conventon in Californi

By order of Rev. John Black of Upper Lake, Lake Co., Cal., Chairman of committee of organization, a convention of the committee and all friends of the National Christian Association, opposed to secret societies, will meet in the basement of the Congregational church in Sacramento, Sixth street, between I and J streets, on the 25th of May next, at 1 o'clock P. M. The meeting is for men and women, all persons friendly to the cause.

1. To consider the nature of the secret orders now widely operating in this country, and their bearing on the cause of Christ and our civil institutions.

2. To arrange for the labors of Pres. J. Blanchard of Wheaton College, Ill., during five consecutive weeks beginning on Sabbath, July 9th next.

All friends of Jesus Christ, who is superceded and set aside by the lodge; and all friends of open, free and equal popular government, and opposed to taking secret advantage of our fellowmen, are invited to meet in council at the above time and place. All who wish to avail themselves of the labors of Pres. Blanchard it is hoped will take prompt measures to hold meetings, one or more, in their respective localities, and be present to arrange appointments for the same. By order of

JOHN BLACK, *Chairman*,
PHIL BECK, *Sec'y*.

Anniversary of Iowa Anti-secrecy Association.

There will be a convention of the friends of anti-secretism at Western, Linn Co., Iowa, commencing at 7:30 P. M. Tuesday, April 25th, 1876, and to continue in session until Thursday, 27th. A cordial invitation is tendered to all the friends of the cause, in Iowa especially, and to all others who may choose to be present. Hon. J. B. Walker of Illinois, and other able speakers will be present. Let the auxiliary associations, churches and neighborhoods favoring the objects of the convention see that delegates be chosen to represent them, and all unite in defraying expenses of delegates.

Systematic and sworn secrecy is an enemy to the church, state, and the social compact, and must be defeated by the force of truth and the grace of Him who in secret said nothing. Let prayer be offered that the convention be blessed with abundant success.

Delegates from the south and north will stop at Ely Station, which is three miles east of Western, on the Burlington, Cedar Rapids, and Minnesota R. R. Those from the east and west will come to Cedar Rapids, and then to Ely Station, where conveyance will be furnished to Western.

M. S. DRURY, *President*.

Indiana---Special Notice.

The Anti-masonic convention of the Indiania Eldership of the Church of God, will meet at Yellow Lake Bethel on Friday evening, the 5th of May, 1876. Let there be a general turnout of the brotherhood and all who feel a deep interest in the cause of God.

C. CLEM.

Indiana State Convention.

Having been notified of the action of the committee on Political Action, and that a convention is called to meet in Muncie, Ind., on the 23d of May, at 10 o'clock A. M, we have decided to call a State meeting at the same time and place, to continue as long as the State Association judges best. Let there be a full attendance of all the friends of reform in the State. We hope to meet Bro's. Stoddard and Ronayne, and others, as well as our own State lecturer. Let the county associations be represented, and also the different churches of the State.

PETER RICH,
Chairman Ex. Committee.

To the Friends of our Cause in Wisconsin.

I now take my leave of you, at least for a time. Seed time approaches; and I am admonished that I must do something more for the support of my family, than has been done in the recent past. As in mind I pass over your State and think of the many warm personal friends, and our short but pleasant associations, and Christian warfare, and triumphs over our common enemy, I am constrained to thank God for what has been accomplished. There is no cause for discouragement. Truth is more mighty than error, and there are many that are anxious for the truth on the subject of secretism. The grange is not so popular as it was—is decidedly on the wave. Good Templarism also has gone down in many places, but they have left behind the evidences of their demoralising nature and tendency. As the result of labors performed, some have acknowledged the truth, and left the lodges to return to them no more, while many have been saved and kept from ever entering them.

But our friends in Wisconsin sadly lack in organization; our foes are not only secret, but are compactly organized, and herein lies their strength, and it is to be seen in its practical results in both church and state, in social and legal matters everywhere.

It is to be hoped that the friends will organize, and be prepared for the fall election. Our candidates ought to receive a goodly number of votes next fall, and will if the friends *do their duty*. Since commencing to lecture in the State, something more than two years since, I have labored in nine counties, and given 182 lectures, and in the fall, if the Lord will, may enter the field of conflict again, and labor for the triumph of truth.

For the war, P. ELZEA.
Nunda, McHenry county, Ill.

School-house Discussion at Delphi, Ind.

PITTSBURGH, Ind.

I received a notice lately from a gentleman from Delphi, of a desire to discuss the subject of secret societies in our school house. The question stated was: "Are secret societies wrong?"—and on Friday evening, March 10th, we had the discussion. Though the roads were very muddy, we had a full house and good order. Your humble servant took the affirmative. My opponent is both an Odd-fellow and granger, one of the prominent debaters of Delphi. I opened the subject and argued it from two general positions: 1st, that they, Masons, Odd-fellows, etc., are religious fraternities; 2d, that they are anti-Christian. For they had carefully excluded the name of Jesus from their prayers by the Grand Encampment of the United States; and I challenged him to show one single prayer in their written ceremonies, in which the name of Christ was mentioned; and as they received the Mohammedans, the Hindoos and Jews, they would give offense if they prayed in the name of Jesus. I also portrayed to the audience the claims of secret orders to benevolence, as being false and that they shut out the very ones most likely to be objects of charity. In the reply my opponent argued that the lodge was a religion good enough for him and that he was sure of heaven if he lived up to its teachings; and as for praying in the name of Jesus he would throw away Jesus and the New Testament both before he would Odd-fellowship. He also charged the Methodist church with being guilty of stealing two hundred dollars from him which the brethren of the fraternity had never been guilty of, for they had been a benefit to him. He closed his arguments with a denunciation of a minister of the Methodist Episcopal church at Delphi, because he would not license him some years ago to preach unless he would marry a girl whom he (the debater) believed to be of bad character. He said he was then studying for the ministry, and I believe he belongs to no church now but the I. O. O. F. The minister he denounced was Rev. Mr. Joyce. I thought, no wonder that he denounced the Methodist church for stealing two hundred dollars from him, as I believe it is ruled by Odd-fellows and Masons with whom he is associated.

After the debate the audience was called on to vote on the merits of the discussion, and was unanimously in favor of the affirmative. I received a note yesterday from the same gentleman to discuss the same subject again.

THOMAS B. GALLOWAY.

Correspondence.

Justice Driven Out.

That oath-bound secret societies are a curse to our country is a fact that cannot be denied by any who have given the matter an impartial consideration. Why is it that our common courts of justice are so partial? Simply because most of our judges, lawyers and states attorneys belong to those abominable societies, and when a brother craft-men is caught in any criminal act they are under obligations to assist and if possible free him from the penalties of the law.

A circumstance occurred in our neighborhood about seven years ago, in which one J. Taylor shot and instantly killed a young man by the name of Shepler. He then went to the justice of the peace and gave himself up,—for well he knew that he would be cleared by his brother Masons. The trial came on and the jury found a verdict against him (Taylor) of murder in the first degree. The case was then laid by until the next term of court, and when the trial came on, they got a new set of jurymen impanneled, a majority of whom were Masons, and they struggled hard but could not clear him, for the case was a plain one. So they did not agree and it was laid aside again, and so they kept laying it aside from one term of court until another, until finally it was thrown out of court. Thus setting at liberty a scoundrel whom justice demanded should be hanged. After he was set free he swore he killed one man and wanted to kill two or three more before he left the country. This case cannot be denied.

But not only are those societies condaminating our courts of justice, but they are hindering the progress of Bible truth and religion. No wonder churches are becoming formal, and sin is raging in every quarter! No wonder there are so many who profess and do not possess religion! How can God bless a people that are constantly disobeying his commands? He says, "Come out from among them, and be ye separate." Again the apostle says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. v: 11. And again, "For ye were sometimes darkness but now are ye light in the Lord. Walk as children of the light.—Eph. v: 8.

It is only a mercy that God spares the lives of those pretended ministers of the Gospel who have suffered Satan to place the cable-tow around their necks and bound them with the most horrid of oaths, to forever conceal and never reveal the (so-called) secrets of the accursed order, thus obliging them to serve as stool-pigeons to trap others, for well he knows that each pastor is the leader of a flock, and if he can succeed in trapping the shepherd he will get the sheep. Oh, that God would speed the day when this curse shall be forever banished from our midst, and when freedom and liberty shall be enjoyed by every one! B. F. Taylor.

From Catteraugus County, N. Y.

Randolph, Mar. 7, 1876.

Dear Bro. K.—I am in sympathy with the cause you are trying to promote, and your fellow coadjutors. It is worthy of all the financial, moral, and religious labor that we can possibly bestow upon it, for it is to shed light on the dark places of the earth. There is one thing which puzzles me, how any man who has sought and found the true light and life in Christ Jesus, can allow himself to be denuded, hood-winked, cable-towed, and led like a beast to the slaughter; and they are not allowed to take Jesus with them, but must go alone, leaving their manhood, their liberty, and their religion, and what do they get for it?

The craft is very crafty in this place since Bro. C. A. Blanchard lectured here about two years ago. They are trying to keep all Anti-masonic light from shining on this place, and those who profess to be Anti-masons are asleep. Talk to them about taking the *Cynosure*, or some of the Anti-masonic books and they are full of trouble and excuses, hard times, no money, but they can take low story papers—plenty of money for them. After all, they say, we had better let Masons alone; they are not meddling with us; just so the devil wants us to let him alone. But we must fight if we would reign.

The more I read the *Cynosure* the better I like it. It is a welcome weekly visitor to my family. I will try to labor for its circulation as far as I can in connection with my other duties. If any of our lecturers should pass through Randolph, N. Y., please give us a call. J. S. Amidon.

Does the Bible Curse Freemasonry?

It is recorded that Moses "charged the people" to obey God, and divided the tribes into two parties; six tribes were to bless "when ye are come over Jordan," and six tribes were to curse. The blessing was for obedience, the curses for disobedience; and the very first curse reads thus: "Cursed be the man that makes any graven or moulten image, an abomination to the Lord, *the work of the hands of the* craftsman, *and putteth it in a* secret place, and all the people shall answer and say, Amen." Deut. xxvii. 25.

If Freemasonry and its allies shall exclaim against applying the above to the work of the hands of their craftsman which are put in a secret place, I doubt not that some of your readers will at least recognize the family resemblance very distinctly if they hold it up to the mirror given us by inspired wisdom, in the comprehensive expression, "and such like," Gal. v. 21. What would be thought of any Bible reader who could attempt to justify pride or covetoueness, because these are not mentioned in this passage, as "works of the flesh," as well as "hatred or envyings"? Yet this seems to me the way and the only way for the craftsman's secret work to escape the Divine curse recorded on the sacred page against "*such like*" proceedings in Freemasonry, etc. T. H.

Profanity of Masonic and Mormon Lodges.

Champaign, Ill., March 29th, 1876.

Editor Christian Cynosure:

I see that Past Master Ronayne is annoyed at answering the same question affirmatively so often, viz., Do ministers and other dignitaries have to conform to the same disgusting semi-nude condition, and take the same horrid self-imposed, profane oaths, that are required of all the other applicants, when joining the Masonic institution? Why should this be astounding? This whole system of secretism has a history entirely consistent with its character and dark purposes. It is copied largely from the heathen rites and ceremonies and the holy dramas of the dark and middle ages, and mysteries of ancient Greece, with all its dark history. Why will not the incredulous read the authentic history of secretism of later date, of the *Jesuits* and *popery*? Read Book of Martyrs, History of the Waldenses, and many others coroborating their truthfulness. Note the indescribable horrors, murders and indiscriminate slaughter that have eminated from and been perpetrated by these secret religious clans,—for they have ever been, and are still, religious secret clans; though in fact *very far* from being truly Christian. In all the history the hand of God is most manifest, ultimately is, against the workers of iniquity. Why not heed the practical lesson, that the *same God still reigns*, and that similar woes await *us*, if we cherish similar abominations? Why this culpable indifference to all the corruption, fraud and crime, that now prevails among the high as well as the low, both in the church and national officials? Now, most of the popular sins of our day find a ready welcome to the fellowship of most of our churches, while Christ's demands are, *repentance* and *renunciation* of *all sin*, and "a belief with the heart unto righte ousness, have *no* fellowship with the unfruitful works of darkness." Oh, when will the time come, when Christians shall no longer be the *chief accomplices* in *the dark works* of *iniquity*!

Again, is this shameless semi-nudity more astounding or *impious* on the part of professing Christians or ministers than their most horrid profane oaths? voluntary oaths? self-imposed oaths? to protect and defend a brother Master Mason, *right or wrong*, murder and treason *not* excepted? Oh, why is it that the expose of Masonry by that truly godly man, C. G. Finney, is so seldom read or regarded? Solely because men love darkness more than light.

Let me also refer you to a late book (1870) by J. H. Beadle, (who is evidently a Mason), called "Mysteries and Crimes of Mormonism," which says that Jo Smith's new translation of the Old Testament is against Masonry, but that some years after, the *Mormons all became Masons*, but finally Jo Smith *out-Masoned* Solomon, by claiming that he (Smith) had higher revelations, and a great key word, &c., hence the grand lodge revoked their charter, but they continued to cling to their Masonry, from which (evidently) they derive many of their rites and ceremonies. They call it "Celestial Masonry." Hence two vast and magnificent structures to-day in Salt Lake City, viz: their *Masonic* Temple and their *Mormon* Temple, both used by the same people. The Mormon ceremonies and oaths and death penalties of secrecy, are much the same as the Masons, namely, to have the throat cut, their bowels slit across, etc. See above book, page 486. Then they only go a step further than Masonic semi-nudity. See page 492, where he gives us the Mormon authority, that in their initiating or endowment ceremonies, (they again out-mason Solomon), and require that both the women and men to be entirely naked. This Mormon authority further says that this is not now insisted on, because (note the reason) in *many cases*, we are *not yet sufficiently pure minded*; and our enemies would use it as a weapon against us." The author of said book was many years a resident of Salt Lake City, and editor of the Salt Lake *Reporter*. Such is then *another religious secret clan*, a religion of *lust*, poligamy and concubinage, and consequently of the most debasing crimes, and murders, even akin to the days of the Inquisition, (read "The Mountain Meadow Massacre), and like slavery, the half cannot be told. Yet our Government only winks at all this, because, like the whisky rings and clans, and others, they are a source of revenue. But enough for the present of this dark picture of facts. Let the few *thoroughists* (not radicals) take courage. "One with God is a majority," "when he shall again visit for these things, though sneers and scoffs and derision and persecution and *death* await us. "It is enough that the servant be as his lord." These have always and always will attend a life of opposition to popular sin and to a life of consecration to the true God and truth. He does hear and answer prayer. Let us cling to this as our only hope. "And shall he not avenge His own elect that cry day and night unto him, I tell you *he will*, avenge them speedily." Note his fullfilment in the prayers of the old abolitionists, and the slaves, long since gone to their heaven of rest, and reward before they saw the answers to their importunity. Oh, for a true faith, a true witnessing, a true repentance, and a consistent Christian life and character! Without these, the just judgments of Almighty God, will as surely overtake us with all our corruption and crimes, and turn us too, into hell, with the nations that forget God, as he has ever done in the past. A. O. Howell.

Why I am an Anti-mason.

East Lynn, Ill.

Dear Cynosure:—I am an Anti-mason, and why? Because my father was a Mason. He died last June, in his 84th year. He joined the Masons when a young man. How many de

grees he had taken I never learned, but in absence of their proper leader he said he had initiated members into the lodge. When he was not suffering severe pain he would request me to read aloud, and among the books I had selected to read was a book called "Light on Masonry" by Elder Bernard. He said but little until I read the horrible oath where they are bound to defend one another right or wrong. He then spoke and said that Masons were trying to dodge, and claimed that Masonry had changed of late on that point, "But," he said, "Masonry is to-day what it was fifty years ago, and I had to take that oath." He also affirmed that the book was true. He said that he had carefully read Capt. Morgan's book, and it was a correct expose so far as he went. I have often been asked the question, "Why are you an Anti-mason? Your father was a Mason." My answer is, Because my own father's evidence on his death bed was better for me than all other testimony on earth. What Mason can deny such testimony and be honest with himself, with his God, and with his fellow men. Now I am aware that Masons are ready to deny this statement, because when father attended the lodge he talked just as they all do. I have not written this article out of any disrespect to any Mason or any individual, but because I am persuaded that secrecy is wrong, and should be discountenanced by every true and loyal citizen. J. B. Marcum.

Strong in God.

El Paso, Ill.

Dear Friend:—Enclosed I send you six dollars to help secure the Carpenter donation. This amount, though small, is sent in the name of the friends of the cause in El Paso, some being unwilling their names should be published.

We feel weak in ourselves and in our ability to give, but strong in Him whom the Apostle says "hath chosen the weak things of the world to confound the things that are mighty, and things that are not to bring to naught things that are," which is very significant and cheering to the humble and faithful laborer in Christ for the overthrow of secretism, which the craft thereof are in the habit of looking upon as the things that are mighty and that are; forgetting no doubt in their security what the blowing of a few ram's horns, under God, accomplished for God's Israel in the overthrow and destruction of idolatrous Jericho and her inhabitants. They felt perhaps just as strong and safe and mighty and secure behind the walls surrounding their city as the lodge members at the present day in the third story of some building with the curtains all down and properly tiled so that cowans may not ook in upon their Masonic Dagon, nor hear their oft repeated response "So mote it be" in the homage they pay to it.

Our prayer for you and others engaged in this noble reform is, that success under God may crown every effort and that soon every disciple of the Master will withdraw his fellowship from the various churches to which they severally belong who look with pleasure or approbation or complacency upon the mark of the beast placed in the forehead of any of her membership by the authority and doings of speculative Freemasonry. As ever yours for reform, Wm. A. Bartlett.

OUR MAIL.

Donald C. McLaren, Geneva, N. Y., sends $20 to the Publishing House fund and writes:

"I am far away from you but it comes from my old heart, from which I do not think it would come if it was not renewed. I have nearly finished an article for the *Cynosure*.

We will be glad to receive your article.

P. Bacon, Weatogue, Ct., writes:

"I rejoice in the evidence that I have that the Lord is helping our labors."

S. B. Allen, Morrison, Ill., writes:

"There are a few earnest Christians here praying for you and all who are engaged in the work."

"The effectual fervent prayer of the righteous availeth much."

Sam'l Guengerish, Amish, Ia., writes:

"I think it is high time for the nation and even professed or corrupt Christianity to be aroused from the slumber of sin and folly to the light of Gospel truth."

L. G. Wood, Brattleboro, Vt., writes:

"I think Freemasonry is some like an old apple tree all running to sprouts, and when the sprouts have drawn all the sap out of the old stock they must all perish together."

S. Simpson, Pilot Rock, Oreg., writes:

"The suggestion to have Ronayne at the Centennial is a good one; let our cause be represented and have a good supply of our literature on sale there. I will remit something for the tract fund soon. Regret that I cannot send a donation for the Carpenter building now. I like the platform and shall vote the ticket."

G. W. Kelly, McPherson, Kan., writes:

"We need lectures here. Much could be done. I am doing what I can. One brother who is a Sunday school superintendent is offering prizes in his school, and says he is going to give the *Cynosure* as one prize."

S. Jenkins, White Rock, Ill., writes:

"I am in a den of Masons. Nearly all in this whole neighborhood are Freemasons of the deepest dye. We ought to have a lecture here without fail. My heart and sympathies are with you."

I. H. Brown, Bethel, O., writes:

"I keep my paper going and it troubles the waters. I begin to think it will not be in vain."

Lorenzo D. Brown, Montmorenci, Ind., writes:

"The people here are loth to receive any light on the subject of Masonry, and prefer traveling the old smooth ruts of sin and perish for want of knowledge. It grieves my soul to see the alarming and cursed influence of secret societies. It's all around us and a man need only to make his sentiments known, if they are in opposition to secretism, to be hated, and hindered in worldly goods. I was an inventor of an improvement in wagons and patented the same. Freemasons said they would help me through with it if I would join them. I refused at once and forever, and so I failed of success in that for conscience' sake. It requires pluck and courage as well as a right heart to make the necessary sacrifice in proof of our principles."

J. B. Wells, DeRuyter, Wis., sends his renewal and writes:

"The cause to which you are devoted should in my opinion receive the support of every Christian man and woman and every philanthropist in the land. I am struggling with poverty it is true, but it would be a burning shame if you were obliged to suspend for want of support."

A personal interest in the welfare of the *Cynosure* is timely and needful, and expressions of such an interest encourage us.

Jno. A. Ramsey, Lincoln, Tenn., writes:

"The *Cynosure* has at least one friend in Tennesee who is anxiously watching the progress of the conflict it is waging against the powers of darkness. Tennesee shall give at least one vote for Hon. J. B. Walker. In due time I shall send for tickets with the hope of securing several votes."

The Sabbath School.

Lesson for Apr. 30.—The Lame Man Healed.

SCRIPTURE.—Acts iii. 1-11. Commit 1-7; Primary Verse, 6.

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them expecting to receive something of them.

6 Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's greatly wondering.

GOLDEN TEXT.—"And his name, through faith in his name, hath made this man strong."—Acts iii. 16.

TOPIC.—The first miracle.

HOME READINGS.

M. Acts 5: 1-16. Death and Healing.
T. Acts 9: 33-42. Sick and Dead Restored.
W. Acts 13: 1-13. A False Prophet Smitten Blind.
Th. Acts 14: 2-20. The Healing of a Cripple.
F. Acts 16: 9-34. Rescued from Prison.
S. Acts 20: 1-12. Raised from Death.
S. Acts 28: 1-8. Unharmed by Serpents.

1.—Lame from his mother's womb. "The imagination of man's heart is evil from his youth up." Gen. vi. 5; viii. 21; Job xv. 14; Ps. li. 5; Prov. xxviii. 26; Eccl. ix. 3; Matt. xv. 19; Mark vii. 21-23.

2.—Was carried. "To will is present with me, but how to perform that which is good I find not." Job xiv. 4, Prov. xx. 9; xxvii. 22; Jer. xiii. 23; John iii. 6, 7; Rom. vii. 18, 19, 22,-23; Gal. v. 17.

3.—Laid daily at the gate of the temple which is called Beautiful. "Be not weary in well doing." 1 Cor. xv. 58; Gal. vi. 9; 2 Thess. iii. 13; Heb. iii. 14; x. 36; xii. 3; Jas. v. 7, 8.

4.—Ask an alms. "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." "Open thy mouth *wide* and I will fill it." Ps. xxxvi. 8, 9; xxxvii. 3, 4; lxxxi. 10; Cant. v. i; Matt. vi. 33; John x. 16; xiii. 7; 1 Tim. vi. 7; Jas. iv. 3.

5.—Entered wit them into the temple. "If ye then being risen seek those things which are above where Christ sitteth on the right hand of God." 1 Chr. xxii. 19; Ps. cxix 36,-37; Rom. vi. 4, 5, 11; viii. 4; Col. iii. 1-3, 5-10; Phil. iii. 7 9; Heb. xii. 2; Jas. i. 21; 1 John ii. 25.—*Nat'l S. S. Teacher.*

The Bible in the Sabbath-Schools.—Some one very sensibly says that whatever question there may be as to retaining the Bible in the common schools, there ought to be none as to continuing it in the Sabbath-schools. Papers and question books, and lesson leaves and catechisms, are good, but only so far as they help to understand the Bible. They must not take its place. Nothing should do that.

Farm and Garden.

Rotation not a necessity.—The idea of the importance of rotation of crops, so earnestly pressed upon the attention of farmers, has been of great service, both in its practical application and in the discussion evoked. It is being shown, however, that rotation is not a condition of success, except under certain circumstances. Happily those circumstances are not universal, and in many cases may be either greatly modified or entirely changed.

Formerly, in localities where stable manure was very scarce as compared with the land under cultivation; when from lack of capital or a disinclination to invest it, farmers depended for the most part upon the native energy of the soil, upon favorable seasons and good cultivations—a systematic rotation was of great importance, and still is essential to the best results. But in these days the conditions are changed; stable or no stable, there is potash and lime and phosphorus enough; rain or no rain, nitrogen is plenty. The soil is known to be a vigorous machine, capable of being unceasingly worked—not that feeble area that must be so carefully nursed in order to work at all. Hence he who still clings to the necessity of rotation, cherishes an extensive fallacy.

Numerous intelligent experimenters during the past twenty years have shown that by skillful use of chemical fertilizers and organic phosphates, which are most easily applied and very certain in their action, crops may be grown upon the same land for many successive years with unfailable profit. The field which for any reason is best suited to a certain crop, may thus be permanently retained for that specific purpose. Other parts of the farm will be assigned to those productions for which, as particular machines, they are best adapted. Also, the expense of cultivation will then be lessened, as any one can see.

Moreover, it appears that soils, if well fed, by constant cropping are somehow cleansed of their native crudeness, and rendered capable of producing much finer qualities of plants—notably of tobacco. Precisely why this is the case is not so apparent, but the truth cannot be doubted. Now, when *quality in all farm products* is the inexorable demand, this deserves especial notice.

Years ago, the theory of rotation came as a godsend to stay the starving process that had ruined so many farms. Men heeded it to some extent, and saved their acres. Agricultural science has since made great advances. It clearly shows that rotation is no a necessity, but in many instances a hindrance, to a perfect crop.—*Country Gentleman.*

The presence of lice on cattle is a sign that the animals have been neglected during the winter. If their coats are carded once a week with a card dipped in kerosene oil, not a louse will come near them. Along the shoulders and back bone is the spot where lice first and mostly gather. This part should be well carded or rubbed with the oil. There is no more thorough preventive than this. To cure, take four ounces of lard, a teaspoonful of kerosene oil, and half an ounce sulphur in powder. Grind these on a plate with the blade of a knife until well mixed, and rub the ointment every day along the backbone from the head to the tail. Give a teaspoonful of the sulphur in salt every day for a week for the animal to lick. By the end of that time the lice will have disappeared. Reduce the above quantity to one-half for calves.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 20, 1876.

Day of Fasting and Prayea.

The committee to whom was referred the question of appointing a day of fasting and prayer have designated SATURDAY, JUNE 3D, as the day recommended to be set apart for this purpose. Pastors are desired to give notice of this appointment on the Sabbath preceding, and also to preach on the reform on the Lord's Day immediately following. And let every Christian remember this day for the sake of his family, his country and the kingdom of his Redeemer, at all of which the lodge aims a vital blow.

WHY MASONS DON'T READ.

The plaint of the prolific Mackey, over the demise of the *New England Freemason*, is a repetition intensified of the lamentation for Reynold's *Trowel*, Gouley's *Freemason*, the *Landmark* of New York, and Mackey's own *National Freemason* of Washington, which have all passed out of existence within three or four years. Dr. Mackey is more scholarly and gentle in his treatment of the case than lodge writers generally, and his words have a prophetic tone which every opponent of the lodge should hail. Not that we wish the honest personal interests of any member of any lodge to be impaired—far from it; but it is auspicious of the downfall of the system itself, a blessing we believe to the world, but more than all to Masons themselves.

There are a few obvious reasons why Masonic literature is stale in the reading market.

It has been largely made up of traditions, and preposterous stories occasionally revamped and palmed off for fact. The founders of of Freemasonry so plastered this mask upon their golden calf, that the efforts of their modern students to tear it off, made nervous and reckless by the opposition to their worship, is likely to spoil the image itself. The breaking up of this grand deception which has so long furnished the facts for Masonic faith, of course makes Masonic infidels, who turn away from fountains of literature turned bitter.

Homilies on a few moral principles, too, from which the soul and authority is wanting, soon become "flat, stale and unprofitable." Morality, as taught by the lodge, so far as it goes, is in a sense commendable; but it is narrow in its ends, and has absolutely no authority at all for support; lacking that which enforces morality, the authority of the all-wise and ever-living God in Christ, it has no force upon the conscience. Having this Christian, morality is ever new and vital, though presented in the same forms of speech day after day.

There are two large and increasing classes in the lodge who have no interest in supporting its literature. They are, first, men of intelligence and sense, who have consented to enter through deception, and who sicken at the nonsense and shame to which they are subjected. Yet though long separated from the folly and idolatry of the lodge, they have not moral courage to abandon it. Then there is the very large classe of lodge speculators and wire-pullers who care not for any principle here or there, but are ambitious only to get water on their particular wheel in business or politics.

These features of Masonic dissolution apply in a degree to the Odd-fellow order, whose leaders have often been called to put on mourning over the failure of their journals. On this subject the *Western Patriarch* a while since said: "It has been said, frequently said, and that with a good deal of assuranbe, that an Odd-fellow literature cannot be sustained, because Odd-fellows, as a community, are not a reading people. This is a grave conclusion, and the argument, if true, not only grave but humiliating. * * While we repel the charge that Odd-fellows are not a reading people, we are nevertheless persuaded that the attention of our fraternity is not attracted to its own literature as much as it should be."

The *Heart and Hand* quoting this article and commenting on the disagreeable fact that members of the order neglected its organs says further: "Those that read the publications of our order are the 'workers' who are recognized as leaders in subordinate and grand bodies—those who are looked at as the 'posted' brethren—those who, when it is necessary to select officers for positions requiring knowledge and ability are the only ones fitted for it."

From the decay of their literature let these lodge "leaders" learn that, their work and influence must with it perish as the church of Christ is strengthened in the earth and his kingdom conquers among the nations,

CENTENNIAL TRACT DISTRIBUTION.—Our publishers have found room in the book department of the Centennial Exposition, and have engaged a space for he display of publications against the lodge. Tracts may be had free at this stand by any who will take them, books may be sold and subscriptions taken for the paper, if done quietly. By this means millions of pages of tracts may be freely scattered. A fund for this good work must be raised immediately. Send in your contributions.

—The *Independent* and *Christian Union* are making desperate efforts to bolster up their respective champions in the scandal case. The latter through the agency of the publishing house of Barnes & Co., broadcasting its circulars on the Beecher council; is reported to be greatly reduced in circulation, which does not speak well of its character as a personal organ of Mr. Beecher.

—A late number of Pomeroy's *Democrat* has an editorial of a column and a half in defence of Masonry against Elder Baird's tract. The tract is published entire, and in the reply the editor says he has worked himself up to the 32d degree, and has found that "the man who is a *good Mason* is as good a Christian as was John the Evangelist."

Report of Directors Meeting, N. C. A. Apr. 5th, 1876.

At the call of the chairman the Directors of the National Christian Association met in the *Cynosure* office at 10 A. M. Present, Messrs. Carpenter, J. Blanchard, H. L. Kellogg, O. F. Lumry, C. A. Blanchard, E. S. Cook, E. A. Cook, C. R. Hagerty. There were also present as advisory members the Hon. J. B. Walker, J. P. Stoddard, Mrs. E. A. Cook, and R. L. Smith of DeWitt, Iowa.

A prayer was offered by Pres. Blanchard, and the minutes were read and approved.

A vote of thanks was tendered to Judge Zearing and Senator Cameron, for the successful presentation of the petition to Congress.

The committee on settlement with Mr. Caldwell reported. Report accepted and committee discharged.

The committee on settlement with Mr. Kiggins was continued.

Voted that the annual meeting of corporate body be changed from June 21st to the 20th.

The action of the committee on Anniversary in relation to expenses of speakers was approved.

Voted that Farwell Hall be engaged for the Anniversary Convention; and that Mr. Ronayne be invited to deliver an address on Masonry during one of the day sessions of the Convention.

The following was adopted:

Resolved, that we, the Directors of the National Christian Association, respectfully request the pastors of the various churches of Chicago, before and in view of the assembling of its Eighth Anniversary in this city, June 20th to 23d, either to present the subject of organized secretism to their congregations themselves; or, that they or the appropriate church officers permit the N. C. A. to provide some one else to address their respective congregations on that subject.

A committee of three; J. P. Stoddard, C. R. Hagerty, and J. M. Wallace, was appointed to arrange for a reduction of railroad fare to the Convention.

The Treasurer reported on the state of the funds and the status of the Publishing House was discussed. Mr. Carpenter agreed to give immediate possession of the Carpenter building.

Voted to retain the present lessee of the main floor of the building at $1,000 per annum, and the lease run to the Treasurer of the Association.

Voted that J. P. Stoddard, C. R. Hagerty and Mrs. E. A. Cook be a committee on arranging rooms in the Carpenter building for the use of the Association and renting, with power to act after consultation with Mr. Carpentor.

Voted that the Illinois Agent be instructed to charge for Sabbath labor, and be allowed a two week's vacation to be taken at his discretion.

Mr. Ronayne'susuggestion for a season of special prayer and fasting was approved, and the time was referred to the Committee on Carpenter building.

The Treasurer was instructed to sell for cash the bonds of the Northern Pacific R. R. now in his hands at the best advantage.

Adjourned after prayer by Prof. Lumry.

—Although a large extra edition was printed two weeks ago to fill the orders for "Freemasonry at a Glance," yet some hundreds have yet to be turned away. Our publishers intend printing this popular exhibition of the lodge again in June just before the Anniversary convention. Send orders in time.

MARRIED.—On April 3d inst. at the Briggs House, Chicago, by Rev. Joseph E. Roy, D. D., Hon. James B. Walker and Mrs. Mary A. Weamer.

The many friends of our honored standard-bearer of the American party will read this notice with interest. Mrs. Weamer is an amiable and estimable lady, who has for some years been a member of Mr. Walker's family.

DIED.—At her home in Wheaton, Ill., April 8th, Mrs. Cynthia Ann Bent, wife of Rev. J. A. Bent, late professor in Wheaton College. While in apparent usual health Mrs. Bent was suddenly taken by an apoplectic stroke from a large circle of friends to whom she was greatly endeared by many excellences of mind and heart.

Died in North Chatham, N. Y., April 11th, 1876, John I. Budd, aged 88 years 10 months and 16 days. He died in the "full light; having perfect victory through the blood of the Lamb."

DIED.—April 1st, at her residence in Milton, Dodge county, Minnesota, Mrs. Clarissa Hillman, of punemonia, after a brief illness.

Deceased was born March 12th, 1816, in the town of Half Moon, Saratoga Co., N. Y., being the sixth daughter of David and Phebe Ash. At the age of five years her mother died, and at twelve she became a member of the family of Rev. Elisha Hubbell, the resident pastor, under whose Christian instruction she commenced her useful Christian life. At the age of sixteen, by persistent study, although of a delicate constitution, she became sufficiently qualified to teach district school. She connected herself with the Baptist church of her native town, and was ever a consistent Christian worker.

She became at an early age, self-reliant, accepting of no rule of faith or practice but what had a "thus saith the Lord" for it, and whatever had no Bible ground for its support was rejected. On March 22d, 1843, she was married to Silas Hillman, of Broadalbin, Fulton Co, N. Y., the present bereaved husband. In Oct. 1853, they moved to Fond du Lac county, Wisconsin, and in the year 1872, came to Milton, Minn. By her consistent Christian course she ever gained the confidence and respect of all with whom she came in contact. In full accord with her husband, she was ever radically opposed to all secret societies, especially Freemasonry and Odd-fellowship; believing with him that many of the unpunished crimes of our day, are due to the secret oath-bound combinations spread all over the land, as well as the crippled condition of many of our churches, and the apparent inefficiency of the Christian religion to evangalize the world. She always maintained that it was never safe for any woman to marry a man that went to places or held secrets that he could not impart to his wife, and ever believed that if girls would in every case reject all such, it would tend mightily to overthrow the evil of organized secretism.

Religious Intelligence.

—J. D. Potter, the evangelist, has just been holding special meetings at Ripon, Wis.

—Rev. Mr. Graves, the Baptist evangelist, assisted by Mr. H. C. Leland, a student in the Baptist Theological Seminary of this city, has been holding a series of remarkable meetings in Marshal, Iowa, from which numerous conversions resulted.

—In the Methodist conferences now holding at the East, the statistics are remarkable. A single conference in Northern New Jersey reports 9,000 hopeful conversions.

—The new and beautiful edifice just completed by the First Baptist Church of Chicago has been lately dedicated. The building is one of the finest and largest in the city. Thirty thousand dollars were raised on the occasion towards extinguishing the remaining debt. The house, including lot, cost about $110,000. The pastor, Dr. W. W. Evarts, is one of the oldest settled pastors in the city.

—Of the 436 missionaries in China, 310 are women. Of the 100 in Japan, 25 are women.

—In Scotland, the Baptists have more than doubled in the past six years. They have now seventy churches.

—Sabbath, April 23, is the day set apart by the Baptists of Illinois as a day of prayer, for the success of their centennial movement for the general endowment of their denominational schools.

—Two large drapery firms in London have private chaplains to whom they pay a salary each of $2,500 for attending every morning to offer prayer and give addresses to the young men and women in their employ.

—Ten or twelve young men in Glasgow, the result of a recent awakening in that city, have written to Australia, offering to go out and help to evangelize that great land. They say that they are moved to it by the Spirit of God, and feel that they cannot rest till they are at work.

—The General Assembly of the Presbyterian church in the United States (Southern Presbyterian) is to meet May 18th, in the First Presbyterian church of Savannah, Georgia. The opening sermon is to be preached by the Rev. Moses D. Hoge, D. D., the Moderator of the last assembly.

—The year book shows that the corporation of Trinity church has five churches, including the Parent Society in Broadway, with 3,000 communicants and an average aggregate congregation of about 6,000; five parochial schools, employing fifteen teachers, who instruct an average of 800 pupils; six Sunday-schools, with 3,000 pupils and 300 teachers; twenty guilds and charitable associations; and a parish infirmary in Varick street, which is maintained at an expense of $7,200 per annum. The rector has at his disposal five scholarships at Trinity College, Hartford, Conn., eleven in the Protestant Episcopal public school of this city, and five beds for the sick in St. Luke's Hospital. Free interments of the poor are provided in St. Michael's Cemetery, Long Island.

—Fifty foreign missionaries of the American Board are children of missionaries.

—The Indian Commission of the Protestant Episcopal church has issued an appeal for funds. The schools are full and the religious services well attended. The school at the Spotted Tail Agency has 170 pupils. Unless subscriptions are sent in, the embarrassments of the commission will render the withdrawal of its missionaries and teachers necessary.

—Since the President in his last message proposed the policy of taxing church property, the first case of a bill proposing such taxation that has been brought to a vote has been in the Massachusetts Legislature. In the Massachusetts House the bill proposing church property taxation has been defeated by a vote of 64 to 116.

—A conference of Christian workers of Chicago and vicinity will be held in Farwell Hall April 21st to 23d. The programme will be similar to the meetings held in London, Philadelphia, and New York, which proved so profitable to all present.

News of the Week.

—The bill to prevent the running of excursion trains through the State on Sundays has passed the New Jersey House of Representatives. It permits one train each way on each road, on which full passenger rates must be charged.

—By order of Secretary of War Taft, the headquarters of the army are re-established at Washington City, and hereafter all orders and instructions issued by the President through the Secretary of War, will be promulgated by the General of the Army.

—The Senate Committee on Territories has agreed to report a bill to establish the Territory of Pembina. The proposed new territory is to consist of that portion of the present Territory of Dakota which lies north of the forty-sixth parallel.

Four powder magazines, near Salt Lake City, exploded April 6th, causing great excitement and terror. Windows and doors were blown in, chimneys thrown down, boulders fell crashing through the city, some falling a mile distant. Four persons were killed and one woman died of fright. The damage to glass alone will amount to $50,000.

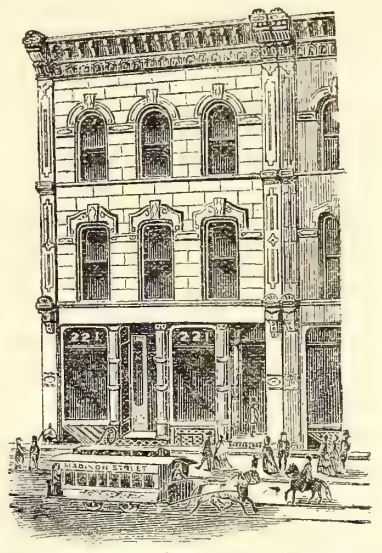
—The colored National Convention organized in Nashville on the 6th. Frederick Douglas and other signers to the card against calling the convention at Nashville were severely criticised. The speakers declared they were for the party that promised them the most rights and fulfilled their promises.

—Advices from Constantinople say that the plague is increasing at Bagdad, where on the 26th of March thirty new cases and ten deaths were reported.

BERLIN, April 14th.—The journals of the Czech party in Austria assert that Russia has plainly informed the Servians that she will protect them from Austrian coercion in the event of Servia declaring war against Turkey.

The Coming Opening of the Centennial.

The programme for the opening of the Philadelphia Exposition has been decided on and announced. About 10:30 o'clock A. M., on Wednesday, May 10th, the persons invited having been conducted to their places, the orchestra of 150, conducted by Theodore Thomas, will play the national airs of all nations. The following programme will then be carried out: "The Grand March," written for the occasion by Richard Wagner, for which Mr. Thomas paid $5,000 in gold; Invocation of the Divine Blessing; original hymn by J. G. Whittier; Original Cantata—words by Sidney Lanier, of Georgia; music by Dudley Buck, of Connecticut. Brief presentation by General Hawley, the President of the Centennial Commission, reporting the exhibition to the President of the United States. An address by the President of the United States, which he will close by declaring the Exhibition open. Immediately the flags will be unfurled, the artillery will fire a salute, the chimes of the tower and other great bells on the ground will ring, and the chorus of 600 will render Handel's "Hallelujah." The foreign commissioners will move to their respective assignments in the main building. The President of the United States, escorted by the commission and board of finance, and the invited guests, will enter the north doors of the main building and move, accompanied by the music of the great organs, along the great avenue in such manner as to pass by each national commission. The procession will then cross the Machinery hall and walk down the main avenue to the center. Then, at a signal from the President of the United States, the enormous engine and its thirteen acres of machinery will be put in motion and the Exhibition will be open to the world. There may follow more or less formal receptions in the Judges' hall.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GENERAL AGENT AND LECTURER—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

PRES. OF THE LAST NATIONAL CONVENTION.—David R. Kerr, Pittsburgh, Pa.

Corporate Members of the National Christian Association.

Philo Carpenter,	J. Blanchard,
A. Wait,	O. F. Lumry,
J. G. Terrill,	C. R. Hagerty,
E. A. Cook,	H. L Kellogg,
E. S. Cook,	J. P. Stoddard,
Jesse B. Blank,	I. A. Hart,
C. A. Blanchard,	J. W. Bain,
Wm. Leuty,	J. A. Bingham,
Isaac Preston,	I. R. B. Arnold,
B. F. Roberts,	A. M. Milligan,
A. D. Freeman,	D. R. Kerr,
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Milton Wright,	L. N. Stratton,
J. R. Wright,	Aaron Floyd,
M. R. Britton,	Abel E. Carpenter,
D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their States

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President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
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Treasurer, J. G. Mattoon, West Unity.
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Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
STATE LECTURERS see State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
A. H. Springstein, Pontiac, Mich.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky, Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., M
H. Cogswell, Mansfield, O.

The Home Circle.

Prayer.

When prayer delights the least, then learn to say,
Soul, now is greatest need that thou should'st pray.

Crooked and warped I am, and I would fain
Straighten myself by thy right line again.

Oh, come, warm sun, and ripen my late fruits.
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the tree,
That sweet henceforth its brackish waves may be.

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace won,
Withdrawn from thence, 'twas cold and hard anon.

Flowers from their stalk divided, presently
Droop, fall and wither in the gazer's eye.

The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.

The largest river, from its fountain-head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold
When angel hands from heaven are scattering gold.

—*R. C. Trench.*

Praying to the Point.

A new church in the West was recently dedicated. After the beautiful temple had been formally set apart the pastor supplemented the service with a consecration meeting—a meeting for the promotion of holiness. At this meeting a good sister presented herself at the altar, and being called on to pray, supplicated as follows:

"Oh, Lord, we have been taught at this meeting that we must ask for just what we really need. Now, Lord, thou knowest if I should ask for just such things as I want, the congregation would be astonished.

"Oh, Lord, I want thee to help Bro. S—— to quit selling tobacco. Thou knowest that it is a filthy weed, that it is polluting the house of God in a most insulting manner. I do want thee to give him grace to abandon the traffic.

"Oh, Lord, my husband uses tobacco. Thou knowest that I love him and respect him above all other men, but I hate this filthy habit. Thou knowest if he had saved the money he has wasted for tobacco in the past year, he could have paid twenty-five dollars more on this new church. Oh, Lord, help him to quit the use of tobacco.

"There is another thing, Lord, which I desire greatly—some of our church members attend circus shows. Now, Lord, thou knowest that it is wrong for a Christian to go to these circuses. Thou knowest that I never attended but one of these miserable places in my life, and then I came near fainting. And thou knowest it was not altogether from the heat; my conscience oppressed me more than the heat. Lord, help these church members to keep away from these shows.

"Now, Lord, I want thee to bless and save my boys. I have prayed and wept over them in secret for years, and still they resist the Spirit. O, Lord, if there is mercy for them, save them speedily.

"And now, Oh, Lord, remember me. I am not as good as I want to be. I feel that there is some filthiness still remaining, Lord, if thou canst do anything more for me then thou hast done, I pray thee to do it. Thou knowest I want to be all that thou wouldst have me to be. Now, Lord, I have told thee just what I want. Grant me all for Jesus' sake. Amen."

At the close of the prayer, Bro. S—— arose and told us that he had, the day previous, convictions on the subject of selling tobacco, and had resolved to sell no more after disposing of his present stock. Bro. S—— was converted three years ago, two years since he embraced holiness, and has borne a clear and unwavering testimony to the all-cleansing blood from the moment he entered the valley of blessing till now. He bears pruning and dissecting with perfect composure. I trust the good results of this meeting will be seen many days hence.—*Christian Standard.*

Their Responsibility.

The responsibility that rests upon all Christians, whether they occupy public or private stations, is obvious and great. They must preach the Gospel from pulpit or pew, from the bench, in the Sabbath-school, from the fireside, from the daily business resort. They must *live* the Gospel, that a caviling world may take knowledge of them that they have been with Jesus.

There is, however, a responsibility hat rests upon another class of men—a responsibility that they too often evade or ignore. Impenitent men have a most weighty responsibility resting upon them, and it is quite irrespective of the way in which Christian people discharge their obligation.

It will not avail for you, reader, if you are lost, to say that Christians were not as faithful in their dealings with you as they ought to have been; that they did not hold up before you the light of such shining examples as they ought to have done. Their failure at any point, or at all, will not atone for your guilt. "Every man must give account of himself to God."

We charge you, impenitent friends, that knowing enough for salvation, you refuse it. We charge that in this land of light and knowledge, of Sabbaths and sanctuaries, you yet deliberately choose darkness. We charge that knowing your Lord's will, knowing that there is no salvation out of Christ, knowing that pardon is free to every one that will take it, you yet reject Christ. We charge that in spite of the voice of instruction and warning from the pulpit, in spite of the monitions of conscience, in spite even of the strivings of the divine Spirit with your guilty soul, you remain deliberately in in your impenitency. We charge that you shut your eyes and stop your ears and harden your heart, and go deliberately toward eternal death.

The responsibility is yours, yours only. If you should never hear another word of Christian exhortation, if the Gospel message could never again be sounded in your ears, if the Bible should be henceforth to you a sealed book, if God's law of the Sabbath should become to you a dead letter—nevertheless you and you only would be responsible for the loss of your soul.

How much more, when all these means of grace are continued to you, are you responsible for your own soul! Face this most solemn responsibility now, we beg you, before it is too late.

Sing More.

Cultivate singing in the family. Begin when the child is not yet three years old. The songs and hymns your mother sang, bring them all back to your memory and teach them to your little ones; mix them all together to meet the similar moods, as in after life they come over us so mysteriously sometimes. Many a time and oft, in the very whirl of business; in the sunshine and gayety of fashionable life, some little thing wakes up the memories of early youth—the old mill; the cool spring; the shady tree by the little school-house—and the next instant we almost see again the ruddy cheeks, the smiling faces, and the merry eyes of schoolmates, some grayheaded now, most "mouldering in the grave." And anon "the song my mother sang," springs unbidden to the lips, and soothes and sweetens all these memories.

At other times, amid the crushing mishaps of business, a merry ditty of the olden time pops up its little head, breaks in upon the ugly train of thought, throws the mind into another channel; light breaks in from behind the cloud in the sky, and a new courage is given to us. The man goes singing to his work; and when the day's labor is done, his tools laid aside, and he is on his way home, where wife and child and tidy table and cheery fireside await him, he cannot help but whistle or sing.

The burglar never sings. Moody silence, not the merry song, weighs down the dishonest tradesman, the perfidious clerk, the unfaithful servant, the perjured partner.—*Hall's Journal.*

Iron more Useful than Gold.

I have in my hand a gold watch, which combines embellishment and utility in happy proportion, and is often considered a very valuable appendage to the person of a gentleman. Its hands, face, chain and case are of chased and burnished gold. Its gold seals sparkle with the ruby, topaz, sapphire, emerald. I open it, and find that the works, without which this elegantly furnished case would be a mere shell—those hands motionless, and those figures without meaning, are made of brass, investigate further, and ask, what is the spring, by which all these are put in motion, made of? I am told it is made of steel! I ask, what is steel? The reply is that it is iron which has undergone a certain process. So, then, I find the main-spring, without which the watch would always be motionless, and its hands, figures, and embellishments but toys, is not of gold—that is not sufficiently good; nor of brass—that would not do—but of iron. Iron, therefore, is the only precious metal! and this watch an emblem of society. Its hands and figures, which tell the hour, resembled the master spirits of the age, to whose movements every eye is directed. Its useless but sparkling seals, sapphires, topazes and embellishments are the aristocracy. Its works of brass are the middle class, by the increasing intelligence and power of which the master-spirits of the age are moved; and its iron mainspring, shut up in a box, always at work, but never thought of, except when it is disorderly, broken, or wants winding up, symbolizes the laboring class, which, like the mainspring, we wind up by the payment of wages, and which classes are shut up in obscurity, and absolutely neccessary to the movements of society, as the iron mainspring is to the gold watch, are never thought of except when they require their wages, or are in some want or disorder of some kind or other.

Edward Everett

Sir Bartle Frere's Testimony.

Sir Bartle Frere, in the course of his visit to the East Coast of Africa, saw much, not only of the natives and the pernicious influence everywhere at work on them, but also of the one redeeming feature in that dark shadow, the one salutary and successful work in progress. He became satisfied from what he saw that the teaching of the Gospel, as he saw it taught, does succeed, and is the only thing that succeeds in that unpropitious region. No diplomacy, fleets and armies, no schemes for civilization, nothing whatever that has been done or imagined for the negro can answer as the few simple truths that appeal to all natures and understandings, from the highest to the lowest in the scale. He was, he says, wholly unprepared for what had been done in Madagascar, at least in the part that he touched at, and only discovered on the proof of his senses that there were spacious churches, Christian congregations, and a ruling race—the race of the Hovas—under the direction of the Queen of Madagascar, united in Christian worship, and acting upon Christian principles in all the ordinary dealings of life. What he was surprised to see, it is only too natural that we should all be surprised to hear, on his testimony. It unavoidably comes to pass that Christianity with us is a concrete idea; we realize it as we see it, and that, of course, in the garb and the circumstance of civilization, and that civilization our own. But the real difficulty is not that of making a savage a Christian, but that of making him an Englishman, which, perhaps, he never can be made. Sir Bartle Frere's testimony on this point is all the more valuable, in that he delivers it with not only Africa and the negro races in his eye, but Asia, too, with its enormous masses of population, its thousand races, its ancient castes, its systems of philosophy or superstition.

The London *Times* gives this as Sir Bartle Fretre's testimony, and adds his remark, "that without any qualification, the only successful way of dealing with all races of mankind, is to teach them the Gospel in the simplest possible fashion."—*Ex.*

Children's Corner.

Acrostic.

Ed. Cynosure—I noticed in one of your issues you published an acrostic which I liked very much. Here is one I send for the same purpose, if you wish to use it. The subject is

PRAISE

B–ut we will bless the Lord from this time forth and forever more. Praise ye the Lord.

L–et them praise thy great and terrible name; for it is holy.

E–nter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name.

S–even times a day do I praise thee, because of thy righteous judgment.

S–ave us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name and to triumph in thy praise.

T–hou art my God, and I will praise thee, thou art my God, I will exalt thee.

H–is praise shall continually be in my mouth, my soul shall make her boast in the Lord.

E–xalt the Lord our God and worship at his holy hill; for the Lord our God is holy.

L–et the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord O my soul; Praise ye the Lord.

O–praise the Lord all ye nations, praise him all ye people.

R–ejoice in the Lord, O ye righteous; for his praise is comely for the upright.

D–eliver me from bloodguiltiness; O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

A Reader of the Cynosure.

[We would like to publish a Bible selection like this every week. Will not our young folks furnish them. It will be interesting and most profitable for all who prepare them.—Ed.]

Little Folks Dropping Kind Words

"Scatter seed!
Small may be thy spirit-field,
But a goodly crop 'twill yield;
Sow the kindly word and deed,
Scatter seed!"

Little folks drop kind words—sow good seed? Yes, they do—here, there, all about—"Apples of gold in pictures of silver." Every little boy and girl born from above, interested deeply and heartily in the love of Jesus, full of faith and the Holy Spirit, as all little folks should be, will drop kind words, they can't help it. And what more beautiful, praise-worthy? Look at an example.

Here is a good little boy dropping kind words—that

"Scatters the gems of the Beautiful
In the depths of the humble soul:
They shall bud and blossom and bear the fruit
While the endless ages roll."

He drops a kind word wherever he is, wherever he goes, at home or abroad, from house to house, in all his visitations and distributions. Wherever there is an opportunity to squeeze in something good, kind, loving, consolatory, heart-cheering, elevating or purifying, he is sure to do it; no opportunity is lost. This dropping kind words or good things is his regular, systematic, constant business; wherever he is, in the morning, at noonday, or at eventide, he is sure to be dropping kind words, words that tell on the heart and conscience for time, for eternity. His heart is full of this dropping—overflowingly. His whole soul is in it. It seems just as easy to drop a kind, gracious, loving word here, there, all about, as to breathe. "Out of the abundance of the heart his mouth speaketh." Is he in the merchant's office, behind the counter, in the school-room, in the street, by the wayside, in the house, in the kitchen, the parlor, the dining-room, up stairs, down stairs, lying down, rising up, going out, coming in—all the same—out drops a kind word, fresh from a heart of love, soul-kindling. Does he meet a little boy, or a sweet, smiling little girl, a kind word is dropped, invariably. Are the little folks in trouble, tearfully—he is sure to bind up the broken heart by dropping in a kind, cheering, comforting word of grace and consolation.

This perpetual dropping of good things is his meat and his drink. He appears to be made up almost entirely of these blessed, comforting, edifying, heart cheering droppings. They descend like the dew of heaven, or as the rain upon the mown grass. Wherever he visits or goes in the lanes or alleys, in the hovel or in the mansion, among, the rich or the poor, the bond or the free, he is sure to light up every countenance joyfully, by these heavenly droppings. "The widow's heart is also made to sing with joy!" Blessed boy! happy boy!

Oh for a world of these droppings! how soon would it blossom as the rose! Angels would tune their golden harps afresh—"Glory to God in the highest, and on earth peace, good-will to men."

"O'er the head of listening children
Christ his sweetest blessing gave,
Little hands may aid his mission
A dying world to save." D. F. N.

The Wonderful Bridge.

One bright morning in June, grandma was standing by the south window of the sitting-room, looking at the great apple tree in neighbor Evans' garden. The green leaves were rustling in the morning breeze, but it was not the leaves at which she was looking just then. The children wanted to know what it was that she saw, and she pointed to a slender thread that stretched from the ground up, up, through the golden sunshine to one of the leafy boughs far up on the big tree, and glistening like a line of silver as it waved in the breeze.

"What is it?" cried the children in a chorus.

"Such a long, long spider's web," said grandma.

"A wonderful bridge," said papa.

"Little Madam Arachnid was up in the tree there, and wanted to get down to the ground, so instead of jumping down and getting bruised, or going away round and climbing down the trunk of the tree, she made that pretty bridge."

"How could she make it?" asked the children.

"Well," says papa, "she always carries with her a little factory—ever so many little spinnerets close together—and when she wants a bridge, a little thread, so fine you could not see it, starts from each spinneret. She puts perhaps a thousand of the gossamer threads together, and then makes the beginning of a rope, like that you see yonder. Then she glues the end of the rope to the limb of the tree, and jumps off into the air and swings down toward the ground, the spinners working as fast as they can, and the shining rope growing longer and longer, and the breeze blowing her gently away from the tree. When she reaches the ground, she breaks off the rope close to the little factory, and fastens it to some stick or spear of grass. All this she does as quick as we can tell of it. When she wants to go into the tree again, she runs up the rope as easily as you go up stairs; and if she wants to prevent any other spider using her bridge, she unfastens the lower end and carries it with her, folding up the bridge as she goes over it.

"Sometimes, when the wind is blowing, Madam Arachnid will fasten an end of her rope to a twig, and jumping off into the air, will let the wind blow her like a kite across to another tree, and then she will have a bridge more wonderful than any suspension bridge that man ever made. Mrs. Spider and Mr. Spider and all the little Spiders, can run backward and forward on this bridge as easily as you can run from one tree to another on the garden walk; but if an unfortunate little fly should try to walk on that same bridge, his feet would stick to it; he could not walk on it at all, and he would have lots of trouble in getting away, and perhaps would stick there till the spiders came out and ate him up."

"Do they make anything besides bridges out of those bright threads?" asked Willie.

"Yes," said papa, "they make a great variety of trains and snares to catch flies, and bugs, and other little creatures. Did you never see cobwebs on the bushes or in the corners of a room?"

"Yes sir. Are they made the same way this is, and are all webs traps?

"Yes, my boy; they are made of the same silky threads as this bridge, tied together so as to make a snare or trap, for the spiders are great hunters and trappers. In hot countries, where the very large poisonous spiders live, they sometimes build their web strong enough to catch birds and small snakes. Sometimes you will see a thick web made in the shape of a round tube. Then it is not a trap but is the spider's house."

"Do people use spider webs for anything?"

"A hundred years ago a Frenchman made a pair of gloves and a pair of stockings of the silk from a spider; and the silk is sometimes used in very delicate scientific instruments, such as surveyor's telescope. Cobwebs made by house spiders are sometimes used in medicine, and are useful to stop bleeding from cuts, etc."—*Congregationalist.*

Home and Health Hints.

Thermal Architecture.—No. 3.

My wife had some geraniums and other plants she was anxious to keep over winter. I made a tight box of pine boards, large enough to put the pots with the plants into, and my wife pasted several thicknesses of newspaper inside of the box, so as to make it almost a perfect non-conductor of heat. At night she would heat some half-dozen bricks, so as to be rather hot to hold in your hand. These she put into the box with the pots and plants, and wrapped up the whole tight and close with several blankets, and in this way she saved her plants, which are now blooming, although some nights water standing only a few feet from the plants, in a pail, froze over an inch thick with ice.—*Fruit Recorder.*

The enclosed paragraph has been going the round of the papers during the past winter, and has probably done much good in the way of preserving many valuable house plants. And I wish to state to those who have tried it that it is much better to fix the whole house in a similar manner, and save not only the plants but everything else in the house from freezing.

If all our dwellings were constructed like this box, not only house plants would be saved from destruction by frost, but many a valuable house and many a valuable life would be saved from destruction by fire. A valuable house in this county was burned a few weeks ago in consequence of the explosion of a base-burner in the dead hour of night. Happily no lives were lost; but enough property was destroyed to fix a hundred houses so that a base-burner would be of no more use than the fifth wheel of a wagon.

I have no expectation by anything that I can say of depriving those who have base-burners of the pleasure of burning up their surplus revenue in that fashionable manner. But I wish to hint to those who have them not, that they can fix their houses for less money than they will cost, so that they will have no need of them. You can then extinguish all your fires at bed-time, and sleep in peace without any fear of frost or fire or suffocation by coal gas.

I know of more than twenty houses that are more or less constructed in this way; and I find that those who have expended the most on their houses are the best pleased with their investment. I have lately asked many of them if they would give up the improvement for ten times what it cost. The uniform answer has been that it would be no temptation.

Thomas Filer.

How to Paper Walls:—In papering walls, be sure to remove all old paper and paste, and scrape them perfectly smooth. Dampen the old paper with cloths wet in saleratus water, and it will come off easily; fill up the cracks with plaster of Paris, and if there are any traces of bugs, wash the wall over with a weak solution of carbolic acid and water; this will purify the wall and destroy all mold and vermin. The best paste is made out of rye flour, with two ounces of glue added to each quart of paste; half an ounce will make the paste better. People do not understand how dangerous it is to paste new paper over old paper and paste. Many deaths have ensued from this cause; the air of many sleeping rooms has thus been poisoned. In some old houses several layers of paper have been found on the walls of rooms, and their inmates have died and none could tell whence came the disease.

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THE NEW BERLIN TRIALS,

April 13th and 14th 1831,

Attempt by Masons to prevent Public Initiations like Ronayne's.

All who are not Freemasons, and many who are, will read the report of the *New Berlin Trial* with unfeigned astonishment, surprise and wonder. The people will now understand, beyond the possibility of any mistake, the nature, the awful nature of the Masonic obligations as judicially established in the county of Chenango, N. Y. The shock which this developement has already made in the public mind, so far as the facts have become known, is powerful beyond all parallel. A sensation has been created in this community, too deep to be forgotten, too all-pervading ever to be allayed, too strong ever to be resisted. Much as we have seen and heard of Freemasonry; much as we have read of judicial investigations abroad on the same subject, we are, indeed, ourselves struck with amazement at these developements here at home. All doubts will now be dissipated; all grounds for cavil and dispute entirely done away.

In our last paper we briefly stated to our readers, that Mr. H. C. Witherell had been prosecuted for exhibiting Freemasonry at South New Berlin, and that the trial would take place on Wednesday. Feeling a great anxiety to place before the public the facts which we supposed would be elicited on the trial, one of the editors of this paper attended it, and took notes of the testimony and proceedings. The trial was called on, in the village of New Berlin, at half past one o'clock, P. M.; and with the exception of two or three short intermissions, it occupied the attention of the court until about sunrise on Thursday morning. The greatest and most intense anxiety was manifested by the people for miles around, to see and hear for themselves. We have no doubt that *four hundred* persons were present, a considerable part of the time; and a large number remained in the court during the whole night. Two adjournments were made to get into a room large enough to hold the assembled throng of anxious spectators.

The cause was ably managed on both sides. The counsel for the defendant, in the course of the trial, went into a full and thorough examination of the oaths, principles, and tendency of Freemasonry; they entered the very *sanctum sanctorum* of the fraternity, and exposed their secrets in all their naked deformity. It was such an investigation as the society of Freemasons in this part of the world will long, long have cause to remember. In the anguish of their souls and the bitterness of their reflections at their rashness and folly in provoking that investigation, neither we, nor Anti-masons, in no wise participate. And it is to us a matter of congratulation, that we and our friends have only acted on the defensive in this whole proceeding. Well may we exclaim, in the language of one in former times, "*they would have it so*,"

Mr. Justice Medbury, although a royal arch Mason, is deserving of public credit for the impartial manner in which he discharged the duties that devolved upon him. Sheriff Welch who is also an adhering royal arch Mason, it is but an act of justice for us to say, testified promptly, and without any sort of "mental reservation, or self-evasion of mind whatever." The other two royal arch witnesses, (Messrs. Pike and Clark), testified somewhat reluctantly, and in some instances, at first, objected decidedly to answering the questions put to them though they finally yielded to the requirements of the law.

But what shall we say of the nature, the alarming nature of the testimony elicited on that trial? We have no language at our command to express the feelings with which we heard a part of that testimony given by the witnesses on the stand. To the fraternity, it was as astounding as would have been a thunderbolt from heaven, from a clear and a cloudless sky; it completely unmanned them, entirely destroyed their self-possession, and they seemed to give up all to despair. Look at the the facts! Here we have three citizens—personally reputable and respectable in society—as much so, for aught we know, as any others—men of intelligence and influence—one, the sheriff of our county, and another holding the responsible office of a justice of the peace—all adhering members of the fraternity—roal arch Masons—men who have never yet been denounced by the Order as "*perjured villains*," and whom no man dare denounce as such—men, also who are in full political communion with the Masonic party—here, we repeat, we find three such men testifying in open court, and under the solemnities of an oath, that the unearthly obligation to keep "a companion royal arch Mason's secrets, *Murder and Treason not excepted*." has been administered to them within the walls of a lodge room! We speak none of these things for the purpose of aggravating or injuring the feelings of the the witnesses. We cast no reflections upon them, we mean to cast none. It is the soul-debasing and outrageous nature of the *Institution* that imposes upon its members such awful oaths, to which we ask public attention, and down upon which we call for the execration of every honest and honorable man in community.

In reporting the trial, we have aimed to to be scrupulously exact—"extenuating nothing and setting down aught in malice." Many things, however, of minor consequence, have been omitted: great care has been taken to give the fraternity the benefit of every explanatory circumstance in their favor.

A second trial was had on Friday which resulted the conviction of the defendant, who is fined $25.00. This matter will not rest here; it will be carried into the county court.

JUSTICE'S COURT—APRIL 13th and 14th.

Marshall Dowing, and Jewett Sage, Overseers of the Poor of the town of New Berlin. *vs.* Harlow C. Witherell. } CHARLES MEDBURY Esq. presiding.

Counsel for Plaintiffs—Nathan Beardslee, John Hyde, and Lyman J. Daniels, Esqrs.

Counsel for Defendant.—Noah Ely, Chas A. Thorpe, and Jno. C. Morris, Esqrs.

PLAINTIFF'S DECLARATION.

The plaintiffs in this suit, being overseers of the poor of the town of New Berlin, complain against the defendant, for that whereas, the said defendant on the 7th day of April, in the year, one thousand eight hundred and thirty-one, at the house of Lodowick Crandall, in the said town of New Berlin, did exhibit or perform for gain or profit certain idle shows, acts, or feats, called a practical demonstration of the first seven degrees of Freemasonry, viz.: Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch. By reason whereof and by force of the statute in such case made and provided, an action hath accrued to the said plaintiffs as overseers aforesaid, to demand and to have of the said defendant the sum of twenty-five dollars.

And whereas also, the said defendant, afterwards, to wit: on the day and year aforesaid, did exhibit for gain or profit, certain paintings of artificial curiosity called a practical demonstration of the first seven degrees of Freemasonry, without having first obtained permission in writing for that purpose signed by two justices of the peace of the said town, and against the statute in such case made and provided, an action hath accrued to the said plaintiffs as overseers of the poor as aforesaid, to demand and have of the said defendant the sum of twenty-five dollars. Yet the said defendant, although often requested, hath not yet paid the said plaintiffs as overseers of the poor aforesaid, the said several sums of money or any part thereof, but to pay the same, or any part thereof, hath hitherto wholly refused, to the damages of the said plaintiffs as overseers of the poor as aforesaid fifty dollars.

Defendant's counsel called for a jury. A venire was issued, and jury summoned by John L. Simonds, a constable and a Master Mason. Counsel for the defendant challenged the array on the ground that constable is a Mason, some of the jurors summoned are Masons, as is also one of the plaintiffs. Plaintiff's counsel declined to argue the question; counsel for defendant read from the statute to show that if a constable be any way *interested* against or in favor of either party, it is good cause of challenge. Counsel for plaintiffs replied, and denied the cause of challenge; counsel for defendant rejoined, and made a specific offer to prove that the Masonic obligations are of such a nature as to disqualify its members from acting impartially in a case of this kind. Court decided that witnesses might be called to prove the interest existing between the constable and the Masonic plaintiff, and the nature of the Masonic obligations.

Edward C. Williams, called and sworn. Witness is a Freemason of three degrees; knows Downing and Simonds to be Masons, from report.

John Pike, sworn. Witness is a Mason; knows Simonds is a Mason of three degrees, and Downing a Mason of the degree of Royal Arch.

William Greenleaf, sworn. Witness has been a Freemason of three degrees, has taken substantially the oath of a Master Mason as it is in Bernard's Light on Masonry; has heard the same obligation, in substance, found in that book, administered a number of times in lodges; was agitated when he was initiated; had reflected deeply on the nature of the oath; it was the nature and tendency of the oath of a Master Mason that led him to that reflection; thought the oath improper; could go no farther. First and second degrees substantially the same as in Bernard's book.

Cross-examined. Witness is opposed to Masonry; is an anti-Mason in principle; was so *before* the abduction of Morgan; the oath binds a Mason to keep certain secrets; believed the Masonic obligation would conflict with the laws of his country, and the duty he owed to these laws; the penalty of Master Mason's degree is to have his body severed in two, &c., and his life taken, should he reveal the secrets of Masonry; was told, before his initiation, that there were great privileges in Masonry; led on step by step; knew not the penalty until the last; was blindfolded, &c., when he was initiated; a Master Mason swears not to violate the chastity of a *Master Mason's* wife, mother, sister or daughter, knowing them to be such; witness thinks this obligation a *privilege* elsewhere; joined the lodge he thinks, in 1815 or 16; the *lectures* inculcate morality; separated from the oaths they are good.

Direct examination, resumed. The *oaths* and *penalties* were not explained away to him in the lectures, or in the lodge.

Question by the plaintiffs' counsel—"Where did you get your Masonry?—in the Anti-masonic almanac, in the papers, or in Bernard's book?" Witness answered, "In a just and lawfully constituted lodge."

Here the the counsel for defendant called another witness, but plaintiffs' counsel expressed a wish not to go further into the question, when the array was quashed by the court, a new venire issued, and given to a constable (not a Mason,) who summoned a new jury. The names of the jurors drawn to try the issue, are, Orrin Tayler, Dexter Angel, Samuel White, Nathaniel Foote, Charles Rounds, and Gamaliel Scribner, none of them Masons. Plaintiffs' counsel opened the case, by stating to the jury the nature of the prosecution, and the grounds on which a verdict was claimed. Said Witherell's exhibition

was an "idle show," and came under that provision in the statute which prohibits the exhibition of "idle shows, such as common showmen, mountebanks or jugglers" usually exhibit. Said, also, that Masonry was a "distinct society," and "unlike other societies."

Asa M. Calkins, called by the plaintiffs' counsel and sworn. Witness was present at Crandall's on the 7th and saw the exhibition of Witherell as advertised in handbill.

Examined by counsel for defendant.—Asked whether Witherell stated that what he exhibted was true Freemasonry? Objected to by the plaintiffs' counsel and argued on both sides. Objection sustained by court. Witness had seen several performances, but never saw "common showmen, mountebanks, or jugglers," give *such an* exhibition.

Jeremiah Phillips, called by plaintiffs' counsel, and sworn. Witness saw Witherell's exhibition; a man was blindfolded, brought into the room, with drawers and slippers on, shirt partly on; rope round his neck, led round the room a number of times; knelt down.

Examined by counsel for defendant.—Point of compass pressed to his naked left breast; man had an apron on; oath administered; prayers repeated, when candidate was brought to light, master of the lodge exclaimed—"And God said, Let there be light and there was light," at the same time bandage was jerked off the eyes of the candidate, and men clapped hands and stamped together on the floor, &c. Witness gave a detailed account of the leading points in the ceremonies up to the royal arch degree which we omit.

Here the counsel for the proscution rested their cause.

In opening the defence, counsel for defendant denied that Witherell's exhibition came under the clause in the statute which prohibits the exhibitions of "common showmen, mountebanks or jugglers," and stated that it was a true and genuine exhibition of Freemasonry, and relied upon the proof of this fact to acquit the defendant.

Asa M. Calkins, recalled. Witness testified substantially to the same as Mr. Phillips, and entered minutely into the particulars of the exhibit on.

William Greenleaf sworn in chief.—[Here an objection was raised by plaintiffs' counsel against calling on Masons to prove their secrets and ceremonies; argued on both sides, overruled by court.] Witness says the exhibition of the first three degrees as described by Phillps and Calkins, is generally correct, the same in substance as he has seen in the *lodges* at different times.

Cross examined. Witness could have described what Masonry was if he had not seen Bernard's book, or any other publication on the subject; has been told by Masons that Jachin and Boaz was Masonry; knows that alterations have been made in that work; was initiated in Homer lodge; Sewell B. Fletcher proposed him to lodge for initiation; has attended lodge in New Berlin village; thought Masonic ceremonies a "solemn mockery," as the Bible was used in the lodge, &c.

Gen. Augustus C. Welch, (sheriff of the county,) sworn. Witness is a Royal Arch Mason; door of the lodge is tyled by a man with a drawn sword to keep off cowans and eavesdroppers; candidate is divested of his clothing, or nearly so; has drawers on; neck naked, cable-tow round it; bandage over candidate's eyes; candidate led round the room; kneels at the altar and takes the oath. Witness don't rocollect whether in the Master Mason's degree, the oath requires the candidate not to give the Master's word "except on the five points of fellowship, and then not above his breath:" it may be so; there is something either in the obligation or charge, about flying to the relief of a brother Master Mason, when the "grand hailing sign of distress is given, or the word accompanying it;" can't recollect which; thinks it is in the obligation not to "speak evil of a brother Master Mason, but to apprize him of all approaching danger, if in his power;" believes the obligations relative to obeying signs, summons, &c., are taken; witness thinks that in this clause—"Furthermore do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election," theword "*worthy*" was inserted before the words "Master Mason;" witness don't remember the clause read about going on a Master Mason's errend, "barefoot and bareheaded;" thinks there is an obligation to assist "all poor indigent Master Masons, their wives and orphans," etc.; if any part of the obligation is omitted, candidate swears that he will hold himself "amenable thereto whenever informed;" Hiram Abiff is represented as being killed and buried; search is made for him, he is found; a sprig of cassia by his head; brethren attempt to raise him; the first grip is tried, it does not raise him; on trying the second flesh slips off; third (the lion's grip,) is then tried and raises him; in Mark Master's degree, a mark is pretended to be put on candidate; mallet and chisel produced; a bowl also stained in imitation of blood; chisel applied to or near naked breast, and blow given with mallet; in one of degrees, master resigns his place to candidate; other offices also become vacant; lodge is thrown into great confusion, members are noisy, and ridicule candidate, to show him he ought not assume a station for which he is not qualified—the penalty in the Master Mason's degree is—"to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes, and the ashes scattered to the four winds of heaven," &c. In the Royal Arch degree, witness testified to the correctness of nearly all the clauses of the oath; witness has taken this obligation in the chapter—"Furthermore, do I promise and swear, that I will not give the grand omnific royal arch word, which I shall hereafter receive, neither in the chapter nor out of it, except there be present two companion Royal Arch Masons, who, with myself, make three, and then by three times three, under a living arch not above my breath;" he has taken this—"Furthermore, do I promise and swear, that I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but destroy it, whenever it comes to my sight;" thinks he has taken this part of it;—Furthermore, do I promise and swear, that I will not wrong this chapter, nor a companion of this degree, to the value of anything, knowingly myself, nor suffer it to be done by others, if in my power to prevent it;" he has taken this obligation—"Furthermore, do I promise and swear, that I will not be at the exaltation of a candidate to this degree, at a clandestine chapter, knowing it to be such;" he has taken this—"Furthermore, do I promise and swear, that I will not assist or be present at the exaltation of a candidate to this degree, who has not regularly received the degrees of entered apprentice, fellow-craft, master mason, mark master, past master, most excellent master, to the best of my knowledge and belief;" he has taken this—"Furthermore that I will not assist or see more or less than three candidates exalted at one and the same time;" he has taken this—"Furthermore, that I will not be present at the forming or opening of a royal arch chapter, unless there be present nine regular royal arch Masons;" he has taken this—"Furthermore, do I promise and swear that I will not speak evil of a companion royal arch Mason, neither behind his back or before his face, but will apprize him of approaching danger, if in my power;" he has taken this—"Furthermore, do I promise and swear, that I will not strike a companion royal arch Mason in anger, so as to draw his blood;" he has taken this—"Furthermore, do I promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America, also the constitution of the grand royal arch chapter of the State under which this chapter is held, and conform to all the by-laws, rlues and regulations of this, or any other chapter of which I may hereafter become a member;" he has taken this—"Furhermore, do I promise and swear, that I will obey all regular signs summons or tokens given, handed, sent, or thrown to me, from the hand of a companion royal arch Mason or from the body of a just and lawfully constituted chapter of such, provided it be within the length of my cable tow;" he has taken this, but it was explained—"Furthermore do I promise and swear, that I will aid and assist a companion royal arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong; the explanation of the foregoing clause witness says was made after the oath was administered, and was this: if he saw a companion engaged in a difficulty, or quarrel, with another person, he was to get him away, out of the difficulty, or quarrel, if he could do so: witness has *not* taken this obligation or any one political—"Also, that I will promote a companion royal arch Mason's political preferment in preference to another of equal qualifications; witness swears, that he has taken the following obligation—"Furthermore, do I promise and swear, that a common royal arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast, as in his own, *murder and treason not excepted!* Witness believes he has taken the obligation to "aid and assist all poor indigent royal arch Masons, their widows and orphans, &c.;" witness believes the penalty of this degree, as read, is correct; which penalty follows: "All which I most solemnly and sincerely promise and swear, with a firm and steadfast resolution *to perform the same*, without any equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly or willfully, violate or transgress *any part* of this my solemn oath or obligation of a royal arch Mason. So help me God, and keep me steadfast in the performance of the same." In royal arch ceremonies, candidates have to go under a "living arch," formed by two rows of Masons joining hands: some one says in a low tone, "stoop low, brothers, stoop low;" then they lower their hands, and the candidates are brought down on hands and knees; as they crawl through they are told they must pass through rugged ways, and chairs and other obstacles are put for them to climb over; there is a representation of the destruction of Jerusalem, at which a great noise is made; also, of the *burning bush*; in one part of ceremonies, in reply to question—"Are you a royal arch mason?"—the answer is, "*I am that I am!*"

Counsel for plaintiff declined to cross-examine witness.

John Pike, (a justice of the peace,) sworn. About fourteen years ago witness became a Freemason; is a royal arch; has taken fifteen degrees in Masonry. Witness says part of Master Mason's oath (the first part of which is read to him.) is correct, and part not; asked to say what part is not correct, and answers, the *substance* is substantially the *same;* knows of no *idea* in the part read meterially different from the book; some small variations; witness has taken the *substance* of this obligation—"Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own;' witness has sworn not to wrong the lodge or a brother of this degree, to the value of *one cent* knowingly; has sworn not to be at the "initiation of a young man in non-age, an atheist, irreligious libertine, idiot, or woman;"the words "old man in dotage," "madman," and "hermaphrodite," as in the book in the foregoing clause, witness knows nothing about; there is an obligation to apprise a brother Master Mason of all approaching danger, &c.; witness has taken this obligation.

(*Continued.*)

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Seeds—Timothy	2 00	2 40
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VOL. VIII., NO. 29.—WHOLE NO. 316
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THE CHICAGO CHRISTIAN ASSOCIATION. IS IT A NECESSITY?

We, the undersigned, desiring to promote the kingdom of God and its righteousness, hereby invite citizens of Chicago who believe Freemasonry and kindred orders to be antagonistic to the will of God as revealed in the Bible, to meet for the purpose of forming a Chicago Christian Association, auxiliary to the State and National Christian Associations, at 221 W. Madison St., Tuesday evening, May 2nd, at 8 o'clock P. M.

PHILO CARPENTER,
REV. JOS. E. ROY,
REV. J. P. STODDARD,
REV. J. W. BAIN,
and others.

The call for the organization of a new society in Chicago raises two natural and appropriate questions. First:—What is its general and special object? Second:—Is there no other organization which can do its work? The following from the *New York Witness* to some extent answers both these questions. After having preached the Gospel for years with power and success, Mr. Moody in the Hippodrome in New York reads:—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you;" and remarks, "Now if that is not a very clear language that if we are going to keep company with God we have got to be separated from the world, I don't know what is. I don't know but that it would be a good thing to stop preaching the Gospel, and preach separation. This idea that Christians have got to be mixed up with ungodly men is contrary to the word of God." With increasing fervor he cries out: "Oh! that some prophet would be raised up that would cry separation until we get the church of God separated from the world! 'Be not unequally yoked together with unbelievers.' Some say that is matrimony. When I was in Philadelphia I spoke upon the text, and after the sermon a minister came down and said he agreed in almost all I said, 'but I don't think,' said he, 'that it meant secret societies.' 'Do you belong to one?' I said. He said yes. You see people will not admit that a text applies to themselves. I think the thing, however, is very plain. If I am yoked up with an ungodly man how is God going to walk with me? How are we going to walk together except we be agreed?"

The prime object of the National Christian Association and its auxiliary societies has been for the last eight years and is now to preach "SEPARATION." It recognizes three fundamental phases of society; the family, the church and civil government. Its special business is to separate churches and Christians from Freemasonry, (and related societies) which is as antagonistic to true religion as is any other pagan or false worship; and to separate the institution of Freemasonry and its adherents, who acknowledge their loyalty to an absolute despotism, from all participation in the government of the United States, whose adherents, if loyal, believe that all men are created free and equal. To promote this separation of the church and civil government from this formidable enemy which (wherever it can do so) grasps and wields their power while destroying their vitality, is the special object of the Association to be organized in Chicago. Its general object is to promote the separation of Christians, as Christians, from all forms of sin and to promote Scriptural holiness; and to aid all citizens of the United States, as citizens, in preserving and transmitting to coming generations the rich legacy received from our ancestors: a country governed according to the principles of Christian civilization.

The second question: Is there no organization already formed which can do its work? We answer: There is no other organization that WILL; although there are many which ought to do its work. In Chicago there are very few churches which require their members to separate themselves from secret societies. The churches are not able now to do it. They are not sufficiently consecrated to Christ.

The Y. M. C. A. primarily attends to the work of preaching the Gospel. As an Association, it has not reached the height attained by its successful champion D. L. Moody, from which to preach the indispensable necessity of "*separation*" to Christians.

No one would for a moment regard Mission societies or Temperance unions as capable of doing the work the Lord has put upon those whose business it is "to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

Is this society a necessity? If you think so will you join us and work for the separation of the family, the church, and the state from those influences which blight all that is sacred, lovely and honest in them?

The society is to be organized May 2nd, 8 o'clock P. M., 221 W. Madison St., 2nd floor. Interesting speeches by Rev. J. P. Stoddard, and others. Good music may be expected.

All friends are cordially invited to attend.

The Remedy.

BY REV. H. H. HINMAN.

That Christ is the great physician, and the Gospel the true and only remedy for all moral evil is the grand, blessed truth which we are never to forget. It is not because there is "no balm in Gilead" and "no physician there," that the health of the daughter of Zion is not recovered; but because the physician is not sought and the remedy is not applied.

If secretism is ever to be purged out of the church it will be when the rays of the sun of righteousness will shine so directly upon it that all its hidden abominations shall be made manifest, and men shall learn to abhor it, and this by God's grace we are doing and hope to do more and more.

But is this all? Have we no stumbling blocks to take out of the way? Is there no work of construction which we are called to perform? Yea, verily, Christianity is not a negative system. Its commands are positive. Love is its spirit, and working benevolence is its organic law. Now that the church has largely failed to care for the bodies as well as the souls of men is but too manifest to the world; and Satan, taking occasion by our short comings, has made men believe that there was a need for some other organization as a substitute, or at least a supplement, for the church. Hence Freemasonry has arisen and calls itself the 'handmaid of religion," whose mission is to carry out the work which the Gospel could not accomplish. It says, we will concede to the religions (Christianity, paganism, etc.,) the work of regulating men's beliefs, but since they have failed to do the work of mutual help which we all so much need, we will therefore unite in that religion in which all men agree, and bind ourselves under the most terrible oaths and with most dreadful penalties that we "will help, aid and assist all destitute brethren wheresoever disposed around the globe." Such a compact has really no element of benevolence in it. It is intensely selfish, but it has enough of the semblance of benevolence to deceive the unwary, and it is just here that Masonry has its strength.

Now it is just here that we must meet the enemy. We must show to the world that our holy religion needs no substitute nor supplement, that it is adapted to *all* our wants and in it "The man of God is *thoroughly* furnished to every good work and work."

Let us show to the world that our bond of love is a stronger tie than anything earthly could impose; that *our* obligation of mutual help leads us—if need be—to lay down our lives for the brethren. What we want is a revival of practical benevolence that shall show clearly the difference between the true and the false; between the Divine remedy for all human ill and Satan's quack remedy which is offered as a substitute.

Until we have such a revival we shall make no real progress. We must not only break in pieces the idols, but we must show them the true God. We must not only point out the selfishness of the lodge, but must how them the benevolence of the Gospel. And we must love, "not in word only, but in deed and in truth." We must not only hold up to the church the abominations of the lodge, but we must not fail to let the church see her *own shortcomings*, and that if she would save the world from its iniquities, she must expend far less in costly edifices; far less in personal adornment; far less in the dress parade of sham warfare with evil; and far more in earnest aggressive love for the souls and bodies of men. And this but opens up a view of truth which we trust will be worked to its depths.

—Works without faith are like a fish without water; it wants the element it should live in.—*Feltham.*

—We must not let go manifest truths because we cannot answer all questions about them.—*Jeremy Collier.*

What Sayest Thou to These Things?

THE DUTY OF THE CHURCH.

Respected brother Dubs:—In this we will consider the duty of Christian churches respecting erronious systems and their adherents. Christ says to his disciples, "Ye are my witnesses.' This is spoken to his whole church, for all time to the end of the world. This testimony of his followers is in direct opposition to all evil influences whether they are incorporated in a system or held and practiced by individuals. He demands of his followers a willing and perfect obedience to his Gospel rule for this very reason; he requires of us a self-denying life. For this purpose "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14.

This implies a radical change of heart and life in all his followers; deviation from this Gospel rule, by individuals or churches, separates them from him in spirit and life. A church may have disorderly members but if such are reproved and admonished by her to repentance, or excluded after labor, that church is free from their guilt; but if a church takes such under her protection and excuses or apologizes for their transgression, she becomes partaker of their sins, and becomes guilty of the blood of souls; and on the other hand becomes oppressive toward such of her members who conscienciously warn the church against these evil influences.

This has been the case in the past history of the church, and is yet the case at the present time. That church may in some things be a model for others, yet if she lacks this radical principle, this saving "salt", she is condemned by the word of our Lord already. For instance, here is a modle church in some things. He says of it; "And thou holdest fast my name, and hast not denied my faith; even in those days wherein Antipas my faithful martyr was slain among you, where Satan dwelleth;" yet that church was blamed and reproved by the Master, and admonished to repent, because she held in her communion and fellowship adherents of strange doctrines. He says concerning them, "Thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols and to commit fornication." Rev. ii.. 13-15. Those members who were guilty of those idolatrous practices professed to be the followers of Christ; yet they compromise with idolators by adhering to the double-faced doctrine of Balaam, and were led into fornication thereby. Is this not the case with the adherents of the lodge of the present time? How many are led by these influences into grievous sins, that pollute and destroy soul and body; and how many are corrupted by them in their moral principles. Is not the believer by faith wedded to Christ, and does he not, when taking upon himself another obligation than Christ's commit spiritual adultery? Paul says to the Corinthians, "Ye cannot drink of the cup of the Lord's and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils."

It is true that an evil system may so infatuate the minds of members and churches that, for a certain length of time, little can be done against the evil. This was the case with the Israelites. Many became so infatuated with this Balaam doctrine, that Moses, the man of God, whilst reproving and warning them against this evil could do little else than wait till God in his own time overthrew the evil, and those who caused it. Yet in such times the church is under obligation to her great Head to bear direct and plain testimony against the evil, "and have no fellowship with the unfruitful works of darkness, but rather reprove them." Had the churches of our land been faithful to their charge in the commencement of the slavery question, would not that evil have been banished from the land by this Gospel rule, and prevented our late bloody war? Oh when will Christian men learn to obey God rather than man!

It is high time for the churches which harbor this present evil system to repent. Is not the past history of the church a fearful warning? "They that sow the wind, will reap the whirlwind." He says of that church, "Repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth." God will visit a people or church, which, after faithful warning continue in their evil course. It is a fact of history when a church becomes lukewarm in the radical principle of the Gospel of Christ and its saving element, it seeks the praise of man instead of God, and stands ready to compromise with evil influences for the sake of popularity. This spirit generally takes hold of the ministry first. In seeking popularity they forsake the true path to honor, and go in the forbidden path of compromise with evil, and by this evil influence and example bring corruption and moral death into the churches of Christ. The apostles warned against this very spirit in their day. Out of this self-seeking spirit grew up the beast of popery with its seven heads and ten horns, and all its spiritual whoredom and abominations; and will the legitimate fruit of its "image" with its secret signs be any better? (See Rev. xiii. 13-17, and 2 Thess. ii. 4-12.) This "image" at a distance looks very innocent and lamblike as if it might be left to go in pasture with Christ's sheep. But look closer. See in its forehead the name the Mystery of Babylon. Then has it not the audacious forehead of the mother of harlots? And its teeth are they not those of the beast of prey? And its mouth, does it not speak great swelling words of blasphemy, and puffs itself up with assumed works of charity; and its eyes are they not full of adultery? Its hands are they not already clenched in revenge? Its feet, do they not trample down and crush out all true testimony against it?

Then, my dear brother, how can the true watchman of Zion remain silent or neutral in the face of such a destructive system and be guiltless?

O that Zion would arise out of her dust in her Lord's strength, and put on her full armor of salvation! Then her light would shine forth as the sun, and her victory would be sure, and the enemies of our Lord would fall repenting at her feet, and acknowledge that the Lord of hosts is with her, and the God of Jacob is her strength. This is the prayer of your humble brother in the Gospel of Christ.

H. W. Hampe.

A Public Wrong to be Confessed.

BY GEO. SOVEREIGN.

Dear Cynosure:—Since brother H. H. Hinman's lecture at this place, March 20th, the friends of Masons have made three stout objections, to what was advanced on that evening. First, such respectable and intelligent men as we know to be Masons would never consent to be initiated into the lodge almost naked; secondly, the raising of Hiram Abiff is too childish for sensible and religious men to ever have been indulged in; thirdly, the solemn obligations of Freemasonry, bound by the most solemn oaths, cannot be made known without the loss of all confidence in the reputation for honesty in the person so revealing. The first two objections to the lecture have been measurably answered by appeals to Masonic writers. On the third I would now bestow some attention.

My present stand is on some of the truths contained in this portion of God's word, Prov. xxiii. 23 33: "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy." One doctrine of this undoubtedly is that sins committed against society or individuals must be confessed and forsaken, or the sinner is left under all the consequences of his transgression; that is, he stands condemned before God, damned forever. For the obligation is to confess, see James v. 10: "Confess your faults one to another, that ye may be healed." The Roman Catholics have gone into sad extremes on this subject. Sins against God alone should be confessed to God; those against our fellows should be confessed to God and those concerned.

I now come to make this solemn but true statement: Freemasonry is a flagrant crime against society, and often the ruin of individuals, which sin must be confessed and forsaken by all who are aware of what they are doing, if they would find mercy at God's hand.

First, then, Freemasonry is a crime against society. The resolve to conceal and never reveal is bad. If any other society were to do so they would be justly suspected of wicked designs against the rest of race. What did the great Master do on such a subject, John xviii., 20: "Jesus answered him, I spake openly to the world, I ever taught in the synagogue and in the temple where the Jews always resort, and in *secret* have I said nothing." What did he commend to the notice of his disciples, Luke xii., 3, 4? "For there is nothing hid that shall not be known. Therefore, whatsoever ye have spoken in the ear in closets shall be proclaimed on the housetops." What do you suppose the apostle Peter would have done with such a suggestion from the Master if the secret things had been Masonry? Why, with a voice above the din of scoffers he would have cried aloud, Repent and make your humble confession in the name of the Lord that your sins may be blotted out, John iii. 21: "He that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."

"Furthermore, do I promise and swear that a Master Mason's secrets, given to me as such, and I knowing them to be such, shall be as safe and inviolable in my breast as in his own when communicated to me,—murder and treason excepted and they left to my own election." Is not this horrid promise upon oath an occasion of the blackest injustice towards others out of the lodge? Look at its workings in every Mason's history, during the conflicts going on in the world! The secret crimes of the Mason are promised concealment on oath, by his brother Mason. How would this concealment work if these guilty wretches are brought to face an innocent brother in the church or courts of law? Will a God of justice let such base partiality pass unrebuked, or let the guilty parties go unpunished unless they confess to the injured and make amends? They have eyes but cannot see who think not.

"Furthermore, I promise and swear that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong." The man given up to the delusion to make such a godless promise, on oath too, will soon find an opportunity to finish his sins by the base act of taking the part of the ungodly against his neighbor, a Christian, the poor, or any one else.

Now, my dear sir, I will not insult your moral sense or that of your readers by asking, ought not these men to come out of the lodge and confess to the world? Then shall we block up their way of return to God and these fellows by calling them perjured villains? God forbid. Such Masons as Mackey and numerous others of their writers are perjured! These confirm the disclosures of the mysteries. They say they are bound by their solemn oaths yet have not kept them, Let such look to themselves! Are they not "perjured villains?"

Horrors of War.

Mr. Warren L. Goss, President of the National Union of Andersonville Survivors, has published a paper showing, from the files in the War Department at Washington, that the total captures of soldiers and citizens by Confederate forces during the war was 188,145, and that of these there died in the Confederate prisons 36,401 persons. The total number taken by Union forces was 476,168, of whom

227 570 were confined in Northern prisons, the rest having been parolled or exchanged. Of these the whole number who died was 30,151—making thus, North and South together, a total of 664,314 persons who were captured, 415,715 who were for a longer or shorter time in prisons, and 66 553 who died in these prisons—the great mass of them far from their homes and friends, and exposed to all the often terrible horrors of a prisoner's condition. Who does not shudder at the thought of what must have been the sufferings and feelings in many an instance? Who will not pray for every cause of war in our country again to be forever kept out of the way, and to have peace in its purest and best and most permanent forms continued?—*Christian Instructor.*

The Sabbath Question at the Centennial.

American Christians cannot be too greatly interested in the decision of the Exposition managers on this matter, and every indication on their part to stand by the sacred institution, and the principles of our government in respect to it, will be hailed with joy. It cannot be that the dictation of ignorant foreigners will prevail. The last *Christian Statesman* has the following:

The New York *Tribune* utters the sentiment of the best part of the community in saying: "The Exhibition is not to be opened on Sunday—a conclusion likely to provoke little comment even from those who oppose it. We enter into no discussion as to the propriety or impropriety of observing this one day with strictness, or observing it at all. The fact is that it is so observed from Canada to Mexico and from sea to sea, except in a few settlements of foreigners. It simply expresses the common-sense and feeling of the people, therefore, to close the great show on the first day of the week.

The managing correspondent of the Boston *Journal of Commerce*, stationed at Philadelphia, writes to that paper in its issue of the 25th of March in relation to the opening of the Exposition on the Sabbath day: "The Sunday question is formidable, and whichever way it is decided, the Centennial Commission will be ironed out flat. Their position is not enviable. A manager told me the other day, he would open his theater for two performances on Sundays if the Commission opened their doors. I do not wonder at religious people trembling at the prospect before them. The wedge once entered, down goes the Sabbath of the American Christian. I am not saying this in any sort of a partizan sense, for I am not given to that sort of a thing, but it is well for religious people to look this matter square in the face. The press of Philadelphia, and everywhere else for that matter, is divided upon the subject. The foreign influence is determinedly in favor of opening the doors; the American element says open and shut. The former of the latter stands for the class of persons who represent the lower strata, and the latter of the latter the best classes. Once open the exhibition on Sunday, and forever will license be licentious in this city, and from this the influence will be centrifugal, extending over the continent at large. I think there is no dodging this conclusion.

"Sad will be the day when any city allows its theaters to invite Sunday visitors. Already a German variety show on Third street insults the best elements of Philadelphia, and the weak-kneed Mayor, afraid of the German vote, dare not enforce the law, to his shame be it said. One cannot say that theatrical managers are illogical in concluding that if one show is open they have a right as well to be; for they have such a right. The religious and moral classes are doing but little to stop the affair, and if they did all they could it would not be much, for a politician in this world, though he may be the vilest of men, is the ruling influence. . . . Then again the Centennial Commission is not a highly religious body of gentlemen. They are powerless, because they say they are, not at all because they need be. They talk of 'pressure,' and I doubt whether one-third of them will dare vote against the desecration of the Sabbath. If they know what their command will entail upon the United States of America, they will put their foot flat upon the measure, now and for all the time. If they vacillate they are gone; and then, to think of the train of evil following in the wake. . . . . I do not know what the sense of the people is upon this question of opening the Exposition on Sunday, but I know very well what one man's vote would be, if he had one among the voices of Commissioners; neither would he care for the blackest of ink from the blackest of journalists the world over. I am not arguing the religious character of Sunday, nor the responsibility of man for its observance; but the Americans want a check; they are driving too fast; one day in seven man must rest, or, like the French nation, die before fairly started in life. That day of rest is Sunday, and now comes up the question: Are the people of the United States willing to have their day of rest broken up and destroyed by the rabble, greedy for gold, at the sacrifice of Sunday; a day the feature and pride of the Republic; a day the observance of which has made the people what they are, and has done more to prolong life than all other influences combined?"

The Mason's Heaven.

We read in the Masonic Monitor about the seven stars of Osiris, the Clouded Canopy, and a bogus ladder charged to Jacob. By way, *en passant*, the rounds of that ladder are Christian virtues and the sides Israelitish pillars.

On an assurance given by Past Grand Master Scott of Mississippi, in his keystone of the Masonic Arch, page 229, that this "sombre piece of drapery," called the "Clouded Canopy," is a symbol of *God's presence*, we essay to jump the cloud and ensconce ourself within the folds of the canopy, in order to scrape an acquaintance with the god of the Blue Lodge degrees. For the purpose we have resolved to mount that ladder and by the stolen virtues of St. Paul, mount we do, up we go, into the sanctum sanctorum we get, and behind the cloud we pop! Ha! ha! ha!

"We're up in a balloon, boys,
Up in a balloon,
All among the LITTLE STARS,
A sailing round the MOON."

Though the fumes of sulphur wax strong, for the continued cohesion of our corporeal parts, we hope the thing "won't dynamite" just now. Before entering this "workshop of the devil," we had the presence of mind to provide ourself with a capital appliance with which to ward off "*all approaching danger*" and shield both "front and rear" against any "sudden and adverse attack" for which this place is so widely noted.

Looking about we discover, that the "*little stars*" notwithstanding 'tis said

"They meet upon the level
To part upon the square."

are very *unequal* in their fraternal relationship with each other. They are of different magnitudes and move in regular gradation. They represent seven constituting officers of the lodge. This we know by ocular demonstration, for whenever we tipped our "tile" to one of the "select and chosen few," his bright particular star would coruscate like a flash in a thunder storm. These "lit le stars" revolve under the cognomens of wors ipful master, senior warden, junior warden, treasurer, secretary, senior deacon, and junior deacon; titles originally assumed when the morning stars first sang together, which fact proves Masonry to be older than the garden of Eden, by several degrees, notwithstanding the serious mistakes made in the construction of that Bethel ladder, and the extreme youth of the English vernacular.

Pardon digression from our pencil sketch. An incident occurred just now. A widow with several tender duplicates sent in a petition for relief, and the brethren with accustomed promptness, perfect harmony, and any amount of universal benevolence, unanimously voted to throw the petition to the dog Cerberus under the sacred altar, who for sweet charity's sake received it with the due-guard and sign of a Master Mason, —whereupon the brother junior warden, forthwith called the craft from labor to refreshment. They refreshed. Who says Masonry is not a glorious institution—the widow's tear of joy, and the orphan's prayer of gratitude? We notice the "ever faithful" invariably address their officers by their distinctive official cognomens prefixing in each instance the mealy mouthed epithet of "brother," except in the case of the worshipful master, to whom they always apply the "endearing" and "contrite" term of worshipful only. We shall ne'er look upon such scene again, neither in heaven above nor earth below. It is an event for a lifetime. Long to be remembered, and never to be forgotten. J. H. WOODWARD.

Some persons pass their wretched days like so many swine; they never look up to heaven till God lays them on their back.

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

No Choice of Evils.

NEW CONCORD, O.

I noticed in your paper an article signed by N. H. Dorsey, who doubts the propriety of bringing out the third Presidential candidate at this time; that we cannot hope to elect; that the best policy is to choose the least of two evils. Truly we need not hope to elect this year, but we may make a start, and may elect some other year. I gave my first vote for James G. Birney in 1844, not expecting that he would be elected, though so unpopular (only eight votes given for him in the township) yet I felt happy in doing so, not knowing how or when slavery would be abolished, but I knew I was right; I knew the end would come sometime, and left the how and when with Him whose ways are not our ways.

It may be well to consider the propriety of chosing the least of two evils. A choice may be made between two physical evils; but is it right to choose any moral evil knowing it to be so? If the Republican party chooses a candidate for President, possessing the qualifications of our late Vice-President, and the Democrats choose one whose principles are in direct opposition, then seemingly, it would be consistent to vote for the Republican candidate; but unless the platform corresponds therewith, there is not much gained. If a

temperance man is elected to an office by either of the two contending parties of the day, one who desires office, not having a temperance platform to back him, he will not make a live active man in the cause of temperance, knowing that many of his constituents are in favor of rum.

I have been troubled for the last few years to know whether it would be better to support the American party, the principles of which contain the several reforms of the day, or support a party with but one reform, thinking that by taking but one reform at a time it would succeed sooner, and upon this theory I supported the prohibition party to some extent for the last few years, but believing that the leaders of it may be in opposition to other important reforms, and as we can endorse the platform of the American party, it would be well to support it, and leave the consequences with the God of nations.

S. Harper.

I intend to do all I can in electioneering for Walker and Kirkpatrick. I think a good lecture in this place would get a great many votes. Some think this is the wrong time to run an anti-secret man for President. My judgment is that it is the very time if the brethren friendly to the cause will only go to work in earnest, and my prayer to God is that they will do their duty. Isham Benefiel.

The Indiana State Political Convention will meet in Muncie, Delaware Co., on the 23rd day of May at 10 o'clock A. M., for the purpose of putting in nomination candidates to be voted for, for State officers at the October election, and to select electors for President and Vice-president, and for transacting any other business coming properly before the convention.

Bro. Needles still pushes onward in Missouri. The last number of the *Freeman* has the following on the local political issues of Albany, where it is published:—

If every man that is in for reform, had been in town on Monday evening the third of April, and seen how much alarm was among the craft because there was a town ticket got up without any Masons' names on it, he would have supposed that the liberties of the people were in danger of being swept away as with a besom of Destruction. The whole band of "mystic brothers" was set in motion. Such a turn out on such a short notice could not have been called together, (we guess) unless one of the greatest of the Sanhedrims had been in eminent danger, and the cry of "Is there no help for the widow's son" had been heard to ring forth through the night air, then, of course, it would have been the duty of the whole craft to respond to the call, and to the rescue of their dear brother clansman. Whenever the people outside of the clans become as much in earnest about their liberties as the mystic brotherhood are about keeping control of the government, then we will see the people of America arise, declaring their determination to throw off the yoke of these self-constituted lords, and putting men in office that will deal out equal justice to all men.

The Thoughtful Men of the Republic Preparing to Act.

It may be necessary, says the *Evening Post*, to say, in regard to the following circular, that it was not at once given to the press, because it was addressed to individuals and not to the public, but inasmuch as the subject-matter has been mentioned by one of the public journals, it is thought proper that the full text of the document should now be printed:

"New York, April 6, 1876.

"Dear Sir:—The widespread corruption in our public service which has disgraced the Republic in the eye of the world and threatens to poison the vitality of our institutions; the uncertainty of the public mind and of party counsels as to grave economical questions involving in a great measure the honor of the government, the morality of our business life and the general well being of the people; and the danger that an inordinate party spirit may, through the organized action of a comparatively small number of men who live by politics, succeed in over-riding the most patriotic impulses of the people and in monopolizing political power for selfish ends—seem to render it most desirable that no effort should be spared to secure to the popular desire for genuine reform a decisive influence in the impending national election.

"Mindful of the fact that this patriotic desire is honestly struggling for effective expression inside of existing political organizations, as it is also strong outside of them, and believing that by all proper means it should be encouraged and made to prevail, the undersigned invite you to meet them and others of like purpose, who have been invited in the same manner, in a free conference to consider what may be done to prevent the national election of the Centennial year from becoming a mere choice of evils, and to secure the election of men to the highest offices of the republic whose character and ability will satisfy the exigencies of our present situation and protect the honor of the American name.

"The conference will be held in the city of New York, on the 15th of May. You are respectfully and urgently requested to be present, and to communicate your acceptance of this invitation to H. C. Lodge, Esq., Post-office box 1938, New York city. Very truly yours.

"William Cullen Bryant, N. Y.
"Theodore D. Woolsey, Conn.
"Alex'r H. Bullock, Mass.
"Horace White, Illinois.
"Carl Schurz, Missouri."

One of the most discouraging signs of the times is the way members of Congress and politicians crowd round any one of their set who has been found out in dishonest and disgraceful conduct. We all remember the serenading and hand-shaking of men of whose guilt no one entertained any doubt, but who had succeeded in excluding the evidence necessary to convict them; and now we see Belknap gets a sort of ovation when he tries to shirk a trial altogether. Go on, gentlemen; that's the way to the pit of political perdition, to say the least, and the sooner Washington is cleared of all who sympathize with Belknap, Babcock, Harrington and Shepherd, the better.—*N. Y. Witness.*

Reform News and Notices.

Eighth Anniversary of the National Christian Association will be held in Farwell Hall, Chicago, June 20 to 23.

Indiana--Special Notice.

The Anti-masonic convention of the Indiania Eldership of the Church of God, will meet at Yellow Lake Bethel on Friday evening, the 5th of May, 1876. Let there be a general turnout of the brotherhood and all who feel a deep interest in the cause of God. C. Clem.

Indiana State Convention.

Having been notified of the action of the committee on Political Action, and that a convention is called to meet in Muncie, Ind., on the 23d of May, at 10 o'clock A. M, we have decided to call a State meeting at the same time and place, to continue as long as the State Association judges best. Let there be a full attendance of all the friends of reform in the State. We hope to meet Bro's. Stoddard and Ronayne, and others, as well as our own State lecturer. Let the county associations be represented, and also the different churches of the State.

Peter Rich,
Chairman Ex. Committee.

—The General Agent with Mr. Ronayne are in Connecticut this week attending the State Convention at Waterbury. They will probably visit other localities in the State before returning.

—The return of the former may be hastened from a serious loss sustained by the burning of his home in Byron, Ill., last week Tuesday. A statement by the Treasurer of the N. C. A. on the eighth page should be read by all.

—The Illinois agent visited Montrose, Iowa, in the south-eastern part of the State, before going on to the State Convention with Hon. J. B. Walker, this week.

—Mr. Ronayne's health is much improved, and as the roads become settled, he will on his return from Connecticut, give attention to correspondents and meet all appointments that may be made for him.

—Rev. J. T. Kiggins, State agent and lecturer for Indiana, sends us word that he has resigned that position. He has yet a few appointments in Cass county to fill. Rev. John Breden of Marengo, Lawrence county, will respond to calls for lectures in southern Indiana. Dr. S. L. Cook of Albion, and Rev. C. F. Wiggins of Angola, were designated by the last State Convention as assistant lecturers, and may be corresponded with in this respect.

—We do not know how the State Association's account stands with the agent, but would suggest to the friends in Indiana that an earnest effort to settle any accounts should be immediately made. Send your donations for this work to your State treasurer, Peter Rich, Westfield, Ind.

—Rev. N. D. Fanning of Marengo, Ill., whose eloquent address at the second meeting of the Illinois State Association in this city will be remembered, is soon expecting to travel through Indiana and part of Ohio, beginning at Lima, Allen county, O., and journeying towards Chicago, via., Ft. Wayne, Goshen, Elkhart, and Laporte. Friends along this route can make arrangements with Mr. Fanning for lectures to the great advantage of their communities.

—Bro. A. J. Weaver of East Sandy, Venango Co., Pa., writes that it is proposed to secure a series of lectures from Elder Baird at that place soon. The address of Rev. H. W. Hampe, for which Bro. W. inquires is at Lineville, Crawford Co., Pa.

—Past Master Ronayne has an appointment at Hartsville, Indiana, the seat of the United Brethren college of that name, for the 15th to 17th of May next.

From the General Agent.

Jackson, Mich., Apr. 13, 1876.

Dear K:—On my arrival last evening I found Bro. Harry Wilcox and sons ready to welcome a pilgrim and to extend the generous hospitality of their cheerful home. Sister Wilcox is slowly recovering from a serious illness but with renewed "faith in God" is determined by his grace to fight the good fight to the end. With this aged couple who have walked together for over fifty eventful years, I spent the evening, and it was very instructive as well as gratifying to listen to the narration of facts and events which have been shaping not individual characters alone but the character of our whole republic.

Father Wilcox has lived to see a generation fade away, until, like the once dense forests of Michigan, there remains only here and there a riven, shattered trunk, covered with scars and bending feebly towards the bosom of "Mother Earth." As I listened to his tremulous voice and saw the unbidden tear coursing his furrowed cheek, I thought how wise, how merciful and how wonderful the provision that when the earthly tabernacle shall be dissolved, he hath "a house not made with hands eternal in the heavens."

At a village near Bro. W.'s home in New York was a lodge of Freemasons, and although often solicited to join he positively refused to fellowship this unfruitful work of darkness and never ceased to reprove it, and through a long, eventful and successful life has never seen cause to regret this course. Others among his comrades yielded, and so far as he has observed or been able to learn from others, not one of the number ever attained to permanent success in business, or gave evidence of being prepared to enter joyfully upon the life to come. Some have died of dissipation and some in the poor-house. One man of steady habits owning a well-stocked farm joining Bro. W.'s, and having beside four or five thousand dollars on deposit, joined the lodge at fifty years of age and being thus brought into familiar associations with base men in their nocturnal conclaves

he soon entered upon a course of dissipation which terminated in utter ruin, and landed his soul in a drunkard's eternity. Other cases equally marked and sad had come under his own observation, which were the legitimate if not the inevitable result of lodge life and lodge influences. These sad pictures had made a deep impression on Bro. W.'s mind and when he remembered how many of his companions in youth had been slain by this assassin, secretism, the old man wept like a child.

It would seem that such instances, that can be multiplied indefinitely, and traced directly to the late hours, un-Christian influences, and dissipated character of lodge associations ought to be a warning sufficient to deter any man not bent upon his own destruction from entering this way to death and hell. It is true that not every one entering the lodge ends his life in poverty or dissipation, but not one of all the number escapes entirely unscathed. The denial of Christ, the heathenish rites and the blasphemous oaths, with their horrid imprecations, must leave the "mark of the beast" upon the soul, even though the influence of early training or other causes should so neutralize the lodge poison as to leave some soundness in the bodies and morals of its victims.

Bro. W. supplements to his personal efforts with liberal contributions to aid in this great conflict, and watches carefully the movement upon the whole field. When the State Agent called recently, he departed $15 better furnished for the work, and the State Lecturer following soon after found three times $15 with $5 added in waiting, to encourage his heart and nerve his arm for the war. This is a good example and if followed by all the friends in proportion to their means, there would be no lack of funds for the work in this State.

There are those who are strongly opposed to the lodge, who nevertheless sustain it and perpetuate its influence by supporting its adherents. This, to my mind, is wrong. It is like furnishing the rebels with food and ammunition while striving to crush the rebellion. Such a course is suicidal. The church or the state cannot afford it. The time has fully come when the lodge should be compelled to sustain its own functionaries whether in the pulpit or out of it, and Christian men should no longer support this anti-Christian system of usurpation that is using its power to rob and plunder the "cowans" in the outside world, of their liberties and of their money. Let the church and the nation arise and in one grand indignation movement which shall eclipse that Chicago meeting of forty thousand loyal citizens hurling their anathemas against "bummers," as the whole nation eclipses the single city of Chicago, and sweep away this whole system of lodge bummerism by which our land is cursed. Let the men who meet in midnight conclave to drill for war and who appear on public occasions with plumed heads and with daggers in their hands be sent to the asylum, or at least retired from every office of trust or honor, and let the administration of this government be committed to men who are not sworn to practice a system of favoritism which compells them to rob honesty and integrity to pamper and perpetuate those leeches that are sucking the very life blood out of our body politic.

SYRACUSE, N. Y., Apr. 18, 1876.

My journey thus far has been made pleasant and profitable by meeting several personal and warm friends of our cause on the cars. From Cleveland to this place I enjoyed the Christian conference and fellowship of Bro. A. H. Phelps who was on his way to a field of labor in Connecticut and whose sympathies and prayers are with us. He is a very earnest, zealous worker for Christ and only needs information to become a power against the lodge. He once joined the Odd-fellows in New Haven, Ct., but soon left them. I showed him one of the exposes of that system and he pronounced the signs, etc., correct and after examining the book more carefully he will give us in writing his statements concerning it. I also met and passed some hours with Bro. B. T. Roberts on the train. Bro. R. fears that it will be inexpedient for him and for many of his people to attend our June meeting on account of its falling within the time of their general camp-meeting season. It may be however, and I hope it will be so ordered in the providence of God that many of our Free Methodist brethren will be able to unite their prayers and counsels with others in the Eighth Anniversary.

At Jackson, Mich., I met Bro. E. P. Hart in the depot, who is full in the faith and abundant in works.

I have seen none of the "leaders" since coming here, but we all know where to find them on every question of reform. Bro. Kinney is away attending conferences, and Bro. Stratton is momentarily expected. Things about the *Wesleyan* office look cheerful and give unmistakable evidence of thrift and good management. Would that such establishments might be greatly multiplied! Yours,

J. P. STODDARD.

New Organization in Hillsdale Co., Mich.

WHEATLAND CENTRE.

DEAR CYNOSURE:—Rev. J. L. Barlow, our State Lecturer, paid us a visit a short time ago, on the 30th and 31st of March. He gave lectures, also formed an Association here of twenty-eight members. We have had one meeting since he left, which was quite well attended, and somewhat interesting. There are not very many Masons just about here, but there are quite a number of grangers, or Patrons of Husbandry, some of whom are considerably stirred up. But we mean to cry aloud and spare not the green monster, secrecy, in whatever form it may come to us. Thank the Lord there are a few who are not afraid to speak out their thoughts; no doubt there are many who will fall into the ranks when they see that they will not have to stand alone. If we could have some man sent to our county to canvass it and form Associations, I think we could poll quite a respectable vote this fall for Messrs. Walker and Kirkpatrick. In the course of a few days I think I shall be able to send you two or three subscribers for the *Cynosure*, but fearing I may weary your patience I shall close, praying that the good Lord will hasten the day when secrecy shall be done away with in our land.

M. M. COMSTOCK,
Secretary Wheatland Association.

Correspondence.

The Protestant Episcopal Church and Freemasonry.

Feeling great concern and a deep interest in the cause of Christ, and beholding in so many, both ministers and laymen, such indifference in regard to coming out from the world and being separate as God would have them, I, although an obscure layman, of the P. E. church, cannot refrain from raising my voice in behalf of a much needed reform. I feel that I am almost alone so far as man is concerned, especially in my church, but with God and truth on my side we are a majority. As I am a member and cannot help seeing the dire effects of this evil, I do not feel willing to submit any longer without a voice in the matter. I know that the chances for a reformation in our church look small indeed, when I consider how many of our ministers are Masons and how large a per cent of laymen also are, and the remainder with few exceptions are silent slaves of the secret lords. Can it be possible that ministers whose commission is to preach the unsearchable riches of Christ through his death and resurrection, on Sunday, should on St. John's day of the same week, and to many of his Sunday audience, laud Freemasonry and tell of its power to prepare men for heaven through the death, burial and resurrection of Hiram Abiff? I ask can such ministers be innocent? Can he be innocent who goes in the darkness of night to the lodge and there swears allegiance to an institution that positively excludes nearly nine-tenths of the whole human family, including his own wife and children? I ask again, can a minister be innocent who goes to a funeral of a good member of his church, and gives him Christian burial to-day, and to-morrow attends the funeral of a dead Mason, it may be an infidel or drunkard, and there dressed in all the toggery of the lodge transfers him to the "Grand Lodge above" where the Grand Architect presides, thus teaching that God is a Freemason and heaven is a lodge? Can I be innocent if I use my means and influence, small though they are, for the support and defense of such ministers? I ask again, can I be innocent in patronizing ministers who go into the lodge and there swear to do wicked things and then call on God to help him to do them; is it my duty to attend upon the ministrations of such apostate ministers and receive the elements of bread and and wine at their hands?

But, says one, Masonry or other sins does not invalidate their acts. That may be; but I think it is my privilege and my duty to receive those mercies through purer channels.

It almost seems to me as if Masonic Christians act as if they thought God's plan of salvation was not quite perfect and sufficient, so they adopt the devil's plan, and by putting the two together they feel sure of their own salvation, leaving all the women and children and cowans to be saved by the old way. If all true Christians believe that the Christian religion and the church are all-sufficient for their soul's salvation, what occasion has Bishop, priest or layman to adopt another and false religion, as all Masons do?

May God speed the time when men will preach the Gospel for the glory of God and not to please the world.

LINUS CHITTENDEN, *a seceding Mason.*

A Window for a Testimony.

NORTH CANAAN, Conn., April 19, 1876.

I am an old man of 81 summers, and wish to give the public a little of my experience. I lived in the town of Sheffield, Mass., and attended the dedication of a church in Canaan, Conn., about eight years ago, which had Masonic emblems on three of its windows. They were anxious to raise money to pay its indebtedness, and solicited donations. I gave them fifty dollars and they wanted more, so I told the trustees that I would give fifty more for the privilege of a memorial window, which they were glad to grant.

My inscription was "*Jesus, the true light and Master Teacher, in secret said nothing.*" The minister preaching there, being a Mason, did not like it; wished me to alter the inscription; that I did not like to do. They put me off by various excuses, and so it run along for about three years. When I was in New York, I went into several establishments where they manufactured such windows, and one told me he would make one for ten dollars. I told the trustees of this, but they would not get it made, but said I might. So I took out the window and sent it down to New York, and it came back and I put it into the house.

In a short time Robert Van Dusen, a Mason, and mighty big man, hired a a painter to put a thick coat of paint over the light and then after a short time to take it out and put in a plain glass in its stead. Their preacher, Wm. Hall, who was a Mason and lodge chaplain, with R. Van Dusen slandered me as bad as they could by word and deed. So the minister and people showed their disregard to all moral principle. MILES BELDEN.

"The Mark of the Beast" Reviewed.

SAYBROOK, Ill.

Editor Christian Cynosure:

There appeared in the *Religious Telescope* of Jan. 19th, and republished in a subsequent number of the *Cynosure*, an article entitled "The Mark of the Beast," which was doubtless written with reference to the church and society on my charge, and which I regard as an outrage upon the moral standing of said society and trustees. Their character, I feel in duty bound, as their pastor, to defend so far as I can consistently with truth; especially since the story is being republished in

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 27, 1876.

Another Fire!!

Not this time in Chicago, but Byron Ill., where the pleasant home of our General Agent on the banks of the Rock River was totally consumed last week. The efforts of willing neighbors saved the furniture and movable goods, but Mrs. Stoddard and five children are left without a home, and the husband and father far away at work for the reform. The Association has not been able to pay him fully for his services since Jan. 1, 1875, and there is now due him some FIVE HUNDRED DOLLARS. Bro. Stoddard needs this money immediately. The Publishing House Fund is all invested and the Treasurer is at liberty to use only the interest of it for the payment of salaries. So once more there is a necessity for friends to help. Contributions to the General or Lecture funds will be applied on what is due the General Agent Direct to H. L. KELLOGG, *Treas.*, No. 13 Wabash Ave., Chicago.

THE SPIRITUAL HARLOTRY OF ROME.

Could we see New Testament piety pure and simple, meeting and maintaining Christ's truth, worship and discipline in the local churches of Palestine, Asia Minor and regions adjacent; and could we separate and set apart from that New Testament Christianity, the centralization, secrecy, ceremony, mystery and show which men have invented and added to the religion of God, and which, in the words of the learned Mosheim, reduced Christianity in the dark centuries to "*Mimic shows and trifling*," we could then see exactly in what the papacy consists—what it is made of.

"The most Reverend Dr. James Butler's Catechism," which is the one in common use in the Romish Sunday Schools in this country, contains "The Apostles' Creed," an epitome of Gospel truth which Protestants can and do repeat with them; and it teaches the children that God "*has graciously promised every blessing even heaven itself, through Jesus Christ, to those who keep his commandments.*" And the Catechism contains some good prayers and sound instructions. But along side of, and intermingled with these, the Catechism also contains another religion which is strictly human in its origin, and yet which exerts spirits which inhabit it, by the evil a superhuman and supernatural power over mind. Such are "*the six percepts of the church*," following the ten commandments and equally binding on the soul. These require the child from the age of seven years, to confess regularly to a priest; to keep a multitude of fast days and holy days; make the sign of the cross; and a host of observances, which, having no divine authority, are disregarded by God. And yet the commandments of the church are enforced with a far more terrific sanction than the commandments of God. Thus we have:

"*Question*—Is it necessary to keep all and every one of the ten commandments? *Ans.*—Yes. The scripture says, whosoever shall offend in one, is become guilty of all."

But the commandments of the church are enforced thus:

"*Question*—Do the precepts of the church oblige under pain of mortal sin? *Ans.*—Yes.

Question—Where shall they go who die in mortal sin? *Ans.*—To hell, for all eternity."

So much more fearful is it to disobey the church than to disobey God.

Thus, in Popery, Satan has achieved precisely what he failed to achieve with Christ, viz: a union of Christ's worship and religion with his own; his own still, as above shown, having the pre-eminence! Had the Savior consented to worship him, that terrible combination would have taken place at once of Christ's power and Satan's which we now see in Romanism, and which was not accomplished until the sixth century, when the papacy was complete.

Common worldliness, or, in scripture terms, "The *friendship* of the world" is "enmity with God," because Satan is its "prince" and "god." But it is easier to convert a thousand worldlings than one false religionist, who *worships* Satan, as do all Gentiles; and so his captivity is made complete. Then again, as it is easier to convert a worldling than a pagan, so it is easier to convert an ordinary pagan than a papist. For the power of ordinary paganism is only the mesmerism or enchantment which Satan exerts over the soul of his worshiper. But in Romanism both influences meet. The very influence of the truth and Spirit of God, is made to subserve the interests of the devil! "The abomination that maketh desolate standeth in the holy place!" Hence, popery is the *mother* of all spiritual harlots and abominations. Dr. Stowe used to describe the papal power over mind as *the power of "depravity and conscience united,"* and his analysis is correct. The power that binds the Romanist to his mass includes the power of both truth and falsehood; *perfect* truth and *perfect* falsehood; Christ's power and Satan's; that which takes a Christian to his prayer-meeting, and the Chinaman to his pagoda.

Says the Catechism:

"*Ques.*—What is the mass?

Ans.—The sacrifice of the body and blood of Christ which are really present under the appearances of bread and wine, and are offered to God by the priest for the living and the dead."

Thus Christ does not make the sacrifice, but the priest. He has Christ's body and blood, in the shape of bread and wine in his hands, and can sacrifice or not as he pleases.

Thus the very atoning death of Christ, the blood which he shed for us, becomes by the falsehood of the mass, a tool of incantation in the hands of a priest, and that blending of the two systems, which Satan sought when he asked our Savior to worship him and promised him the vicegerency of the kingdoms of the world, is achieved *in* and *by* the mass.

And history as well as analysis, shows that the power of the papacy, which is Christianity alloyed and so destroyed, is far mightier than that of simple paganism. Direct and open calls to idolatry would be scouted by Americans, but they can be induced to practice some rites (!) not given by Christ; and this is the essence of popery no matter by what name those rites are called! And popery, as we have seen, is *mightier than paganism*.

It is said by Coledrige, "*It is a profound question to answer, why, since the middle of the sixteenth century the reformation* (from popery), *has not advanced one step in Europe!*" But the case is worse than the question of Coleridge puts it; the reformation has actually gone back, in some principalities, while in others the Protestantism is little better than popery with the name changed.

In England, the Protestant State Church, established by act of Parliament in the first year of Elizabeth; has been regarded by prominent Americans as "*The Bulwark of Protestantism in Europe.*" But that State Church is itself rapidly and steadily drifting toward popery. In 1843, an attempt was made to rally the English church and nation against the Oxford Tractarians, of whom Bishop McIlvaine said, "*They have* not put the church on the road to Rome; they have taken it there." The result was, only four thousand, out of the sixteen thousand clergymen of the establishment, could be induced to petition Parliament against that open attempt to Romanize their church. And so entirely has the old cry of "no popery," lost its power on the English people, that another Guy Fawkes and a gun powder-plat, would only furnish a respectable sensation for the London *Times*.

In our country, a similar revolution in favor of dropping out the atonement of Christ from Christianity and substituting ceremonies in its stead, has been and is still steadily going on; every year the observance of Christmas and Easter and Lent is becoming more marked and obsequious Every reader of the newspapers, even the most superficial, has noticed the general drift of sentiment toward ritualism, and ritualism is Romanism. But this general apostacy from Christ and his atonement is attested by proofs more substantial than newspaper paragraphs. The grand-children of the men who taught theology at Andover and Lane, are becoming ritualists and Roman Catholics. An order has been created, with Father Hecker at its head, amply endowed with money, learning, and eloquence, for the specific purpose of drilling our shallow lecture-going masses into the belief that popery is the protectress of popular government; and the municipal government of New York city, with three different State Legislatures, have appropriated millions in money and real estate, to be controlled by Jesuits, in the interest of Romanism. Yes, we give our money to priests for schools in face of the fact that in Italy, where priests have had all the money, only four millions in twenty-one can either read or write. These appropriations are made by politicians and for votes, and by men who hear with indifference or approval, the proclamation of Father Hecker in our cities. The question is no longer, will the Catholics rule America?—but, *how soon?*

[Editors please copy the following.]

Day of Fasting and Prayer.

The Eighth Annual Convention of the National Christian Association will be held in Chicago, on the 20th, 21st and 22nd of next June. The Association has recently come into possession of a fine building in Chicago, which furnishes desirable rooms for Association purposes besides yielding a revenue from rentals. They are raising an endowment fund of $30,000 which lacks about $8,000 of completion. Saturday June 3d, has been selected by them as a day of fasting and prayer for the overthrow of secret societies, stumbling blocks in the way of Christ's cause on earth. Those who observe it are requested to remember especially the June Convention in prayer. All clergymen who consider Freemasonry an anti-Christian society are requested to preach on the relation, as revealed in the Bible, of secret oath-bound societies to Christianity.

THE CENTENNIAL STAND:—Mr. E. A. Cook of our Publishers has gone to Philadelphia to complete the arrangements for a stand in the great Exposition. Elder A. D. Freeman of this State has volunteered his services to take charge of it during the season. Thus it is a matter of rejoicing that our reform will neither be unrepresented nor misrepresented at the International display. The necessity of a special fund for tract distribution will directly appear to all, and every one who has a spare dime or dollar for this work should forward it.

—We purpose to keep enlarging the seceder's list, and will publish monthly as the names are sent in. It is hardly practicable to go back to a former generation for names, unless the parties are now living or were recently. What all the friends want is a living testimony against the lodge. Send on the name of every man who has publicly renounced Freemasonry.

—The Connecticut Knight Templar Grand Commandery, met lately in New Haven and made arrangements for a trip (for objects of benevolence?) to the Centennial.

—The N. Y. *Witness* criticizes the efforts of a few Good Templars (who might better than Anti-masons be called "fanatics") in organizing the children into lodges with grand titles of honor, Grand Sections, Grand Divisions, and National Conventions to meet at Philadelphia, and a uniform ritual. This attempt to school the youth in the forms and fustian and false worships can have none but a satanic authorship and deserves the reprehension of all right-minded people.

—The action of the Wesleyan General Conference at Sycamore, Ill., last fall, in referring the rule in their discipline to the various local conferences for amendment so as to exclude all secret orders, is being considered through-

out the churches. The action of the Syracuse Conference lately raised a question as to the validity of the action in General Conference on the ground that there appears from the minutes to have been *at the time the vote was taken* three less than a quorum present. The springing of such an issue at this time is unfortunate, and we believe cannot be maintained. Under parliamentary usage the action of the General Conference will stand. Although its recommendation was thus set aside as not forming a sufficient basis for action, the Syracuse brethren passed resolutions standing by their testimony as follows:

Resolved 2.—That we pledge ourselves anew to the faithful enforcement of our present law, as contained in Section XXII of our Book of Discipline, and also earnestly advise all our people to wholly refrain from any connection with all secret societies, and to follow those things which make for peace, by 'avoiding in all things the very appearance of evil.'

Resolved 3.—That we believe that no private or public good can be affected in society by a secret organization which may not be as well or better affected without them; and that the benefits secured by such societies are not referable to the fact of secrecy, but to the faithful appliance of means calculated to secure the ends by whomsoever faithfully used "

—At the charter election in this city, so disastrous to the bummers, Mr. E. Ronayne made a signal fight in his ward against one of the aldermanic nominees. He scattered hand bills by the thousand, charging said candidate with being a Freemason and Knight Templar, and that he hoped for election by Masonic influence, and if successful would be more active for the lodge than for his constituents. The bill concludes:

"Being a Knight Templar he has drank wine out of a human skull and prayed double damnation upon his soul! Is he a fit and proper person to represent you in the Common Council? Is he a man to whom you would entrust your interests? How long are we going to be ruled by Masonic rings, and midnight clans? So long as you have good upright free men to choose from in the name of common honesty and for the sake of your common Christianity, have nothing to do with this oath-bound Freemason except to send him back to the dark lodge from which he came."

To this Mr. R attached his name and distributed it freely about the polling places. The Freemason was not elected, though on the popular ticket (Republican), and as we understand, expended some $1500 or $2000 to get a majority. It is an indication of the respect for Mr. Ronayne among the the citizens of his ward, that he could thus openly attack the lodge and work against it all day, with so strong a backing as to quell any Masonic turbulence; though the lodge is greatly roused and threatens that Mr. Ronayne shall never speak in Farwell Hall.

—The Democratic House has run its investigation mill at such a rate that the machine is racked and the workmen about it injured. All their attempts at sensation lately have been more damaging to the party than any one else. The last reached the President and for a single night cast on him the charge of ordering $35,000 spent in New York in 1872 for election purposes. The next day witnesses and documents showed that the order was legally carrying out the provisions of Congress to prevent the frauds long and notoriously practiced in New York City by the Democratic party under "Boss" Tweed. So the threats of impeachment were swallowed with bad grace. Bristow has been persistently followed by the whiskey ring and other thieves whose business he has broken up and several cases have been brought before the investigating committees, but have all ended in exalting the character of the Secretary of the treasury on whose garments there has not yet been found even the smell of fire. Blaine, who sailed through the Credit Mobilier by capturing Poland's committee, has a bad business fastened on him in connection with other railroad transactions which he promises to explain this week The secret character of these investigations has degraded them to the Masonic level Testimony has been brought against officials and its nature concealed from them until given to the public through the press, a proceeding which cannot be too severely condemned.

Religious Intelligence.

—On a recent Sunday the crowds to hear Mr. Moody were so great that even the vast capacity of the Hippodrome proved insufficient. The N. Y. *Tribune* says: "The continued attendance, week after week and day after day, of such large audiences, transcends all previous history of religious meetings in this city."

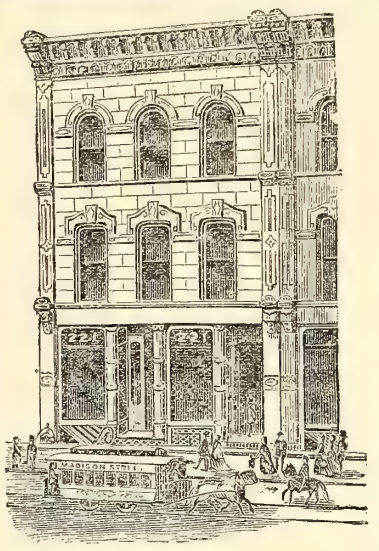
—The session of the New England Conference of the Methodist church at Lowell, the past week, says the *Springfield Republican*, has been remarkable for the strength and vigor of the progressive and democratic elements in the church. The memorial to the general conference, which meets this spring, requesting the session from the bishops to the conferences of the power to choose presiding elders, fix the number of their visitations and apportion the districts, was carried by an unexpected vote, after a spirited debate, and the progressive party also elected its full ticket of delegates to the general conference. The struggle between the episcopal authority and the body of the church, both pulpit and pews, gathers head powerfully, and the constitution of the church is likely to feel its modifying influence in every succeeding conference.

—More than three-fourths of the students in Princeton College, are now believed to be devoted to a Christian life, a larger proportion than in any recent previous period of the College. A recent revival in the College is also extending through the town.

—The American United Presbyterian Mission in Upper Egypt, during its ten years of work, has planted ten Christian churches with an average of forty members. These members hold devotional meetings for the study of the Scriptures on five or six evenings of each week, and have thus acquired great familiarity with the Bible truths.

—The closing exercises of the United Presbyterian Theological Seminaries at Allegheny City, Pa., and Xenia, O., have occurred recently. Sixteen graduated from the first-named institution. The Seminary formerly connected with Monmouth College was consolidsted with the latter last year. Twenty-nine young men have been studying here during the year.

—The great meetings in the Hippodrome, New York, closed on the 19th, extending over a period of seventy-three days, from Feb. 7th. The number of meetings is estimated at 189, and the vigor with which Mr. Moody has carried them through, testifies not only to his physical endurance, but the grace that has so wonderfully sustained him. Probably 200,000 different persons attended these meetings and the results are only known in heaven. The last meeting showed 5,000 who believed they had been converted at these meetings. The evangelists have been ably seconded by Wm. E. Dodge, Samuel Thorne and A. G. Agnew, in the management of the business arrangements and superintendence of the whole series of meetings.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT—Philo Carpenter.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

COR. SECRETARY.—C. A. Blanchard.

TREASURER.—H. L. Kellogg.

GENERAL AGENT AND LECTURER—J. P. Stoddard. Address last three at 13 Wabash Ave. Chicago.

PRES. OF THE LAST NATIONAL CONVENTION.—David R. Kerr, Pittsburgh, Pa.

Corporate Members of the National Christian Association.

Philo Carpenter,	J. Blanchard,
A. Wait,	O. F. Lumry,
J. G. Terrill,	C. R. Hagerty,
E. A. Cook,	H. L Kellogg,
E. S. Cook,	J. P. Stoddard,
Jesse B. Blank,	I. A. Hart,
C. A. Blanchard,	J. W. Bain,
Wm. Leuty,	J. A. Bingham,
Isaac Preston,	I. R. B. Arnold,
B. F. Roberts,	A. M. Milligan,
A. D. Freeman,	D. R. Kerr,
J. B. Walker,	Moses Pettengill,
Milton Wright,	L. N. Stratton,
J. R. Wright,	Aaron Floyd,
M. R. Britton,	Abel E. Carpenter,
D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

Write to these Associations. Keep them posted on the reform work of their Statss

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President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave. Chicago.
Lecturer, H. H. Hinman, Wheaton.

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Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
STATE LECTURERS see State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
A. H. Springstein, Pontiac, Mich.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo.
H. Cogswell, Wadsworth, Lorain Co., O.

The Home Circle.

Two Christians.

Two Christians traveled down a road,
  Who viewed the world with different eyes;
The one was pleased wi h earth's abode.
  The other longing for the skies.
For one the heavens were so blue,
  They filled his mind with fancies fond;
The other's eyes kept piercing through
  Only for that which lies beyond.

For one, enchanting were the trees,
  The distance was divinely dim,
The birds that fluttered on the breeze
  Nodded their pretty heads for him.
The other scarcely saw the flowers,
  And never knew the trees were grand;
He did but count the days and hours,
  Till he might reach the promised land.

And one a little kind caress
  Would to a tender rapture move;
He only oped his lips to bless
  The God who gave him things to love.
The other journeyed on his way,
  Afraid to handle or to touch;
He only oped his lips to pray
  He might not love a thing too much.

Which was the best? Decide who can.
  Yet why should we decide 'twixt them!
We may approve the mournful man,
  Nor yet the joyful man condemn.
He is a Christian who has found
  That earth as well as heaven is sweet.
Nor less is he who, heaven-bound,
  Has spurned the earth beneath his feet.

—*Good Words for September.*

The Temple of the Holy Ghost.

About forty-five years ago a funeral was passing through the streets of Carlisle, Pennsylvania. It was the burial procession of John Hall Mason, the son of the eminent Dr. Mason, President of Dickinson College, one of the most powerful and eloquent preachers in America. The son was distinguished for his piety and talents, and his death had cast a gloom over many hearts. Many gathered to the funeral, from far and near, and especially young men. After the services at the house had been performed, and the pall-bearers had taken up the bier, a great concourse obstructed the entrance, and great confusion and noise ensued. The bereaved Doctor observing the difficulty, and following closely the pall-bearers, exclaimed in solemn sepulchral tones:—'Tread lightly, young men! tread lightly! You bear the temple of the Holy Ghost.' These sentiments, as though indited by the Holy Spirit, acted like an electric shock; the crowd fell back and made the passage way clear. Through the influence of these words a most powerful revival of religion sprung up, and swept through the college, and extended over the town. No town in Pennsylvania has enjoyed such a season of spiritual work and refreshing since that, or in any way equal to it.

"What! know ye not" says Paul, "that your body is the temple of the Holy Ghost?" It is said that the father of Origen would often go to the couch of his sleeping child and kiss his body, saying that it was the temple of the Holy Ghost. I fear that we too often forget this great truth, and when we allow ourselves to subject our bodies to sin and defilement, we make an awful mistake. It is needful that we should fortify our minds against these dangerous temptations, by which so many eminent men have been cast down, and shamefully overcome. We should not only withdraw our feet from all evil enticements, but actually flee from them. Nothing will dissolve their charm and break their power more than instant flight. The more we linger and moralize, the stronger will the meshes become, and the closer will the net be drawn upon us. We should remember that gift of God, the Holy Spirit, and reflect upon his remarkable condescension to come and dwell in us, making us his property, and elevating our humanity. As the ancients kept their temples pure and undefiled, so we should preserve our 'bodies' free from all unholy words and actions. In some of the heathen temples, the vestals cherished a flame on their altar perpetually. So should we maintain the flame of truth on the altars of our hearts. Within their temple walls were their helpless deities, and there thronged the myriads of votaries to pay homage and worship. We should worship the Father, and cultivate the companionship of the Holy Ghost in our bodies.

How anxious we should be to glorify God, to live nearer to Christ. How careful we ought to be not to profane these temples of the Holy Ghost. But first of all we should be careful and ascertain that we are the temples of the Holy Spirit. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and where we find these we will find the Spirit. These are the fruits of the Spirit. No wicked soul is solicitous about making its calling and election sure.

The believer, then, should be animated by noble views, to live wholly devoted to Christ, and 'glorify him in body and spirit which are his.' We should banish all complaint, all anxiety, all fruitless care. We should appropriate that faith which is the precious gift of God, and which own Jesus alone as king and priest.—*Presbyterian.*

Something to Harden my Heart.

"Give me something to harden my heart." So said a middle-aged man, as he entered the bar room of a tavern and walked up to the bar-keeper. "Here, L——,give me something to harden my heart!"

It was uttered in part, evidently, as a witticism; for, as he spoke, he looked about the room for the smile of approbation. And yet there was a sneer in the tone of the request, like the jeer of some fiend from the pit, for the speaker and all his associates well knew that the bar-keeper was a professor of religion; and they knew, too, that he had not the apology that he was only a bar-keeper, hired to perform a service, about which, personally, he might have had scruples, for he was owner of the hotel as well as bar-keeper in it, and a man that they knew was not wanting in sense, nor ignorant of the great truths and rousing appeals that have been poured forth on the subject of temperance.

To this man was addressed the call "Give me something to harden my heart!" And he knew what was meant, and took down the decanter of brandy, and handed it to the speaker, that he might help himself. And as he did so, a cold shudder passed over me, as I thought of that expression of the Saviour, "Woe unto the world because of offences! It must needs be that offences come; but woe to that man by whom the offence cometh!"

Something to harden the heart! Alas, too true a description of what the one asked and the other gave him! Beyond question it hardened the hearts of both—of the one, again to drink, and again to sneer at religion, and again to make light of the fearful fact that his own heart was hardening, and fearfully hardening for ruin; and of the other, to smile upon the one that insulted alike himself and his profession of religion, and to sell his principles, and his self-respect, and his conscience, all for the paltry price of the glass that was purchased.

Something to harden the heart! Remember it young man, and touch not the social glass. Remember it, parent, and permit not your child, and invite not your friends to partake of it. Remember it, ye dealers, who, for filthy lucre, are pouring out the tide of death, and hardening your own hearts and those of your victims, for the judgment. Remember it, ye friends of temperance, and see, in the light of it, how blessed is your work, by which you can make the hearts of thousands tender, and save, perhaps, their souls from death.

Something to harden the heart! What the scoffer asked for is not the only thing that will do it. You may harden your heart not only by the intoxicating cup, but in a thousand other ways. By neglecting the Sabbath, the sanctuary, the Bible; by profaneness, or lewdness, or falsehood; by casting away that tract, or disregarding that friendly expostulation; by forgetting a father's counsels or a mother's prayers; by going within the limits of temptation; in a word, by trifling with conscience, or truth, or God's Spirit in any form: by any or all of these things you may harden your heart, and seal yourself over to death.

Something to harden the heart! Tremble at the thought of anything that shall do so fearful a work, and rather seek for that which shall soften and subdue and melt your heart in penitence at the cross, and prepare it for duty and for glory.—*Sel.*

Cards and Bibles.

An agent of the Bible Society giving an account of his visits to one of the counties in Pennsylvania, says:—As I entered a small village in Lower Augusta, I hailed a body of workmen and inquired if they wished to obtain any Bibles. By way of response, one of the young men cried out, "I care for nobody, and nobody cares for me." I replied, "If you would care for somebody, somebody would care for you." The other men proposed to buy him a Testament if he would read it and throw away his cards. To this he agreed, and the Testament was bought. Then said they one to another, "Now let us each buy a Testament and throw away our cards." And five were bought. Then one ran into a house and brought out another man, and insisted that he too should buy a Testament and throw away his deck of cards. He was taken by surprise; but, on learning what the others had done, he proposed to trade me his cards for a Testament. I readily accepted his offer; and while he went into the house to look for the cards, one of the men came near and said, in a low voice, "Only get his deck, and we will pay for the Testament." In a moment the cards were brought out into the street and given in exchange for a copy of the Word of God. One of the men then called a mechanic out of his shop and said, "We have all bought Testaments, and have agreed to throw away our cards and try to do better. Now, we want you to buy one too." The mechanic at once handed over the price of a Testament, and requested me to write in it his name and mine, and put down the date, that they might not forget the time of this interesting transaction.

German Farms.

The Germans pleasantly live in villages called Doerfer. Only on very large farms are the farm buildings on the premises. The farm is then called a "Bauern Hof." The Dorf is a village of farmers. Around the town lie small farms in fragrants of from an eighth of an acre to an acre. These are scattered to the north and south, east and west of villages. Rarely does one find a farm of a hundred acres. Then it is a Hof. Indeed, a farmer with ten acres is considered well off. And this quantity of land is most likely cut up into private patches of less than an acre, set in among other people's plots, like the parcels of a quilt. Some approach so near to a line that they are forbidden to make them any smaller. Fences are unknown here. Not even along the highways are they found. Wood is too scarce, and the smallness of the fields would take too much of it, even if it were abundant. Over narrow foot-paths, along the edges of the fields, the farmers reach their grounds. The most of them have to carry their produce out some distance to the wagon roads, and many carry all of it home. Not an inch of ground is wasted. Every little spot is made to tell, to produce something, if it is only a blade of grass. Even along the edge of the foot-paths, the busy women reapers carefully cut off the few scattered stems of grass.

The cattle are kept and fed in the stable all the year round, save when the herdsman or shepherd takes them to the Dorf Wald, or village forest. To let them run at large in a grass field would be too wasteful. They would tread many a good blade under foot. Besides, who could keep his cattle from running into other people's fields without fences? During the grass-growing time, the women daily cut grass with the small German sickles, bind it in great bales larger than themselves, which they bear home on the head. Often they bring the feed a distance of one or two miles. Morning and evening the streets are alive with these women bearing heavy burdens. The men, meanwhile, are engaged in still heavier work.

Their stock of cattle, like their farms,

is small. A few farms with horses, more with oxen, most with cows. In Belgium, I saw donkeys struggling along laboriously in carts large enough to carry a dozen animals like themselves. In Holland, four and six dogs hitched to a wagon, dash through the streets with apparent ease, and in some of these German villages I have seen a cow hitched to a truck wagon galloping along as if she had been specially created for that purpose. My cousin Yost has two large, sleek yellow cows, well fed and groomed, with which he works his ten-acre farm. Besides being good milkers, they perform his work in the plough and wagon as well as horses could do it.

A German Dorf usually contains from one hundred to fifteen hundred people.

How could from one hundred to three hundred American farmers, with their large dwellings, outbuildings, barns and stock of cattle, thus dwell together in unity? The home of a German village like its farm, is confined to a small space. Usually it is on a square plot of ground. Both the house and the barn stand on the street. Between them is the yard—the barn-yard and the house-yard in one—the whole small. From it, man and beast enter their respective abodes. The house and barn front and open on one and the same yard, not on the street. You seldom find a street entrance to the house. It is reached by passing through a gateway into the yard. The village is built compactly. Few houses have two stories. Man and beast dwell in closer proximity than with us. They work harder and get much more out of an acre than American farmers. Many a German farmer raises more from ten acres than an American does from fifty.

Every village has a forest, where the villagers get their fuel. The forester assigns each his share of fuel. The forest is also the village pasture-ground.

Every village has its gooseherd, swineherd and shepherd. Every morning these respective functionaries blow their horns along the street, when geese and sheep come running out of every gateway and alley, each to join its kind, to be led on to a common village pasture. Long lines of gabbling geese run through narrow, fenceless footpaths, without daring to touch a single blade not their own. The shepherds sometimes remain on the neighboring hills for whole weeks. At night they commit their flocks to their dogs. These animals, not very unlike sheep in color and hair, possess a remarkable intelligence and faithfulness. I have seen the shepherd walking carelessly ahead of his flock, while the dogs would run guard on each side. The hungry sheep were tempted to browse among the rank wayside grass, while the faithful dog would check the slightest attempt at depredation. Landed property is pretty equally distributed. With rare exceptions the poorest have a few patches upon which to raise their bread, and the richest have seldom more than twenty acres.—*Guardian.*

Children's Corner.

The Boys' and Girls' Letter Box has but one letter in it this week, but our young friend James has made a good beginning and we know others will come. Elder Barlow will be much encouraged, too, to know that the boys are listening to his appeals for the truth, and no doubt he will pay particular attention to this part of his audience. Here's what our young reporter says this week:

PORTLAND, Ionia Co., Mich.

DEAR EDITOR:—I am a boy fourteen years old, and am greatly opposed to secret organizations. I am young, although I may accomplish some good in time. Rev. J. L. Barlow delivered three interesting lectures here in which he showed us, first the origin of Freemasonry; second, its religion; and third, as Mr. Remington said, uncapped the lodge. Some of the Masons said hard things of the Elder, because his subject was Freemasonry. If it is a good and nice institution, I should think it would bear investigation; don't you? JAMES W. MARCY.

We do think so decidedly; and so we pass the question on to the rest o our boys and girls and wait for their answer.

"Mary had a little Lamb."

There are floating about in the great ocean of literature stray chips of song or story, which from their wit or wisdom, or from some unaccountable reason, become popularized and cherished more carefully than whole navies of world renowned authors. Their parentage unknown, they come as literary foundlings to our doors, and, once admitted, command their own place in our affections. Among such is the poem, "Mary had a little lamb." There is hardly a child in the land who has not become familiar with the verses; not a college student but has sung them to a dozen different tunes. It has been parodied, paraphrazed and translated into dead languages. And yet scarce any one knows who is the author, or whether it is fictitious or founded on fact. It is, perhaps in the truth of the story that the secret of its popularity lies. For it is the true account of an incident that happened sixty one years ago, not fifty miles from the Cradle of Liberty. And "Mary," a delightful old lady of three-score and ten, still lives and cherishes the memory of the event. The writer, on a recent visit, craved from her own lips the true story of the affair, and will reproduce it as nearly as possible:

"It was when I was nine years old," she said, "and we lived up on the farm. I used to go out to the barn every morning with father to see the cows and sheep. They all knew me, and the cows, old 'Broad' and 'Shorthorn' and 'Brindle,' would low a good-morning when I came to their stables. One cold day we found that during the night twin lambs had been born. You know that sheep will often disown one of twins, and this morning one poor little lamb was pushed out of the pen into the yard. It was almost starved and almost frozen, and father told me I might have it if I could make it live. So I took it into the house, wrapped it into a blanket and fed it on peppermint and milk all day. When night came I could not bear to leave it for fear it would die, so mother made me up a little bed on the settle and I nursed the poor thing all night, feeding it with a spoon, and by morning it could stand. After this we brought it up by hand until it grew to love me very much and would stay with me wherever I went unless it was tied. I used before going to school in the morning to see that the lamb was all right and securely fastened for the day. Well, one morning, when my brother Nat and I were all ready, the lamb could not be found, and supposing it had gone out to pasture with the cows, we started on. I I used to be a great singer, and the lamb would follow the sound of my voice. This morning after we had gone some distance, I began to sing, and the lamb, hearing me, followed on and overtook us before we got to the school-house. As it happened, we were early, so I went in very quietly, took the lamb into my seat where it went to sleep, and I covered it up with my shawl. When the teacher came and the rest of the scholars, they did not notice anything amiss, and all was quiet until my spelling class was called. I had hardly taken my place before the pattering of little feet was heard coming down the aisle, and the lamb stood beside me ready for its word. Of course the children all laughed and the teacher laughed, too, and the poor creature had to be turned out of doors. But it kept coming back, and at last had to be tied in the woodshed till night. Now, that day, there was a young man in school, John Roulston by name, who was on a visit to one of the boys, and came as a spectator. He was a Boston boy and son of the riding-master, and was fitting for Harvard College. He was very much pleased over what he saw in our school, and a few days after gave us the first three verses of the song. How or when it got into print I don't know."

Thus she ran on, telling of the care bestowed on her pet until it grew to be a sheep, and she would curl its long wool over a stick; and it bore lambs until there was a flock of five all her own; and finally how it was killed by an angry cow. Then she brought out a pair of her little girl stockings, knitted of yarn spun from the lamb's wool, the heels of which had been raveled out and given away piecemeal, as mementos. No one can doubt that she, whose youth was rendered famous by love to an unfortunate animal, has lived a life of benificence and charity. With a heart overflowing with love towards all God's creatures, she has indeed lived to care for the destitute and needy, and be a mother to the motherless. And now, in a green old age, she is surrounded by those whom her warm heart long since taught to cling to her and follow as the lamb in her youth. When at last she shall cross the river she will find an eternal home in the green pastures and beside the still waters where the Good Shepherd feeds his lambs. John Roulston died before entering college. What the world lost in him who wove into verse that immortalized them both, the story of Mary and the lamb, no one may say. —*Wm. B. Sawyer, in Springfield Republican.*

Home and Health Hints.

Carpets or Cleanliness.

The prudent housewife looks anxiously over her her belongings, particularly carpets There are thin spots that begin to loom up ominously on her vision. Day by day the chasm yawns larger. She lies awake at night planning how she would put the frayed breadths under the bed, or back of the stove, behind the lounge, if, happily, the defects be not too great to admit of such concealment. If so, the carpet is condemned to a smaller floor.

But why all the solicitude about carpets? And why are they so afraid of bare floors? As far as cleanliness is concerned carpets are very reprehensible. Think of the dust they accumulate, of the unsavory odors they take and hold and give out! The fact is, it is almost impossible to keep a carpet absolutely clean.

"But bare floors! ugh! It makes one shiver to think of the thing! Besides, they make a room look so unfurnished and poor-folksy."

All a mistake, I do assure you. The truth is, we do not know half the beauty there is in our common woods, and we have little idea how ornamental, as well as sweet and clean, a bare board floor can be made. You do not want paint to hide the beauty of the wood, but some process that will bring out the grain, and fix it before our eyes in its own wonderful beauty of curve and wave, and concentric circle.

Let me illustrate by my own experience. We have just moved. Every person who has passed through the trial, knows what worry of cutting and piecing carpets that signifies—to say nothing of new ones. Before moving I made up my mind, not only from pecuniary reasons but from motives of health as well, to dispense with carpets in certain parts of the house. There are three halls. I did not want oilcloth, for it is hard to keep clean, is as cold as a bare floor, and not half as pretty in my estimation. Carpet of any kind holds too much dust for hall floors. Then there was the dining-room. Grease-spots on my dining-room carpet had often vexed my soul, and brought gray hairs to my head. No more carpet on that floor henceforth for me. I resolved to have the floors before-mentioned oiled.

This is the way we did it: We procured from a druggist three quarts of boiled linseed oil, and the same amount of shellac varnish. Also a paint-brush. This quantity of material will cover as much floor as forty yards of carpet, and cost only $3.50.

The floors were cleaned as thoroughly as possible, and all spots that would not wash off were planed off.

We put on the first coat of the oil in the evening, and the next morning it was dry. The following evening we put on a coat of the shellac varnish, which was dry by morning. Then, after two or three days, we put on the final coat of oil, but as the wood will absorb very little oil this time, we put it on with a flannel and rubbed it in as thoroughly as possible. It was soon dry and ready for use. Now we have beautiful floors, easily kept clean by wiping off the dust with cold water. Once in three or six months we can go over them with a little of the boiled oil, and have them look as well as ever again. In the Winter, if we choose, we can lay down rugs to take away the "cold" look that some object to.

Such floors would rob "cleaning-time" of half its terrors, and add largely to the purity of the atmosphere of our houses, already poisoned by air-tight stoves and furnaces. It is a cheap reform and easily tried.—*Christian Weekly.*

Temperance.

The Chicago W. C. T. U. are filling up the evenings of each week with meetings in different parts of the city. Their all day meeting on election was both pleasant and profitable.

—The Ministerial Temperance Conference, to be held in Philadelphia, Tuesday, June 13, is expected to discuss the following subjects:

1. Christian Liberty as Related to Alcoholic beverages.
2. How shall the Church of Christ most effectively work against the Drink Traffic.
3. Should not Unfermented Wine be Used at the Communion?
4. Temperance as Related at Revivals.
5. Should not Churches Contribute Systematically to the Cause of Temperance?
6. The Drinking Usage and Liquor Traffic, as Hindrances to the Progress of the Home and Foreign Missions.
7. The Responsibility of Christian Citizenship.
8. Church and Sabbath School Temperance Societies.

Petitions against the sale of intoxicating drinks on the Centennial Exhibition Grounds, and against opening those grounds on the Sabbath may be sent, the first to the National Temperance Society, 58 Reade street, New York, and the second to the *Christian Statesman*, 127 North Seventh street, Philadelphia, to be presented by the Sabbath Association here.

The temperance reform in Eastern Massachusetts makes steady progress. At Gloucester, Salem, Lynn, Canton, Woburn, reform clubs have been organized and many are signing the pledge. Swampscott claims to be the banner town in results thus far. It has a population in round numbers of about two thousand people, mostly seafaring men, but it has a reform club of three hundred men, a Ladies' Temperance Union, numbering one hundred and fifty, a "Reynolds Temperance Club," containing fifty youths, and a children's society with a membership of one hundred and sixty-four. "Such a showing," writes a Swampscott correspondent, "is worth speaking about, for everybody knows that the toilers by the sea are subject to greater temptations than are many other classes of workers in life, and when these men, proverbial for their reckless generosity and disregard for self, stand up manfully to the front and dare to do right, they mean business every time."—*Statesman.*

As if it were not shame enough for our National Government to violate its most solemn treaty-stipulations by allowing vagabond gold-hunters to invade the Black Hills, it has actually authorized the sale of licenses to liquor dealers in that region. The collector of internal revenue for Dakota, recently wrote to Commissioner Pratt saying that parties were asking for a government license to retail liquors at Custer City, Black Hills, on Indian territory, and asked for instructions. The commissioner replies, that according to existing laws not only may ardent spirits be lawfully introduced into the Indian country under certain circumstances, to wit, by order of or under authority of the War Department but, in his opinion, may lawfully be sold there. Alas for our year of boasting?—*Advance.*

The Washingtonians.

Hon. Frank W. Miller, a son of one of the earliest and most consistent members of the Washingtonian Total Abstinence Society has contributed to the Portsmouth (N. H.) *Chronicle* a brief history of the organization. He says:

On the 2d day of April, 1840, six men sat drinking in a tavern on Liberty street, Baltimore. Notices had been published in the papers of that city that a distinguished clergyman (Matthew Hale Smith) would lecture on temperance that evening, in one of the churches. This subject was mentioned by one of the six, and, after some talk, it was agreed that two of their number should attend the meeting, and report. This was done, and, after the report had been listened to, and the subject discussed, one of them exclaimed, "Let us form a temperance society, and make Bill Mitchell President." With this understanding, and after taking another drink, they separated. On the next evening they met at the same place—the matter was again talked over, and they resolved to form, and did form a society, naming it after the Father of our Country, as it was common at that time to name most organizations after Washington. The names of these six individuals were William Mitchell, David Hoss, Charles Anderson, George Steer, Bill McCurdy, and Tom Campbell. They then voted to meet the next night in a carpenter's shop, and each agreed to bring a new member. These meetings were held almost nightly, and for remarks each related his own experience at the Court of Death. As might be expected, the meetings soon began to attract public attention. John Hawkins early became a member, but was not one of the original six. These reformed men were soon invited to visit other cities and towns, and who of our old citizens has not listened to the thrilling and simple experience of John Hawkins as he portrayed the misery of the drunkard, and told the touching story of his little daughter Hannah persuading him to quit the drunkard's drink. The new movement spread from city to city, and from town to town, until there was scarcely a place in the United States that did not have its Washingtonian Total Abstinence Society. Men who had been drunkards for years burst the bands that had so long bound them, and became temperance reformers. The name being quite long, it soon became shortened by daily use, and these organizations became known throughout the country as "Washingtonians." The Washingtonian Society was originated in this city in 1841, and has been instrumental in reclaiming more than 200 intemperate men, many of whom kept the pledge till the dying day. Others still live, a blessing to their families and an honor in society. They demonstrated the great fact that the drunkard could be saved. While nearly all the societies of this class in the country have ceased to exist, the Portsmouth Washingtonians have always maintained their organization."

News of the Week.

—The first election under the new charter took place in this city last week Tuesday and resulted in a great, almost complete triumph over the saloonists and thievs. A few of the old ring aldermen were re-elected but they will hardly be recognized in the great majority of upright men.

—Dom Pedro, Emperor of Brazil passed quietly through Chicago last week on his way to California. He will spend some time in the city on his return to the Centennial.

—The Belknap impeachment hangs fire, and the managers show inability to prosecute it. The objection brought by counsel that Belknap had resigned and Congress had no jurisdiction is attempted to be covered by the lame presumption that the retiring Secretary drew his pay until midnight of the day on which he resigned instead of 10 o'clock A. M.

—The President has vetoed the bill for reducing his salary to the old rate $25,000.

—A break in the levee of the Mississippi near Hannibal, Mo., caused the overflow of a large tract of cultivated lands and the destruction of a great amount of crops, live stock and buildings. No lives were reported lost.

—The House has passed the bill transferring the Indian Bureau from the Interior to the War Department. That is as far as the transfer will be made probably. There is likely to be a dead lock between House and Senate on the appropriations, the latter greatly modified the bill from the House which refuses to accept the amendments,

—A monument in honor of Abraham Lincoln, erected by the colored people, was unveiled in Washington City on the 11th inst., the twelfth anniversary of the assassination of their great friend. Mr. Lincoln is represented standing erect, with the Proclamation of Emancipation in his left hand, while the right hand is outstretched over the kneeling figure of a slave, from whose limbs the shackles have just been broken. The cost of the monument was about $20,000. Frederick Douglass delivered an oration.

CONSTANTINOPLE,, April 23.—The English and the Russian Ambassador had an interview with the Grand Vizier. The conferences resulted in an announcement that the Porte has no intention of declaring war against Montenegro.

LONDON, April 23.—A *Times* dispatch from Berlin reports that the Servian War Office has ordered all militiamen to prepare for a foreign campaign. It is considered, however, exceedingly improbable that Servia will go to war unless she is attacked by Turkey.

—A telegram from Athens says that Porte is hesitating on the question of declaring war against Montenegro. The war party is strong in the Cabinet. Russia strongly objects.

—The troops have not yet assembled at Scutari, Albania. Nothing is ready for immediate hostilities. Great agitation and alarm prevails in Constantinople.

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THE NEW BERLIN TRIALS,

April 13th and 14th 1831,

Attempt by Masons to prevent Public Initiations, like Ronayne's.

(*Continued.*)

"Furthermore, do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and *they left to my own election*;"—Witness has taken no obligation to go on a Master Mason's errand, barefoot and bareheaded, &c.; there is an obligation in substance to aid and assist poor indigent Master Masons, their wives and daughters; witness did not obligate himself to take, afterwards, any part of the oath which might be omitted at the time; penalty is, "to have my body severed in two in the midst and divided to the north and south, my bowels burnt to ashes, and the ashes scattered to the four winds of heaven;" knows nothing about the clause that follows, relative to a "vile and perjured wretch," &c. Witness says, in the course of ceremonies in lodge, when the candidate is brought to light, the Master exclaims, "And God said, Let there be light, and there was light," at the same time the bandage over the eyes of the candidate is quickly pulled off, and there is a clapping of hands and stamping of feet on the floor; witness is asked—"When you were initiated, was there a rope around your neck?" Answer—"*No.*" Question—"What then?" Answer—"*A small cord.*" In the Mark Master's degree a mallet and chisel are used to *mark* the candidate; a bowl is produced as if to catch the blood; it sometimes has the appearance of being stained with blood; the chisel is placed near the breast, and a blow upon the head of it given with the mallet. In another degree, there is a representation of killing Hiram Abiff; he is buried; and after considerable search is found, with a spring of cassia by his head; is raised from the grave, &c. On examination in the Royal Arch obligation, witness testifies to the most important and exceptionable clauses, substantially the same as Gen. Welch. Witness has taken the obligation to "aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong;" he says this clause was explained the moment he took it, same as General Welch has testified: witness never took, or heard administered, any political obligation; he swears, positively, and without any qualification, that he *has* taken the following obligation—"Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given to me as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted!*" Witness says the penalty is the same as Gen. Welch has testified; to the question, in some of the ceremonies, "Are you a Royal Arch Mason?" the answer is in the language of God to Moses, "*I am that I am.*" Witness was asked whether, in another part of the ceremonies, the question—"Who comes there?" was not put three times. Answer—"*No*" Question—"Was it put twice?" Answer—"*No.*" Question—"Was it once?" Answer—"*No.*" Question—"How many times then?" Answer—"*Seven.*" In the Royal Arch degree, the candidates pass under a "living arch," made of hands, so low that they have to crawl, &c.

Cross-examined. Witness believes he is not *compelled*, as a witness or juror, by his oath and the charges, *together* to favor a brother Mason; charges considered to explain the duties of a Mason.

Rouse Clark, sworn. Witness is a Freemason; don't know how many degrees he has taken; is a Royal Arch, and higher. [Here the counsel for the plaintiffs *admitted* that Clark would swear to the *same* obligations as Messrs. Welch and Pike had sworn to, and earnestly entreated counsel for defendant to examine no further. A few questions, however, were asked, and answers to them drawn from the witness.] Question—"Have you taken this obligation in the Master Mason's degree? "Furthermore, do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and *they left to my own election.*" Answer—"I have taken one similar to that." Witness says he has taken the obligation to aid and assist a companion Royal Arch Mason, whether he be right or wrong, &c., but says it was explained, as in the testimony of Gen. Welch; says he has taken the following, in *substance*, in the Royal Arch obligation—"Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted!*"

Cross-examined. Witness thinks the charges and lectures are moral.

Another witness was called, but the court decided it was unnecessary as testimony given was not controverted by plaintiffs.

After counsel on both sides had concluded, the cause went to the jury about 6 o'clock, A. M. on Thursday, who retired, and not being able to agree, were discharged about 9 o'clock—*five* being in favor of acquitting the defendant and *one* for his conviction.

Washington and Seceding Masons.—The editor of the National Observer lately delivered a course of Anti-masonic lectures at Cat-kill and Hudson, N. Y. One of these lectures was on the *Oaths of Masonry*, showing that these oaths are null and void from the beginning, and unlawful; and that the eternal salvation of those who have taken them, depends upon their repenting of and renouncing them. These points he established to the satisfaction of large assemblies of citizens, and of professing Christians, who heard the lecture.

We give a short extract from this lecture, for the satisfaction of *seceding Masons* who are styled "*perjured villains*" by their opponents; and it must console them to discover that if they are perjured, GEORGE WASHINGTON *was ten-fold more perjured than they are*, since his oath which follows and which he violated, was a lawful and constitutional one, lawfully ordained or prescribed lawfully administered, and lawfully taken or received by him.

The Extract.—"Let us look, for a moment, at the *oath of allegiance*, as taken by GEORGE WASHINGTON:—

"'I, GEORGE WASHINGTON, DO TAKE ALMIGHTY GOD TO WITNESS, that I will be faithful and bear true allegiance to our most Sovereign Lord, King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatever, that shall be made against his person, crown, and dignity: *And I do faithfully promise*, to maintain, support and defend to the utmost of my power, the succession of the Throne, in his Majesty's family, against any person, or persons whatsoever. Thereby utterly abjuring any allegiance or obedience, to the person taking upon himself the style and title of Prince of Wales, in the lifetime of his father, and who, since his death is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the crown of these realms. *And I do swear*, that I do reject and detest as unchristian and impious, to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics, and also, that unchristian and impious principle, that no faith is to be kept with heretics. *I further declare*, that it is no article of my faith: and that I do renounce, reject, and abjure the opinion that Princes excommunicated by the Pope and Council, or by any authority of the See of Rome, *or by any authority whatsoever*, may be deposed or murdered by their subjects, or by any person whatsoever; *and I do promise*, that I will not hold, maintain, or abet any such opinion, or any other opinion, contrary to what is expressed in this declaration. *And I do solemnly, in the presence of God, and of his only Son* JESUS CHRIST *our Redeemer, profess, testify, and declare*, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope, or any authority from the See of Rome, or any persons whatsoever; *and without thinking that I am or can be acquitted before God or man*, or absolved of this declaration, or any part thereof, although the Pope, or *any other person or persons, or any authority whatsoever*, shall dispense with or annul the same, or declare *that it was null and void from the beginning*.'

"Now, then, let me see the American in this assemblage, who will rise up and declare GEORGE WASHINGTON a perjured villain for drawing his sword against the monarch, whose person, crown, and dignity,' he had so solemnly, in the name of the ever-living God, sworn to defend!

He swore, to maintain the person, crown and dignity of George the Third, and yet he did not hesitate when George the Third lent his name, his person, his crown and dignity, to the vile purposes of tyranny and oppression, as Freemasonry did, when she decreed the murder of Morgan, to buckle on his armor, and go forth to the field of battle, for the prostration of that tyrant, his crown and his dignity!

He swore, to defend, *to the utmost of his power*, the succession of the throne in the family of George the Third; and yet he did not hesitate to exert himself *to the utmost of his power*, to destroy that succession, to cut it off, both root and branch!

"*He swore*, that it was no article of his faith, that princes like George the Third, could be deposed or murdered by their subjects, or by the authority of the Pope, or by any authority whatsoever: and yet he drew his sword *by the authority of the American Congress of* '76, to depose George the Third, so far as power extended to these States, then the province of George the Third—and had he come in contact with that monarch on the field of battle, would have killed him or seen him killed, with the same feelings, that he killed, or saw killed, or instigated and exhorted, by all the powers of his mind and body, his fellow soldiers to kill any or all, if necessary, of those who were sent hither by George the Third, to subjugate our fathers.

He swore, too, that he took the whole of his oath, which I have just recited, without thinking that he could be absolved from it by *any authority whatever*; and yet he *absolved himself from it*, and violated every clause of it; And where, I repeat it, is the American in this assemblage, or elsewhere, that will dare to brand him, on this account, as a *traitor and a villain?* Where is the man, or rather the miscreant who will have the hardihood to bestow upon the name of the father of his country, the immortal GEORGE WASHINGTON, the foul epithets of '*perjured apostate*,'—'*abandoned outcast*,'—'*detestable wretch*,' as we are styled, who have, I fear not to say, as virtuously and as justly violated, and renounced forever, in the sight of God and man, our unlaful, vicious, all-corrupting, and blasphemous obligations?

(*To be Continued.*)

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Oats—No. 2	32	33
Rejected	25½	26
Rye—No. 2	66	66½
Bran per ton		11 00
Flour—Winter	5 80	7 80
Spring	8 00	9 00
Hay—Timothy	11 00	13 75
Prairie, "	7 50	9 00
Mess Beef	11 00	12 00
Tallow		8¾
Lard per cwt		13 27½
Mess pork, per bbl		22 00
Butter fancy yellow 37c.; common to choice roll	24	28
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, MAY 4, 1876.

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Publishers' Correspondence.

The Work of Rev. A. D. Freeman at the Centennial.—His Entertainment—Drs. Stevenson and Barr, and Bro. Hubbard will aid him.—Money wanted to pay for Centennial Tracts.—The American Book Trade Association.—Our Books and Tracts in the "Main Building."

PHILADELPHIA, Apr. 27, 1876.

DEAR CYNOSURE:—I am here to arrange for the distribution of tracts at the Centennial, to put our little case of books and tracts in place, as the space is forfeited if not occupied before the 1st of May.

Our space, two feet six inches by three feet on the floor, and seven feet six inches high, is now secured, and occupied by a book case two feet six inches wide, eleven inches deep, and seven feet six inches high, with a railing in front and a six inch shelf, just leaving room to put a stool inside of the rail. The book case is of black walnut with glass doors. Over it is a carved top piece lettered in very bold gold letters:

PUBLICATIONS OF EZRA A. COOK & CO.

OPPOSED TO SECRET SOCIETIES.

A banner will hang in front but above with the words:

THE CHRISTIAN CYNOSURE.

A large Reform Journal,

Opposed to Secret Societies,

Weekly, at $3.20 a year.

The line "Opposed to Secret Societies" in each is made prominent, so that every person who visits the part assigned the American Book Trade Association may see at least one clear protest against the lodge, and it is hoped a million persons may here receive three or four of our briefest and most pungent *Cynosure* tracts. Money is greatly needed to pay for these tracts, and God, we are sure, will send it.

As Ezra A. Cook & Co., give one dollar for the free distribution of tracts for every other dollar contributed, these Centennial tracts will cost but half price.

Rev. T. P. Stevenson, D. D., editor *Christian Statesman*, whose guest I now am, Rev. W. W. Barr, D. D., editor *United Presbyterian Worker*, and A. B. Hubbard, (Baptist) are very cordial, and will do all in their power to further our cause here. Although the hospitality of each will be most severely taxed by relatives and acquaintances, during the six months of the Centennial, they each claim the privilege of entertaining for a time your noble almoner of our literature, Rev. A. D. Freeman, who freely gives six months of labor to this work, and only asks that his board, railroad fare and current expenses may be provided for. Ezra A. Cook & Co., meet all but the one item of board, hoping that a portion of the expense may be repaid by *Cynosure* subscriptions and sale of books.

Were it not for the fact that all who have relatives and friends outside of the city will have their hospitality greatly taxed, it would be easy to find sufficient entertainment for Bro. Freeman, though less than one-third of the time is as yet provided for. Each of the brethren named will try to get other friends to give entertainment, and we trust our good brethren Rev. James Crowe, Alexander Mackie, Andrew Mitchell, S. Agnew, Dr. D. Williamson, Lewis G. Seifert, S. Higginson, and Wm. Dunlap, all of whom are *Cynosure* subscribers, will see that Bro. Freeman does not lack for a home during his proposed stay in "The City of Brotherly love." To-night I start homeward again.

THE CENTENNIAL EXHIBITION

promises to be a huge affair indeed.

The buildings are simply monstrous in size, and the display of wonders from foreign countries alone is well worth a trip across the continent to see. Most of the more curious foreign exhibits will be found in the *Main Building*. In the south-east part of this building is the space occupied by the American Book Trade Association, and here is the place to find Rev. A. D. Freeman, and the tracts, *Cynosure*, and books "Opposed to Secret Societies."

EZRA A. COOK.

Oh, Columbia, Rouse Thee!

Oh, Columbia, rouse thee, sweet land of the free!
A midnight of terror is waiting for thee;
A viper is warming to life at thy breast;
A fiend at thy side gathers strengthening rest;
A foeman bends daily thine altars beside,
And roams o'er thy valleys with lengthening stride,
His seal stamps already each mountain and vale,
And his cross-blazoned standard floats high on the gale:
Oh, Columbia, rouse thee! for conquest prepare,
Ere too late thou shalt waken to sink in despair.

Oh, Columbia, rouse thee, already thy foe
Mutters curses and threats of a withering woe!
It will come when the midnight has blackened the sky,
And the sleep of security sinks on thine eye;
It will come with the slow winding trail of a snake,
Thro' the high-waving turf and the sheltering brake
It will smite with the fang of a fiend from beneath
With the name of God borne on its horrible breath:
Alas, for thee then, O, dear land of the free!
For thy bravest and best will be stricken from thee.

Oh, Columbia, rouse thee! and stand in thy might,
And the strength of thy God for the truth and the right.
For the sake of thine altars and freedom and home—
Repel the invader, the despot of Rome.
To your prayers! who have faith in Jehovah to-day:
To your work, heart and hand, who command and obey!
Oh, nation late smitten with fire and with sword,
Till thy proud heart acknowledged the hand of thy Lord—
To thy watch! to thy work! lest o'er mountain and shore
The vials of wrath shall be broken once more.

—*Free Methodist.*

The Bible Opposition in Figures.

Has it occurred to you in the midst of this Bible-in-the-schools controversy, to look about you and see where the objection comes from? You, for instance, are a member of a Christian church. Of course it is not you who fear the influence of God's Word upon the minds of your children. If you take that side of the controversy, it is not because *you* object, but because you are disposed to make concessions to the objections of others. What others? Not your fellow Congregationalists; not your brethren, the Presbyterians; not the Methodists; nor the Baptists; nor the Episcopalians. The great body of Protestant church-members everywhere want the Bible in the schools, and consent to its exclusion, if at all, only out of deference to other people's wishes. What others? The non-Christian church-goers! Not at all. Go to any Sabbath congregation in a Protestant Christian church, and ask those present, whether church-members or not, whether they feel, personally, any apprehension of evil results from the freest use of the Scriptures in education, and they will vote No, a thousand to one. It is conceivable that men and women who have respect enough for God's Word to go habitually to hear it preached, and who know as much about it as even an uninterested hearer must know, could ever believe it dangerous to the minds of their children.

Now let us see what this signifies. We have in this country about 40,000,000 people. Of these about two-fifths, say 16,000,000, are adults. Of these, again, not less than 5,000,000 or 6,000,000 are adult members of Protestant churches, and therefore are not objectors. The congregations statedly worshiping with such churches contain a number of non-church members, (one of the leading Protestant denominations in this country reports the ratio of communicants to non-communicants as only two to eleven) say 5,000,000 more. Here, then, you have not less than 10,000,000 or 11,000,000 out of 16,000,000 who are adult church goers, and who are not objectors.

Are the mass of non-church-goers objectors? I believe not. Many a man who has not seen the inside of a church for ten years, many a mother who is kept away by poverty, sickness and family drudgery, revere the Bible almost superstitiously and want their children instructed in its truths. Multitudes even of the vicious and criminal classes, would hold up both hands for the good Book, at the very moment that some of its professed advocates are ready to bow it out of doors. The canvass now in progress in Chicago is, I am told, developing a surprising unanimity in favor of the Scriptures, among those who are not commonly reckoned as its friends. We shall certainly be far within the bounds of fact if we assume that at least 13,000,000 out of the 16,000,000 of adults in the country are not objectors to the Bible in the schools. Who, then, are the objectors? Well, some Catholics object. Not all; there is very considerable and respectable party of them who do not object, and who dissent from the objections of their church. The strength of this party has not yet been adequately measured. It is by no means impossible that it may be, or become, a majority. But suppose it to succumb entirely to the influence of priesthood, making the Romish church a unit on this question, how much of a unit would it be? The church in this country numbers, men, women and children, about 4,000,000; say a 1,500,000 adults, not more.

Then, some infidels object. Not all; for some do not care. Others are strenuous objectors. But suppose all of them were so. How much of a party is that? I am not aware of any reliable statistics upon this point, but from half a million to a million would certainly be a liberal allowance. Of the remaining half million, or million, there are the politicians who object for advantage or reward; and hangers-on who object because their leaders do; and combative people who object from constitutional instinct; and argumentative people who object for the luxury of objecting. And there are, as

has been said, good, conscientious folks, who, while they have not personally the least objection in the world, are championing other people's objections, on the ground of expediency, fair play, or something of that sort. Please to notice, however, that out of 16,000,000 adults in the country, we have accounted for at least 13,000,000 as being, so far as their own preferences are concerned, no objectors at all against a protesting minority of two or three millions. Notice, also, that this small minority of one-fifth or one-sixth, which comprises all who can be mustered against the Bible in the schools, is chiefly composed of infidels, who do not believe in the Bible, and Romanists who do not believe in the schools.—*Rev. Geo. Huntington in the Advance.*

Religious Character of Masonry as Presented by Masonic Teaching.

While unable to discern anything in Masonry worthy of commendation from intelligent men anywhere, we see much that merits condemnation from all men; and especially from citizens of this Christian Republic.

As citizens, we can but condemn the anti-republican character and tendency of the institution, as evidenced by its titles, its opposition to a "free press" and "free speech," and its preferment of the obligations imposed by the lodge to those binding us as members of the commonwealth; while as sensible men we turn in disgust from its mawkish, vulgar ceremonial.

As Christians, however, our opposition to Masonry is based not so much on its want of harmony with our governmental institutions or its display of buffoonery, as on the antagonism it manifests toward the Christian religion. That Masonry is within itself *a religious system*, that as such a system it is at war with the doctrines presented by Christ and taught in the Bible, is the fact that makes it the imperative duty of every Christian to *labor for its overthrow.*

Although Masons in debate often deny the religious character of their institution, we know that it has such a character from their standard publications. If their leading authors cannot be believed, how shall we trust the bustering braggarts that are the usual exponents of the order? Almost every *Cynosure* contains proof that Masonry is an anti-Christian religion, in the form of extracts from some of their writings; and we would increase that volume of proof, by contributing our mite.

Of late we have obtained some very Masonic documents; among them, "The Spirit of Masonry," published under the official sanction of the Grand Lodge of England. We invite attention to a few brief extracts. Claiming for Masonry but three degrees, the author declares the first to have been formed for man in his Edenic state, as a worshiper of God in nature; the second to have been introduced at the erection of Solomon's Temple, and adapted to man in the transition stage, from nature to grace; and connected not only with Judaism, but also with all other ancient religious systems; from the Pythogoreans to the Druids, inclusive. After bringing those who worshiped the true God as revealed in the law, in the use of rites and ceremonies divinely prescribed; and those who, with idolatrous rites and shameful indecencies, worshipped imaginary personifications of Deity, together; he marshalls in the third degree as the "hand-maid' of the Christian dispensation. He says: "In the forming of this society, which is at once RELIGIOUS AND CIVIL, (capitals his,) great regard has been given to the first knowledge of the GOD OF NATURE, and that acceptable service wherewith he is well pleased." Again; "The institutors of this society had their eyes on the progression of religion, and they symbolized it, as well in the first stage as in the advancement of Masons." Of the term Mason, he remarks: "I am induced to believe the name Mason has its derivation from a (what!) language, in which it implies some strong indication or distinction of the nature of the society; . . . . I am inclined to determine that the appellation of Mason implies a member of A RELIGIOUS SECT, and a professed devotee of the Deity "WHO IS SEATED IN THE CENTER OF HEAVEN." Concerning the lodge, he informs us; "The lodge when revealed to an entering Mason discovers to him A REPRESENTATION OF THE WORLD. . . . A lodge whose perfect Masons are assembled, represent these (creative) works of Deity."

To conclude we quote: "The Master Mason represents a man under the Christian doctrine saved from the grave of iniquity, and raised to the faith of salvation. As the great testimonial that we are risen from the state of corruption, we bear the emblem of the *Holy Trinity*, as the insignia of our vows, and of the origin of the Master's order."

To our brethren in Christ we appeal for help against this "Image of the Beast." We are living in days fraught with peril to church and state; the times demand earnest united effort against the evils that are the cause of danger. If asked to give name to the evils that now imperil us, we should reply: Roman Catholicism, secretism, and intemperance. Shall we have a united movement against these evils? The American Party offers opportunity for us to move solidly against them at the ballot-box. With this open door set before him, what *Christian* citizen can withhold his support from this party?

Turn we now to the members of the N. C. A. Brethren, you have given us a good basis for united political action in that child of your adoption, the above party; now when shall we have for its spiritual co-laborer the NATIONAL CHRISTIAN CHURCH? If we, as Christians, may not vote with the corrupt parties of the day, how can we, in good conscience, fellowship "works of darkness" in our church organizations? As "one army of the living God" let us fall into line, and shoulder to shoulder press the battle to the gates.

FIDEI DEFENSOR.

War and the Bible.

In the epistle of Paul the Apostle to the Romans, chapter xiii, we have some teaching as to what we should recognize, and practice. The ruler in civil government is called "God's minister." "If thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." The power of the sword possessed by the ruler is "of God." "He is a revenger" in the exercise of his delegated power "to execute wrath upon him that doeth evil." This subjection is urged, for fear of wrath in case of disobedience, and also to keep a conscience void of offense. The ruler is "a revenger," to execute God's revenge and wrath, upon "him that doeth evil."

Here we learn that those who are enemies to God, and to Christians, should have justice executed upon them, even to the taking of life. No difference between Old and New Testament times, in that respect. Mr. Edgerton, in the *Christian Cynosure*, March 9th, inquires, "Does he remember the wars of conquest and of extermination carried on by Moses and Joshua against the Canaanites who were not even enemies to them at all so far as any history discloses." I would refer him to the book of Joshua xi. 20. "For it was of the Lord to harden their hearts that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses." So they were enemies. Here we are taught that the children of Israel would not violate the golden rule, and were under the law of God, as recorded in Deut. xx. 10. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it." And Deut. x. 19. "Love ye therefore the stranger, for ye were strangers in the land of Egypt." And also Prov. xxv. 21, "If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink." These are Old Testament laws.

As for Amalek, we have a record of him in Ex. 17. In this chapter we have an account of the children of Israel sinning and tempting the Lord. Then in the 8th verse we find that the Lord chastised them for their sin, by the instrumentality of Amalek, "Then came Amalek, and fought with Israel in Rephidim." Verse 14, "And the Lord said . . . I will utterly put out the remembrance of Amalek from under heaven." Here we find that Amalek made an unprovoked attack upon Israel, and was afterwards punished by the instrumentality of Israel; but I have never discovered any change of God's law regulating men's duty towards each other. All of God's law, and what is given by the Prophets is in accordance with the golden rule, and teachings of Christ. "And they said, Lord behold here are two swords. And he said unto them, it is enough." These three last words of my quotation has not been interpreted by Mr. Edgerton. I see no rational meaning to the expression unless it refers to the literal sword; meaning that the two, was all that was needed on that occasion; but to fight *then* with the sword of steel, was not encouraged, but discouraged by Christ.

The moral law of God, as distinguished from the ceremonial is a transcript of Divine attributes. And God cannot, until his nature is changed, release any one to whom this transcript comes, from its binding obligation. Perfection is required of the believer's representative and surety, because the law could receive no relaxation. The believer in Christ hath a perfect righteousness. Rom. viii. 3, 4. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." So there is a binding obligation upon all, by the moral law of God.

This moral law, the Decalogue, is called "the ministration of death." It condemned the transgressor. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." This moral law is a schoolmaster to those out of Christ. "But after that faith is come" (to Abraham and all his children,) "we are no longer under a school-master." All believers can say, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. iii. 23; Rom. xiii. 8, 10: "He that loveth another hath fulfilled the law. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Christ said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37-40. God is love, and he never gave a law, otherwise than in the exercise of love. These two commandments embrace all that was found written on the two tables of stone. If we were delivered from the binding obligation of the Decalogue; we would then be delivered from the binding obligation to love God or men.

Extermination of the wicked, even the most cruel, by civil government, has become unpopular, yet the law of God is not relaxed in that particular. So the innocent suffer instead of the guilty. JAMES BARNETT.

"Hence apostacy, heresy, and schisms, although considered in some governments as heinous offenses, and subject to severe punishment, cannot become the foundation of a charge in a Masonic lodge. Treason and rebellion, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Ma-

sonically punished; and notwithstanding his treason or rebellion, his relation to the lodge, to use the language of the old charges remains indefeasible." . . . . "A disclosure of any of the secrets which a Mason has promised to conceal and never reveal, is a heinous crime, and one which the monitorial lecture of the first degree expressly says, 'would subject him to the contempt and detestation of all good Masons.' Disobedience and want of respect for Masonic superiors, is an offense for which the transgressor subjects himself to punishment."—*Mackey's Masonic Jurisprudence pp.* 512.

The Frontier of To-day.

George William Curtis, editor of *Harper's Weekly* and of the "Easy Chair" department of *Harper's Monthly*, is evidently improving. From the last number of the latter we take the following:

'Good causes, reforms of every kind, forward movements of society, like the advances of population, have their frontiers that seem almost barbarous and inhuman to the older settlements. Before the steel is burnished with the impalpable diamond powder it must be shaped by mighty blows. The frontiers-men of reform, Gracchus, Cromwell, Luther, Sam Adams, Garrison, must often appear wild, unreasonable, tactless, mad. But we shiver and wince at their attitude and ways in vain. The work of the trip hammer only the trip-hammer can do. The frontier man must have an eye and a hand and a heart ready by night and by day to cope with savages and wild beasts. The pioneer of reforms must be able to endure the desertion of friends as well as the peril of his life from enemies, and his voice must startle like the alarm bell at midnight."

That is a fact, Sir George. And we are not sorry that you have been pushed from your home as rudely as a savage "pale face," would drive a "red skin." We are not sorry that your "easy chair" has failed to find permanent comfort among the "older settlements." It is to the frontier which the warning voice of duty is seeking to send many. More Noahs, and Abrahams and Samsons, and John Baptists are needed at the front to-day. Men of brawn and brain; men of heart and action.

The liquor traffic, with its hundreds of millions annually squandered; with its sixty thousand yearly sent to drunkard's graves, and hundreds of thousands into pauper huts and prisons, needs the help of the rough hewers of the frontier.

Sabbath desecration, "Bible bouncing" from the schools. The spawn of secretism which swarms the land like Egypt's frogs, and which enters the homes alike of high and low are among the privations and embarassments on the frontier, which the ax of the stalwart and daring-hearted alone can fell. But down with them. Hew at the foot of the trees, cut them up root and branch, and let God's unsullied sunlight fall. If this be not done, our doom as a nation and as a Christian church is forever sealed.—*Wesleyan.*

Shall the Indians be Sacrificed?

We can scarcely imagine a more ill-judged measure than that which has just passed the House of Representatives, for transferring the care of the Indian tribes to the military. The reason against such a measure are most obvious and most conclusive.

1st. It would be a reversal of the peace policy, which has already borne incomparably better fruits than any previous method of treating Indians. This peace policy is the brightest feature of President Grant's administration. Let it not be effaced.

2d. The military, of all classes of the community, are the least fitted to take charge of Indians, if the object be their improvement. We have seen recently how little moral training there is at West Point, or rather how much training there is of a contrary nature, and every now and then come accounts of the loose morality of soldiers and officers when in the vicinity of Indian tribes.

3d. Of all men in the world, the very worst to have charge of these tribes are Sheridan, Custer, and others like them, whose intense disgust with, and contempt, not to say hatred, for Indians, breathe out at every pore.

If integrity in dealing with the Indians be sought, we have too sure evidence in the General Babcocks, Belknaps and several other generals and high officers that the army is not the best place to seek for it, and perhaps the great disgrace which these men have inflicted on the nation will thus be the means of warding off the greater disgrace of turning the Indians over to the army.

This measure, which is alike an outrage on the Indians and the Great Republic, must not be carried out.—*N. Y. Witness.*

Give the Quakers a fair chance.

THURLOW WEED ON THE BIBLE IN SCHOOLS.—The venerable Thurlow Weed has written a letter to the New York *Tribune* upon the question of excluding the Bible from the public schools, in which he expresses a regret that an old class-book of half a century ago, known as the "Beauties of the Bible," has been permitted to drop out of the schools. Mr. Weed says of this book:

The "Beauties of the Bible," of which the Rev. Ezra Samson, of Hudson, is the author, was first published in 1800, and contains 282 pages. If this book should be restored to our schools, the best parts of Scripture would constitute an important branch of common school education. Our children, while learning to read, would become imbued with the spirit of Christianity. The present seems a fitting occasion to call the attention of educational boards and the clergy to this book. If, simultaneously with the great uprising of the people under the eloquent Gospel appeals of Mr. Moody and the tranquilizing harmonies of Mr. Sankey, the "Beauties of the Bible" should be introduced as a class-book in our common schools, thousands upon thousands of our grateful children will rise up to thank those who conferred this blessing upon them.

The recommendations of Mr. Weed will come with increased force when it is considered that he has nearly reached the close of his long and busy life, and that the hand which has written so often and so powerfully on worldly matters now takes the pen in defense of one of the most sacred recollections of his younger days.—*Chicago Tribune.*

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE INDIANA STATE POLITICAL CONVENTION will meet in Muncie, Delaware Co., on the 23rd day of May at 10 o'clock A. M., for the purpose of putting in nomination candidates to be voted for, for State officers at the October election, and to select electors for President and Vice-president, and for transacting any other business coming properly before the convention.

Scratching the Ticket.

Editor Christian Cynosure:

The election of the board of officers of the village of——, took place yesterday, the 18th inst. The leading issue with the great majority of our citizens was license or no license. But it was quite perceptable to an observing mind, that the secret orders figured very ingeniously to have a fair representation of their own on each ticket, and to elect either straight through, would have thrown the balance of power into the hands of the mystic brotherhood.

I am much pleased to say, to the credit of our town, that there have been no licenses granted here for several years, except to druggists. But to their shame, the principal one at least has abused his privilege to such an extent that it has induced some of our best citizens to favor the license act, on the ground that there will not likely be more whiskey sold with than without licenses. The sequel is that those who clandestinely issue the poison are well skilled in the grips and signs. And then we have quack doctors who will prescribe whiskey for a man with a corn on his little toe, and then he can call as often as he gets dry, for some like that he got before; and of course the druggist issues on the old prescription, and the law is not enforced, because the gentleman occasionally wears the lamb-skin. Hence the effort of the craft in selecting candidates on both tickets. Some of us, however, discovered the trick in good time to defeat all, save one, who holds an affiliating relation to the lodge.

In the meantime we distributed a few *Cynosure* tracts such, as "Grand Lodge Masonry," "Masonic Oaths and Penalties," "Masonic Chastity," and we also exhibited on the streets "Past Master Ronayne's expose of Blue Lodge Masonry" in the *Cynosure* of April 6th. And Oh! but it raised a breeze among the mystic brothers, and still the wave rolls high. We were kindly advised to-day by one who had been East in search of light, that it would be to our interest to mind our own business, and let Masonry alone. Well, that's the way they look at it, but then, some men are such busy-bodies that they will meddle with other men's business. I really wish that every anti-secrecy man in this Union would so far meddle with Freemasonry at the next Presidential election as to vote for Walker and Kirkpatrick. But some of the friends of our cause, while they acknowledge the corruption of the two prominent political parties, think that of the two evils we had better choose the least, and that is to vote Republican, in order to keep the Democrats out of power. I have hitherto voted with the Republican party, but it is now out of sight, and I conclude that if my old party must be held together by the whiskey ring and led by the cable-tow, the sooner she crumbles the better, and I am for Walker and Kirkpatrick. W. W. K.

Let us Vote as we Pray.

DEAR EDITOR:—I am glad a political department is opened. Let me give my views also. Some three years ago my way to the polls was cut off by the light God gave me in answer to prayer, for as yet I knew nothing of the secret evil or profane oaths of Masonry and did not know where to get published information, but I wanted to prove it that I might hold fast to that which was good. So I asked God in this simple language, "O Lord, show me thy will in this matter concerning me." Then I received an evidence which can not be taken from me, that it was an evil of the worst form and that I could not vote for an officer, support a minister, nor commune where the sacred emblems were dealt out by Masonic hands. This stopped my voting in this direction. Last autumn I voted for R. A. Browne and Pennypacker' Prohibition candidates in this State (Pa.). We had a county ticket in Venango Co., and I find in supporting it I voted (not knowingly) for some of the craft. But the American party has removed all obstructions out of my way and I can vote that ticket in the name of the Lord. If we pray, O Lord, destroy the works of Satan and root out every evil, let us not then turn around and say, You can't do it Lord, by voting for these promoters of evil. Though we fail to elect at first we shall not lose our reward. "He that giveth a cup of cold water in my name shall in no wise lose his reward." I am yours for the truth, A. J. WEAVER.

Reform News and Notices.

EIGHTH ANNIVERSARY of the National Christian Association will be held in Farwell Hall, Chicago, June 20 to 23.

Indiana---Special Notice.

The Anti-masonic convention of the Indiania Eldership of the Church of God, will meet at Yellow Lake Bethel on Friday evening, the 5th of May, 1876. Let there be a general turn-out of the brotherhood and all who feel a deep interest in the cause of God.

C. CLEM.

Indiana State Convention.

Having been notified of the action of the committee on Political Action, and that a convention is called to meet in Muncie, Ind., on the 23d of May, at 10 o'clock A. M, we have decided to call a State meeting at the same time and place, to continue as long as the State Association judges best. Let there be a full attendance of all the friends of reform in the State. We hope to meet Bro's. Stoddard and Ronayne, and others, as well as our own State lecturer. Let the county associations be represented, and also the different churches of the State.

PETER RICH,
Chairman Ex. Committee.

THE IOWA STATE CONVENTION.

The Iowa State Anti-secret Association met in the College Chapel at Western, Iowa, on Tuesday evening, April 25th, at half past seven P. M. After being called to order an address of welcome was given by E. B. Kephart, and responded to Rev. T. J. Bauder of Muscatine. A brief address was then given by Rev. H. H. Hinman, State Agent of the National Christian Association for Illinois, followed by some remarks by Hon. J. B. Walker, of Wheaton, Ill. The convention then adjourned to meet at 8:30 next morning, to spend a season in devotional exercises.

Wednesday morning at 8 o'clock, after a season of devotion, a committee on enrollment was chosen, who reported a roll of fifty-six delegates, representing seven different denominations, including twenty one ministers and representing fourteen counties. The committee on nominations reported the following names for permanent officers, who were duly elected by ballot:

President—Rev. M. S. Drury, Western, Linn county.

Vice President—Rev. E. B. Kephart, Western.

Recording Secretary—E. J. Grinnell, Charles City.

Corresponding Secretary—Lewis Bookwalter, Western.

Treasurer—John Dorcas, Shiloh.

Ex Committee — Moses Varney, Springfield; and Prof. I. L. Kephart, Western.

A committee on finance and State Agency was chosen, consisting of J. L. Bookwalter, J. C. Bartholomew, John Dorcas, T. Palmeter and W. H. Oliphant. The committee on resolutions were Rev. M. Bowman, Rev. M. S. Drury, Rev. T. J. Bauder, Rev. W. S. May and H. H. Hinman. The committee on political action were David Platner, Laurie Tatum, J. H. Minthorn, C. D. Bradley, J. P. Wilson, L. M. Howard and Geo. Bokaw.

After which adjourned to meet at 1:30 P. M.

Committee met at the hour appointed, and spent a season in devotion. After which they listened to an able address, by Rev. M. S. Drury of Linn Co. Subject, "Secrecy in its relations to the family, the church and the State." After which they joined in singing, "Hold the Fort." C. G. Webb, of Springfield Ill., then gave his experience as a seceding Mason, and endorsed the statements that had been made in reference to Masonry. Brethren Hinman, Bradley, Wiggins and Dr. J. B. Walker, followed with remarks giving important facts in reference to the practical workings of the institution of Masonry, when on motion adjourned, to meet at 7 P. M.

Convention met according to adjournment, and after devotional exercises listened to an address by Hon. J. B. Walker, on the Nature and Influence of Masonic Obligations. A collection was then taken for current expenses and on motion of Bro. J. Dorcas the convention chose Oskaloosa as its next place of meeting, and the third Tuesday in April, as the time.

On Thursday morning, devotional exercises were conducted by Pres. Kephart. After approval of the minutes the convention voted to amend art 1st, of the constitution of the State Association, by inserting the word Christian, after the word Anti-secret, so as to read "Anti-secret Christian Association, auxilary to the National Christian Association, opposed to secret societies."

The committee on finance then reported. 1st, a claim against the Association of $105 due Rev. J. Hankins, for services, which they recommend to be allowed and to be raised by a collection and the balance on the field of his labor. 2d, that the ex-Committee, as soon as practical, place a competent agent and lecturer in the field, and to pay him such wages as they may agree upon. 3d, that the friends of this reform in Iowa raise at least $1000 more than is already pledged to secure the Carpenter donation. A collection was then taken up for Bro. Hankins, and $195 pledged or paid to the Carpenter donation fund.

The committee on resolutions presented the following report, which after discussion on its several items was adopted.—[The excellent resolutions are put over one week for want of room.—Ed.]

A paper was then read by Theron Palmeter, of Mason City, in reference to a newspaper to be called *The Iowa Freeman* and is to be owned and conducted by an incorporated body. On motion of Pres. Kephart the subject was referred to a committee, composed of Rev. W. S. May, D. Platner and W. Oliphant.

On motion of Pres. Kephart, a series of questions in reference to extending church fellowship to members of the secret orders was referred to committee of Rev. H. H. Hinman, A. C. Staples and Prof. L. Bookwalter, who reported in substance: That fellowship ought to be withheld from those members of the secret orders who after due labor and admonition still adhere, and that the warrant for so doing is found in 1 Cor. v. 11; 2d Thess. iii. 6, and in Matt. xviii. 15-17.

The committee on political action then reported in substance as follows; That Freemasons held the controlling power in both the great political parties, and therefore,

1st, We gladly hail the rise of the American Party, with its platform of principles and candidates for President and Vice-President.

2d, We recommend that this convention take such action as shall secure to every voter of the State the privilege of casting his vote for such candidates

3d, That the friends of this reform place in the field candidates for county and town offices, in all cases where there is a considerable anti-secret sentiment.

This report was adopted and a committee of C. D. Bradley, J. Dorcas and Laurie Tatum, were chosen, whose duty it is to nominate and report our electorial ticket for the American party in Iowa, on or before the first day of August next, and at their discretion issue an address to the people.

Hon. J. B. Walker gave another able address.

Vice Presidents were then chosen as follows: S. H. Atwood, Geo. Parker, Buchanan Co.; John Stein Ainsworth, Washington Co.; J. R. Patterson, Oskaloosa; T. B. Adams, Pottawatomie Co.; Dr. Lewis, Marshall Co.; D. Palmeter, Cerro Gordo Co.; James Conner, Fayette Co.; A. T. Curtis, Johnson Co.; E. S. Bunce, Muscatine Co.

A vote of thanks was tendered to the papers which published the call for the convention and on motion adjourned to meet at 7 P. M.

Convention met and chose the following delegates to the National Christian Association at Chicago, June 2d: W. S. May, D. Platner, Mr. Moffit, Rev. R. A. McAzeal, H. Hankins, E. I. Grinnell, D. Wilson, T. Palmeter and J. Dorcas.

The convention then listened to an address by Rev. H. H. Hinman, after which adjourned *sine die*.

The attendance was large, the spirit of the convention was most harmonious and excellent. A spirit of fervent prayer and praise seemed to be present in all our meetings. The testimony of Bro. Webb, a seceding Mason, and of Rev. Cunningham, a seceding Odd-fellow, awakened much attention. The convention adjourned full of courage and faith in the final triumph of our cause.

H. H. HINMAN,
in behalf of the Secretary.

Good News from Barry County, Mich.

HICKORY CORNERS, Mich., April 26, 1876.

Rev. J. L. Barlow has just called upon us and poured out a volume of truth such as the people of Barry county have never listened to before. Many, we believe, of our young men have thus been timely warned and will therefore escape the entanglement of the "cable-tow." The good that has been done will not be fully disclosed until the day of final accounts.

If enough young men can be found we expect to start a "clandestine" lodge in which candidates will be initiated to the disgust of the young and flourishing lodge now established.

The "old hand-maid" is fully stirred up, and the Masonic "pot" is "boiling over." Yesterday I attended a funeral at the church where Bro. Barlow lectured, and heard a sermon from a seven-degree Mason. The deceased was a girl twelve years old, whose mother being a "woodshed" Mason, had received some assistance from the fraternity, and the speaker improved the occasion by lauding the institution in which he counseled them not to mind the scoffing of fools and God would bless them in their good deeds. When he spoke of fools he trembled with rage, and the effect of the sermon was lost upon the fraternity as well as the rest of the congregation.

We have entered the battle; guns have been fired upon both sides, and we expect to "fight it out on this line if it takes us all summer." Yours for the truth.

E. W. BRUCE.

Footfalls Among the Wolverines.

DEAR K:—Since my last I have been very busy—not '*seeking* knowledge under difficulties;" but striving to impart light unto those who sit in darkness, so far as Masonry and its kindred is concerned. I have been permitted to meet all my appointments in spite of mud and other obstacles; and in the main have had good congregations.

From Grand Ledge, we went to Constantine, in St. Joseph Co., reaching there on Saturday evening, and finding our friends almost discouraged, yet willing to act. Arrangements were made by which I lectured in a large hall on Monday evening, to a fair audience, which received the word quietly with the exception of some boys and a certain judge whose jewel caused him some trouble. The hall being engaged for subsequent evenings we were compelled to put off the closing lecture until Saturday evening, the 25th ult.; so on the 22d we took the cars for

CENTERVILLE,

where for three evenings we met full houses, and gave them the gospel of Anti-masonry, to the great delight of one class and the evident disgust of another. How strange!

On the way to this place I was accosted by a Masonic gentleman who heard me the night before, who said: "We had a lecture from an old gentleman, on this subject some time since, and it drove so many into the lodge, that for a time we had more than we could do; and you are going to bring about the same state of things," or words to this effect. I replied, "Admitting this to be the case, the lodge will have its treasury much benefited, and as you claim to be a 'benevolent society,' I submit that upon simple *business* principles you ought to pay me a good commission." But to my surprise, he made no response. He evidently did not see it in that light at all. It seems strange that, so far, not one of the gentlemen who claim that we are building up Masonry—adding to their numbers and funds,—will talk at all favorably about a division of the profits. Benevolence indeed!

While at Centerville, I watched the

mails daily, for the promised letter from the Masonic minister who challenged me so boldly at Grand Ledge. He promised to write me at Centerville, so that I might have his letter on the following Wednesday. In that letter he was to let me know what points he wished to discuss, and I, in reply, was to set the time. He took my name and address, but alas! from that day to this I have heard nothing from my challenger though I visited the office in Centerville from Tuesday until Saturday, on which day I returned to Constantine, and gave my closing lecture to a large and interested congregation. Here an elderly gentleman of the Masonic persuasion interrupted me two or three times, but finally subsided on perceiving that he was really playing into my hands. On closing I gave my usual challenge for a reply, which was not accepted. After the congregation had largely departed a gentleman came to me and said: "You have been telling the truth, and may God bless you, and help you break down the order." He said he had taken three degrees and found he could not be a Mason and a Christian. He is one of a large class who are crying under the soul bondage thrown around them by the Masonic oaths. At Centerville we shared the hospitality of Messrs Fletcher and Avery, and at Constantine of Bros. Lantz and Mauchemer. From this latter place we went to

UNION CITY,

in Branch Co., where we spent two nights and days of very stormy weather—it snowing and blowing most of the time; still we had fair audiences, and at the close of the last lecture another Mason gave me his testimony as to the truthfulness of my work. From this place I went alone to Hudson, where I was met by a Bro. A. K. Dibble, who took me ten miles away to the northward, in the coldest storm I have experienced this winter, to the town of

WHEATLAND,

in Hillsdale Co., where I found good friends in Bro. Isaiah Martin, the pastor of the Wesleyan church, his members, and some from the M. E church. I went among them quite sick, but after resting a night and a day, I commenced work on the evening of the 30th, and spoke that and the following evening to large and sympathetic congregations, who gave good heed to the word. During the afternoon of the last day, we formed a town organization, which, under the efficient lead of Bro. Martin, will yet be heard from. The kindness I experienced here at Bro. Dibbles will never be forgotten. From Wheatland I returned to Fenton, from whence I went on Tuesday, April 4th to

BURTON,

and oh, the mud! For two nights I spoke in the M. E. church, and was surprised at the numbers out in spite of the almost impassable roads. Here also we formed a town organization, which starts off with a Mason at its head, who is to give the first address. Old "Billy Roberts" rose to his feet after I closed, and proposed to traverse my statements, but only succeeded in highly amusing the anti's—said he had not been with the Masons for thirty years. I asked him why? "Well," said he, "I'll tell ye. One night a regular black leg applied for admission and I kept him out. *You* know how I did it," said he, looking up at me with a grin! "O, yes!" aid I. "you blackballed him." At this he laughed, and went on to say,—"You know that when a man is black-balled he cannot make application again for a year," but," "said he, he made application again the next night, and was accepted!" I thanked the old gentleman for his assistance whereupon he sat down. From this place we went to

HADLEY,

and gave two lectures in the Baptist church, and also formed another town organization which may, if properly worked, be productive of much good. In this town are many good friends of our cause.

HOLLY,

next opened a door for us in the Christian church, and closed it again before we got through. This place and

HIGHLAND,

where I gave two lectures on Thursday and Friday of last week, have given me the coolest reception I have met with in the State. The people *need* the light but don't *know* it. Alas for them!

J L. BARLOW.

Ronayne in Bradford Co., Pa.

HERRICKVILLE, Pa., Apr. 22, 1876.

Editor Christian Cynosure:

By request of the Secretary of the Bradford County Anti-secret Association I send you a brief report of Mr. Edmond Ronayne's visit to this place in the early part of last month. Daniel P. Rathbun, J. R. Baird, E. W. Wheeler, and others, had recited to us the obligations and described to us the ceremonies of the lodge-room, but Masons said, "It is plain that these men never were Masons or they would not be going about the country telling such absurd stories about Masonry. They have probably been reading Morgan's books, or Bernard's or Finney's, or some other catch-penny affair, and now think to make a nice thing by lecturing against Masonry. It is a pity they don't know more about it." Well, we thought so too, but when we remembered how hard they had tried to make Elder Rathbun understand it by rail-riding and pounding and stamping and shooting and dosing, it did seem to us that he ought to know something about it; but Masons said he did not, and so there was nothing more to be said. Or, perhaps I should say there was a dispute about it and no way to end it.

But just then some one told us of Mr. Ronayne. Mr. Ronayne was a Mason. There was no dispute about that. Masonic books, periodicals and reports fully endorsed him. Masons high in authority had commended him as an intelligent, faithful worker in their order, and as a bright particular star in the constellation of Most Worshipful Master Masons. If any one knew the ancient mysteries and modern secrets of Freemasonry, most certainly Mr. Ronayne must know. But would he come out and tell us? We sent the question to him and the answer came back, "I will come." And come he did, and for two consecutive evenings he exhibited, recited and explained the rites, ceremonies and obligations of Blue Lodge Masonry.

A whispered commentary was kept up for a considerable part of the time like this, "Why, that is just as Rathbun said," and "That is just as Baird told it," and "That is just as Wheeler explained it," and others said, "Why, this is just as Morgan and Bernard published it years ago."

On commencement Mr. Ronayne said: "If there are any Masons here I will take it as a favor if they will expose me if I fail to present Masonry as it is, in its signs, its ceremonies, its moral character, or its obligations." No one exposed but just at the close of the second evening's lecture a man well-known as one of our oldest and most respectable citizens, slowly arose and said in substance: "When I was a young man I joined the Masons. It has been a long time since I have met in the lodge, but as nearly as I can recollect you have seen Masonry to-night just as I received it some forty years ago." It seemed to us then that no farther proofs were possible; but we were mistaken, for all the secret orders have been specially active since Mr. Ronayne's visit, clearly establishing the fact that they make common cause against any opposition to either, and also that Freemasonry either directly or indirectly controls all the others. But the secrets of Masonry are not all revealed yet. New forms of evil and new devices of mischief are constantly presenting themselves and the mystery of iniquity still works and will continue to work, until it has no longer place or being. DAVID M BEARDSLEY.

Now Help the Widow's Son!

Gen. Phelps, now in Philadelphia, says: "There is an evident under-current here to make the Centennial lie bound to the interests of Freemasonry, if not to take possession of it entirely for that purpose; and it seems to me that our association should take steps to expose it, and defeat the scheme as far as possible. Foreigners should never be permitted to go away from this Christian country bearing the idea that we are a nation of hypocrites, professing Christianity openly, but in secret practicing the sly arts of Masonry, which puts us on a level with pagans."

I endorse this, knowing it to be true and feeling that it is our duty to do all we can to expose the rascality. Every man and woman who reads the *Cynosure* will see the necessity for prompt action.

During the summer thousands of the best and most intelligent men and women of the United States will visit Philadelphia. They will all be in the dark, while thousands of Masons will be playing sly tricks on them. But tracts containing a notice of our reform will open their eyes and bring us money, workers, speakers and able writers.

We suggest a committee of three or more citizens of Philadelphia, to take charge of the distribution of tracts, etc. Such a committee will know how, when and where to scatter tracts to the greatest advantage. Boys or other persons will gladly hand them around for fair pay. What we do must be done quickly. E. J. CHALFANT.

[Elder Freeman will do all that can be done in this work on the Centennial grounds. A free distribution to the crowds outside would be a noble work and we would suggest that Gen. Phelps secure the co-operation of friends in Philadelphia to carry it out. —ED.]

How I Became A Mason.

I was raised in Pennsylvania. When a young man I went into the State of New York, Yates county, to a place called Dundee. I took a common school for four months, and soon became acquainted with the great men of the place. They told me there was a secret den held there by the great men of the town in a hall in the upper part of a large building, and I had better join it. It would make a great man of me. They said all the great men of the town belonged to it, and many ministers of the Gospel, and all the great and good men of the country, and if I would join it, it would make a great man of me; and I could get higher wages for teaching and be thought more of; and if I got in any bad scrape or trouble, my brethren would help me out, and I would find friends wherever I went.

Influenced by these fair promises, I sent in a petition to join this den of darkness—for they always hold these dens in the darkness of the night. I was accepted; they took me into a small closet adjoining the den, stripped off my clothes, and tied a rope around my neck about nine or ten feet long, and a hood-wink around my eyes, so I could not see. Then I was led into this den like a fool, and led up to the head man of the den. In this predicament he said I must take an oath, not to reveal any of the works of the devil in that den.

I then took the horrible oath of the first degree. After this I went on till I took three degrees, and the awful oaths attached to them. Then I saw the devil had got me, soul and body, in this trap, and the trap secured by three great, strong chains, and as I was a school teacher I was inclined to study hard questions and try to solve them. I then began to examine the chains of the devil's trap I was caught in, for I longed to get loose and be a free man once more. The first chain was covered with letters. I studied them them out and they read thus: I bind myself to have my throat cut from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, etc., if I should ever reveal any of the works of the devil I had seen in that den, or should see hereafter. I thought this a very strong chain. Then I looked at the second chain. It read thus: "I bind myself to have my left breast torn open, my heart and vitals taken out, and thrown over my left shoulder, and carried to the valley of Jehoshaphat and there given to the wild beasts, and fowls of the air to prey upon, if I should ever reveal anything I had received in that den, or should receive hereafter. I examined the third chain, and the

writing was this: I bind myself to have my body severed in two in the midst, and half divided to the North and half to the South, and my bowels burnt to ashes in the center, should I ever reveal, etc. This is still a stronger chain.

Well, I thought I would not lie there in the devil's trap any longer than I could help, so I resolved to try to get out. I made one mighty effort to get loose and behold! the chains became like the cord that bound Samson; they parted asunder and the trap flew from my soul and body, and I became once more a free man, like a bird let out of a cage. All this happened in the year of our Lord, 1826, just fifty years ago the past winter. I have been trying ever since that time to warn people against the secret traps of the devil, in my weak way. I am now about 71 years old, and thank God the devil never has got me in one of his secret traps since that time. Yours respectfully, CURTIS COGSWELL.

A Review.

WEST UNITY, O.

EDITOR CYNOSURE:—A short time ago a friend gave us an article on Masonry and requested us to reply to it through the *Cynosure*. The article is credited to the *Corner-Stone*, and starts out as follows: "Freemasonry has its history—a history full of noble and generous deeds, well worthy to be preserved and cherished through ages to come. She has survived the vicissitudes, the wars and the revolutions of nearly thirty centuries, and has witnessed the rise and growth of all the civilized nations on the face of the earth."

For one hundred and fifty years the earth has been ransacked to find something to prove the antiquity of Masonry. Grand orators have proclaimed it, until orators not so grand have perhaps believed it. Grave D. D. have written it, and but a few days ago we heard it proclaimed at the grave of a deceased member of the fraternity, in speaking of the emblem of innocence and the lodge of a Mason, "It is more ancient than the Golden Fleece or Roman Eagle," and that "our order has existed from time immemorial," but we have never yet been informed where the evidence can be found.

Again, "The principles of our order inculcate honor, probity, justice, self-abnegation; they denounce, they condemn, dishonor, falsehood, injustice and presumption. They teach mankind to live together as one great family, loving, cheering, true to one another as God who is our Father is true to us."

To which we would reply that after studying it for thirty years, at home and abroad, in the camp and on the battle-field, in the caucus, the convention and at the ballot box, in the social circle and in trade, in the temple of justice and in the temple of God, if we were called upon to state its principles as they have appeared to us, we would reverse the whole of the above, and defy the world to give its true character in fewer words. When the Redeemer claimed to be the Son of God the high priest rent his clothes, and accused him of blaspheming, but when it is claimed for Masonry, as it is here, that it is as true as God, we hear of no Masonic minister rending his clothes.

Again, a man is never too old to practice brotherly love, relief and truth, never too old to bring a ripened judgment, a holy and consistent life to bear on his younger brethren.

True, every word of it, "Old men for counsel," but how many men of large experience and sound judgment, have you spurned from your lodge door on account of their being too old?

Again, Masonry has ever been loyal to its own principles, characteristics and aims, it has sought to do no work but its own. True of course, as it would be of every excessively selfish man, or combination of men in the world.

Again, "Amid all the strifes which have sundered communities and deluged the world in blood, Freemasonry has been in the enjoyment of tranquil repose."

And what does it prove? admitting their claims to be true. Why, it proves that they could—yes, did stand unmoved and hear Rachel weep for her children; that they could tranquilly look on while the Redeemer was being nailed to the cross, and though fifty millions of Protestants have been sacrificed to the genius of popery, Gallio like they have cared for none of these things. We believe it was Cato who said when his country was being plundered, "It were a shame for Cato's house to stand at such a time," which shows the difference between his wisdom and the wisdom of Masonry.

Again, "The world is wide, and the demand is great enough to employ the energies of all, but Masonry leads the column of that great army which followed the church of Christ up and down, and to and fro in the earth conquering peace and fraternity among men." How this can be reconciled with the "tranquil repose" mentioned above while the world was being deluged with blood, and the great majority of that blood the blood of this same church, we fail to see, but any one can see by the above that it is Masonry and not the church, that is conquering peace, and that in the estimation of the writer the song of the multitude of the heavenly host to the shepherds of Bethlehem, of "Glory to God in the highest and on earth peace, good will towards men," was not sang of the Redeemer, or of his church, but of Masonry.

Again, "Masonry is a country of charity, whose streams go out to invigorate and gladden the sorrowful, to bear relief to famished poverty, to meander by the widow's cottage and to lave the feet of the orphan. Its crystal waters cool the fever of partisan passion, and baptize men of conflicting views into a great brotherhood of mercy."

If all this—or the half of it is true, is it any wonder that Masons prefer the lodge to the church?

Yours, &c., J. G. MATTOON.

Anderson's History.

Editor Christian Cynosure:

In your paper of Mar. 30th, 1876, I notice the Masons have been disputing the date friend Barlow has given to the origin of Masonry, viz. A. D. 1717. To say that Masonry existed previous to the above date is all supposition, and whosoever doubts the truth of this let him examine Dr. Anderson's "Constitution" (printed in 1738) page 109, where it is written that four companies, that is to say some persons who were wont to meet at the Goose and Gridiron ale-house in St. Paul's churchyard; at the Crown ale-house in Parker's Lane; at the Apple-tree in Charles street, Covent Garden; and at the Rummer and Grapes in Channel Row, Westminster, did meet at the Apple-tree aforesaid, in the year 1717, and having chosen (the nameless before hinted) a chairman, they constituted themselves a lodge.

Such are the words of the most authentic history among Masons, and they beyond contradiction prove the origin of their supremacy to be a self-created assembly.

Anthony Sayer was the first Grand Master of Masonry found on record. He mounted the supreme chair upon the 24th day of June, 1717.

S. MARITN.

White Line in the Grange.

WEST UNITY, Ohio.

DEAR CYNOSURE:—Last Spring seeing an advertisement of a granger text-book, I sent for one. The first part was for the white man and the back part for the colored man. I have proved the white man's ritual as far as the fourth degree by giving signs that I learned in my book to a steward of a lodge, and he did not know but that I was a granger till he mistrusted that I was teaching a man in an adjoining room whom he knew was not a member of the order.

Since that I met another man whom I accosted but was not recognized. "I am not acquainted with you." I said, "Did you not know me by this?" giving him the Patron's general sign, and he said he had not been to the lodge since last spring, and he did not notice, and then said he would tell me, but he would not tell an outsider, that the grange was going down out West. Politics was the reason. He said they had let politics in, and they did not attend the lodge much where he came from.

One of the best granger speakers whom I asked what is the reason the colored man has a different ritual, said that he would not dare to organize a grange down South of the colored men under the white ritual. I think it is time Republicans open their eyes to see what the real intentions of the grange are before it is too late.

J. H. BARTON.

Missions or Masonic Balls.

PLAINFIELD, Will Co., Ill.

"The Masonic Installation in this city on the evening of the 29th ult., was one of the most brilliant affairs of the season, in this city. Many strangers were present and the imposing ceremonies engaged the strictest attention of all present in the thronged hall. Mr. Odell's address was an effort of the first water, and was highly appreciated by both those within and without the fold. The supper under the auspices of the ladies of the Presbyterian church, was all that could be desired and the succeeding hop, with Ike Millspaugh's *sole* stirring voice, was the crowning event of the night."

FAITHFUL CYNOSURE:—

As I am going to renew my subscription, I thought I would send you a clipping from a Joliet paper. It grieves me to see churches intermingling in ceremonies that bear the impress of heathenish rites.

It seems especially appropriate now that the "Centennial" has dawned upon us, that Christians certainly should rise "into the liberty of the sons of God" and recognize Christ alone as the way, the truth, the light, instead of assisting and fostering that Spirit of anti-Christ which is cherished in Masonry.

I remember but a few months since the ladies of this same church spoken of, gave a splendid repast in the interest of the Woman's F. M. Society, just before our Missionary, Miss Dora Schoonmaker, was sent to proclaim Christ to the heathen in India. How sad that they should, in aiding what is so unchristian, help to sustain those heathenish mysteries, of which the apostle says, "It is a shame even to speak"! It *may* be ignorance, but surely light is in the world.

The 'hop' *exceeded* the supper it seems. Why then preach against such good things?

Respectfully yours,

MRS. ETTIE R. COWELL, M. D.

Will We Act?

NEKOMA, Henry Co., Ill.

There is much being said in this time of attempted reform against the evils of Masonry. I have not much personal knowledge of what is usually done inside of a Masonic lodge, but my eyes are not entirely closed to all that is being spread out before the outside or heathen world. We, poor unenlightened outside worldlings may know something of this *pet evil*, if we will only open our eyes and look.

An aged friend, to the reform called on me a few days ago, and among other things that he told me concerning this child of Satan, was the following in reference to the murder of Capt. Morgan. He said that at the time of Morgan's abduction, he was living within eight miles of where Morgan was taken from, and that he knows, as well as he knows anything that he did not see, that he (Morgan) was murdered.

This is the testimony of one whose years are four score and seven; not a wild fanatic, but one of cool deliberate judgment. I am aware that Masons of to-day attempt to cover up this foul crime, but murder will out, all the efforts of men and devils to cover it up to the contrary notwithstanding.

But this is not all that we may know of this blood-stained institution. The tendency is for man to make it his god, before whose shrine he bows

down to worship; and to prove this statement evidence is not wanting. I *know* of some who have been led from the God of heaven to this Baal worship; and these known facts influence my mind, for I was once a Baal-worshiper, and bowed before the shrine of Odd-fellowship.

I have now before my mind one who once seemed to be a devoted Christian, but who has since been hood-winked and cable-towed in order to raise (lower) him to the honors (dishonors) of Masonry; and if we are to judge the tree by its fruits he soon after his elevation, (distinguishable lowering) lost all his seeming interest in the cause of Christ. In order to obedience to the Worshipful Master, he seemed to neglect the commands of the *Good* Master. I believe that he did neglect religious duties for the more pressing ones of the "secret conclave."

Thus much concerning Masonry. I do think that I know, and need not to be "cable-towed" in order to be apprised of the fact. And more than this, I have, when there was an especial effort being made to build up a languishing Zion, known *professed* Christians to absent themselves from the house of God, for the express purpose of being present at the temple of Dagon. When all ought to have come up to the help of the Lord against the mighty, these would go up to the help of the devil against the Lord. When all ought to have lent a helping hand in order to an ingathering of souls into the fold, these were up gathering into the folds of Masonry.

Christ with them used to be first, and all else secondary; but now Masonry is first with them, and Christ is only secondary, if at all. How sad the sight!

And now, without fear or favor, I assert most emphatically, that anything, I care not how high sounding its title may be, nor how popular, nor how much it may be worshiped and adored by men, small or great, high or low, rich or poor, neither how much it may be sanctioned and legalized by those who sit in high places, if it wean the affections from Christ, it is a monster evil that is to be feared, and ought to be crushed.

Against it every child of grace and every lover of reform ought to wage an uncompromising warfare, and fight it until the last vestige of it is wiped from the face of the earth.

Brethren in Christ, can we rest while a monster of so hideous mien is stalking abroad in our land, and gathering our fellows one by one into the vortex of ruin and woe? Let us arise, that blood be not required at our hands in the day of judgment.

In this time of earnest effort we want men of stamina. We want men of decision, men who will act, and trust God for results. The cloud may not be larger than a man's hand now; but it is destined to grow until it covers the whole heavens.

Who will be on the Lord's side?

"Choose you this day whom you will serve." Our interests, civil and religious, are at stake.

And while this is so, will we sleep as do others? Let us arise and go forth in the name of the Lord of hosts, for we are abundantly able to go up and possess the land.

G. A. Brown.

OUR MAIL.

O. C. M. Bates, Constantine, Mich., writes:

"I will just say that Rev. J. L. Barlow made Constantine a visit in March and delivered two lectures to the people; first proving that the religion of Masonry is composed of heathen rites and ceremonies, and their worship to be devil worship; second he showed the horridness of their oaths, and further proved to them that they were bound and sworn to lie by the nature of their Masonic obligations. But I am sorry to say that the most of the Methodist brethren refused to come out to hear the lecture. They all seemed to make excuses like the guests that were bidden to the wedding. But the truth is they wish to remain ignorant of the truth lest their conscience be defiled."

Jacob Ackhart, Schaghticoke, N. Y., writes:

"I find uphill work in trying to increase the circulation of the *Cynosure* in consequence of the lamentable apathy that prevails among the professed friends of the reform, but I am not discouraged. I will persevere in faith knowing that truth will prevail against the works of darkness."

This is a good time to sow seed and if it is improved the reaping-time will surely come.

W. M. Love, Osceola, Mo., writes:

"I am just on my way home from Roscoe in this county, where last night and the night before I lectured to large attentive audiences on the evils of Masonry. I will give you a more extended notice when I get home. I will here only say the good cause grows apace and the signs have never been more encouraging than they are at present."

This is good news and should put fresh strength into the hearts of all our readers.

Moses Pettengill, Peoria, Ill., writes:

"A Mason said to me that they, the lodge, had received more applications for membership since our good meetings here last fall than ever before. So it seems there are some foolish men yet. But our meetings with Ronayne's exposition of the heathenish initiation of Masons into the lodge will prove, I trust, to be like good seed sown in good ground."

One who has been an observer of the results of the Masonic revelations says that the exposition of the character of Freemasonry tends to bring honest, intelligent men out of the lodge although it drives in the knaves.

Theo. Graefe, Becks Mills, O., writes:

"I thank God that the Carpenter donation is secure. Such an undertaking which is alone for the glory of God, must prosper in spite of all the host of hell, for He cannot deny Himself. Praise and adoration be to the Lamb! I distribute every paper after reading so that it gets introduced among the people. I hope to secure some subscribers soon. I am heart and hand in the cause, and will do all I can."

W. H. Linam, Pine Apple, Ala., writes:

"I get the *Cynosure* regularly and send it around to my neighbors. It has a good many friends here but they say they are too poor to send for it as yet. Times are very hard here. I hope you will succeed."

We are glad to hear from our good friends in the South, and hope they will rapidly multiply.

The Sabbath School.

Lesson for May 14.—Christian Courage.

SCRIPTURE.—Acts iv. 8-22. Commit 8-13; Primary Verse, 19.

8 Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazereth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we can not deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

GOLDEN TEXT.—"The righteous are bold as a lion."—Prov. xxviii.

TOPIC.—Boldness in the Faith.

HOME READINGS.

M. Ex. 32: 17-35. The Boldness of Moses.
T. 1 K. 18: 17-40. The Boldness of Elijah.
W. Dan 3: 1-30. The Boldness of Shadrach.
Th. Dan 6: 1-28. The Boldness of Daniel.
F. Acts 7: 22 60. The Boldness of Stephen.
S. Eph. 3: 1-21. Boldness through Christ.
S. Heb. 11: 17-40 The Boldness of Faith.

—The enemies of Christ have never been able to deny the miraculous effects of the Gospel upon human hearts, nor to prevent the the progress of the kingdom. The miracles still go on and the Gospel still spreads, and both shall continue until every knee shall bow, and every tongue shall confess that Christ is God. Dan. vii. 13, 14; 1 Cor. xv. 24, 25; Phil. ii. 10; Heb. viii. 11; x. 12, 13: Rev. v. 13.

—The church is on trial before the world—but for nothing but good deeds. The only question that is asked is: "By what power or by what name have ye done these?" Skeptics do not ask how such miracles of divine healing can be performed on them, but enter only into a speculation as to their source. The patient dies because he attempts to analyze the medicine instead of taking it. Is. xlv. 22-24; Matt. xi. 26; John i. 4, 5; v. 40; vi. 35; Heb. vii. 25; 1 John v. 11-13.

—How much we need men who fear God rather than men, and who are so filled with the Holy Ghost that they *must* speak of the things which pertain to salvation—in whom the word is as "a burning fire shut up," consuming them with desire to make it known, so that they "cannot but speak the things which they have seen and heard." Job xxxii. 18-20; Jer. xx. 9; Acts xvii. 16; 1 Cor. ix. 16, 17; 2 Cor. v. 13-15; 1 Pet. v. 2, 4.—*Nat'l S. S. Teacher.*

And when the end comes, and we must say good-bye
And I am going to the quiet land;
And sitting in some loved place hand in hand,
For the last time together, you and I,
We watch the winds blow, and the sunlight lie
Above the spaces of our garden home,
Soft by the washing of the Western foam,
Where we have lived and loved in days past by;
We must not weep, my darling, or upbraid
The quiet death that comes to part us twain;
But know that parting would not be such pain
Had not our love a perfect flower been made.
And we shall find it in God's garden laid
On that sweet day wherein we meet again.

—*Argosy.*

Farm and Garden.

USE AND ABUSE OF THE ROLLER.

Many farmers, says a correspondent of the New York *Times*, make a practice of rolling their spring grain after sowing, yet this is not in all cases advisable. Often in the hurry of spring seeding, crops are got in while the soil is yet too damp and cold, and in all such cases rolling the ground only packs it closer and makes it colder and damper.

If a rain should cause a hard crust to form over winter or spring grain, the roller will break it down and leave better chance for light and air to get into the soil. It is better in such cases to wait till the oats or barley are up. The roller will break the crust, and the crop will shade the ground sufficiently to prevent another forming, whereas, if the field be rolled immediately after sowing, rains are apt to make the ground hard and dry through the whole season. A light harrow will do the work better than the roller, even after the crop is up, with the additional advantage of destroying the crop of weeds which usually start even with the grain. Oats or barley can be harrowed, at least when drilled in, until they are three or four inches high. A very few plants may be uprooted, but those simply crushed down under the harrow will tiller all the better for it, and the great majority will not be injured at all.

PLAN FOR A GARDEN.

The farmer's fruit and vegetable garden should be so arranged that it can be easily cultivated by horse-power. It is a good plan to lay out a rod or more at each end, of greensward where the horse can be turned around while either cultivating or plowing it. This would do away with a great deal of backbreaking work, and serve to keep the weeds well under, and the ground so stirred up that the crops would be highly remunerative. Grapevines could be planted along each side of the garden and trained to trellises or fences. The vegetables should be planted in rows from north to south, and so far apart that the horse could be driven between the rows. Then dwarf pears and apples, plums, cherries, and peach trees, could be planted in the same way, at one side, and kept under good culture. Thus arranged there would be hardly any hand-weeding or hoeing, for a one-horse steel plow could take their place, and the farmer, with very little trouble, could daily enjoy the products of both garden and orchard.

—Start an asparagus bed, if you have not already done it. There is no plot of ground on our premises which pays so well as the asparagus bed. It yields ten crops at least in a season, and often a score; and asparagus is one of the most healthy of all vegetables. It comes early, also, and fills a great vacuum between winter and summer. When once planted it lasts for a lifetime.

—Take a rainy day in the spring to set out shade and fruit trees. A naked farm-house is not only unsightly but is uncomfortable. Trees afford protection from the cold winds of winter and the hot rays of the summer's sun. A farm may often be doubled in its commercial value by a good supply of shade trees. They give the place an inviting look. A few pines planted so as to shelter the house from the prevalent winds will save fire-wood, and will impart a healing balsam to the air, which may ward off miasm, and that most terrible scourge, consumption. Elms are more magnificent, but there is nothing like the white pine for health and protection.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 4, 1876.

HOW SHALL WE SUCCESSFULLY COPE WITH ROMANISM.

One could wish the term "Protestantism," erased, and "Christianity" put in its place. Sprung from a German Protest in 1539, it has long since been out grown, as Christianity must out-grow all terms not "given by inspiration of God." Romanism is a sect, protesting against all other sects; and so more protestant than we. While "Protestantism" is now in the popular speech nearly a synonym for the Christian religion, and would be quite, but for the Romanizing elements which alloy and corrupt it.

Popery is the principles of popery, and the ceremonies of popery wherever found, and before we can know how to cope with Romanism, we must see distinctly in what it consists; what it is.

From the first there have been but two sorts of religion on this earth; true and false, that given of God, and that invented by men. It is inherently impossible there should be a third sort. And I need scarcely say that Jesus Christ is Lord of the true religion, and Satan and his angels animate, guide, control and wield all others. This simple view simplifies the question, how we are to cope with Romanism?—which is the infiltration of paganism, or the false religions of the world, into and upon the religion of Christ.

I will endeavor, in a series of negative and affirmative paragraphs, to give answers, or rather hints toward answers, to this question.

1st. We cannot "cope with Romanism" by acting on principles of worldly wisdom, for the "god of this world" (that is, according to concurrent orthodox writers for ages, the being worshiped in the world's idolatries, those of Rome included), is Satan, and he will give the world's favor, kingdoms, and glory, to those who worship him, as we do not. We cannot therefore out-run ritualists in worldly popularity, nor compete with Rome in world-craft and cunning. Christ has undertaken to conquer this world from Satan by *teaching* and *suffering*. We must follow him.

2nd. Protestantism will never succeed against Romanism by church-centralization, whether with or without priestly or ecclesiastical power. The reason is, that there is no church-centralization in the New Testament. Christ has given none. The course of the Gospel, like the course of nature, is from particulars to generals. The local churches in the New Testament, were independent by the word of Christ.

There is, of course, no want of reason and scripture for Christians meeting for counsel and advice when necessary, but the moment such organizations become permanent, they ordinarily, and in the estimate of the people, become ecclesiastical, literally part and parcel of "The church of God, the pillar and ground of the truth." And so far forth as they do so, they become anti-Christ, animated by the spirit and "god of this world."

I am not censuring the Protestant associations. But what has the world's Christian Alliance done, what is it now doing against such men as Hecker and his Paulists? An order whose very name implies that they are missionaries to the heathen population of the United States, as Paul was to those of Asia Minor! The triumphs of the world's Christian Alliance, if they have any, are all abroad. The rush toward Rome in this country was never greater than since that organization, never greater to-day.

3d. Nor will Romanism fall by its own blunders and dissentions, by the loss of the pope's temporalities, or the rage of taxed and oppressed papists.

For years, Protestant associations have been promising the downfall of Pope—*and he is unfallen yet.* He has lost something in taxes, and millions are proffered him in presents. Those effete countries which popery has emasculated of their manhood, count, and will count but little in the world's future. The moral strength of this world is to-day here in the United States, and here Romanism travels steadily toward the ascendant. And even outside the Romish church everything rushes into ritualism. There cannot be a temperance society started and become popular, but ritualism rushes in, rides it, and thus Romanizes our people!

How are the squabbles between Romish infidels, and Romish devotees in worn out Italy, to help us against our own confluent gulf-streams of infidel liberalism and Romish ritualismin this country? Such squabbles inhere in the "troubled sea" of popery. The Spanish patriot Castellar shows us, in his speeches, that popes have been against popes, councils against councils, popes against councils, and councils against popes! Such squabbles do not kill popery.

When Athenians were busy asking, "Is Philip dead? Is Philip dead?" Demosthenes indignantly answered: "Suppose he were dead; you would make another Philip!"

It is not yet quite a century since Pope Clement XIV. by a bull abolished the order of the Jesuits. What came of that? Forty-one years afterward, another bull restored the order, and it now controls the Popedom. Before their suppression by Clement, the monarchies of Europe had in succession driven out the Jesuits as assassins general and absolvers of assassins; but they have made them more Jesuits! No worse changes can we hope for to befall Romanism than it has already and often survived.

4th. Nor, finally, and above all, shall we, *can* we succeed against Romanism, while Protestant ministers and peoples are, under whatever names, doing the very same things which make and constitute popery. Lofty titles, worldly splendor, accumulated wealth, secrecy, mystery, man-made-rites, and lying legends; these, these are the world's religion! They constitute and compose popery, Freemasonry, paganism and Mohammedanism, and an unsophisticated man looking on a procession of each at a little distance, cannot tell which is which. They are all worships, paid not to Christ, but to the "god of this world." And we may just as rationally expect a whisky ring to enforce the revenue laws and keep government pure, as to hope that *such* Protestantism will exterminate Romanism.

What then are we to do? By whom, or what, or when shall we prevail?

I answer: "*Not by might, nor by power, but by my Spirit saith the Lord.*"

Let us glance at some of the movements which have driven back and vanquished the very same forces which constitute the staple and substance of Romanism, and learn our lesson from thence.

Moses headed a successful movement in his day against these same sorceries. His movement hung on two hinges. He would not go until he secured God's '*presence*" to go with him, and he kept himself and people vigorously within the word of God. Elijah and all the prophets did the same. So did Christ and the apostles. Their whole life and teachings and death, were one long protest against traditions, commandments, religions, and parts of religions invented by men, as substitutes for atoning blood, and Christ the only "way" to the Father! And democracy has always followed the true religion and despotism the false. Moses taught the equality of men before the law, or "one manner of law" for native and alien, and that the love of the neighbor must equal that of self. Christ was himself one of the common people; lived and died such. And Nazareth and Gallilee and Pentecost and Mars Hill are all protests against the ways and worships of the god of this world; all instances of the Spirit of God working through poor and untitled men, against the throne, and dominions, the priests, persecutors, principalities and powers of this present world.

There is but one being whom the Spirits who inhabit the world worships fear, one power before whom they quail. That person is Christ. And the first bold, sustained attempt since Moses to construct a church and state under the immediate direction, and by the sole authority of Christ, was made by the Pilgrims to New England. This, their writers inform us, they did, and the result is the United States, which the priests and priest-governed populations of the world are in motion to suppress!

We must go, not to those Pilgrims, who were but men; we must go to the sources from which they drew—the word and Spirit of God. Satan can thwart every human movement but a revival of religion, and that is not a human movement. But while we depend immediately on the Spirit, we must conform to the word of God. We must not insult our Savior with strange doctrines, strange government, or strange rites. We must "prepare the way of the Lord," who is ever ready to come to us, by 'taking these things hence.' We may be mistaken, may differ in details, but if we boldly attempt obedience God will bless the mistaken, and as light increases, the unity of his chosen will increase until all true Christians will be one in Spirit, one in method, and one in Christ; who hath already gone forth conquering, and to conquer, because those who are with him are called and chosen and faithful.

A HOLE IN THE WALL.

The following from "*Loomis' Musical and Masonic Journal*" of April 1876, give to the eyes of "profanes" a peep into the condition of the lodges in Hartford after the Anti-masonic convention of 1875 in that city. It will be gratifying to all friends and especially so to Bros. Rathbun, Barlow and Stratton, who labored so acceptably in that Convention, to know that the fruit of their labors so soon appears. The editor says: "From a brother in Hartford we learn that the bodies are not very much pressed with work. Hartford and St. John's lodges doing but little; Lafayette lodge nothing.' The writer attempts to account for this state of things as resulting from "the dullness of the times," and adds, "A great number being unable to join the fraternity on this account;" and finally he encourages the brethren to hope for a revival in the spring. And this is a "benevolent institution," doing more we are told than the church for suffering humanity, and is thus glorified by Rob. Morris: "Freemasonry is the great central sun in religion, of which Christianity is only the shadow." And Rebold asserts that it is destined to become the universal religion of all nations. If so, what will become of the women, fools, cripples, and poor men, when this "universal brotherhood" shall realize its grand ideal and gather all who can *pay* and are not otherwise inelligible into this "golden circle" of of which Albert Pike is the central figure in America. Will the poor dogs (cowans) who cannot pay be then mercifully allowed to eat of the crumbs that fall from the tables of these "Grand Pontiffs, Grand Sacrificers and All-Puissant Sovereigns"? It is hardly supposable that an institution of the character of Freemasonry would allow even the poor pittance of crumbs to the "profane." Their whole record is against such an inference and rather suggests a condition like that produced by the pouring out of the "fifth vial," when men shall "gnaw their tongues for pain."

Every Christian should pray and labor to be delivered from this anti-Christ, but if the trial must come then let us beseech God to send as he did to Gethsemane, an angel to strengthen the despised and rejected ones to endure unto the end.

—We are happy to present an early report of the very interesting State Convention at Western, Iowa, last

week; thanks to Bro. Hinman, who was present. The resolutions adopted will appear next week.

—On the 13th page we reprint a petition to the M. E. General Conference meeting in Baltimore, on the 1st of the present month. This petition was drawn up by Rev. A. Hard of Painted Post, N. Y., and will commend itself to every reader. Cut it out, paste on a sheet of cap paper, get all the signatures you can and send it to Bro. Hard, who will see that it is presented to Conference. Rev. D. Yant of Bolivar, O., has also prepared a petition of shorter form, which we published a while since. We repeat the notice then given that copies can be had of him, and when signed be returned for presentation. This work should be prosecuted with vigor for the next week. In places where there are no members of the M. E. church who will begin it, let some other friend of Christ stand up for a "suffering truth" and start it. In every Methodist Episcopal church in the land there are some whose piety is not yet under the ban of the lodge. Get their names before the General Conference.

—The Connecticut State meeting was held successfully at Waterbury, beginning Wednesday last. Mr. Ronayne is remaining to give a finishing blow to the lodge in that region. The General Agent returned immediately to New York. He was followed by Masons, who threatened that he should *never leave that city alive*. What honest man can fellowship or maintain the horrid lodge!

THE GENERAL AGENT'S LOSS.—In the statement last week of the burning of Bro. Stoddard's house in Byron, the sum due him was put at about $500. An examination of the accounts shows that the Association owes him for honest, hard work, $1045.79. Because he must be paid something or take up some other business to support his family, the Director's Board voted to loan him such sums as he might need and the treasurer now holds his notes for $518, the first one dated Aug. 27, 1875. He has since June last raised donations for the Publishing House which will realize over $14,000, besides keeping up an extended and laborious lecture work. Interests, rents and donations to the general or lecture funds will be available to pay our General agent, and in his present severe loss the urgency of the case will appear to every one.

Conventon in California

By order of Rev. John Black of Upper Lake, Lake Co., Cal., Chairman of committee of organization, a convention of the committee and all friends of the National Christian Association, opposed to secret societies, will meet in the basement of the Congregational church in Sacramento, Sixth street, between I and J streets, on the 25th of May next, at 1 o'clock P. M. The meeting is for men and women, all persons friendly to the cause.

1. To consider the nature of the secret orders now widely operating in this country, and their bearing on the cause of Christ and our civil institutions.

2. To arrange for the labors of Pres. J. Blanchard of Wheaton College, Ill., during five consecutive weeks beginning on Sabbath, July 9th next.

All friends of Jesus Christ, who is superceded and set aside by the lodge; and all friends of open, free and equal popular government, and opposed to taking secret advantage of our fellowmen, are invited to meet in council at the above time and place. All who wish to avail themselves of the labors of Pres. Blanchard it is hoped will take prompt measures to hold meetings, one or more, in their respective localities, and be present to arrange appointments for the same. By order of

JOHN BLACK, *Chairman*,
PHIL BECK, *Sec'y*.

News of the Week.

—On Sunday morning the prisoners in the county jail in this city overpowered the only jailor left about the premises and fourteen of them escaped, one being soon recaptured.

—The *Evening Journal* of Friday says editorially: "There appears to be no doubt of the truth of the report that Don Carlos, the pretender to the Spanish throne, is in this country. He was recognized in this city last Sunday by those who have seen him at Madrid and Paris, who assure us most positively that they saw him accompanied by three Spanish companions at mass in the French Catholic church on Halsted street on that day. Those from whom we derive this information are very positive that it was the veritable Don Carlos."

—The Grand jury with Story, of the *Times* at its head, has unearthed a vast system of robbery and corruption in the management of the affairs of Cook county.

—Speaker Kerr ruled in Friday the House of Representatives that the section in the Legislative Appropriation bill transferring the Indian Bureau to the War Department, was not germaine to the bill, and must be stricken out.

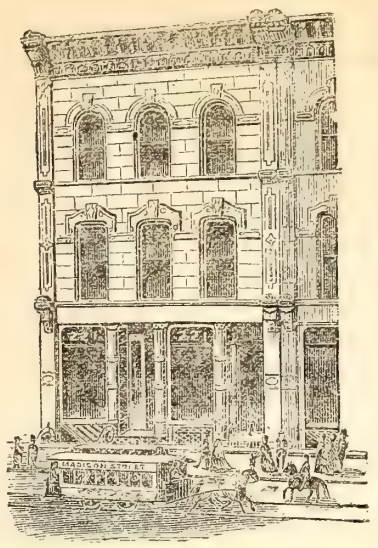
—Secretary Bristow has been completely exonerated before the committee on the case of the vessel Mary Merritt, seized by the revenue officers.

—The impeachment trial drags along and it is even hinted that the Senate will summarily dismiss it for want of jurisdiction, on the ground of Belknap's resignation, and turn that gentleman over to the criminal court.

FOREIGN.—A Madrid dispatch states that the Spanish Congress has rejected the amendment reversing the religious toleration clause of the Constitution, thus taking ground against the demands of the Pope.

—A great riot took place in the Barbadoes Islands last week, and was quelled after 500 of the rioters were taken prisoners. During the riot forty persons were killed and a number wounded. The position of affairs is very threatening. Public confidence in the Government is destroyed.

In *The National Sunday Schoo Teacher* for May, Rev. C. D. Helmer writes on the appropriate theme of "The Early Church;" Prof. J. T. Hyde, D. D., contributes an article on "The times of Restitution," an abstruse subject, well handled, and which is touched upon in the first lesson of the month; Rev. Wm. W. Patton, D. D., treats of "Scripture-Types and their Abuses"—a subject upon which eachers especially should be posted; Rev. Jesse Lyman Hurlbut has some suggestive thoughts upon each of the lessons for the month; and then come the lessons themselves, thoroughly treated and rich in thought and in material. Chicago: Adams, Blackmer, & Lyon Pub. Co.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Freedom in Christ.

Not all the floods of care and grief can drown,
Dungeons and fetters cannot chain the heart
That Christ hath taught how blessed to impart;
Alas, not all the love thou showerest down,
Nor all thy sunny days our year to crown,
Can swell the heart that selfishness hath dried;
Nor prison doors unloosed, and bonds untied,
Can free the heart that to its chain hath grown.
Have mercy on us, Lord, and set us free
From all that fearful debt we owe to thee.
From all the tyranny that reigns within,
The tempter and the world, the self and sin;
Then even earth, in service, thanks and love,
Shall give us foretastes of the bliss above.
—*Selected.*

Prayer for the Holy Spirit.

Everything is subordinate to this chief gift of God since the return of His Son to His right hand in heaven. He is the Spirit of the Father, and He is the Spirit of the Son, and He is the Spirit of the believer, the one common Spirit of them all, by whom they are made one in that sublime and mystical fellowship, set forth in the latter part of our Lord's intercessory prayer. He is the life giving, resurrection Spirit of souls dead in sin. He is the Spirit of conviction, of illumination, of sanctification, of consolation, of strength; of all the graces which make and adorn the Christian. He only reveals Christ in the soul, and transforms it into His image. On this sacred Person all men are immediately and absolutely dependent.

The solemnity of prayers for the Holy Spirit addressed by us unworthy sinners, either to the Father, or to the Son, or to the Divine Spirit Himself, is made very manifest. When we ask for any temporal blessing; when we ask for the conversion of a child or a friend; when we ask for our own comfort or growth in grace, the mind is fixed on a far inferior object, and it cannot well be in that attitude of lowliness and dependence and adoration that it must be, when, with intelligence and earnestness we seek the advent, and the presence, and the omnipotent mercy of this Divine Person. In such prayer we are brought exceedingly near to the Lord Jesus, and plead for this august manifestation in His name, by His blood and merit, as we cannot do for any other object we place directly before our minds. The sympathy and fellowship of the soul with God are intimate and sacred, and impressive beyond all thought. Prayer becomes the most unearthy and spiritual act in which a creature can engage. There is, on our part, a directness of contact with the Infinite Spirit, in His holiness and glory, which awes and humbles the soul under a sense of instant and absolute dependence, and which gives a meaning to the commands and promises of the covenant, impossible to be otherwise attained. A sweet and gracious friendship is formed between the suppliant and the adorable object; a holy familiarity with the only source of all good becomes habitual; and the person has "power with God," and prevails as by a spiritual necessity. "The Love of the Spirit" becomes a blessed reality, and one has a sort of command of its inexhaustible fulness. Prayer is thus "fervent and effectual;" fervent, because of the office-work and grace and glory of Him who is sought; effectual, because He dwells among men for the very purpose of answering such prayer.—*Interior.*

Not Creeds, but Christ.

Long ago, in frontier times, there dwelt in the West a sturdy mountaineer and his family. His cottage was built upon a rocky summit that could be seen for miles around. It not unfrequently provoked a remark of surprise on the part of the travelers, that in those lonely wilds a man should select such a spot for his home. But it was oftener the occasion of joy to strangers, when after nightfall they were directed to a hospitable shelter by the friendly twinkling of the cottage window.

One day, three brave, stalwart sons, as they had often done before, went out on a hunting occasion. After wandering about several miles, and taking but little game, the proposal was made that they should separate, and yet keep within a safe distance of one another, by interchanging an occasional signal. Their plan worked well for a time, but it was not long before the signal was neglected, and when, at length, it was given by each, no return was received. The signal was repeated, but no voice answered. Again and again they called, but to no purpose. They sought to retrace their steps, but in their anxiety became bewildered. What was to be done? Night was coming on, and they were lost in the forest wilds. In the darkness, which was fast settling down, they tried to determine the points of compass, and, by that means, the direction of their father's house, but they gave up in despair.

Finally the thought struck each in turn, by a strange coincidence, that perhaps they were yet in sight of home, if they could only gain a point of observation. Sure enough, on climbing a tree, each beheld the twinkling light of his father's cot, away upon the rocky summit. Guided thus by frequent observations, they at last reached the dear old roof. It was late at night when the last wanderer came in, and then they talked over their adventure, not a little surprised that they had all escaped in the same way.

The world is lost. The nominal church is divided. The deep gloom of sin has fallen all around. There is but one way of escape. We may formally unite on creeds, but they will never bring us together to our Father's house. Human signals and watchwords are of no avail. We must seek a common light. The star of Bethlehem hovers over Mount Calvary, Thither must we hasten. Once united there, we shall find it a guiding light, leading to the bright hills of immortality.—*Token of Truth.*

AS HE THINKETH SO IS HE.—It is said of man, as he thinketh in his heart, so is he. A man's thoughts form his character. A man may to all public appearance be a pure man, and yet, if he is indulging unclean and unholy thoughts in his mind, he is forming a base character and is becoming a base man. If a man be intending to wrong, though he may not utter it with his lips, though he may not communicate the corruption to his dearest friend—he is destroying his own true character. The world is oftentimes astonished by base actions on the part of men supposed previously to have been good. It is an old saying that no man suddenly becomes base. It is by entertaining wrong conceptions, by indulging wrong thoughts, by familiarizing himself with improper scenes, and by harboring wrong purposes, that the barriers against sin are finally broken down, and he is led to the commission of evil; and wherever there are influences favoring such thoughts, society is unsafe.—*Bishop Simpson.*

Pres. C. G. Finney on the Morning after his Conversion.

When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before, returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, "Will you doubt?" "Will you doubt?" I cried, "No! I will not doubt; I cannot doubt." He then cleared the subject up so much to my mind that it was in fact impossible for me to doubt that the Spirit of God had taken possession of my soul.

In this state I was taught the doctrine of justification by faith, as a present experience. That doctrine had never taken any such possession of my mind, that I had ever viewed it distinctly as a fundamental doctrine of the Gospel. Indeed, I did not know at all what it meant in the proper sense. But I could now see and understand what was meant by the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ." I could see that the moment I believed, while up in the woods, all sense of condemnation had entirely dropped out of my mind; and that from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I never had sinned.

This was just the revelation that I needed. I felt myself justified by faith; and, so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love; and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins. Of this experience I said nothing that I recollect, at the time, to anybody; that is, of this experience of justification.—*Memoirs of C. G. Finney.*

Restitution.

Have you, in any way injured another? It is not enough to say, and to say with grief, "I do remember my fault." You are bound in duty to repair the injury as much and as speedily as possible. Have you defrauded another of his property? You are bound to restore it, with interest too. Have you injured your neighbor in his character by defalcation and slander? You are bound to explain and vindicate his character in the most explicit terms. Have you corrupted the heart of your brother by loose talk and infidel principles? You are bound to use every effort to counteract the influence of such deadly evil, and to furnish him with the knowledge of Scriptural truth. Have you injured the health of your friend, his peace of mind, his family comfort; have you in any way drawn him into sin, temptation, and danger? You are bound, by every tie of humanity and justice, by every bond of reason and religion, to repair the awful mischief you have done, and to benefit your friend by every possible means. Repentance is nothing without reformation; and reformation, in many instances, is a mere name, without *restitution.* —*Kidd.*

The Leaning Tower osa.

Mr. Charles Warren Stoddard has made a visit to the world famous tower at Pisa. Here is a bit of his experience while making the assent.

The leaning tower of Pisa has a strange effect upon you. You being well enough, you see that the stairs are very steep in some places, and that the inner wall crowds down upon you in an unpleasant way. The effect is a little like being in the cabin of a ship at sea; you realize a kind of undulating motion without having the visible cause of it before your eyes. We stopped to rest; a small window was at hand; we looked down into the interior of the tower. It was like a deep, round shaft that had been sunk slantwise, there was just enough slant to it to be unpleasant. We trudged on and on and looked again. The tower was beginning to move again; we both saw it and felt it. The walls sagged very much; it was with some difficulty that we kept from slipping out of the door level with the stairs, when the tower reeled over on our side. I wondered that we had the courage to complete the ascent. Towers had fallen before now; leaning towers are not expected to stand any longer than they choose to. The earth has sunk about the Pisa tower so that you go down several steps to get to the door on the ground floor. We were near the top; the roofs of the city lay far below us; we caught giddy glimpses of the world from the opening in the wall—the tempting doors that invited us to step into eternity without waiting for our turn. By this time the hollow of the tower looked like a monstrous tunnel. We were stumbling over the stone stairs in an unpleasantly suggestive manner, when we came to the top chamber, where the great bells hang.

Here, we breathe more freely. The big bell weighing six tons, hangs on the upper side of the tower, "to windward," as it were, the smaller bells take their chances on the down grade. This little fact relieved us, for we were still effected by the unsteadiness of the long, spiral stairway. While we were looking off upon the country from the turrets above the bell chamber, lo! all the bells began ringing right under our feet. The sensation was as if the tower were about to be shaken to pieces, every stone trembled perceptibly; the air was whistling about our ears; one man did it all. He sprang on to one of the bells and set it swinging, then gayly on to another, and at last caught the b g bell to windward, and got its thick tongue in motion; so he skipped lightly from one to the other, dodging the roaring monsters as they heaved about him. Escape was impossible while this concert was in progress.

Anecdote of O'Connell.

The Liberator, O'Connell, was once defending a prisoner who was being tried for a murder committed in the vicinity of Cork. The principal evidence was strongly against the prisoner and one corroborative circumstance mentioned was that the prisoner's hat had been found near the place where the murder was committed. A certain witness swore positively that the hat produced was the one which was found, and that it belonged to the prisoner, whose name was James. "By virtue of your oath," said O'Connell, "are you positive that this is the same hat?" "Yes," was the reply. "Did you examine it carefully before you swore in your information that it was the prisoner's?" "Now, let me see," said O'Connell, as he took up the hat and began to examine the inside of it with the greatest care and deliberation and spelled aloud the name of "James" slowly—thus, "J a m e s." "Now, do you mean that those letters were in the hat when you found it?" demanded O'Connell. "I do," was the answer. "Did you see them there?" "I did." "This is the same hat?" "It is." "Now, my lord," said O'Connell, holding the hat up to the bench, "there is an end of this case; there is no name whatever inscribed in the hat." The result was the instant acquittal of the man.

Word in Season.—A word in season will seldom prove ineffectual. Lady Huntingdon was once urging upon a workman the importance of preparation for death and eternity. The words designed for the laborer took effect upon another man who happened to be on the outside of the garden wall. The few words overheard resulted eventually in his conversion.

A good man obtaineth favor of the Lord: but a man of wicked devices will he condemn.—Prov. xii. 2.

No merchant trades with such certainty as the praying saint.

—Some prayers have a longer voyage than others, but they come with a richer larder at last.

Children's Corner.

Some Place for Me.

What if a little ray of light,
Just starting from the sun,
Should linger in its downward flight,
Who'd miss the tiny one?
Perhaps the rose would be less bright
'Twas sent to shine upon.

What if the rain-drop in the sky,
In listless ease should say,
I'll not be missed on earth, so I
Contented here will stay;
Would not some lily parched and dry,
Less fragrant be to-day?

What if some acorn on the ground
Refused its shell to burst?
Where would the stately tree be found?
Or if the humble dust
Refused the germ to nestle round,
What could the sailor trust?

I am a child. It will not do
An idle life to lead,
Because I'm small—with talents few;
Of me the Lord hath need,
Some work or calling to pursue
Or do some humble deed.

I must be active every hour,
And do my Maker's will;
If but a ray can paint the flower,
A rain drop swell the rill,
I know in me there is a power
Some humble place to fill.

—*Selected.*

The Sunday Stone.

In one of our English coal mines there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and as the water passes off, these become hard, and form limestone.

This stone would always be white, like marble, were it not that men are working in the mine, and that as the black dust rises from the coal it mixes with the soft lime, and in that way a black stone is formed.

Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed, and so on alternately, black and white, through the week until Sunday comes. Then, if the miners keep holy the Sabbath, a much larger layer of white stone than before. There will be the white stone of Saturday night and the whole of Sunday, so that every seventh day the white layers will be about three times as thick as any of the others. But if they work on the Sabbath, they see it *marked against them* in the stone. Hence the miners call it "the Sunday stone."

Perhaps many who now break the Sabbath would try to spend it better if there were a "Sunday stone," where they could see their unkept Sabbaths with their *black marks.*

But God needs no such record on earth to know how all our Sabbaths are spent. His record is kept above. All our Sabbath deeds are written there, and we shall see them at the last.

Be very careful to keep your Sabbath *pure and white*, and not allow the dust of worldliness and sin to tarnish the purity of the blessed day.

"Remember the Sabbath day to keep it holy."—*Christian Treasury.*

Musical Kites.

In Central Asia the amusement of flying kites is as popular as in Europe or America, but it is made to yield a double gratification. It delights the ear by an emission of soft, melodious murmurings at the same time that it pleases the eye with its graceful bird-like motions. Each kite is so constructed as to produce the effect of a floating Æolian harp, and thus the flight and the song of winged warblers are both imitated in the ingenious plaything. Major Abbott gives a description of these musical kites in his "Narrative of a Journey from Herat to Khiva:" "Each kite is a square formed upon two diagonals of light wood, whose extremities are connected by a tight string, forming the sides of the square. Over the whole paper is pasted. A loose string upon the upright diagonal receives the string by which the kite is to be held, and a tail is fastened to its lower extremity. The transverse diagonal or cross-stick is then bent back like a strong bow, and fastened to a thread of catgut. Of course every breeze that passes the kite vibrates this tight cord, and the vibrations are communicated to the highly sonorous frame of the kite. And, as numbers of these kites are left floating in the air all night, the effect is that of aerial music, monotonous, but full of melancholy interest."

The Difference of Sunshine.

A little girl named Mary was standing, looking out of a window which overlooked a pleasant enough country, but just then the sky was gray and dull, and the poor girl's heart was heavy. It was not that she had any great trouble just then, but she was feeling vexed, disappointed, and worried. She was weary of play, weary of her lessons, weary of her companions; in fact she was discontented.

Her grandmother was sitting by the fire reading, and Mary turned round to her and said:

"What a dull place this is, grandmamma. Only look how gray and uninteresting everything looks outside."

The old lady got up from her seat and looked, and said quietly:

"Very gray."

But while they stood looking, the sun burst out, and lighted up the grass and water, and tipped the distant hills, and cast clear shadows on the lawns, and scattered the clouds. Even little Mary's heart seemed to be warmed, and she turned around to her grandmother and said:

"See what a difference the sunshine makes!"

"Yes, Mary; you would scarcely think it the same world. You can see now a thousand beauties that were hidden from your eyes, and what was dull and gray is now bright and joyous."

Is it not the same when the Sun of Righteousness shines in the heart? All is changed. Flowers spring up on all sides, and the cold heart grows warm and happy.

To have ideas is to gather flowers. To think is to weave them into garlands.

It is not labor that hurts anybody, but rather fretting over the prospect of labor to be gone through with.—*Ex.*

Home and Health Hints.

There is a charm about simple neatness and cleanliness which can hardly be overestimated in its effect upon the beauty of a home. The most costly furnishing fails to please if the house be so carelessly kept that stain and soil are visible. Elegant sofas which cover patches of carpet white with undisturbed dust, picture frames which hold several stratas of the same, globes which are blackened with smoke, and carved mantles on which one can write with ease, are extremely repulsive to people who admire nicety in housekeeping. Somehow we associate vulgarity with ostentatious display defaced by dirt, and we are right in doing so. The simplest, plainest room, where everything is cheap, and where there is little to gratify the taste and please the beholder, may be made inviting by the judicious use of soap and water.

There is danger, however, that the mania for being neat may become excessive. We have seen rooms so aggressively well ordered that all the comfort of life was subtracted from them, and no margin left for enjoyment. A fastidious lady who cannot rest for an instant from the pursuit of dust, who sets your chair straight the instant you leave it, who puts your magazine away in its proper place if you happen to leave it for an instant on the lounge or the table, and who is tortured if you bring your sewing or your writing to the parlor, succeeds in making herself as disagreeable as her house is, on the surface, inviting.—*Christian at Work.*

The *Journal of Chemistry* warns the drinkers of water of wells near dwellings to beware of the typhoid poison, sure to be found sooner or later in these reservoirs, if any of the house drainage can percolate them. The gelatinous matter often found upon the stones of a well is a poison to the human system, probably causing by its spores a fermentation of the blood, with abnormal heat or fever. Wholesome, untainted water is always free from all color or odor. To test it thoroughly, place half a pint in a clear bottle, with a few grains of lump sugar, and expose it, stoppered, to sunlight, in a window. If, even after an exposure of eight or ten days, the water becomes turbid, be sure that the water has been contaminated by sewage of some kind. If it remains perfectly clear, it is pure and safe.

A Home Made Carpet.

Pipsy Potts asks in *Arthur's*:—Have any of you a spare bed-chamber, seldom used, which you would like to carpet at little expense? Go to the paper-hanger's store and select a paper looking as much like carpet or oil-cloth as you can find. Having taken it home, first paper the floor of your bed-room with brown paper or newspapers. Then over this or these put down your wall paper. A good way to do this will be to put a coat of paste upon the floor the width of the roll of paper, and the length of the room, and then lay down the paper, unrolling and smoothing at the same time. When the floor is all covered, then size and varnish, only dark glue and common furniture-varnish may be used, and the floor will look all the better for the darkening these will give it. When it is dry, put down a few rugs by the bedside and before the toilet table, and you have as pretty a carpet as you could wish. A carpet, too, that will last for years—if not subject to too constant wear—and at a trifling expense. I myself used a room one entire summer prepared in this way—used it constantly; and when the house was sold in the Fall, the purchaser asked me to take up the oil-cloth, as he wished to make some alterations which would be sure to injure it,

Temperance.

The Woman's Temperance Union held its regular business meeting last Friday. Report of secretary showed a large amount of Christian work done. Treasurer's report showed a balance of more than $500 in deposit.

Miss Willard is soon to go East.

The Washington correspondent of the *Evening Post* telegraphs: A strong pressure has been brought to bear upon Attorney-General Pierrepont to induce him to consider favorably the petitions for the pardon of ex-Collector Maguire and ex-Chief Clerk Avery, who are under sentence for connection with the St. Louis whisky ring, and to request the President to grant the pardons. A singular and noticeable fact in connection with the efforts to secure these pardons is that they are urged solely by the Democratic delegation to Congress from Missouri. In the case of Maguire, Senator Bogy headed the delegation of Democratic members who waited upon the President and the Attorney-General; and in Avery's case the delegation was headed by both the Democratic Senators, Bogy and Cockrell. Thus far not a single Republican member has united in recommending the pardons, but the movement is managed exclusively by Democrats. This is occasioning comment.

New Feature of the Centennial.

The idea that women are to take an active part in religion's great contest with rum power was evolved by the temperance crusade. The scouts and pickets of that wonderful war have been succeeded by the rank and file of a great army. The praying bands, earnest, impetuous, inspired, have become "Woman's Christian Temperance Unions," firm, patient, persevering. Twenty-five States have already organized these Unions, and others are falling into line. A National Temperance Union has been formed, and a paper, edited and published by women, has been established. Juvenile and Young People's Unions and reform Clubs have been generally organized. Temperance reading and coffee rooms and friendly inns have been provided as an offset to the "accommodations" afforded by saloons. Religious services, conducted by women, have been regularly held in towns and cities in all parts of the country.

The International Temperance Convention of women, to be held in the Centennial year in this land of the crusade, is the latest development of that wonderful uprising. Other countries have already felt the impulse, and Women's Temperance Unions are now at work in Canada and in Great Britain. Representatives from these will attend the International Convention, which has been called by the Women's National Christian Temperance Union, and which meets June 10, in Philadelphia. Invitations and documents have also been sent to every country in Europe, to the Sandwich Islands, and to Japan. A conversazione will be held on the evening of June 10; mass meetings throughout the city on the Sabbath; two sessions of the convention on Monday, June 12, to close with a meeting in the Academy of Music on the evening of that day, which will be addressed by distinguished lady speakers.

The convention will be followed (June 13) by a World's Temperance Congress, called by the National Society, of which Hon. Wm. E. Dodge is president, and J. N. Stearns, corresponding secretary. On June 13, also, a fair, under the auspices of the Women's National Union, will open at Horticultural Hall in Philadelphia. It is expected that from this fair a large sum will be realized for their work. Those who are interested in the temperance cause will find the second and third weeks in June the most desirable time for visiting the Great Centennial Exhibition.

Entertainment cannot be provided, but reduced rates can be secured from railway companies, and the best provisions that can be made under the circumstances for board at low rates will be made.

For full particulars address,

ANNIE WITTENMEYER, Pres't,
1,020 Arch street Philadelphia.
FRANCES E. WILLARD, Cor. Sec'y,
148 Madison street, Chicago.

Shut Up the Dram Shops.

The Brooklyn Brotherhood of Temperance Workers are doing a splendid work. By persuasion and coercion they have already closed up over a thousand of the vile liquor dens of the city. When the Ohio crusaders were ridding that State of the foul enemy and creating a strong sentiment against him, their successes were welcomed by orderly and sober citizens all over the land; so now we gladly report the progress which is being made in Brooklyn. Cotter and his friends are having great success. The officers of the law, if left to themselves, are no terror to those people who for money send sons, husbands, and fathers reeling to their homes to embitter family life and destroy their own prospects for two worlds. The officers of the law require to have their hands and their courage strengthened for the performance of their duties to the State. The Excise Commissioners of Brooklyn, unlike those of New York, appear to be respectable men, ready to do their whole duty against all violators of the law. Give them evidence and punishment is sure. Oliver Cotter is doing much to lighten the taxes of the neighboring city. He is the real friend of the city, who is, more than any dozen of men in official position, making life and property secure and enjoyable. Let every true citizen who is interested in cheap city government come to the aid of these men. The aldermen, if right-minded, may do something to reduce the burdensome taxes which the liquor politicians have put upon us, but the utter extinction of this vile trade would bring us immense relief. Our object is to redeem and utilize the ten thousand drunkards of Brooklyn, whose time and money are worse than wasted in saloons. Two thousand at least of these drunkards began their downward career in the genteel club-house and the more fashionable hotels. Let us arm ourselves for this conflict and push things. —*N. Y. Witness.*

"He Gets Drunk."

"He's the smartest young man in our class."

"Yes, but he gets drunk."

"Oh, but he's so fine looking, so noble and talented withal! His composition yesterday was the very best in our division. He writes splendid! They say he's writing for a magazine. Only think of it, writing for a magazine, no older than he is, and not out of school yet! won't he be a great man, though, some day!"

"No, I don't think he will."

"Why not?"

"He gets drunk."

"Oh, that's nothing: a good many smart men get drunk. Every young man has his wild oats to sow; and because a fellow gets a little boozy once in a while I wouldn't condemn him forever; quite likely he'll outgrow it when he gets older and sees the folly of it."

"More than likely that will outgrow him; and as to his getting a little boozy, I'm afraid he was a good deal so when the boys found him beside the walk the other night, and had to carry him to his room, dodging around street corners and skulking through by-ways so that none of the professors would see him. I tell you a person that drinks at all isn't to be depended on. The only young men that I have any confidence in are those who let intoxicating liquors entirely alone."

"Well, I don't care; he's good and smart, anyhow, and I like him."

"I don't; he gets drunk."

As a natural consequence that young man who drinks will generally blight the manhood that is within him; bring shame and reproach upon brothers and sisters; trample upon the love and confidence of his fellows; shut himself out from all goodness, purity, usefulness and happiness; blot out the image of God that is stamped upon him, and drag himself down lower than the brutes. Aye, so surely does he shut himself out from heaven, as "he gets drunk!"—*Rural New Yorker.*

N. C. A.—Receipts for April.

PUB. HOUSE FUND:	
Collection at Westfield, Ill., per J L Condon,	12.00
H Kumler, Dayton, O	5.00
D. W. Farnham, Galesburg, Ill.,	5 00
J S Rice, Pownal, Me	25.00
Jesse B Blank, Chicago,	51.25
H H Hinman, Wheaton, Ill.,	4 84
Wm. Miller, Uniopolis, O.,	1.00
Rev. J C Taylor, E Craftsbury, Vt.,	1.00
F D Parish, Oberlin, O., (on note)	10.00
Mrs. E Wellman, Mooney, Ind.,	5.00
John McNabb, Mt. Palatine, Ill.,	4 80
Edwin Dodge, Spencer, N. Y.,	1 50
Isaac Strong, S Butler, N. Y.	10.00
H S Limbocker, Clarendon, Mich., (on note)	100.00
P D Miller, Wrights Corners, N.Y., per Gen. Ag't,	50.00
D C McLaren, Geneva, N. Y., per do	20.00
Ansel Lake, Grey Willow, Ill., per Ill. Ag't,	10.00
ILLINOIS FUND:	
E A Cook, Chicago, per State Ass'n	5.00
INTEREST:	
E A Cook, Chicago, (on note)	25.00
Adam Falconer, Wauseon, O., on do	8.00
RENTS:	
For first floor and one upper room in Carpenter building,	125.00
For basement of do	25.00
Total	499.39

H. L. KELLOGG, *Treas.*

Religious Intelligence.

—The Rev. Wayland Hoyt, of Boston, will preach the sermon before the American Baptist Missionary Union at its session to be held in Buffalo, May 23.

—The Rev. Wayland R. Benedict, late pastor of Mt. Auburn Baptist church, has been elected to the chair of Philosophy and History in the University of Cincinnati.

—The General Assembly of the Presbyterian church meets on Thursday, May 18th, in Dr. Talmage's church in Brooklyn, at 11 o'clock A. M. About 500 delegates are expected. The Southern General Assembly meets in Savannah on the same day.

—The visitation of the towns of Maine by delegates from the Young Men's Christian Association is still going on and will be continued through the month of May. More than 700 persons have been led through this agency to enter upon a Christian life. District conventions will be held during the Summer.

—The thirty-seventh session of the English Old Testament Revision Company was held March 24th. The revisers took into consideration the suggestions of the American committee upon the book Deuteronomy, and carried on the revision of Jeremiah as far as the 21st verse of the 44th chapter.

—The United Presbyterian church of Scotland has recently raised $50,000 to begin a new mission in Japan.

—Mr. Spurgeon stated at a recent meeting at the pastor's college connected with his church, that the institution began twenty years ago with one student, and that since that time 350 students had been educated who are now preaching.

—A reporter of the Chicago *Tribune* visited Mr. Moody in New York, and gained some interesting facts though reluctantly given. It seems that Mr. Moody has not sufficient means to bear the expense of travel or to support his family and himself while giving his whole time to preaching. For this reason he has been compelled to accept the free offerings of such friends as choose to give him pecuniary assistance, and desire and expect nothing in return but that he should continue in his work. A great part of these gifts come to him in anonymous letters, thus compelling acceptance. During his stay in this city all his letters, except those from his own family, have been opened by the persons who entertain him as their guest. Mr. Moody states that during his stay in the city he has received about $300 in this way, and that all he has ever received from friends has only placed him in barely comfortable circumstances. Said he to the reporter: "I have all the money I want, if it is'nt very much. I have just bought a little place to make a home for my wife and children; it cost $3,500, and I have been putting in some repairs which will cost about as much more; and I don't think I am ashamed to look any man in the face and tell him about it."

—The New York Synod of the United Presbyterian church at its late meeting revoked the action of the Philadelphia Presbytery, by which an Odd-fellow was admitted to one of the churches of that city. The testimony of the church is thus maintained, and the adherent of the lodge compelled to seek a supernumerary connection with some other religious body.

[PETITION.]

To the Bishops and Members of the General Conference Assembled.

DEAR FATHERS AND BRETHREN:

It is a matter of thankfulness that the Congress of this nation and the highest ecclesiastical authority of the M. E. church, alike recognize the right of American citizens and of church members to memorialize and petition these respective bodies on any matter deemed vital to society, whether civil or ecclesiastical. Availing ourselves of this privilege and right, the undersigned, members of the M. E. church and societies, with a consciousness of devotion to the true interests of the same, would respectfully memorialize your reverend body in reference to what is by them deemed a grave and a growing evil in our beloved Zion, and which calls for an emphatic expression from the highest ecclesiastical authority known to the church—we refer to the connection of our ministers and members with what are known as "*Secret Societies*," especially with those societies which are bound together with *oaths* or pledges of honor which are deemed equivalent to an oath. We do not feel called upon to discuss in this connection the propriety, the utility, or safety of these societies abstractly, nor to assume to know all the secrets of these societies, but to ask your attention to evils involved in and resulting from the connection of our ministers and members with such societies. Such connection your Memorialists regard as impolitic, injurious, and at war with the peace, purity and real prosperity of the church.

These societies are, by your Memorialists, regarded as rivals to Christianity and the church, inasmuch as many worldly persons who identify themselves with them come to regard them as equal with, if not of greater authority and value, than the church, and as embracing all that is essential to salvation; at the same time they lightly esteem or wholly reject our Lord Jesus Christ. They conclude that there is even some good in them not found in the church, else why should ministers and Christians seek and hold connection with them. For these and other reasons, the connection of unconverted men with these societies, and especially the sanction given to them by ministers and Christians, constitute a *bar* to their conversion.

Then, further, the influence of these Christian men is drawn off from the legitimate channels of the church, and divided between it and these societies. Time is spent which has been pledged "wholly to God and his work." Money is expended in the erection of costly edifices, in regalia, in supporting officers, and in public demonstrations in furtherance of worldly ends, and in un-Christian and vain display. Social and personal influence is absorbed in these circles, which are so foreign to the purposes of the church, and all this without compensating returns to society or to individuals.

It seems to us very evident that should the "old Catholics" complete a religious organization, rejecting all the doctrinal errors, and reforming all the practical abuses of the Papal church, yet ordering a highly mystical, symbolical, and secret service, to which many men of imaginative temperament should turn with eagerness,—if Methodist ministers and members in any considerable numbers should seek admission to such a fellowship, while yet retaining their membership in our own church, the General Conference would, with the first opportunity, express its disapprobation of their divided allegiance. And yet the society supposed would be much more distinctly Christian, and more certainly useful, than the orders against which we remonstrate.

Thus there is a manifest loss of spirituality in many cases, resulting from associations with skeptical and immoral men, whose known character, as mere self-seeking or party politicians and infidels, should restrain Godly people from their intimacies and fellowships since the very atmosphere that surrounds them is miasmatic and pestiferous.

Then, this commingling so secretly and intimately with those who are of the world, must weaken the ministerial influence with even these men. He may become *popular* with them as one of them, but his *Christian* influence cannot but be lessened, because his power and his consistency are compromised.

Your Memorialists further believe and would represent that the secrecy claimed and maintained in regard to oaths, obligations and schemes—to teaching and ties—is calculated to bring suspicion upon those who *fraternize* with these promiscuous societies. It cannot fail to weaken confidence among brethren.

Christianity is *light*—"the light of life"—of the world, and Christians are to "let their light shine before men." Christians are "not of the night nor of darkness, they are children of the light and of the day." Our Lord said, "I spake openly to the world, and in secret have I said nothing"—nothing but what might be known publicly—and he bade his disciples to "proclaim upon the house-tops" what they might hear in the ear in closets.

But secret societies seek to *conceal* and to *hide* behind oaths and symbolical signs and pass-words. St. Paul said of some—"It is a shame to speak of those things that are done of them in secret." This may be true in the cases under consideration. If not, why not "come to the light, that the deeds may be made manifest that they are wrought in God." "Every one that doeth truth cometh to the light."

The fraternity of Christian brotherhood in Christ is the most sacred of all relations, since Christians are *one* in Christ; Christ is "head *over all things* to the church," and Christians are said to be "members of his body, his flesh, and his bones," and no man may *mar* that unity or introduce friction into that body.

But the secret oath and the "mystic tie" claim precedence, and they separate among brethren. There must, in the nature of the case, be a loss of confidence, since, as between a *brother Christian* and a member of the secret fraternity, the latter, in an exigency, must command the precedence.

There are multitudes of Christian men who conscientiously believe that these secret-bound societies are evil and dangerous, and no Christian can claim it as *imperative* on him to join them—especially to the grief of his brethren. They do not put it on the ground of duty, but of expediency. On the other hand duty demands that Christians should neither "eat flesh nor drink wine, nor *any thing* whereby a brother is stumbled, offended, or made weak."

These secret relations are the occasion of debates and strifes in societies—occasions of division in regard to ministerial acceptability—of disparagement to those ministers who dare not enter into fellowship with them, but who in every respect may be able and faithful ministers of our Lord Jesus Christ. They complicate ecclesiastical administrations in regard to appointments and elections, and they are not "of the Father, but of the world."

In view of these and other aspects in which the subject may be viewed, your Memorialists would respectfully petition your reverend body—

1st. To embody in the Book of Discipline at least an advisory rule adverse to such relations and fellowships, which may tend to dissuade and separate members of the church from such intimacies; or, if such moderate legislative action be judged extreme, then at least

2d. To give such expression of sentiment in regard to the connection and association of the ministers and members of the church with secret societies as shall clearly indicate your disapproval of such connection.

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" " " " 22, 3,994
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What are the Anti-masonic children doing?

Will those who have "+" with a date three months back please renew?

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Apr. 29, 1876 from—G Bolander, G F Baldwin, J F Crozier, M S Drury, W W Dean, J P Davis, B Fuller, Mrs. H G Harrington, H Hodges, G C Hinsdale, E A Hall, J Hannah, Mr. Hagerty, G Keppel, W Linam, G Nolin, E E Prindle, L Prevard, C E Richardson, W A Sellew, J Smith, G H Varce, M S Wood, D Whitmore, J H Watson, R G Young.

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CHICAGO, May 1, 1876.

Grain Wheat—Spring, No. 1	$1 01¾	1 04
" No. 2	97	98½
" No. 3		89
" Rejected	78	79¼
Corn—No. 2	45	45¾
Rejected	41	41½
Oats—No. 2	31	35
Rejected	25½	26
Rye—No. 2		63
Bran per ton		12 00
Flour—Winter	5 80	7 80
Spring	3 00	6 60
Hay—Timothy	11 00	13 75
Prairie, "	7 50	9 00
Mess Beef	11 00	11 75
Tallow		8¾
Lard per cwt		12 70
Mess pork, per bbl		21 15
Butter fancy yellow 35c.; common to choice roll	25	28
Cheese	7	11
Eggs	11	11½
Potatoes	25	35
Seeds—Timothy	2 40	2 70
Clover	8 90	9 00
Flax	1 20	1 40
Poultry—Turkeys per lb	12	12½
Chickens live per doz.	3 75	4 50
Apples from store	4 00	5 00
Broom corn	3	9
Hides green to dry salted	5	12
Lumber—Clear	33 00	40 00
Common	11 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	50
Unwashed	25	33
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Good	4 30	4 65
Medium	4 00	4 25
Common	2 50	4 00
Hogs	6 50	7 90
Sheep	4 00	6 25
New York Market.		
Flour	$ 3 00	9 50
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Topics of the Time.

The Centennial Commissioners last week after a long and full discussion decided to close the Centennial grounds on the Lord's Day. Praise God for this victory for his truth and vindication of American principles! The whole number of Commissioners present was forty-seven. On the question, "Shall the Exhibition be kept open on Sundays?" *nine* voted aye, *twenty-seven* nay, seven did not vote, and four paired off. The majority on the right side was most decisive. The Chicago *Tribune* comes out with an editorial on the decision full of senseless and infidel objections, and an illustrated German paper of low morals or none displays a picture of the Main Hall of the Exposition over which is a representation of the devil hovering in great wrath, while the visitors are fleeing in terror. Such papers speak for the destructive sentiment that demands the desecration of the Christian Sabbath in connection with this great celebration of our national life. The World's fair held in London was closed on the Sabbath day, and at the Vienna Exposition, England and American exhibitors closed their sections on that day by mutual agreement, to the surprise of thousands of visitors to whom it is a day of mere sensual gratification, The testimony was a grand one in its carrying out and in the effect upon the better classes of Austria. The demand of this same foreign rationalistic element, and of would-be home imitator is against the moral sense of the nation, and the very foundation principles of Americanism. Never for a moment should it be listened to.

Though the Commissioners have done wisely and well in this refusal, their dodging of the temperance issue is an act of cowardice. The question of the right of the Commissioners to permit the sale of intoxicating liquors on the grounds being under consideration, in connection with the State law forbidding such sale in Fairmount Park, it was voted to indefinitely postpone the consideration of the subject. The temperance sentiment of the country should not let this question rest here.

Since the United States Supreme Court decided against the single check upon foreign immigration of a small fee on landing, the people of San Francisco have been greatly aroused against the influx of Chinese coolies which threatens an immense increase. They have held monster meeting to protest to the Government, and clubs have been formed with the supposed purpose of procuring the destruction of Chinese quarters by mob violence or incendiarism. The opposition to the Chinese is not as has been often represented because of their cheap labor, but rather to the infamous system by which they are induced to come to our shores and sell themselves to slavery. Nearly every Chinaman comes here under a written contract with the Six Companies of San Francisco, by which his condition here is made one of abject slavery. The poor coolie dare not complain for he is watched by the Chinese secret societies, which are in full play, and his life is likely to be the forfeit of their displeasure. Chinese interpreters have been killed for their services in court. The appeal to Congress for a new treaty with China may bring a check to this influx of heathendom, but the proclamation of the Mayor of San Francisco that the laws of the city will be enforced in the foul coolie quarters as elsewhere will be better. The wretched condition of these people can scarcely be understood. Opium, female prostitutes, a condition of slavery, or perpetual fear of assassination have followed them from their own shores to curse their wretched lives here.

Washington's Farewell Address.

In no copy of that address which I have seen does the word *secret* combinations occur, but the inference that the author meant secret societies is very probable. The words, "all obstructions to the execution of laws; all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency,"—these words describe the action of secret societies exactly; and the whole language of the address with regard to combinations seems to point unmistakably to such societies.

Contemporary history confirms this view of the case. At the time when the address was written the Jacobinical French minister, Genet, had come to the United States, and had established Jacobin clubs among our people, which, at the present day, have assumed the shape of socialistic and communistic clubs, and which are known to be secret societies. These clubs were known under several names among us, such as Democratic societies and Tammany societies, of which the Tammany society of New York is the regular descendant and inheritor, in every respect. These Jacobin clubs, or Democratic societies, *alias*, Tammany rings, were so indecent and unprincipled in their attacks upon Washington as to draw from him, it is said, the only violent oath that he ever uttered. The sense of the American people generally was so outraged by these secret clubs that a demand was made upon the French government for Genet's recall.

These clubs operated in favor of Thomas Jefferson; and this person was very lenient toward them, declaring that he thought they would die out of themselves if left alone. This is the language of interested persons toward secret societies of the present day. But these societies thrive nevertheless, and are frightfully prolific of late years. In Washington's correspondence with Rev. Mr. Snyder, on the subject of Masonry, he speaks of the "founder, or instrument employed to found the Democratic societies in the United States," in which he evidently alludes to Genet, and accuses him of designing "a separation of the people from their government," so incompatible with republican government did the principles of such secret societies appear.

Washington seemed to think, it is true, that Masonic societies, as bodies, had nothing to do with the spread of these diabolical principles, though individual members of the lodge might have done so; but that the principles of secret associations, Illuminist or Jacobinical, had something to do in trying to destroy our republican government, which he had so long striven to build up, was to him "too evident to be questioned;" that is, he candidly acknowledged that the principles of secret associations (known by us to be sprung from English Masonry and Jesuitry) are dangerous to republican government.

Genet, in founding his Jacobin clubs, did but carry out the principles and tendencies of Freemasonry. The lodge, as a body, did not affiliate, probably, with the Jacobin club; but the teachings and principles of both are the same. The word "combination" in the address, rightly construed, means an association whose motive power is secrecy. Washington could not have intended to caution us against open and fair associations, because such kind of associations, like the right to bear arms openly, is secured to us by the Constitution. It is only *secret* association and *secret* arms-bearing that can be justly censured or proscribed.

We admit that Washington might have conceived that there is a great difference between Masonry and other secret societies; but we of the present day, who have had more experience of the evils of these societies, know better. The pretensions of Masonry may be more lofty than those of Ku-Kluxism; but both claim to be animated by a good purpose, and, when sifted to the bottom, the pretensions of one are no better than those of the other. No one set of men can resort to secret practices and claim to be more respectable or more holy than any other set of men who resort to such practices.

Washington virtually admitted that there was no essential difference between Jacobinism and Illuminism; and it is well known that Illuminism is a German development of English Freemasonry, and, indeed, all secret or exclusive clubs or rings of men may justly be regarded as Masonic in their character, and to be animated by the same principle that lies at the foundation of Masonry and Jesuitry. The Jacobin club of France was exclusive, not fairly and openly admitting every citizen; and it gave birth to a Robespierre and a Marat, and other such political monstrosities, just as the Masonic lodge may be said to have produced a Burr, a Breckenridge, and a Davis.

It was among the women that one of the principal tyrants of the Jacobin

clubs found an executioner. It was Charlotte Corday who devoted herself to the scaffold in order to put an end to the bloody career of the monster Marat; and if secret societies are ever to be destroyed in the United States it will not be on the Jeffersonian plan of allowing them to die out, but it will be through the active agency of women, whose character they wrong and oppress in every conceivable way. Women have no vote, and the more powerful therefore will they be whenever they bring their influence to bear against secret clubs which wrong them by controlling the husbands and making of themselves the slaves of slaves. An institution like the lodge, that acts in the name of charity and benevolence, and at the same time exc lude women from all its degrees, even to its highest, is an insult to her, and condemns her to an inferior position on a moral scale. She can admit of no conciliation from the lodge, like that which is offered her in the seemingly mild shape of grangerism; for the practices and principles of the lodge are death to those fine sensibilities which constitute the beauty and power of her sex. The moment a woman bends herself as the tool of a narrow secret ring, she loses that power and influence in a high state of Christian society which is due to her character; and her own respectability and happiness become the sacrifice, as well also as the safety and well-being of the Republic.

When the people finally arose against Robespierre, they rose at the same time against the Jacobinical clubs, of which he was the child, and abolished them. But it is the nature of secret organizations when suppressed under one form or name, then to assume another, and to take unto them spirits worse than the first. The snake is scotched only by popular and political action; it is never killed. The only possible way to get rid of secret societies is to raise society to a higher standard of moral principle, so that the individual will scorn to surrender the control of his actions to any secret ring of any kind whatever. Until this is done we shall not pay proper heed to the solemn warning of Washington's farewell address.

If there ever has been an occasion of especial fitness for paying heed to that address, it is now, after a war to which Masonry has lent her aid as a handmaid, both in its inception and its long-spun continuance, and on the eve of a great national centennial, when the thoughts should naturally take a retrospective turn and contemplate once more the exemplary character of Washington. It is true that Washington became a member of the lodge; and it is also true that he virtually abandoned it. Let the present generation of secret society men do the same; and let nobody of the rising generation ever enter a lodge, or promise secrecy to any, for we may rest assured that it is not against open and fair associations, of any kind, that Washington warned us, but against exclusive, secret, and unfair associations.

In conclusion, I am willing to admit that nowhere in Washington's farewell address does the word "secret" occur in connection with combinations or associations; but we claim that Washington could not have warned us against any other combinations or associations than those which are secret, exclusive, unfair, unchristian, and unrepublican, like Masonry and all its numerous progeny.—*Gen. J. W. Phelps in the Telescope.*

Why I Could not be a Mason.

BY J. P. REDFORD.

In resisting the conflicting elements of life, a young man is naturally observant. If in moving onward he spies an instrumentality by which he could more easily succeed, that instrumentality will generally be brought to bear in his conflict. But not hastily should any one resort to aids with which he is unacquainted. The young lawyer, before winning his reputation, is loaded with anxiety. The young doctor is crowded nearly out, and thinks that something more than talent and knowledge must get him a case. The young preacher (alas!) sometimes feels he can not do enough for Christ by preaching the pure Gospel. The laudable desire to prove a success in their professions may prompt them to extreme efforts. The system of Freemasonry presents itself to them. Its members are men of influence, part of which doubtless has been procured by becoming adherents to the system. Even granting it wrong, here rises a fearful temptation. With all such persons I possess a common sympathy. Therefore I mean to give the following reasons why I cannot be a Mason:

I consider that the consequences of its existence impair the condition of man. Any system that would elevate a portion by suppressing a moiety of mankind should be utterly detested. We will grant here even, for the sake of argument, that we know nothing of Masonry save in its external features, which if it conceals it suppresses itself; yet we do know that such a thing exists. We do know its consequences. We do know that the invalid, infirm and impaired, by wound or otherwise, are prevented from fellowship with them. Taking the facts that are undeniable can we not condemn the institution? Granting with its own members that one is advantaged by their fellowship, do we not condemn it? While one is advantaged, another is laboring under a disadvantage, being prevented. If enveloped by their secrecy an advantage to man is concealed, they do err in not displaying it to the world. Life is one continuous battlefield. All mankind have the same enemies to contend. Behold, contending in one furious battle the numerous armies of men against a fearful enemy. The conflict rages. A certain division of this army makes a wonderful discovery by which the enemy is partially routed. They conceal this discovery from the whole army's view. They draw a line of separation among their own ranks. Their unity is impaired, hence their strength weakened. So man is worsted by this system. I could not conscientiously aid a system which thus draws irrespectively of moral attainments a line of demarcation among men. It would appear to me in accordance with right and equity to exalt, irrespectively of race, color or condition, all men to a common level. And anything which obstructs this I consider detrimental to the interests of man in general. Such undoubtedly is Masonry.

Again, there is no call outside of selfishness, for any man to be a Mason. On our way through life we behold towering a boastful system stamped with the name—Masonry. A particular feature of which it boasts is, that it is wrapped in a cloud of secrecy. Men go in and out. We know not whether they are conspiring against the eternal principles of right and justice or not, for men that would do this very thing would indeed wrap themselves with clouds of utter darkness. We know nothing much of their laws and government, yet what glimpses we have caught reveal them filled with blasphemy and tainted with paganism. Now does duty call me there? Does a desire to do a great work for my fellow man call me there? Does Christ call me there? Must I enter there to exercise the hand of charity? No indeed. Common sense tells me no. God certainly never in His wisdom so arranged the nature of things that man must, in order to work more acceptably for Him, be bound by oaths of strict secrecy. We hear Christ's example, "In secret have I said nothing." I could not be a Mason because the boasts and promises of the system are Satanic. When our Savior was on earth, "The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them. And saith, all these things will I give thee if thou will fall down and worship me." Masonry, to-day, is no less boastful, no less promising. Its language is "The offices of the republic are mine. Positions of honor are mine. The esteem of the world is mine; the glory mine. All these things will I give thee, if thou will fall down worship me." We should all have the moral courage of our Master to say, "Get thee hence Satan. Thou shalt worship the Lord thy God and him only shalt thou serve." How it boasts of its immortality! Some of its orators eloquently declare, "It will stand while sun and moon endureth." They do not consider, I suppose, that He who permits their existence could sweep it with the breath of destruction. Various other reasons arise that would prevent me from becoming a Mason. I consider the system anti-Christian, anti-republican and anti social and may have at some future period more liberty to enlarge on the subject.

Jefferson was not a Freemason; John Adams was not; John Quincy Adams says: "The use of the name of Washington to give an odor of sanctity to the institution, as it now stands, is, in my opinion as unwarrantable as that of my father's name." James Madison says: "I never was a Mason." Chief Justice Marshall was a Freemason, one of the most eminent jurists the country ever produced. His character for integrity was above suspicion; his fame was world-wide. Freemasons cannot say that he was not a competent witness. He says: "The institution is not productive of any good, that might not be accomplished better by open means." Benedict Arnold was a Freemason; infamous as he was he committed no breach of the Masonic code, for the Master Mason swears "all secrets committed to me by a brother, as such remain as inviolably in my breast as his own, murder and treason excepted." The Royal Arch brother adds: "Murder and treason *not* excepted."—*S. L. Morse.*

Does Sabbath Work on Railroads Pay?

The following testimony from high railroad authorities should be in the hands of all friends of the Sabbath:

The Superintendent of the Northwestern Railway of England, reported that after tabulating the performance of over twelve hundred locomotives for several years, it was manifest that the continual unresting working of an axle so crystalizes the iron that costly and dangerous accidents from sudden fracture necessarily result.

"I do not believe the running of Sunday trains is profitable to the company; and that it is a positive violation of Divine law none can doubt."—*Hon. Abram Murdock, President of the Mobile and Ohio Railroad.*

"It is for the interest of the company to allow our employees the rest of the Sabbath."—*E. B. Phillips, President of the Michigan Southern and Northern Indiana Railroad.*

"Many years' experience and observation more and more convince me as a railroad man, that even in an economic point of view there is no more profitable rule for us to follow than 'Remember the Sabbath day to keep it holy.'"—*Col. George A. Merrill, Superintendent of the Rutland and Burlington Railroad.*

"I have long been of the opinion that it is to the *interest* of the railroad and steamboat companies to suspend operations on the Sabbath, as it demoralizes the men and makes them reckless, *and so is the cause of many accidents.* I believe railroad companies would be much more prosperous if Sunday running was entirely suspended. I suppose there are employed on the railways of the United States, on the Sabbath, thirty thousand men."—*S. Ruth, Superintendent of the Richmond, Fredericksburg, and Potomac Railroad.*

CHARLES WILSON, G. C. E. of the BROTHERHOOD OF LOCOMOTIVE ENGINEERS, at their Tenth Annual Convention in Philadelphia, said: "Many of our members are anxious to be relieved from Sunday running. I am convinced that the main managers would willingly abandon all *freight-work* Sundays, if they could keep their freight houses and roads clear by running six days in the week. I am still confident that with the new lines completed and a

more systematic plan of handling and moving freights adopted, railroad men can have the Sabbath for rest and worship.

"We are under great obligations to many prominent men and societies for the interest they have taken in our efforts to abolish Sunday work on railroads.

"We believe that it is a sacred duty incumbent on all religious men to use their utmost endeavors to stop this Sunday traffic. We know that the influence of a president or director of a railroad company will exert an immense influence upon the whole board if rightly used, and we cannot understand how a president or director of a railroad company can be a consistent Christian, and willingly allow a large share of his employees to labor on Sunday. We believe that our deliverance from Sunday work can be accomplished by the churches alone, but our members feel a deep personal interest in the matter, and they will willingly render all the aid they possibly can to accomplish so desirable an object."—*Christian Statesman.*

What Sayest Thou to These Things?

THE CONCLUSION OF OUR REVIEW.

RE-PECTED BROTHER DUBS:—In this our last, we will state some reasons based on Scripture truths, why members and churches who adhere to secret societies should be called to repentance; and also review some objections that are made against such a procedure. In the first place there is nothing else in the economy of grace by which man can be brought to see the true nature of sin. Without true repentance, wrought by the spirit of God, through the Gospel of his own Son, man is unable to abhor the evil as he should. By this course, individuals and churches who have gone astray from the true path are brought back to a state of grace and into the liberty of the spirit of God, and are reunited to Christ our living head, by which they are enabled to abhor the evil as Christ abhors it, as he says, "Which things I hate," and are by it better qualified to oppose the evil influences of sin and Satan in this world. In the church is no so called "latent power" to do and perform this great work, as little as there is in individual members. It is alone the life-giving power of our Lord by his Spirit and Word, by which alone he prepares us to testify against all the evil influences of Satan and the world. When churches and members allow the evil to take the rule in them, it separates them from this life-giving power. Though such a body may boast of its riches and popularity, but in his sight this makes it the more loathesome and abhorrent. See Rev. iii. 17.

In the second place repentance from this evil is necessary, as all who hold to it, have sworn allegiance to a strange master who is not Christ, and have therefore sold themselves for naught. Again, as professing Christians they give a bad example to the world and the church, by adhering to this evil. They by their example corrupt the churches; the more exemplary they seem to be, the more they recommend these orders to the church.

Not long since as we were conversing with a brother of a sister church on the evil influence of these orders, he answered, "I cannot believe that they are so evil, because there are as good men as I know of in the church that belong to these societies, and even some of our bishops are Freemasons, and they say nothing against it." Was not this otherwise good Christian brother led astray in regard to these things by the ministers of his church, and does not their example recommend the evil to the rising generation?

In professing to be embassadors of Christ, can they at the same time recommend those orders by their example? I trow not! Paul says, "I have espoused you to one husband, that I might present you as a chaste virgin to Christ," and how can they do this so long as they remain in fellowship with these orders? Are they not one with the harlot? and are they not partakers of the sins of the whole organized body of the lodge? Do they not thus defile the church of Christ over which they are officially set to watch that it may not be corrupted? And do they not strengthen the hands of lodgemen to destroy the good character and name of those who witness against the evil, and thus help to drive them from the Gospel work? Do they not thus advance Satan's cause, "and like him are transformed as ministers of righteousness?" 2 Cor. xi. 14, 15. They may not intend that their course shall have this effect; but this will not alter the case. It will finally have this result; the legitimate fruits will be in the end those of the carnal mind; and its reward will be this unless repented of. "For like begets like," this is an unchangeable law in the moral, as well as in the natural world. Christ the fountain of all truth says, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." "By their fruits ye shall know them." A church when once under the dominion and rule of these orders, cannot become pure and accepted of God but by true repentance. If this, after faithful warning, does not follow, "*He will* fight against it by the sword of his mouth."

It has always been the case of those churches that have been corrupted by evil influences and have thus departed from a pure spiritual life, that they have been afraid of those whom God sent to them to warn and call them to repentance from those corrupting influences; and this is the case to-day with those churches which harbor this lodge evil. Are they not afraid of the testimony of those in their own communion, both of the membership, and ministry who bear testimony against those things? These are facts which are staring us in the face at every point. Some of them we might relate here, if space would admit, that would make the ears and heart of every child of God ache.

In conclusion we will take into consideration some of the objections that are made against such a procedure.

It is said, we dare not do this; it would cause a schism in the church. This is admitting that the evil has an effective influence in the body. On the other hand it admits on its face that those that adhere to this evil, are not willing to subject themselves to this Gospel rule. Let such remember that without repentance from these things there is no forgiveness, nor purification from sin. See 1 John i. 9. And for that very reason such should be placed outside of church fellowship as they are such already according to Gospel rule and principles.

In the second place it is objected, it would condemn some of our best men who have done a great deal for the church and are still zealous for its welfare.

But we answer that no matter how good these men are, or seem to be, there is no other course left for them but to repent of this sin. How was it with Peter the Apostle and Barnabas, when they for the sake of pleasing man, were led into dissimulation, were they not reproved by the apostle Paul and did they not repent of it? See Gal. ii. 11 17.* They were good men who had put their lives in jeopardy for the testimony of the Lord Jesus. No good man will refuse this when convinced of his error.

Again it is objected if this course is followed, it would hamper the missionary cause, it would close the door for us in the cities. What! must the church court the friendship of the world? Would not God in the end bless the missionary cause more abundantly if it was carried on with an open and direct testimony against this evil, regardless of the displeasure and favor of man? This is as I understand it to be the great principles of the Gospel of our blessed Lord, on which he ordered his disciples to go to a gainsaying world, to preach his Gospel and extend his kingdom, and as long as this was done by his followers the church remained pure, but no sooner did the ministry compromise with evil influences, then the church became corrupted, and it turned the religion of Christ into an engine for Satan.

It is often said, "We do not know enough of those orders to justify us in proceeding in this way; we might wrong and condemn the innocent." Is there not enough written and known about those orders pro and con to enlighten all who will be enlightened? and is not the teaching of these orders self-condemning when measured with the Gospel rule? The testimony of those who seceded from them has never been refuted, but the more corroborated by the action of lodgemen against such.

We have carefully and prayerfully reviewed this matter as we believe in the light of the Gospel of Christ, and without any antipathy. We at our best are nothing only so far as we follow Christ. Principle is all, but a compromising policy will corrupt any church body. Ever praying for your good, and continuing to labor for the cause of Christ, I am your humble brother in the Gospel of Christ.

H. W. HAMPE.

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE INDIANA STATE POLITICAL CONVENTION will meet in Muncie, Delaware Co., on the 23rd day of May at 10 o'clock A. M., for the purpose of putting in nomination candidates to be voted for, for State officers at the October election, and to select electors for President and Vice-president, and for transacting any other business coming properly before the convention.

The Christian in Politics.

We advance only half a step when we say that the Christian can supply the need of our national political life, because he is the man who can be relied on to put morals first.

The value of the Christian in politics is seen in the fact that he is supposed to have that temper which will never sacrifice morals to money!

The danger here arises from the revenue from sin! All know the easy argument: Men will sin and the public treasury may as well have the benefit of it. Power of money to cover sin is frightful. The monstrosity of the doctrine is awful. It makes out of Christian society a monster sucking its own blood and seeming to thrive on it! But the Christian is expected to stand steady against this betrayal of men in every form of it. The Christian in politics is just the man to put morals before both men and measures in every party organization. George William Curtis said, (October 30th, 1874,) "I am not here to counsel slavish subserviency to party. I am one of those Americans who

have learned by experience that 'one with God is a majority.' We know that whenever an honest man's party deserts its principles then the honest man deserts his party." Bolting for conscience' sake is a clear Christian duty. Loyalty to God and truth must be first. In this view of the case, a part of the Christian's value in politics depends upon his being *aggressive* in his peculiar function. All other political factors are in theirs! They are persuaded in their tenets. They believe them to be good in themselves and at least not bad for others. They hope for success, and the greater the odds the more earnestly they fight. So must the Christian act who knows and feels that morals ought to be first. These interests are dearer to the real Christian than temporal interests can be either to him or to other men. He is assured they are for the good of others, and will not injure himself in the long run. He may hope because his hope is in God, who cares for such issues. Thus the Christian is certain of the ground he stands upon, and can go on securely. Nor must the Christian be turned away from politics because of its difficulties and uncertainties. By no means. Christ was not sent into the world to do only the easy work of the conquest; neither did he send us that way into the world. There must be robust thinking and heroic acting to carry this great means of good for God and the good of man. Shall the devil have the kingdom of the world forever? What true ring have the brave words of Vice-President Wilson, (spoken to the young men of New York only last January,) "Here is the mission of the Christian in politics, its possibilities and its responsibilities. But those opportunities, open to the young men of this age in America of all nationalities, bring with them high responsibilities. These responsibilities must be bravely met by the Christian young men of this city and this broad land. That robust Christianity which shrinks not from the turmoils, strifes and conflicts of laudable endeavor should grapple bravely with the evils that poison and corrupt. Public life needs reforming; private life demands purification. Drunkenness, that blighting, withering curse, must be extirpated. Ignorance must be enlightened. Society and the government must be carried forward and upward, so that this Christian nation and its free institutions shall be an alluring and guiding example for the nations."—*Christian Statesman.*

Ring Rule Broken in Ligonier, Ind.

LIGONIER, Ind., May 2d, 1876.

EDITOR CYNOSURE:—Yesterday was a day long to be remembered in the history of Ligonier. The people here have been under the lash of a ring for several years, whose ruling grew more severe from time to time, until the people would bear it no longer. They arose in their might and in a quiet and lawful manner ejected these men from power and sent them back to enjoy the pleasures of a private life again. It is said that crape was hung out in token of sorrow. Nevertheless the people elected an entire new board except the assessor. Truly a change was needed, for Ligonier has felt to the full the proverb, "When the wicked bear rule the people mourn."

Respectfully, J. M. FRY.

Vote for Your Candidate!

GERLAW, Ill., May 3rd, 1876.

BRO. KELLOGG:—The *N. Y. Witness* announces that they desire all who are subscribers of that paper, to send the name of their favorite candidate for the next President on a postal card, and at a certain date the votes are to be counted and announced through both the weekly and daily. Each person who votes is to write his name and address on the back of the card, the edition of the paper to which he is a subscriber, and the name of his favorite candidate for President and Vice President. Now here is an opportunity for the friends of our reform to bring out *their* man. Many of your readers are also subscribers to the *Witness*, and if each one who is, will just vote for Mr. Walker, it will serve to give our cause and candidate a prominence not easily attained in any other way.

Let every friend of the cause who is a subscriber of the *Witness* send on his vote at once. And if there are readers of the *Cynosure* who are not subscribers of the *Witness*, let them send for the daily for a month or for the weekly for three months, and they will be entitled to vote. John Dougall, 2 Spruce street, New York, is the address.

Yours for Walker and Kirkpatrick,

RUFUS JOHNSON.

Gen. Phelps at Philadelphia.

His plan for the distribution of millions of leaflets at the Centennial—Shall it be carried out?

General J. W. Phelps of Brattleboro, Vermont, has been in Philadelphia for a week or two past, trying to interest those opposed to the lodge in a scheme for putting a tract into the hands of every visitor to Philadelphia, during the next six months. He proposes, that to start with a million little one page leaflets be printed, provided Philadelphia friends will bear the expense distributing them. He suggests that the work of distributing be given in charge of an energetic Christian woman, who can employ half a dozen reliable girls to hand these leaflets out either at the Centennial grounds or at the various depots as passengers arrive in the city.

This plan does not in the slightest degree interfere with Elder Freeman's work in the Main Building and if Philadelphia friends will distribute them we believe persons will be found to pay for the tracts. The tract proposed is very small, and in great quantities will cost but a trifle per thousand.

I met General Phelps for the first time at the house of Dr. Barr in Philadelphia, on Wednesday, April 26th, and was delighted to find him so earnestly laboring in this cause. His plan for the tract-work is certainly perfectly practical, and he is willing to contribute of his own means to help carry it out, if it is adopted and a fund raised for that purpose.

EZRA A. COOK.

Reform News and Notices.

EIGHTH ANNIVERSARY of the National Christian Association will be held in Farwell Hall, Chicago, June 20 to 23.

A Convention of the Indiana State Christian Association opposed to the lodge will be held in Muncie, Delaware county, Ind., beginning May 23d, at 10 A. M. Let all auxiliary associations and friendly churches be represented. This meeting is called by the State Executive Com.

—The General Agent returned last week from Connecticut in time to attend the first meeting in the new Publishing House—the organization of the Chicago Christian Association, auxiliary to the State and National bodies.

—Rev. H. H. Hinman after attending the Iowa State meeting as his correspondence shows, visited and spoke in West Branch, Charleston and Montrose.

—Bro. Hitchcock's interesting account of the meetings in Montrose, Iowa, prior to the State convention, we are reluctantly compelled to lay by for want of room this week.

—Bro. J. G. Mattoon writes of his efforts to secure a series of lectures in West Unity, in Williams, the northwestern county of Ohio. Rev. John Levington visited the county, during the last of April and gave six lectures at various points, besides preaching four times. He then went on to Fulton county adjoining on the east.

—Elder Barlow has removed his family to Fenton, Mich., and friends will address him accordingly. He expects to be present at the June Anniversary, and adds, "I have not had time to say how thankful I am that the Publishing House is secure to us for the present. The Lord be praised for all His goodness! I hope to be able to do something on the next $10,000."

—B. Bartow read a paper on the follies and other evils of the grange, at a late meeting of the Literary Society of Franklin township, Fulton Co., Ohio. This was followed by a debate on the question: "Resolved, that the community is not benefited, socially, financially or morally by the grange." Among the speakers on the affirmative were J. G. Mattoon and A. Jones.

The Connecticut State Convention.

As the Secretary's report of this influential gathering did not reach us in time for the present issue the readers of the *Cynosure* will be temporarily satisfied with the following brief report from the Hartford Daily *Courant* of May 1st:

The second annual meeting of the "Connecticut Christian Association," opposed to secret societies, or more properly called an "Anti-masonic Convention," was held in Hotchkiss hall, Waterbury, on Wednesday last, extending over to Thursday, holding sessions morning, afternoon and evening of each day. J. A. Conant, of Willimantic, president of the society, presided at the meetings. Wednesday forenoon Edmond Ronayne, Past Master of a Masonic lodge in Chicago, who now regards the order as desperately wicked, made an address against Masonry, and Elder J. P. Stoddard showed charts illustrating the various Masonic degrees and oaths, and denounced the institution generally, as did the others who followed him. In the afternoon Elder Stoddard spoke upon the anti-christian and anti social character of Masonry. In the evening Mr. Ronayne conducted ceremonies intended to exhibit the initiation of a candidate into the first degree of Masonry, and to reveal the inside work of a lodge—occupying two and a half hours in the performance. Thursday evening the third degree ceremonies were given in City Hall, the hall where most of the meetings were held being insufficient to accommodate the audience. Thursday forenoon officers were elected as follows:

J. A. Conant, president; D. J. Ells worth, secretary; C. T. Collins, treasurer; delegates to the National Convention, Francis Gillette, Hartford, J. A. Conant, Willimantic, F. Dunbar, J. M. Russel, Waterbury, D. J. Ellsworth, Windsor.

Resolutions denouncing secret societies were passed. Thursday afternoon Elder Stoddard lectured again, this time upon the despotic and treasonable character of Freemasonry. Letters were read from Hon. Francis Gillette of Hartford, and E. J. Chalfant, of York, Pa. That of Mr. Gillette expressed sympathy with the organization in its antagonism to secret societies, which he characterized as belonging to the dark ages, and "antagonistic to both Christianity and freedom, to civilization and progress. pestilent exotics to us in this nineteenth century; plants which the Nather hath not planted and therefore they must be rooted up."

The National Convention to which delegates were chosen, is to meet in Chicago, June 20th to 23rd.

From the General Agent.

En Route for Conn.—Greetings at Willimantic, Putnam, and Waterbury.—Trying news from Home.—The Convention.—Followed to New York.

After enjoying good cheer and being refreshed in body and soul at the sanctum and house of Bro. Stratton, I continued my journeyings eastward, reaching Springfield, Mass., soon after day light. After a short delay I took passage for Hartford, where I was again delayed for a short time, and thus had an opportunity to visit the new State House, not yet completed, and a few points of interest in this truly beautiful city, where a little over a year ago the Connecticut Anti-secrecy Association was organized. Arriving at Willimantic about 11 o'clock A. M., I soon found Bro. Conant, "diligent in business, fervent in spirit, serving the Lord," and "ready for every good word and work." In his office I found Masonic and Anti-masonic books and periodicals in abundance, and tracts by the thousand ready for distribution.

In the evening we began a reconnoissance of the field and were glad to meet with some who were friendly to our reform; but they do not openly take sides with Christ against his sworn enemy, the lodge. It was

thought advisable that I should make a hasty trip to Putnam, for consultation. Here I found Bros. Buck, Williams, and others with their faces set against the works of darkness, but for want of sufficient time no meetings were attempted at this point. Bro. Williams is keeping the work of the craft in that immediate locality before the people, which is not without good results. I met two persons during my two hours stay in Putnam, who had become disaffected and virtually though not publicly severed their connection with the order. Reaching Willimantic at 8 P. M., I met Bro. C. at the depot, and we repaired immediately to the church where the faithful had gathered for prayer. The meeting was spirited, the occasion deeply interesting, and the prayers fervent. Several participated who had recently been brought from the darkness of sin into the light and liberty of Christ. To me this was a joy of heart, and far exceeded any benefits I could have derived from association with Jews and infidels in darkened attic under sworn concealment.

The day following I visited Hon. Francis Gillette at his home in Hartford, and regretted to find his health somewhat impaired, so much so as to render it impracticable for him to attend the meeting at Waterbury. His interest in our reform is unabated, and his very able and timely letter to this convention will be read with interest by all the friends. At nightfall, I found myself the guest of Bro. and sister J. M. Russell, in Waterbury. Although I had never before seen either Bro. or sister R., yet I have seldom if ever received a more hearty greeting or been more happily cared for in all my journeyings. It affords me great pleasure to acknowledge their kindness and for their prosperity I shall ever pray. I visited the Baptist church in the evening, and took part in the prayer-meeting. At its close the pastor and several of the members greeted me cordially, and I returned to my lodging grateful that there was a sanctuary that might be entered by the "blood of the covenant," where no "grim tyler" stood to collect the "pass" and drive away all cowans who could not give the shibboleth of the clan to his liking.

The day following (Saturday) I visited the pastors in the forenoon, and although I found them all anti-lodge men, received but very little encouragement of active co-operation. Returning to the post-office and calling for my mail, I was rejoiced to receive a letter from my wife, the first since leaving home. Opening the letter as passed along the walk I read:

"Byron, Apr. 18, 1876.

Dear Husband:—Our house is gone, but God is left. Our dwelling is burned, but our children are safe."

I said, "It is *enough*," and could scarcely restrain myself from falling on my knees upon the pavement and thanking God. "The children are safe," and what are houses compared with the safety of those we love. At best these earthly tabernacles must soon be dissolved, but the life of a child if given to God, has a value beyond computation. May we who have been thus mercifully saved be able to say at least, "Father, here are thy servant and hand-maid, and the children thou hast given us, all 'saved by grace,' and 'washed in the blood of the Lamb.'"

I spent a profitable Sabbath in W. making the acquaintance of a number of Christian workers, who only needed a little information to become active opponents to the lodge. Monday and Tuesday were spent in preparing and circulating notices and awakening an interest in behalf of our convention. Several friends arrived on Tuesday evening, and we were all rejoiced to meet the man who "dares to beard the lion in his den," E. Ronayne. The first meeting in Hotchkiss Hall was small, but full of interest which increased steadily until it culminated in a grand enthusiastic gathering of two thousand in City Hall on the last evening of the convention. The secretary will give you a report of the convention proper, and if it seems necessary I will add other incidents when time permits.

Pittsburg Depot, Pa., Apr. 29, 1876.

Dear K:—I snatch a moment while waiting for the train to say to the friends through the country that the spell which bound the good people of Waterbury, Conn., is broken, and our reform work now fairly inaugurated in the State. The evidences of victory were everywhere apparent in shop, store, and on the streets after our convention, and on leaving for New York, the day following I found myself the "cynosure of many eyes." There were three rough, profane fellows who after endeavoring to provoke a quarrel with me amused themselves by watching me constantly, and pointing me out to passengers as (I know not what) but suppose as a thief or worse. It was a trifle annoying to be thus gazed at, and to have people coming into the cars for the evident purpose of seeing some desperate fellow, and having seen the monster for a time, retiring. The thought struck me that they were endeavoring to get up a sentiment against me, and might perhaps have me arrested on arriving at the city. I endeavorep to forestall anything of the kind by going among the passengers, and from car to car and making known my sentiments. I very soon found friends and was relieved from the annoyance.

J. P. Stoddard.

From the Illinois Agent—A Trip Across the Border.

Walker, Iowa, Apr. 27, 1876.

Dear Bro. Kellogg:—Our General Agent, Bro. Stoddard, feeling it to be his duty to attend the State Anti-secret Convention in Connecticut, requested me to fill for him some appointments in this State and to attend the State meeting at Western.

I left home on the 19th and at 9½ P. M. reached Montrose in south-eastern Iowa. I was here most cordially by Bro. H. W. Hitchcock and other good brethren, and arrangments were made for me to lecture on the 21st and 22nd in the Presbyterian church.

Montrose is a pleasant village on the Mississippi river, of about 1,500 inhabitants, with four churches, Methodist Episcopal, Protestant Episcopal, Presbyterian and Mormon.

Nauvoo the former seat of Mormondom is on the opposite side of the river and seems to be a town of considerable importance and prosperity.

No previous lecture had been given in the place and people seemed to be filled with wonder that any one should dare to question the authority of Masonry, or that the Presbyterian church should be opened for such an object.

The first meeting was quite well attended and excellent attention was given. At its close a reply was invited and responded to by a learned doctor who said Freemasons never condescended to defend themselves and he would not affirm or deny anything that had been stated, which the people seemed to think was a good reason for believing that it could not be denied. Quite an excitement was the result and Masonry became the leading topic of conversation. On the second evening we had a good audience and a brief reply to the same effect. On Sabbath evening I preached in the Presbyterian church, and on Monday eve lectured in the Baptist church in Charleston to a good audience assembled on half an hour's notice.

I contrasted God's great system of benevolence with the Masonic plan, which excludes all old men, young men, cripples and women. A prominent Mason asked if fools were not also excluded from the lodge. I told him that was so, but that in the *King's* Highway a fool should not err therein, and that there was ground for hope even for him and myself.

A horseback ride of eight miles after 10 o'clock P. M. brought me again to Montrose where I took the cars at 6½ A. M. for Western and the State meeting. Of that meeting I need not speak except to say that the blessed Lord was with us, and that the desire for lectures indicated that a State agent would be well sustained.

From thence I came to Walker in the north-western corner of Linn County, where a new Wesleyan church has been erected and where an earnest Christian people under the pastoral care of Rev. Mr. Balch is combating a strong, Masonic and Satanic influence. I spoke last night to a good audience and offered opportunity for any denial. No one chose to reply, but I find this morning that the wrath of the fraternity was stirred to its depths, and that I am affirmed to be a liar, and to have misquoted Masonic authors; and at the same time I am told that no true Mason will have any controversy with the "profane." In other words they have no arguments, but slander, falsehood, and abuse; but thanks be to God there are thousands of hearts like the souls under the altar that continue to cry, "How long, O God, just and holy, dost thou not avenge the blood of them who cry unto thee." Yours in the Lord,

H. H. Hinman.

The Iowa State Convention.

THE RESOLUTIONS.

We the members of the State Anti-secret, Christian Association of Iowa, assembled in State convention, deeply impressed with the importance of the Christian religion, and true Republicanism, as essential to the happiness of mankind, and the prosperity of our nation, and believing that the secret orders are in their nature subversive of both Christianity and Republicanism, do hereby call upon all good citizens to unite in opposing them; because,

1st. Their secrecy is suspicious and is a source of discord and jealousy both in the church and state.

2nd. They make men uncandid and untruthful, requiring them to pretend that to be secret which has been fully revealed, and that these pretended secrets are of great value when they know that they are worthless.

3d. They bind their members by obligations which are never communicated to the candidate until after they are assumed thereby enslaving his conscience and destroying his spiritual freedom.

4th. They establish a pretended system of benevolence which has none of the elements of Christian benevolence and is inconsistent with its demands.

5th. Freemasonry perverts history, and by its pretended traditions contradicts the plain teachings of God's Word.

6th. It requires the taking of extra-judicial, illegal and profane oaths.

7th. It binds its members under oaths of partiality to each other, requiring them to conceal crime and espouse the cause of wrong doers.

8th. It teaches a religion in which there is no mediator, and no recognition of Christ, or of the Holy Spirit.

9th. It enjoins ceremonies which are at once childish, immoral and profane.

10th. For these and other reasons, it becomes the unmistakable duty of all good citizens, and especially of all watchmen on the walls of Zion to lift their warning voice, ere the sword come, and men perish in their iniquities.

11th. It is the manifest duty of all Christian churches at present, that, extend fellowship to adhering members of secret orders, to withdraw and withhold such fellowship, and that after faithful labor and due admonition, it is the duty of the friends of this reform to withdraw from such churches as refuse to have no fellowship with the unfruitful works of darkness.

12th. That humbly invoking the blessing of God on our work of Christian reform, we greatly rejoice in the manifest tokens of his presence, and with renewed courage we engage in this great work until victory shall crown our endeavors.

13th. That the thanks of this convention be extended to the Hon. J. B. Walker of Wheaton, Ill., to Rev. H. H. Hinman, State agent of the Anti-secrecy Association of Ill., and to other speakers for their able and timely addresses, and for their words of counsel and encouragement.

14th. That the munificent donation of Philo Carpenter Esq., of Chicago, calls for fervent gratitude to God, and to the donor.

15th. That we earnestly commend the *Christian Cynosure*, the able and fearless organ of the N. C. Association and we heartily endorse and approve of all the other papers which are faithful advocates of this reform.

16th. That the thanks of this convention are hereby tendered to the citizens of Western, for their generous hospitality, and to the authorities of Western College for the free use of their commodious Chapel.

Correspondence.

Publishers' Correspondence.

A FLYING TRIP TO PHILADELPHIA.

Reminiscences of Army Life fifteen years ago—Guarding the Baltimore & Ohio R. R.—Stonewall Jackson's first Great Raid—The 39th Illinois Infantry met him—The Rebel estimate of their number—Sixty men whip fifteen hundred Rebels—The Rebel Stonewalls' attempted "Game of Bluff," and General Lander's characteristic reply to his demand—The Great Raider lost much and accomplished nothing of note.

Monday evening at 5 o'clock eight minutes, I left Chicago on a flying trip to Philadelphia, for the purpose stated in my last letter.

Although leaving home very reluctantly, on account of the time and expense necessary for the trip, I still anticipated and enjoyed

A TRIP OF GREAT INTEREST.

By taking the Baltimore & Ohio R. R., I would ride over a hundred miles of territory where I had fought rebels fifteen years ago, and could visit the city of Washington, which I had seen only in the dim distance, from a spot near Alexandria. From Wheeling, West Va., to Harpers Ferry, Va., almost every road or footpath has been traversed by hostile armies. My own regiment, the 39th Illinois Infantry, guarded this R. R. from December 1861, to the evacuation of the Manassas Gap Batteries and the surrender of the terrible "*Quaker Guns*," that had kept the brave (?) McClellan at bay all winter. Our regiment garrisoned Hancock, Sir John Run and Great Cacapon Stations on this road and also Bath, which was occupied as an outport, just over the mountain towards Winchester, Va., where there was a large rebel force. Here, in January, we met the afterwards notorious rebel General, Stonewall Jackson, in his first "Great Raid," in which he lost more men in battle and by exposure in the mountains, than the entire number of the Federal force that met him. So well directed was the fire of our men in these engagements that the rebel official report, as given in the rebel papers, estimated our Regiment, then about 600 strong, at about 10,000 and the 60 men of my own company (G) was given at 1,500. According to this rebel account they were met by a heavy force on the top of Great Cacapon mountain and were repulsed. That force was twenty-one men under Lieutenant Rudd of our company. This was early in the afternoon, and at night-fall they again advanced, without resistance 1,500 strong with a section of artillery (two cannons) to the R. R. bridge and ford of Great Cacapon river, where they were met by sixty men of our company, and were so badly whipped that they left their artillery and ran clear back over the mountain to Bath and did not venture back there again until the next day, when we were many miles away in obedience to orders.

At Bath, Sir Johns Run and Hancock Station, they met with brave resistance and as stated they officially reported our force at fully fifteen times what it really was. At Bath was a section of artillery, two companies of our regiment, and the day before the rebel attack they were re-enforced by a Penn. Regiment (84th I think) who had that day received their muskets, not one tenth of which were in order for use, and on the approach of the rebles they could do no better than to observe that discretion which is the better part of valor. The artillery did fine service, and when with our regiment they were reluctantly forced across the Potomac, they continued to shell the rebels with such effect as to prevent them from following. When the brave General Lander, an officer in the Mexican war, who had a bullet through one lung, from which he never fully recovered, arrived (from Frederick I think) with slight re-enforcements the next day the rebels were still at bay, and the great raider failed to effect a lodgement on the Maryland side. Repeated efforts were made to throw a pontoon across the river, but they all failed.

The rebel General Jackson's attempted "Game of Bluff," was for a long while considered a good joke among us. Seeing he could not make his men ford the rivers, or put their pontoons across under our effective fire, he sent over under a flag of truce, Colonel Ashby, afterwards famous as a cavalry raider, with a demand for the surrender of the town (Hancock, Maryland) and a threat to shell the town after allowing a short time to get the women and children out.

Hancock Station is on the Virginis side, but the city of Hancock is across the Potomac in Maryland.

Colonel Ashby in charge of an officer of our regiment was blindfolded, rowed across the river and taken to General Lander, with his demand and threat.

"Tell General Jackson that he may shell the town as soon as he pleases; I will fight him till I have but ten men left, and if they start to run, I will shoot them," replied the old veteran.

He shelled away with little effect, and not long after withdrew to the South, having lost heavily, particularly by exposure, and accomplished nothing of any note.

This account may seem to some exaggerated and bombastic, but it is the simple truth. Its explanation is to be found in the fact that while the rebels were undisciplined and poorly armed and many of them conscripts, our regiment was composed of well drilled and splendidly armed PATRIOTS, who "*never knew when they were whipped*," and hated rebels so bad that they were determined to "*shoot them at sight.*" Besides this, at some of the points, we occupied breastworks of some kind which gave us an advantage decided for while concealed ourselves, the rebels were plainly observed even in the night attack, by their voices and the flash of their guns.

A few months after this we again met the rebel Jackson's army, in a very hotly contested fight at the

FIRST BATTLE OF WINCHESTER,

under the command of Gen. Shields, also formerly an officer in the Mexican war (Gen Lander had in the meantime died from his wound received so many years before.)

Although the rebel army greatly outnumbered us, this battle resulted in a glorious Union victory which was closely followed up, my own regiment, with the cavalry leading the advance, in the chase after him, away up the Shenandoah Valley to Harrisonburg. After this battle of Winchester, we gave the great raider the prefix of STONEWALL, because his army stuck to the stone walls running through the battlefield with such tenacity, only a fierce charge drove them from its cover. The rebels had some other reason for the sobriquet. While acknowledging the fact that Stonewall Jackson succeeded admirably as a "*raider*," by making remarkably quick marches and pouncing on to some outpost, numbering a tenth of his force, I always believed that we could whip him in a square fight with half his number. And I surely would not mention any of the horrors of our late war, but to recall the goodness of God in preserving our nation and verifying his promise that "One of you shall chase a thousand and two shall put ten thousand to flight." Leaving Chicago at 8 o'clock eight minutes P. M., Monday, we were CLIMBING THE ALLEGHANIES on Tuesday, drawn by two powerful locomotives, at a rate of speed truly wonderful, amid the grandest scenery I have ever beheld. There may be some still finer scenery in the Yosemite Valley, but this will answer admirably to begin with. The scenery around Harpers Ferry and Point of Rocks is sublimely grand. For many miles the railroad bed was made by blasting off the side of the mountain, into the edge of the river, and is therefore remarkably crooked and occasionally a high perpendicular wall of stone supporting the railroad bed runs to the water's edge below. Sometimes it leaves the river bed for a few miles, now crossing a deep gully, then through as deep a cut, then across another gully, and a moment after we plunge into Egyptian darkness through a tunnel under the mountain. There are at least half a dozen of these tunnels varying from a few rods to seven-eighths of a mile in length. Up, *up*, UP, we go, now making a sharp turn to the left towards the river, then to the right by as sharp a turn, then again to the left, and the next moment our iron horses seem making for the rear of the train by a short curve like a kitten chasing her tail. At last we reach the summit of the Alleghanies, one of our engines shoots ahead out of sight in a twinkling, to re-appear on some curve beyond and is soon lost in the distance. Down go the brakes and we come thundering after it in a hopeless chase.

EZRA A. COOK.

Warning to Young Men.

It is the duty of those who have learned what a horrid thing Freemasonry is, to admonish all young men who contemplate joining this ungodly society. Is it possible, that those young men who have already entered into this devil's snare, comprehended what kind of a system it was? They would undoubtedly not have entered, had they understood it before-hand! Like a mouse, seeing the trap and bait thereon, goes forward not heeding the danger, until it is fastened therein. Keep out of this dangerous trap, and come and partake of the love of Jesus, for he will give you a home of eternal life; but in the devil's trap, Freemasonry, you will lose your soul. We cannot be saved only through Jesus; but this Freemasonry rejects the blessed name of Jesus, and how can they who love it be saved? Therefore, young men, you must think of your soul's welfare. Flee from these horrible secret societies; flee to Jesus, the only true Master who can save you.

LEVIN JOHNSON.

Odd-fellowship in a Religious Sense.

DEAR CYNOSURE:—I got a copy of your publication named "Odd-fellowship Illustrated," giving the degrees of the lodge and the ladies' degree, intending to give it to a gentleman but I first undertook to mark the omissions of Christ's name in their forms of prayer, so that his attention might be especially called to that as one of the barriers which ought to prevent any Christian from taking part in any such religious worship,—for I hold prayer to be worship—and worship without Christ, what Christian can justify? I found it far worse than I had believed; for example: the addresses found, or base the hope of eternal life upon the practice of faith, hope, and charity, and ascribe not to Christianity, but to Odd-fellowship the hope of renewing this world, and binding mankind of any or every sort of religion together—all equally entitled to go to the lodge above if they are faithful.

Then again, they draw their emblems from any source; Jewish, heathen, Christian, or Mohammedan; spice the strange mass of smooth words with quotations from the "Book of Books"—a fine bait to catch minnows (ninnies) with—and while advising the practice of morality specially to their members, they have a grand hodge-podge to mix all together or a mill to grind up into dust every religion amid a grand uproar. Yours,

SENEX.

Some Cases in Law.

GOODRICH, Mich.

DEAR CYNOSURE:—You will find enclosed some money for tracts. I want to circulate them. I want to do all the good I can towards helping along in this cause of reform, for I do want people to open their eyes and see the evil that is committed by Freemasonry throughout all our land.

Several cases I could cite of crimes committed here in Genesee Co. within a few years. One or two I will mention.

One man named Bush was arrested and examined and put in jail for murdering an orphan girl, and was bailed out (by Masons no doubt) and then had his trial in the circuit court and convicted of murder in the second degree. This was two years ago, and he is yet running at large, and has never had

his sentence and no new suit depending. He is a Master Mason, and belonged in Goodrich Lodge. The Masons say they have punished him. How? O, turned him out of the lodge! But the fact is, it is another Ellen Slade case exactly; but we did not have Daniel H. Whitney for Judge; that's what's the matter.

And now, since E. Ronayne was here our deputy post-master named Oaks, has slipped off, taking with him all the registered letters and all the money there was in the post-office, and then as the Freemason newspapers say, went into a saloon and got a bottle of whiskey and then wandered aimlessly away, and near night-fall found himself near the city of Lapeer. He went to the Abrams House in a half crazed condition, and in the morning his conscience upbraided him so, and his feet was so badly frozen and swollen that he announced his intention to the proprietor of the hotel to return to Flint. In the afternoon the marshall of Lapeer took him back to Flint and lodged him in jail, and then he was bailed out (as the Mason papers say) by six of the best men in Flint, his bonds being put at $3,000. Oaks was a high Mason, I have been told by good authority. The Freemason papers say he has been examined by several physicians, and they pronounce him hopelessly insane. So you can see the Freemasons intend to clear him through insanity.

I have come to a full conclusion never to vote for another secret oath-bound man. Yours for the truth and right. M. Liscomb.

Moral Courage Needed.

Editor Christian Cynosure:

When I commenced to take your excellent paper I had great faith that all our church people would need would be but a reading of it to make them eager to take it, but I find that although our church discipline condemns secret societies and although we have a large and wealthy society here, I cannot prevail upon a single member to let it be known that he is opposed to secrecy, and in fact if they read anything on the subject it is done in secret, and if they are forced to speak about secret societies in public they will invariably, with but one or two exceptions, palliate and encourage them. This course utterly astonishes me. A large and wealthy church like ours taking a bold and honest stand for truth would have a great influence for good, but when they will truckle and hide their light under a bushel, and let scattering individuals bear the curse and suffering enforced upon those who oppose them, I must say I feel ashamed of my connection with such a church. Let Christians stand up to their profession or deny their Master and done with it. I know I am made to suffer every day of my life because I have scattered some tracts among my neighbors against the craft, and my taking the *Cynosure* is also an evil, and I am made to suffer in my property and character in consequence; but I cannot be two-faced in this matter. I must say I am quite ashamed of the course the U. P. church of Martin takes in regard to this great evil.

I am greatly rejoiced that you have secured the Carpenter building and it does my heart good to see God is prospering you in your work of love. It is truly a stupendous work you have undertaken, but I know you are in the right and God will certianly cause you to succeed at last.

I believe the great injustice done by secrecy in courts of justice will yet be the great means of their overthrow, for they fully carry out their sworn obligations in courts so that the guilty are freed and the righteous are condemned every time as I have had thoroughly proved to me in my own case; but God has said, "Though hand join in hand the wicked shall not go unpunished."

I don't wish to charge that all members of even the Freemasons are evil-disposed or bad men. Far from it; many of them are gentlemen whom I respect, and who are worthy the respect of good men generally; but the evil is in the fact the bad men who get into the society can accomplish so much evil under cover of their secrecy and the better class must sustain them under their oaths and penalties to uphold their brethren of the craft, right or wrong.

Yours very truly, L. Monteith.

Children that Cause Shame.

Sullivan, O., April 17, 1876.

Editor Christian Cynosure:

I send you this in order to let you and the readers of your very excellent paper know of the charity of Freemasonry, as exercised by the sons of an aged father. The father has been a life-long Anti-mason, and opposed to every other kind of wickedness; preaching, lecturing, and speaking against them whenever an opportunity offered. His sons also embraced religion while yet at home, but afterwards left the religion of Christ altogether by swearing allegiance to the man of sin, Freemasonry. One of those sons has since died, and before his death appointed his brother executor, and directed him in his will to take a certain amount of his estate and put a monument to his grave, with a Masonic emblem engraved thereon. The estate being insufficient to enable the executor to do this, he applied to his father to aid in getting said monument, which the father could not do *conscientiously*, but agreed to help get, or get it himself, in case the emblem was omitted, stating that it was bad enough to have the son preach Masonry during life let alone helping him preach it from his tombstone. The father had repeatedly admonished them to quit the lodge, that it would ruin their souls. This incurred their displeasure, and made them treat the old man with disrespect. But upon his refusing the above request, caused the son, *and his wife helping him*, to denounce the old man as an ungrateful, unloving and unfeeling father; charging him with hatred to his children, and un-Christian conduct; severing every natural and religious tie, which caused the father to leave his unnatural son's house forever, with a heart bowed down with grief. Can a tree bearing such fruit be good? The Saviour said that by their fruit you should know them. Now this son, no doubt, thinks that he is doing God and the lodge service in thus opposing his father, for he is a deacon in a church where he and his wife still retain their membership, having a form of godliness, but denying its power, by practicing lodge religion, and defending it against everything that is good. How long, O God, until men shall cease to prevent the right ways of the world's Saviour, and man's Redeemer, our Lord and Saviour Jesus Christ! O God, for Christ's sake, turn aside the councils of the wicked formed against thee, thy Son, and thy people. I remain yours truly, J. B. Cressinger.

OUR MAIL.

Edmund Akins, Wayne, Wis., writes:

"Better days are coming. The pen and press are the power. Christians onward, for the wicked spare no pains to educate."

Joseph Smith. Corinna, Me., writes:

"It is hard to convert men to the truth, but easy enough to get them to believe the devil. I believe yours is a good and great work and ought to be supported."

John H. Watson, Waitsburg, W. T., writes:

"Five-sixths of the people here belong to or favor the secret orders, and will not support an anti-secret preacher. But I will endure hardness as a good soldier. May God bless the anti-secret reform and the reformers."

M. S. Telford, Stanton, Pa., writes:

"Times will have to get harder than they are now before I will consent to do without the *Cynosure*."

Mrs. M. T. Bullard, Columbia City, Ind., writes:

"I delayed sending thinking I might get at least one subscriber to your paper, but trashy novels are generally preferred by the people. If they would aspire to something higher than spending their precious time with novels, and devote it to good, moral reading and reflection, they would be better informed in that which is truly righteous and would be more fully prepared to discern good from evil doings. When thus informed they can more easily see the wrong there is in secret societies and other kindred evils."

M. R. Britten, Vienna, Wis., sends one dollar and twenty cents handed him by a new convert to our cause, for the *Cynosure*, who gives it to convert a friend, and writes:

"Ronayne's and Stoddard's lectures at our State Convention are producing good fruit."

John W. Knowles, Cynthiana, Ind. writes:

"Money is very scarce and the opposition to the reform very strong in my neighborhood."

Let not this discourage those who are more favorably situated in regard to our work; on the contrary it should stimulate them to increased earnestness and diligence in their labors for the cause."

J. P. Davis, Bower Hill, Pa., writes:

"You need not think of striking my name off the list of subscribers unless the tone of the paper changes, which I do not fear. It ought to and will have a wider circulation."

The Sabbath School.

Lesson for May 21.—Christian Fellowship.

SCRIPTURE.—Acts iv. 23-37. Commit 31-35; Primary Verse, 31.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea and all that in them is;

25 Who by the mouth of thy servant David hath said, Why did the people rage and the heathen imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy council determined before to be done.

29 And, now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word.

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money and laid it at the apostles' feet.

GOLDEN TEXT.—"We, being many, are one body in Christ, and every one members one of another."—Rom. xii. 5.

TOPIC.—The Lord our Supply.

HOME READINGS.

M. Matt. 6: 24-25....Supplies our Needs.
T. 2 Cor. 12: 1-11....Gives Grace.
W. Phil. 4: 4-19....Gives Power.
Th. Ps. 2: 1-12....Gives Victory.
F. 2 Cor. 9: 1-15....Bountifully Enriches.
S. Matt. 7: 1-12....Answers Prayer.
S. 1 Cor. 12: 1-31....Differing Gifts.

—Blessed is that man whose "own company" is the company of the saints, who "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." His feet are turned heavenward. He who would be pure must associate with the pure. Ps. i. 1; Prov. iv. 14, 15; xiii. 20; Jer. xv. 17; Luke vi. 22; 1 Cor. v. 11, 13; 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 6.

—Let all that is good seem to be throttled and all that is bad lift itself in triumph, nevertheless let none of God's people lose heart. He worketh out the counsel of his own will, no matter what appears to thwart it. Our cause is sure to triumph for it is of the Lord; and our only concern need be to speak his word with all boldness. Is. xliii. 13 xlvi. 10; Ps. xxxiii. 11; Prov. xxi. 30; Acts ix. 5; 1 Cor. i. 25; Eph. i. 11.

—"And when they had prayed the place was shaken where they were assembled together." Oh, for such a preparation of heart as will bring such instant answers to prayer—such unmistakable signs of the Lord's presence. And if our hearts were as right, our prayers as unselfish, as full of faith, and as desirous only for the honor and glory of God, would we not have them? Is. lxv. 24; Dan. ix. 21-23; x. 12; Jer. xxxiii. 3; Mal. iii. 10; Matt. xx. 22; John xiv. 13; xv. 7; Jas. i. 5; 1 John iii. 22.

—When men pray unselfishly, speak the word of God boldly, are full of love to the brethren, and aid the poor, great grace is sure to come upon and abide with them. Prov. xix. 17; Mark ix. 41; 2 Cor. ix. 6-9; Heb. vi. 10; 1 Pet. iv. 9-11; 1 John iii. 17.—*Natl S. S. Teacher.*

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 11, 1876.

Special Notices.

The Chicago Christian Association will meet at 221 W. Madison St. on Friday, May 12, at ten o'clock, A. M. for the transaction of business. All friends are cordially invited to be present. J. W. Bain, *Prest.*

The Committee of Arrangements for the National Convention appointed by the Directors of the N. C. A. will meet at 221 W. Madison St., on Friday, May 12, at 11 A. M. C. R. Hagerty, *Chairman.*

DARKNESS PUT FOR LIGHT.

A Roman Catholic paper which carries at the head of its editorial columns the endorsement of five Popish Bishops, one Arch-bishop, and one Cardinal copies from one of our editorials, and comments as follows:—

"'The grandchildren of the men who taught theology at Andover and Lane, are becoming ritualists and Roman Catholics', says an exchange which looks upon that process as an evidence of a 'general apostasy from Christ and his atonement.' Why not rather regard it as a proof that the punishments which God threatens to extend to the third and fourth generations of those that hate him, and forsake his law, are now giving place to the rewards promised to the thousandth generation of those that love him? The ancestors of 'the men who taught theology at Andover and Lane' three generations back, were doubtless devout Roman Catholics who earned the late reward which these days of conversions give them."

One of the grandchildren referred to above was a drinking, swearing, self-conceited nephew of H. W. Beecher, whose head was slightly grazed with a minnie ball, and he was taken to the hospital. The doctor told him the wound might be dangerous if inflammation set in. This scared him and he sent for a popish priest, who hailed this returning lamb to the Romish fold, and told him it would be necessary for him to confess. Fred, (for that was his name) mustered up a confession that in one very hot battle, "the boys tell me I did swear terribly." "Well, poor boy, you couldn't help it could you?" replied the old priest, benignly, laying his hand on Fred's head.

Can it be possible that talented, well-read men like the editor of the *Catholic Review* can hail such conversions, with the blasphemous farce which this priest enacted, as proofs of God's favor to their church! Or have these talented men made lies their refuge, "deceiving and being deceived!" What is to become of the future swarming millions of this country when such ribald shams of the confessional and the lodge shall govern it! "If the light that is in them be darkness, how great is that darkness," said our Saviour to a similar set.

"HONOR TO WHOM HONOR."

The *Religious Telescope* handsomely obeys the above just precept in its notice of the Publishing House (I wish it were called our "House of Prayer") and of its donor Mr. Carpenter. We give its remarks below:—

Anti-secrecy Publishing House.—The conditions upon which the National Christian Association were to have possession of the Philo Carpenter building in Chicago have been met, and the Association will henceforth have the use of the building and all rents coming from the same, they paying the taxes and keeping the building insured. When a sufficient further amount is raised Mr. Carpenter will give a full title to the property, donating a large share of the value of the building. Mr. Carpenter is known in Congregational circles as being one of the most benevolent and one of the very best men in that church in all the West—so regarded by those not partial to anti-secrecy principles. The Association, within about seven years, has made such progress in its publishing interests, as well as otherwise, as to very greatly gratify and encourage the friends of the anti-secrecy cause. Mr. Carpenter has been a host to the anti-secrecy cause financially and morally.

The *Telescope* partly misconstrues Mr. Carpenter's proposition however. He not only proposes to donate "a large share of the value of the building," but the *whole* of it from basement to roof and the large lot on which it stands. Let our friends only do their part.

THE CHICAGO AUXILIARY.

The successful organization of a local society in Chicago, opposed to the lodge, is an interesting event in the progress of this reform. No auxiliary association has been founded under such hopeful circumstances. The National Convention soon to meet gives it immediately a good work to do which is always the life of any good society. Questions of entertainment, and securing a strong local interest in that convention bring it into immediate activity. It has the use, too, of a pleasant room in the Carpenter building, free of rent.

A goodly number responded to the call through the *Cynosure* and daily press on Tuesday evening of last week. Our General Agent was present and conducted appropriate religious opening exercises, in which a delegation of students from the Union Park Theological Seminary rendered efficient help in way of song. Mr. E. A. Cook was elected temporary chairman, and Rev. W. I. Phillips, Secretary. A constitution and by-laws was presented by Rev. J. W. Bain, which the meeting adopted with little change and elected as permanent officers: President, J. W. Bain; Vice President, Philo Carpenter, Mrs. C. N. Holden and C. R. Hagerty; Secretary, Mrs. M. E. Cook; Treasurer, J. B. Blank. Remarks were made in the course of the evening by Judge Zearing, J. P. Stoddard and Rev. J. W. Bain; and the new association entered happily upon its mission, which will no doubt be one of toil, but also of faith, courage and zeal for the truth.

—A correspondent of the *Telescope* suggests the circulation of a petition to Congress embodying the following request: "We are persuaded that it must be especially dangerous to liberty where the army of the country is permitted to enter into a covert league with the Masonic lodge; and we therefore pray your honorable body to call on the Secretary of War for the names of all officers of the regular army who are in active membership with the Masonic lodge, or any other secret organization, in order that the information may be made public for the benefit of the people." The success of the former petition so far is encouragement enough to follow it with another. Keep hitting in the same place and something will break.

—The latest Masonic joke turns up in connection with the unfortunate Charlie Ross abduction. A dispatch from Sedalia, Mo,, says:

A boy said to be Charlie Ross is now at Sherman, Texas. He answers every description except the supposed size. He recognized his father's and mother's pictures. He was first heard of in Texas last January, at Burlington, and was followed to the Indian Territory, and taken from a woman named Ross. She says his name is Hiram Abiff. The boy gives nothing of his parent's residence.

If the Masonic fraternity will follow up this clue they may find an answer to their melancholy question, "Where is our Grand Master Hiram Abiff?"

—Rev. W. W. Knipple of Saybrook, Ill., finds an opening in the Bloomington *Pantagraph* to answer a base attack of the secretists upon him and the United Brethren church worshiping at Mt. Hope Chapel. Papers open to free expression of opinion against the lodge are increasing in number. Let the day hasten when there are no others.

—The great Masonic temple in New York answers well its purpose as a center of secretism. Other lodges than Freemasons find shelter there as some dark cavern conceals wild colonies of bats, vipers and savage beasts. Several lodges of disaffective carpenters' unions met in its halls to inaugurate a strike last week.

—Elder Finney and Bro. Dorcas present some of the necessities of the reform in a way to reach many hearts, and, we hope, some pockets that have not been blessed in making a donation for the cause. We should be encouraged that there is need of such efforts to carry on the reform. It shows the vitality in it.

—It is proof enough of the vitality of the issue with secretism to read the references to Mr. Moody's remarks in New York and Philadelphia. The *Christian Instructor* quotes this from one of his closing discourses in New York on walking with God. Let every professing Christian read:—"With the Bible open before me, I cannot see what right any child of God has to go and yoke himself with unbelievers in business, or in secret societies, or in any other society. If you say it is to do good, you can do more good without them than you can possibly do by identifying yourself with them. Abraham had more influence over Sodom away up in Hebron than Lot had there in Sodom." And while in Brooklyn also Mr. Moody gave his testimony for the efficiency of the church in contrast with the partial and pretended charity of the lodge. May God uphold him in these noble words.

The Centennial Exposition.

The Great Buildings—Palatial display by Foreigners—Unfinished Work—Elder A D. Freeman and Tracts in South-east part of the Main Building—Machinery Hall—Horticultural Hall—The Woman's Building—Woman's Inventive Genius and Mechanical Skill—Immense Hotel Accommodations at Reasonable Rates.

Four great structures in Fairmount Park, seven or eight miles from the central portion of Philadelphia, comprise the Centennial buildings. The largest of these known as the "Main building" is of immense proportions. Those who have leisure to do so can spend a whole week in the Main building alone in examining specimens of the useful and the beautiful from a score of foreign countries, besides an almost endless variety of wonderful things made in our own land. One half of this great structure is assigned exclusively to foreign countries and each of them seems to vie with the other to see how grand a palace be can built in which to show the wonderful and the useful in art, literature, manufactures, designs for great public works with maps in endless variety. As most of the grander establishments had signs such as "Keep out," "No Admittance," "Hands off," etc., it was impossible to see a hundredth part of the wonders to be displayed here.

Let none of our *Cynosure* subscribers forget to find Bro. Freeman and the *Cynosure* tracts and books in the south-east part of this building.

In merely passing hurriedly along I see prominent places occupied by England, France, Spain, Russia, Belgium, Sweden, Denmark, Brazil, Canada, Switzerland and the Netherlands.

Machinery hall is full of wonders, and here as in the Main Building it will be found that foreigners put to a severe test the claims of American inventors. Here I saw a monster sugar crusher for use in sugar refineries, and the engine connected with it I should think at least of one hundred horse power. This was brought direct from Scotland. By the side of it men were putting up a large ten cylinder printing press, from London, invented by one of the proprietors of the London *Times* and made for them. This, like the celebrated Bullock press, feeds from rolls of paper and prints ten papers at a time, cutting them just after each is printed. This press prints newspapers "by the mile." They expect to print a New York daily, probably the *Times* during the Centennial. Besides several engines for special purposes there is a monster of fourteen hundred horse power for running all the ordinary machinery. Among the multitude of novel machines some silk looms particularly interested me on account of the beautiful flowers woven as if by magic into the shining black silk in the same color.

Here as in the Main Building there is yet a vast amout of work to be done before all are ready for the opening, and those who come to the grand opening ceremonies, May 10th, will need to stay at least a week or two to see all that will be exhibited there.

Horticultural Hall and the Woman's

Building will have many attractions for those who are interested in the beautiful in nature and the handiwork of women, and all will be astonished at the proofs of the inventive genius and mechanical skill there shown.

Besides the vast sums invested in these Centennial buildings the tempo rary buildings for the hotel accommo dation of exhibitors and visitors are estimated to have cost from one and a half to two million dollars. One of these hotel buildings the proprietors claim cost a full half million dollars, but I am told that this included $100,000 for furnishing it. The rates for hotel accommodations here it is said will be quite reasonable. Many of them charge $1.00 per day for a good room for lodging, and restaurant board costs about what your appetite may demand and your means allow, as you pay "by the piece." E. A. C.

Let us Rebuild.

A letter from the veteran Elder John Finney of Mansfield, O., says the right thing in regard to what is due our General Agent at this particular juncture. He writes: "I expected to say that although the adversary has had the house of Mr. and Mrs. Stoddard burnt down, still our Agent is in the field and his family are all alive, thanks to the God of heaven and earth for all his kind mercies to us. Shall we not pray that God may make Bro. Stoddard a second Luther in the work in which he is employed; that he may have all wisdom necessary, and the meekness of Moses. Let the friends of the reform build again a house for our Agent and keep him in the field. I am willing to do my share. What richer legacy can I bequeath to my children than the overthrow of all oath-bound secret societies."

All donations to the General or Lect. ure funds or payments of interest on Publishing House Fund can be applied in paying what is due Bro. Stoddard from the National Association. Let all aid in this work of justice and mercy.

Finish the Pub. House Fund before we Adjourn, that's the Word.

SHILOH, Iowa.

DEAR BRO. K.:—As I do not often trouble you, will you allow me a little space in the *Cynosure* to express the heart-felt gratitude that I feel in the prospect of having a Publishing House of our own in Chicago, clear of encumberance. I would be glad to see the entire amount made up before the National meeting adjourns, and I intend to do what I can to accomplish that object. Having with a few others at the late State Association at Western, pledged Cedar county for $100, for the Carpenter fund; myself having agreed with Bro. Hinman to raise $60 of it, while the friends west of the river agreed to raise the $40. On my return home I spent one day in soliciting donations in subscription, to raise the amount. I intend to spend all the time I can spare between now and the 20th of June, in securing funds for the Publishing House fund and I would like to say to all the friends of the cause throughout the country, and especially in Iowa, let us take hold of this work with a will, and the work will be done. Canvass your neighborhood, towns and villages, take whatever any man or woman is willing to give, state clearly the object for which you ask their support, and you will succeed in many cases where you did not expect to.

Let us pray that God may give us access to the hearts of the people, and that the hearts of God's people may become united in pushing forward this work of reform and that the kingdom of darkness may be overthrown, and that Jesus Christ may rule king of nations as he now rules king of saints. As you will have full reports of the State meeting, I will only say that it was a success, but there should have been more of the friends there in person, or by delegation. Let the friends of the cause remember this and be on hand at the next State meeting. JOHN DORCAS.

Religious Intelligence.

—Rev. J. P. Lytle of Ohio has undertaken the responsible agency of raising an endowment fund of $30,000 for Muskingum College.

—Miss F. E. Townsley, a former student of Wheaton College, who has been laboring with great success as an evangelist in New England, preached on a recent Sabbath to large audiences in the College Chapel and M. E. church, Wheaton. Last Sabbath she spoke to the prisoners in the penitentiary at Joliet, Ill.

—The *Congregationalist* says: "Do you not know how a church fair works? The principle is a very ingenious one. Some ladies borrow money from their husbands, buy materials, and make up fancy articles, which they give to the fair. Then they change places, borrow more money, and buy the articles back again."

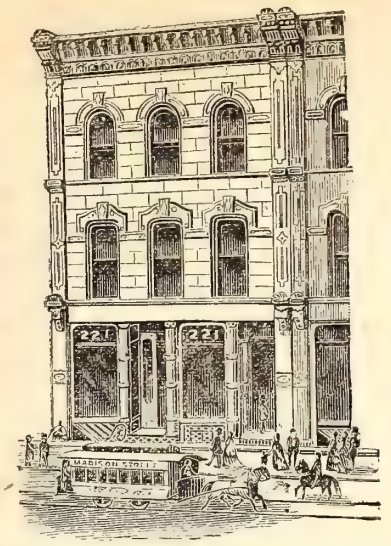
—The American Board reports a shrinkage of $35,000 in receipts the first half of the present year, compared with the same period last year. Owing to the failure of crops, financial pressure, etc., most societies have fallen off in their receipts.

—A correspondent of the *Evangelist* has a proposition "to make a Centennial Offering to the Lord Jesus Christ of every Presbyterian church in the United States, *free of debt*, by or before the end of this year."

—The first Christian newspaper ever published in Japan has just been issued at Kobe. It is in Kana characters, which all the people can read.

—Mr. Moody is spending a short time in Augusta, Ga., recruiting and speaking occasionally. Some 5000 attended a recent discourse. He is to attend a Sabbath-school convention in Illinois in June. His next series of revival meetings will be held in Montreal.

—The Methodist Episcopal General Conference began its quadrennial meeting in Baltimore, on the 1st inst., and will continue probably nearly or quite through the month. On the 4th Bishop James read the address of the bishops. During the past four years 73,674 members of churches, and 47 ministers have died. In the same tim the net increase has been 160,460 in ministers and people. The total number of church-members at present is 1,642,456, served by 10,923 pastors. The whole number of churches reported is 15,033; estimated value, $71,550,230, an increase of 1,193 churches, and $14,441,384 in valuation.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association

PRESIDENT OF THE NATIONAL CONVENTION.—David R. Kerr, D. D., Pittsburgh, Pa.

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PRESIDENT OF THE CORPORATE BODY.—Philo Carpenter.

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CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER—J. P. Stoddard, 13 Wabash Ave., Chicago.

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*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

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Addres s of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
For STATE LECTURERS State Ass'n list.
Others who will lecture when desired;—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
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Josiah McCaskey, Fancy Creek, Wis.
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C. F. Hawley, Damascvilie, Ohio.
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C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M.. Love. Baker, St. Clair Co., Mo.
H. Cogswell, Wadsworth, Lorain Co., O.

THE CHRISTIAN LIFE.—Vol. 1st.—Its course, its hindrances and its helps. Vol. 2nd.—Its hopes, its fears and its close. 82 lectures by Thomas Arnold, D. D., Head Master of Rugby School, delivered to his students. N. TIBBALS & SONS, 37 Park Row, New York, have published an edition of this most excellent work, on their associate plan of subscription in advance of the work, like the Clark Library, published in Edinburgh. The English edition of the work is $3.50. The price of this edition to subscribers is $1.20, postpaid.

The Home Circle.

God's Eternal Goodness.

BY J. G. WHITTIER.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so, beside the Silent Sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

Testing the God of Jacob.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Jacob will not forsake them." Thus spake our compassionating, gracious God, by his servant Isaiah. And innumerable instances, in all ages of the world, prove that this promise, to the very letter, he has abundantly fulfilled. Let the following facts strengthen our faith in Him who is "the same yesterday, to day, and for ever."

The late Rev. Edward Parsons, of Leeds, some forty years ago, frequently supplied the pulpit of Tottenham Court Road Chapel. One Monday morning, after the fatigues of the previous Sabbath services, he took a sauntering walk with a view of recreating his mind, when a gentleman accosted him: "You appear to be taking a walk, sir; have you any objection for me to walk with you?" "Not the least," was the reply. They therefore walked on together. The stranger freely conversed with him on various topics, until they came to a certain house, when he said to Mr. Parsons, "This is my house, sir; would you like to walk in and rest yourself?" He made no objection; they therefore entered, and continued for a while their conversation. The gentleman courteously offered Mr. Parsons some refreshment, and then asked him if he would like to see over his house. To this unaccountable request Mr. Parsons consented, and was shown over a large, well-furnished residence.

When they returned to the drawing-room, the gentleman asked Mr. Parsons if he did not think his conduct strange. "To tell you the truth, I do," said he. The gentleman's reply was, that he had a design in thus treating him. He then related the following remarkable facts. Many years before, he had come with his wife from Scotland to London, and for a time had full employment as a mechanic. But when his work became slack, having no provision for such an emergency, he was obliged to part with some of his furniture, and take a smaller house. Still his temporal circumstances grew worse and worse. His health also failed, and he was necessitated to part with more and more of his furniture, until he found himself, wife, and family, driven to reside in a wretched cellar in St. Giles's. One day, after having parted with every article of furniture he could possibly spare, and being without food or the means of obtaining any, he resolved that the next morning he would drown himself in the New River, and accordingly started early to carry out his dire resolve. It was the Sabbath morning. As he passed through Tottenham Court Road, on his way to the New River, a little before seven o'clock, he found himself moving on with a throng of persons who were entering the Tabernacle. In a sullen mood he entered with the stream of early worshipers, still resolved to carry out his terrible design to commit suicide. The Rev. E. Parsons was in the pulpit. The hymn, the reading of the Scriptures, and the prayer struck the miserable one, and made him say to himself, "This man seems to feel what he says." But when Mr. Parsons gave out his text, which was, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them; I, the God of Jacob, will not forsake them," it seemed so truly for him, that the poor starving man could not help stopping through the sermon. At its close, Mr. Parsons asked, "Have you put the God of Jacob to the test?" The question was repeated and pressed, and the poor man said to himself, "I have not put the God of Jacob to the test," and consequently, with half a resolution to do so, he returned to the miserable cellar. There sat his wretched wife on a low stool, and there were his starving children, crying for the food which he could not supply. A short period of pensive sadness, and then he said to his wife, "I think we might read a chapter." Poor woman! the remark opened up the well-spring of her heart. She burst into tears. The thought of her early training at once rushed upon her mind. She looked for the Bible, but it had been pawned; she, however, found part of an old copy, out of which her husband read a chapter. "We have not put the God of Jacob to the test. Shall we pray?" said he. This more surprised the poor wife, but at once they knelt down, and did then put the God of Jacob to the test. Still the day passed without their being supplied with food.

Next morning, however, the postman, who rarely entered that poverty-stricken street, brought the man a letter, post-paid, from a fellow-workman, who had heard of his ill-health and loss of work. The letter contained information concerning a large firm in London which had an extensive contract, and was requiring a number of hands, and advised that he should apply to it for employment. It also contained a one-pound note, as a loan, which he immediately employed in obtaining food for his family and in delivering his best coat from the pawnbroker's. He then applied to the firm named, and obtained employment; and being a clever workman, his services were secured for a permanency. At length he was appointed foreman, and as the business extended had a small interest given him in the concern, which was in the hands of two brothers. When one of them died, he was made a regular partner; and as in the course of years an ample fortune had been realized by the remaining brother, he gave up the business to him. With grateful acknowledgements to the Lord, he then told Mr. Parsons that the style of his house fairly represented his temporal circumstances; and that he had also been enabled to the God of Jacob to the the test with reference to the wants of his soul. He had sought and found salvation, and "streams of spiritual comfort," so that he could set to his seal that God was true, and that "when the poor and needy seek water, and there is none, and their tongue faileth for thirst, the Lord will hear them; the God of Jacob will not forsake them." Before Mr. Parsons left, he pressed him to accept a handsome present, as a token of his gratitude and the Lord's faithfulness; but he declined to do so. He, however, received from him a small tea-caddy, which is now in the possession of his son, the Rev. James Parsons, of York, who has verified the main facts of the statement. Some of its other details are given on the authority of the late Rev. Edward Parsons himself, as communicated by him to a fellow-passenger in a stage-coach.—*Phillip's Answers to Prayer.*

Doubtful Expedients.

Occasionally we find a liberal-minded Rev., or D. D., advocating the following games as innocent amusements for the young and even for church members, viz.: dancing at home and in select and social parties, billiards, croquet, cards, etc. A once very eminent minister of the Gospel advocated the introduction of billiard tables into the reading rooms of the Young Men's Christian Associations in our cities, as a means of inducing other young men to enter in and keeping others there who otherwise would go to play billiards at saloons where they would be thrown into bad company. The same gentleman lately recommended to Christian mothers the teaching of dancing to their sons and daughters, instead of cramming them with the catechism. If he were the only advocate of such things, we might overlook the matter and remain quiet; but since then other divines follow the same trail, and I think it is time for some one to raise a dissenting voice. When such men as President McCosh, of Princeton College, ask for donations of billiard tables to place in his college, and a merchant responds by sending him five such tables as a donation, it is high time for other ministers to raise their voices, and use their influence against any and all of such measures, as being certainly productive of much evil. Do those learned gentlemen suppose that young men whom they teach and who love to play billiards will play only in the college hall or rooms? Will they not also play at the saloons and other questionable places of resort? Will not some young men through these means learn to play, who otherwise never could have learned, and being expert in playing, can they refuse the temptation and bantering of others who play at saloons for drinks and cigars? Is there not danger of leading innocent young men into those very breathing holes of hell, gambling saloons and other bad places, out of which these learned men desire to keep them, by the introduction of these expedients into the colleges and Young Men's Christian Associations?

I tell you, brethren, you are directing immortal souls upon the wrong track and train—a track beset with many dangers, snares and temptations—a train that will lead to ruin and carry them to the depot of everlasting death! Life is too short and real to trifle away thus. It is not so much amusement our young men need or want, as proper training. Inculcate religious principles into their hearts; teach them the real beauty and worth of the Bible and religion, and they will not thank you for your croquet, cards, dancing or billiards. They will have no time to waste in such senseless, useless and demoralizing amusements. We have too many amusements already. They are a curse to the churches, a curse to society, a curse to thousands of young men (and older men too) out of the churches. They are sapping the churches of life and power, dimming their light, and making thousands of backsliders. If a few more eminent divines follow this trail I would not be surprised ere long to see some one recommend the introduction of billiard tables into our fashionable churches. They have their lecture-rooms, kitchens, and parlors—why not have a billiard hall? It would be a means of getting the young men in for innocent amusement, and once in, it would only be a step from there into the church.—*Ev. Messenger.*

Perfect in Love.

Whedon, commenting on Matthew v. 48, "Be ye therefore perfect, even as your Father in heaven is perfect," says: "Neither St. Paul nor St. James expected that the Christians they addressed would be perfect like angels, or even ideally perfect men; not perfect performers of God's absolute law. But they did expect that the law of love might possess a perfect power in their hearts, and in that would consist the perfected character of their piety." And if the law of love—a law which lives and operates and governs only in the light and under the sanction of the recognized presence of God—does possess a perfect power in our hearts, then our repentance will be deep and thorough, and our abhorrence of sin strong and constant; and then our consecration to Christ and his work will be complete and perpetual.

It is reported of Charles XII. of Sweden, that, when he ascended the throne, he wrote on a map of Sweden: "God has given me this kingdom, and the devil shall not take it away from me." In like manner we shall be able if the law of love rules in our hearts, to write on body, soul and possessions:

"These are Christ's, and neither self or Satan shall pervert them to base and unholy uses." Then, too, faith will grasp all the promises of the inspired word, and rely with fullest confidence on the covenant love of God. Then the choice of God's way and work will be cheerful and absolute. Then all malice will be expelled from the heart, and gentleness, kindness, forbearance, patience, and resignation will dwell there like angels. Then service and sacrifice for Jesus and his cause will be rather sought than shunned. Then hope will be exultant, the victory over sin and Satan constant, and the confident assurance of a final triumph over death and hell an abiding and glorious experience.—*Selected.*

Low Life in Egypt.

From my window, in what I believe to be the most southern hotel in all Africa above Cape Colony, at Minien, in Upper Egypt, writes a correspondent from Egypt, I looked down into the interior of the houses of many of the agricultural laborers, if houses the simplest structures can be called. They consist of a clay enclosure, of irregular shape, six feet high and ten or twelve feet square. Across one corner of this enclosure is thrown a few bundles of reeds or canes, which form a shelter from the noonday rays of the sun. The door of this enclosure opens into a similar one, but without such shelter, in which at sunrise stand a donkey and a buffalo cow and her calf. This yard opens into the street, from which it is separated by a door of plaited reeds. This structure the Egyptian calls his home. Here he lives, here his children are born, here he expects to die. The whole affair cost probably five dollars beside his own labor. In the neighborhood of the town he may rent a small plot of ground at the rate of ten dollars per acre; he also possesses the buffalo cow and her calf, a donkey, and a few goats; then perhaps ten dollars worth of tools, furniture, and clothing, and ornaments for his wife and family. This ends the catalogue of Achmet's worldly possessions. Yet Achmet is the most independent man in the world, and it is just this independence that ruins him; this absolute freedom that keeps him in such abject poverty. He wants help from nobody; he shares his task with nobody. He is utterly ignorant of the great modern secret of power, the division of labor. He does not support a shoemaker, because he and his family go barefoot the entire year; nor a tailor, because his wife, Fatima, takes the cotton cloth from the bazaar, and, sewing a few seams, makes upon a similar and most simple plan all the garments of the family; nor does he need a woollen mill, for he sits at the door of his hut spinning with a single spindle sometimes all day long. Nor do his needs extend to a wagon-maker—the donkey transports everything he requires, his home-made, sun-dried bricks, his hay, himself, Fatima, and his children. He wants no miller, for Fatima, turning one flat stone upon another, grinds the corn and wheat to a coarse powder.

He needs no hatter, for he rolls his turban of white muslin himself—and this, to the European, is the most attractive work of art of which Achmet is capable. He scarcely patronizes the combmaker, because his head, for cleanliness sake, is shaven as close as the chin of a Frank. He requires no physician, because he has suspended around the necks of his family, in durable leathern bags, scraps of paper bearing magical texts from the Koran, which a scribe, who sits cross-legged at the corner of the street, is ready to write at a moment's notice; and these are the cheapest and best preventives and cures of all diseases. Even his dissipations are of his own preparation. He grows drowsy on tobacco raised on his own bit of ground, which he smokes as a cigarette, rolled by himself. He smokes or chews the hasheesh grown by stealth in his garden, and he intoxicates himself upon the date spirit which he has fermented and distilled in his primitive alembic. Fatima's entire domestic establishment has no work for a cooper, for all her vessels, except an iron-pan, are of coarse earthenware. Nor does she need a churn, for I saw her from my window use the most singular and primitive churn in the world. She brought from some mysterious corner a skin of last year's goat, which had been taken from the animal as nearly whole as possible. To each of what represented the legs of this animal she tied the end of a cord, then brought the other ends together in a knot, and suspended the whole to a peg five feet above the ground in the the wall. She now proceeded to open the skin at the neck and pour into it buffalo milk or cream from a large jar. She blew the skin full of air, and, tying the neck tightly with a string, sat down upon the ground to shake it. For five minutes she shook it with both hands back and forth, the buffalo cow herself looking on with a most knowing expression and ruminating slowly the while—then the air was let off and a fresh supply blown in from the lungs of the woman. This alternate shaking and supplying with air was continued for half an hour, when there was evidently a mass of butter rolling about within the bag. The buttermilk was poured off into the cream jar and carefully perserved, the butter squeezed into a coherent lump, and the operation was completed.—*Pictorial World.*

—Prayer is the key of the morning and bolt of the evening.

—Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, or feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and be at peace, as in a deep sea of calmness, when all around and above me is troubled.—*M. Taylor.*

Children's Corner.

A Legend of the Northland.

BY PHEBE CARY.

Away, away, in the Northland,
Where the hours of the day are few,
And the nights are so long in winter,
They cannot sleep them through:

Where they harness the swift reindeer
To the sledges when it snows,
And the children look like bears' cubs,
In their funny, furry clothes.

They tell them a curious story—
I don't believe 'tis true;
And yet you may learn a lesson
If I tell the tale to you.

Once, when the good St. Peter
Lived in the world below,
And walked about, preaching,
Just as he did, you know.

He came to the door of a cottage,
In traveling round the earth,
Where a little woman was making cakes,
In the ashes on the hearth.

She made a very little cake,
But as it baking lay,
She looked at it, and thought it seemed
Too large to give away.

Therefore she kneaded another,
And still a smaller one;
But it looked when she turned it over,
As large as the first had done.

Then she took a tiny scrap of dough,
And rolled and rolled it flat,
And baked it thin as a wafer—
But she couldn't part with that.

For she said, "My cakes that seem so small
When I eat them myself,
Are yet too large to give away,"
So she put them on a shelf.

Then good Saint Peter grew angry,
For he was hungry and faint,
And surely such a woman
Was enough to provoke a saint.

And he said, "You are far too selfish
To dwell in a human form,
To have both food and shelter,
And fire to keep you warm.

"Now you shall build as the birds do,
And shall get your scanty food
By boring, and boring, and boring,
All day in the hard dry wood."

Then she went up through the chimney,
Never speaking a word;
And out of the top flew a woodpecker,
For she was changed to a bird.

She had a scarlet cap on her head,
And that was left the same;
But all the rest of her clothes were burned
Black as a coal in the flame.

And every country school-boy
Has seen her in the wood;
Where she lives in trees to this very day,
Boring and boring for food.

And this is the lesson she teaches:
Live not for yourselves alone,
Lest the needs you will not pity
Shall one day be your own.

Give plenty of what is given you,
Listen to pity's call;
Don't think the little you give is great,
And the much you get is small.

No, my little boy, remember that,
And try to be kind and good,
When you see the woodpecker's sooty dress,
And see her scarlet hood.

You mayn't be changed to a bird, though you live
As selfishly as you can;
But you will be changed to a smaller thing—
A mean and selfish man.

A Sermon to Girls.—Sincerity.

By sincerity I mean very much more than mere truth-telling. I know people whose word can always be trusted, and who never break a promise, yet who are not through and through sincere. Sincerity in character is like transparency in crystal. It is character without a flaw to hide, with no desire to appear better than it is, and it is not afraid to let itself be open as the day, for the day to shine through.

Absolute, rigid, uncompromising principle in all essentials is the rule of the sincere. Courteous consideration, generous self-forgetfulness, and kind approbation, is equally the rule of the sincere.

I cannot refrain from warning my readers against gushing. Think when you are writing that letter to that beloved friend, whether you mean all you say. Say nothing you do not feel sure you mean. Too many ardent intimacies burn themselves out, too many life-long friendships grow cold, through the fierceness and fervor of the sentiment on which they are built. They are like fires of chips or brambles, not like deep smouldering furnace heats.

"Faithful," says the Holy Book "are the wounds of a friend." It is the kiss of an enemy that is deceiful. I believe that between the best friends there are times when plain speaking is necessary, but when there is a solid foundation of mutual trust, it will never give offense.

"*Sine cera*—without wax. Being in reality what it seems to be—not hypocritical or pretended, nor simulated.' So says the lexicon Please look up the word for yourself, with all its synonyms.—*Sunday School Times.*

Bible Acrostic—Faithfulness.

BY DORA A. RITCHEY.

G–od is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

O–nly believe, be not faithless but believing, for he is faithful that promised.

D–epart from me, all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

I–f God be for us who can be against us, have "faith in God."

S–eek and ye shall find; knock, and it shall be opened unto you.

F–or every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh, it shall be opened.

A–nd Jesus said unto the centurion Go thy way; and as thou hast believed so be it done unto thee: and his servant was healed in the self same hour.

I–f we believe not, *yet* he abideth faithful, he cannot deny himself.

T–herefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

H–erein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

F–ollow peace with all men, and holiness, without which no man shall see the Lord.

U–nto you first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities.

L–et us hold fast the profession of our faith without wavering, for he is faithful that promised.

P. S. I wish to say that I am a reader of the *Cynosure*, and like it very well. I am down on all kinds of secret societies. I think and believe they are one of the greatest swindles and curses of the earth. I hope that your paper will have far greater circulation than it has, and that it will be blessed in lifting the dark vail of ignorance off of the blinded Freemason. I remain your well-wisher and friend,

Huntsville, O. D. A. R.

—Thanks for the excellent Scripture selection, and your encouraging words. The other acrostic will appear soon. Please send some more for your young friends who read the *Cynosure.*—Ed.

Temperance.

—Mr. Thomas E. Doutney of Providence, R I., a reformed liquor-seller and drinker, gave a series of temperance lectures at Wheaton lately to crowed audiences. His labors resulted in a reform club for the improvement of young men who are just begining the downward path. Mr. Doutney is a marked example of the wonderful grace of God, to rescue the human soul from fearful bondage. His lectures were eloquent and effective.

PROHIBITION LEGISLATION.

Who have Enacted Prohibitory Laws and who Repealed Them.

LANCASTER, PA., Aug. 23, 1875.

Rev. T. Jefferson Brissell, Chairman Ex. Com. Publication Party of New York.

MY DEAR SIR:—At Sea Cliff, you requested and I promised to furnish you with the dates of the passage of the Prohibitory laws in the several States, with the political party complexion of the several Legislatures enacting and the Governors approving the same. Frequent calls from home with the accumulation of business cares which absence occasions, have prevented the fulfillment of my engagement until now.

The following table will furnish the dates you desired, and the subsequent remarks will trace the history of these laws, and the course of Legislation upon them. I have, for the sake of compactness, excluded the numerical strength of parties in the Legislature at the date mentioned and also the numerical votes by which the laws were passed, giving only the political status, as indicated by the party majority in the Legislature passing and the Governors approving, as stated in Greeley's Whig Almanac:

Order.	State.	Dates of Enactment.	Governor.	Political status.	Political Character of the Legislature.
	Maine	1846	Anderson	dem.	dem.
	Del.	Feb. 1847	Houstin	whig	whig
1st.	Maine.	June 2,1851.	Hubbard	dem.	dem.
2d.	Minn.	Mar. 1852.	Ramsey	dem.	dem.
3rd.	R. I.	Mar. 7 1852.	Allen	dem.	dem.
4th.	Mass.	May 23,1852.	Winthrop	whig	tem. [& Free Soil
5th.	Nt.	Nov. 23,1852.	Fairbanks	dem.	whig
6th.	Mich.	Feb. 12,1853.	M'Clelland	dem.	dem.
7th.	Conn.	June 16,1854.	Dutton	whig	tem. [& anti-Nebraska
8th.	Ind.	Feb. 8,1855.	Wright	whig	tem.
9th.	Del.	Feb. 27,1855.	Causey	amer.	amer.
10th.	Iowa.	Feb. 1855	Grimes	whig & rep.	whig & rep.
11th.	Neb.	April 1,1855.	Izard	dem.	dem.
12th.	N.Y.	April 9,1855.	Clark	Fusion	whig
13th.	N.H.	July 14,1855.	Metcalf	amer.	amer. [& rep.
14th.	Ill.	Feb. 16,1855.	———	amer.	whig [& anti-Nebraska

Maine has the honor of being the first Christian commonwealth to prohibit the traffic in intoxicating drinks, having enacted a law in 1846 forbidding sales for such purpose with ordinary fines as penalty. Experience having demonstrated that rumsellers were not deterred by fines whilst their stock of liquors were left to them undisturbed, Gen. Neal Dow drafted and persistently urged before the people and legislature a law now known as the "Maine Law," containing seizure and destruction of liquors illegally held for sale, with fines, and imprisonment for illegal manufacturers and sellers. This law was enacted as stated above in 1851, by a vote of more than two to one, was repealed in 1856, Morrill, Republican, Governor, Legislature Democratic, and stringent license substituted. Two years of experience was sufficient to show the contrasts in effects upon crime, pauperism, and public peace between the "license" and prohibitory policy; and in 1858, Morrill, Republican Governor, Legislature Republican, a prohibitory enactment was again passed, submitted to the people and ratified by a majority vote of twenty-two thousand, nine hundred and fifty-two, and has remained since that date.

Delaware has the honor of being the second State to place a prohibitory liquor law in 1847 upon her statute book, which was submitted to and ratified by the people the same year, but declared unconstitutional in 1848 by the Supreme Court because of such submission. The law was re-enacted in 1855 as above stated.

RHODE ISLAND.—The law of 1852 declared unconstitutional by Judge Curtis of the United States Court in 1853 was amended in 1853; Allen, Democrat, Governor and Legislature Democratic. The law ratified by a direct vote of the people remained until 1863, when it was repealed under Sprague, Union Republican, Governor, and Legislature, Union Republican, and license substituted. In 1865 Local option to Town Councils and Boards of Aldermen to grant or refuse license was passed; Smith, Republican, Governor, Legislature Republican. In 1874 the license clause was repealed and Prohibition re-enacted, Howard, Republican, Governor, with Legislature Republican. In June, 1875, the Prohibitory clause was again repealed under Lippet, Republican, Governor, and Legislature Republican, although at the election in April, 1875, the highest vote for the three candidates for Governor was given to the Prohibition candidate. The Legislature elected the present Governor by the union of Liquor Republicans and Democrats.

MASSACHUSETTS.—The law of 1852 was declared unconstitutional in 1854. A new law was passed in 1855—Gardner, American, being Governor, with a Legislature American, and remained until 1868, when repealed and license substituted, Bullock, Republican, Governor, Legislature Republican; but was again restored in 1869, excepting cider, however; Claflin, Republican, Governor, Legislature Republican. In 1870 the law was further opened so as to allow "the free sale of lager beer, ale, porter and strong beer in every town of the State in which the citizens did not vote to prohibit it," Claflin, Republican, Governor, with Legislature Republican. In 1871 the law was again changed "so that malt liquor could not be sold in towns without a vote in favor of it," cider still exempt, Republican Governor, Legislature Republican. In 1873 the "beer-clause" was repealed, thus restoring Prohibition of sale of both "malt" and "spirituous" liquors, but in allowing apothecaries to sell, the Prohibitory law of 1855 and 1857 is not restored in its full integrity, Washburn, Republican, Governor, Legislature Republican. In 1875 the Prohibitory clause of the law was again repealed and license substituted, Gaston, Democrat, Governor, Legislature Republican.

VERMONT.—The law of 1852 remains.

MICHIGAN.—In 1850 the people of Michigan made Prohibition of the liquor traffic a constitutional provision. Article 4, Section 43 of her State Constitution says, "The Legislature shall not pass any act authorizing the grant of license for the sale of ardent spirits, or other intoxicating liquor." This was one year before the Main law. The Prohibitory law of 1853 was ratified by the people by nineteen thousand and thirty majority. The act of submission was declared unconstitutional in 1854 by an equally divided court. The law was re-enacted in 1855, Bingham, Republican, Governor, Legislature Republican, and has been changed seven times, three times in the interest of temperance and four times in the interest of the traffic. In 1875 the Prohibitory law was repealed and a tax law substituted, Bagley, Republican, Governor, Legislature Republican.

CONNECTICUT.—The law of 1854 was repealed in 1872; Jewell, Republican, Governor, and Legislature Republican.

INDIANA.—In 1853 a Prohibitory law was passed. Wright, Whig, Governor, Legislature Whig; submitted to and ratified by the people, but the Supreme Court decided it unconstitutional, because of the submission. In 1855 the law was again enacted as stated above, upon the constitutionality of which the Court was equally divided, and the law again fell.

IOWA.—The law of 1855 with modifications removing the Prohibition of fermented drinks remains, retaining its "no license" feature. The German beer sellers through party aid are endeavoring to secure its repeal.

NEW YORK.—The law of 1855 was in 1856 declared unconstitutional and fell.

NEW HAMPSHIRE.—The law remains.

ILLINOIS.—The law of 1855 failed of approval by the people by one thousand four hundred and six votes.

From the table you will notice that no Prohibitory law has been enacted since 1855, and that not in a single State or territory has the Republican party enacted such law, though loudly claimed by its partisans to be the especial friend of Prohibition. The claim is without support. Investigation of its history on this question will show that by platform declaration in 1872, in favor of taxing rum and tobacco, and against Sunday and Temperance laws, as well as by repeated acts in the States, and by sentiments expressed by leading papers, some of which are collated in the *Living Issue* of August 19th, the Republican party is fixedly hostile to the Prohibition policy.

Although five of the States named in the foregoing table have had their Prohibitory laws passed by Democratic Legislatures and administrations, it must not be inferred that the Democratic party would now, as then, favor Prohibition, or that that party is more favorable than the Republican. The fact is, both are hostile and hate Prohibitionists more than they do each other, and will on this question, as in Rhode Island, throw old party hate aside and unite against Prohibitionists. The Democratic party is the avowed friend of license, the Republican is equally such, though not so pronounced. The Republican party has had the control of most of the States for fifteen or more years, and must be held responsible for failure to enact or execute, as well as for the repeal of the laws she found upon attaining power, but which have been generally weakened or removed. We cannot rely upon either the Republican or Democrat party to remove, or aid to remove, the curse of the rum traffic, but must organize independently as an educator, and trusting in God and the right, fight on until in the good time coming,

"When the drink of the land,
Shall skeddadle before Prohibition."

In this faith and work, truly yours,

JAMES BLACK.

Home and Health Hints.

Save Your Strength.

HOW SOME WOMEN WORK.

Monday. Rise at four o'clock, wash, make yeast bread, get breakfast, clean the kitchen floor, churn, get dinner, iron the calicoes, work over the butter, get supper, and then darn stockings until every one else in the house is in bed.

Tuesday. Rise at four and go to ironing, get breakfast, make pies and cake for the week, finish ironing, and if there are any other big jobs of housework, do them all up as far as possible, and have the remainder of the week for sewing or visiting or doing nothing at all.

Wednesday, Thursday and Friday. Rise at half-past five or six, according to the time when breakfast is required, and as soon as the work is done up, sit down to the sewing and work with might and main; do just as little housework as possible, driving on the sedentary work until nine or ten o'clock, or even later, and, perhaps, sitting up on Saturday until midnight in order to have the job done and "out of the way." She exhausts nerve and muscle in the everlasting hurry to get through, giving herself no rest until outraged nature takes the matter in hand and lays the worker up with a long fit of sickness, and not unfrequently with the long rest, right in the prime of life. A dear friend of mine has just run this course, and left her children when they most needed a mother's care.

HOW THE WISE WOMAN WORKS.

Monday. She rises at the usual hour, which is fixed to suit both personal needs and surrounding circumstances. She looks over her work for the week, and, so far as possible, she arranges a certain amount of heavy work for each day, and a certain amount of sedentary work. If baking or churning or both must be done on Monday, she puts off her washing un-

til Tuesday, which gives her the opportunity of putting her clothes to soak over night. Then she has the ironing for Wednesday, baking again for Thursday, sweeping for Friday, and cleaning and some baking, and perhaps churning on Saturday. Then the next week she can wash on Monday, if she prefers. If possible, she has the same jobs for each day every week; but if not, she finds some way of changing, so that she gets no more exercise than a fair proportion each day. If she gets too much any way, so much the more need of careful management. Her sewing is selected, and the wants of her family so well foreseen that she has that done first which will be most needed, though many a time she lets an old garment be worn rather than break in upon her hours of nightly repose. She has some light work (if any) for the evening, has her hour for retiring, and keeps it, allowing herself the time for rest which she knows from experience to be necessary. She gets some time out of doors every day, even if she has to take her work with her. She takes things calmly, does not waste her nerve power, stops and rests if she feels exhausted, and lets the extra jobs go to the wall rather than make herself sick with trying to do them. If she really has too much to do, she studies devices for "slighting" her work, especially that part of it designed for show. If still there is too much to do, she hires help for the heaviest jobs and for the sewing, and saves money to pay for it out of the next doctor's bill. She puts some of her vitality into vivacity and companionableness for her family and friends, instead of laying it all out on their backs or for their palates. She gives them wise and sound companionship during a long, pleasant life. She makes them wiser and happier than they would have been without her; she bequeaths vitality, calmness and power to her children, who rise up and call her blessed, and her husband also praiseth her, and at last in their ripe old age they go home together.—*Science of Health.*

News of the Week.

—Chicago was visited by a distructive tornado and rain storm on Saturday soon after 5 P. M. The track of the terrible visitor was from the southwest passing to the south of the main business part of the city and losing itself in the lake near the tunnel crib. A number of buildings were more or less demolished, the steeple of Grace church blown down, and the upper portions of several large hotels injured. Several persons were injured, and one life is reported lost. The storm is traced to Kansas. At Leavenworth, great destruction was made, and at various points in Missouri and Illinois the work was continued; a passenger train on the Illinois Central road near Neoga was blown from the track and a number of passengers injured.

—The President last Thursday sent to the House a message in reply to the resolution requesting him to inform the House whether any executive officers, acts or duties, and, if any, what have within a specified period been performed at a distance from the seat of government established by law, etc. The President questions whether the House have, under the Constitution, any right to make such a request. He, however, proceeds to give a full and specific account of his official acts elsewhere than at the Capital.

—Telegraphic communication with Europe is at present in the hands of the Direct Cable Company, all the others being broken.

—The latest advices from Tucson, Arizona, give information of a recent outbreak of the Chiricahua tribe of Indians on April 10th. Several whites were slaughtered and a great many cattle driven off and houses burned. It was the same tribe, under the noted chief Cochiset, which committed so many murders a few years ago. The citizens are under arms and preparing to resist their attacks.

—A party of Black Hillers, who have just returned, say that there is not feed for cattle in that country, and the stock is dying off rapidly of starvation. The grass is not yet started, and in many places snow still covers the ground to the depth of a foot. In Custer City this party counted the carcasses of four hundred animals that had recently died of disease and starvation. It is reported also that the road from Fort Laramie to Custer City is strewn with wagons belonging to parties who had been attacked by Indians. On April 10th, a party of the latter came up within one hundred yards of Custer City and ran off thirty head of horses.

—A serious riot took place in Salonica, European Turkey, Saturday, between Christians and Mohammedans. The trouble arose from the fact that a Christian girl wished to become a Mohammedan. She was forcibly taken from her Turkish friends by Greeks. During the riot the French and German Consuls were assassinated by Mohammedans.

Testimony for Church Purity.

MR. EDITOR:—I fully endorse the reform movement. I think it perfectly right to make war on secret societies until they are driven from this government, for they are detrimental to good government, and ruinous to the cause of Christ. I have been a reader of the *Cynosure* since Feb. 1, and I heartily endorse its teachings. I left the M. E. church some five years ago because I could not support ministers who were Masons. I connected myself on leaving the Methodist with the U. B. church, in which I expect to remain and labor as long as it excludes those dark mystic orders. I look upon Masonry as being a child of the devil brought up in the blackness of darkness, and one of the worst enemies of man and a curse to the church of Christ.

I shall do what I can to circulate your noble paper. The reform has my prayers and best wishes. Yours truly,

REV. C. T. HUSSONG.

THE CHRISTIAN.—This excellent religious monthly has lately been doubled in size and otherwise improved. The publisher, Mr. H. L. Hastings, the evangelist, makes a special offer; he will send *The Christian*, which is four papers in one, three months post-paid for *ten cents* None will ever regret sending for the paper at this rate. Address, Scriptural Tract Repository, Boston.

THE LITTLE PREACHER is the title of a new children's paper published by A. T. McDill, College Springs, Iowa, for Sabbath schools of the United Prasbyterian church. It is well stored with substantial reading for the little folks. 50ct a years, bi-monthly.

Our Little Ones is a new children's paper issued by the U. B. Publishing House, Dayton, O., and one of the finest we have seen. Superintendents send for a copy to examine. Address W. J. Shuey, Agt., as above.

—A. S. Barnes & Co., have in preparation a History of the city of New York, which promises by way of authorship and illustration to be a standard work of great value.

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CHICAGO, May 8, 1876.

Grain Wheat—Spring, No. 1	$1 01¾	1 04
" No. 2	97½	98½
" No. 3	89	89½
" Rejected	80	81½
Corn—No. 2	45	46
Rejected	41	41½
Oats—No. 2	30	30½
Rejected	26½	27
Rye—No. 2		61½
Bran per ton		11 50
Flour—Winter	5 80	7 80
Spring	3 00	6 60
Hay—Timothy	11 50	14 00
Prairie, "	6 50	11 00
Mess Beef	10 50	10 75
Tallow		8¼
Lard per cwt		12 37½
Mess pork, per bbl		21 25
Butter fancy yellow 33c.; common to choice roll	21	26
Cheese	9	11
Eggs	11¼	12
Seeds—Timothy	2 60	2 77
Clover	9 00	9 10
Flax	1 05	1 35
Poultry—Turkeys per lb	12	13
Chickens live per doz.	4 00	5 00
Broom corn	3	9
HIDES green to dry salted	5	12
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	38	50
Unwashed	25	33
LIVE STOCK Cattle, Choice	4 90	5 35
Good	4 30	4 65
Medium	4 00	4 25
Common	2 50	4 00
Hogs	6 80	7 75
Sheep	5 00	6 75

New York Market

Flour	$ 3 00	9 50
Wheat—Winter	1 12	1 44
Spring	1 10	1 32
Corn	57¼	63
Oats	38	53
Rye	80	91
Lard		13¾
Mess pork		21 65
Butter	16	28
Cheese	4	12
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, MAY 18, 1876

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Topics of the Time.

A straw showing how the Republican party is taking the political wind In the Essex district, Mass., it was expected that the poet and noble citizen Whittier, would be sent as delegate to the Cincinnati Republican Convention; but instead G. B Loring, the ring politician and Knight Templar, whose greedy and spiteful opposition to the Hon. Charles Francis Adams has been more than once the subject of remark by the press, was elected. Loring is for Blaine, while Whittier with a large number of the most eminent citizens of Massachusetts are pronouncing for Bristow.

Whether Secretary Bristow is connected with any secret society has not appeared in the brief campaign notes of his life and public services. But at least in attempting last week to become a member of a prominent order in New York city he was blackballed, and saved one connection which, however it might help his prospects in the Presidential race, would not have increased his popularity with the people. The Union League Club, two of whose members got up the blackball vote from personal grudge, is not held to be much of a secret society, but it bears the main characteristic of the lodge and is nothing but a political machine for pipe-laying.

The great Exposition opened promptly as arranged on Wednesday last. The day was fine, the grounds and buildings in comparatively good order, the crowd was immense, the enthusiasm at its highest ebb, and the "Spirit of '76" ruled the hour. The gates opened at 9 o'clock and the hundred thousand visitors poured through them. President Grant was attended to the main stand followed by the Emperor of Brazil, members of the Cabinet and of Congress, the Supreme Court, foreign representatives, and retainers of the official host, while the splendid Thomas orchestra played national airs and Wagner's great Centennial March, composed for the Woman's Commission. Then Bishop Simpson led in an impressive prayer and the orchestra and vast chorus of a thousand voices raised the noble psalm of Whittier. The formal presentation of the buildings, and the singing of the cantata, the words by Sidney Lanier and music by Dudley Buck, followed. Gen. Hawley, president of the Centennial Commission, then in a neat speech presented the Exposition to the President of the United States, who responded amid an enthusiastic outburst of the big crowd. As he closed, at a signal the furled flags were hoisted on all the buildings, cannon bellowed salutes, the bells began ringing, the orchestra and thousand singers struck up the "Hallelujah Chorus," chimes began to ring various airs, and amid the roar of the multitude the Exposition was opened.

The adherents of Mr. Beecher are making as good use of their pennies as Oakes Ames did of his Credit Mobilier stock. Plymouth church lately contributed to the funds of the American Home Missionary Society $1,487.09, and forthwith used the donation as a privilege for appointing forty-nine conspicuous members of its own body as life-members of the Society. This action has naturally roused considerable criticism. The New York *Daily Witness* says of it: "If they are assuming the aggressive and trying to capture the Home Missionary Society, and thus gradually to Beecherize the Puritan churches of the country, it is high time to oppose them. That such a deplorable result is possible the late Advisory Council and Yale College have rendered only too apparent; and yet a greater calamity could hardly befall the country."

It is safe to prophesy the ruin of any business man or public officer who frequents the rum-bar and the gambling hell. Von Hollen, a German politician of Chicago, who has served as city collector for several years, has followed this course, and the sure result has overtaken him: he has fled to Europe, leaving defalcations of over one hundred thousand dollars for his bondsmen to settle. An old and successful merchant used to discharge promptly on Monday morning any clerk he might have seen pleasure-riding on the day before. Ours is a badly arranged political system that does not give the people a power as prompt and effectual.

Whittier's Centennial Hymn.

Sung by the great chorus under Theodore Thomas, to music by Prof. J. K. Paine of Harvard, at the opening of the Centennial Exposition, May 10th.

Our fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and thee,
To thank thee for the era done,
And trust thee for the opening one.

Here, where of old, by thy design,
The fathers spake the word of thine
Whose echo is the glad refrain
Of rended bolt and falling chain,
To grace our festal time, from all
The zones of earth our guests we call.

Be with us while the New World greets
The Old World, thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalship of hand and brain.

Thou who hast here in concord furled
The war-flags of a gathered world,
Beneath our Western skies fulfill
The Orient's mission of good will,
And, freighted with Love's golden fleece,
Send back the Argonauts of Peace.

For Art and Labor met in truce,
For Beauty made the bride of Use,
We thank thee; while, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!

Oh! make thou us, through centuries long
In peace secure, in justice strong;
Around our gift of Freedom draw
The safe-guards of thy righteous law,
And, cast in some diviner mold,
Let the new cycle shame the old.

The Remedy.

BY H. H. HINMAN.

[Second Article.]

That Christianity is the Divine remedy for all moral and social evils is doubtless apparent to all Christians. Our main object is to show that it is the *only* remedy and to induce both the church and the world to give up every *other* so-called remedy as simple quackery, which lures but to destroy.

How then shall the Gospel be shown to be *the* remedy for the oppressions of the rich upon the poor? How shall it preserve the equilibrium between capital and labor? And how shall it meet and relieve all those transient cases of want and suffering, so that there shall be no even *seeming* propriety for the so-called benevolent secret organizations? I answer,

1st; Not by neglecting the church and conceding that it *has* failed, and *must* fail to meet the wants of the world in this respect and that other organizations are necessary. This is to admit that the Gospel is a failure and to make men infidels.

2nd, Not by co-operating with the world in any kind of benevolent organization that shall be outside of, or independent of the church. This is being yoked together with unbelievers.

But 3d, By a cheerful and earnest recognition of the duty of regarding and caring for the *physical* and *social*, as well as the moral and spiritual welfare of all of our brethren in Christ.

In other words, let the church be the nursing mother of all her children. Let her not abandon them in their poverty and affliction. Let her not turn them over to the care of the lodge or state, but rather make it apparent that "*Hereby perceive we the love of God; because he laid down his life for us, and we ought to lay down our lives for the brethren.*"—1 John iii. 16.

Let the obligations of mutual aid in all circumstances of necessity be incorporated into the covenant of every church, and let it be regarded as the duty of the deacons of the church to do *now* what they were required to do in the primitive church, enquire for all cases of need, to supply that need if practicable, and if not, to kindly and delicately bring each case before the church for instruction and aid.

Let the regular collection on the first day of the week be appropriated as far as necessary for this object. This was the original purpose of this collection, and we have but to return to the original principles and practice of the primitive church and our whole difficulty is solved.

I may add that in theory this is recognized by the church and that many of the Protestant organizations incorporate this plan as a part of their discipline. Among these are the Protestant Episcopal church, the Society of Friends and the United Brethren in Christ, and these two last quite consistently forbid membership, in the secret societies.

It may be said in objection, that the church is already burdened with the greatness of its work, and finds much difficulty in providing for its financial engagements. This is true, and the cause is two-fold; first, great and reckless extravagence in church expenditure on needless things; and secondly, a great want in real, practical benevolence. If any innovation on the usages of the church should make it necessary to have greater economy, and more willingness to *give*, such a change would be an incalculable blessing.

Again it is objected that such a system would encourage idleness. I answer that it did not in the primitive church. It does not in the Society of Friends and would not where the obligations of the Gospel are faithfully taught.

Again, it would draw to the church all the poor and dependent classes. I think so, and this is just what we want, for "God has chosen the poor of this world rich in faith, to be heirs of salvation." The crying need of the times is a *poor man's church*. Such once

were the Methodists, and God gave them great power; but alas! they have written Ichabod on their walls. Their glory has departed with their plain meeting houses and simple, unworldly attire, and the seething masses of the poor in our cities are living in the main without the Gospel.

We shall never be able to grapple with the great moral problems of today without a revival of primitive piety and return to primitive practice. Christ, the Good Shepherd, must be our model, and the New Testament our guide. Secretism could no more live in an atmosphere of Christian holiness than drunkenness or adultery. We must purge out the old leaven of selfishness from the church, and she will be the pillar and ground of the truth.

Symbolism of the Masonic Heart.

BY J. H. H. WOODWARD.

The Ritual informs us that the candidate for the privileges of Masonry, is first prepared in heart to be made a Mason, which statement seems to be based upon the declaration he is called upon to make in the preparation room prior to his admission. The declaration is to the effect that he seeks such privileges unbiased by improper solicitation of friends, and uninfluenced by mercenary motives. That he freely and voluntarily offers himself a candidate for initiation by reason of a favorable opinion conceived of the institution, and a desire for knowledge. That if admitted he will conform to all the ancient usages and established customs of the order. Upon initiation he is charged to keep sacred and inviolable the mysteries of the order, as these are to distinguish him from the rest of the community, and mark his consequence among Masons. He is also instructed to conceal all the secrets of Masons in Masonry, as secrecy is the guard of their confidence, and the security of their trust. He is warned never to let any motive swerve him from his duty, make him violate his vows, or betray his trust, but to remain true and faithful and imitate the example of that celebrated artist, Hiram Abiff, Masonically fabled to have preserved his integrity at the expense of his life, and who in the scenic fiction of his death, is personated by every Masonic candidate raised to the sublime degree of Master Mason.

The heart being the receptacle of all Masonic teaching, becomes the objective point at which all precepts are aimed, and is thereby made the foundation stone for Masonic character. Its importance in its relations to a secret institution, can therefore be very readily conceded. It symbolizes:

1. Silence, Secrecy and Circumspection. In this regard it is to the Masonic institution what the Sphynx was to the mysteries of Isis—a series of riddles to the outer world—understood and interpreted only by the initiated. It is in its Masonic relations under a bond always to hail (hide) ever conceal and never reveal any of the arts (secrets) parts (lectures) or points (duties) of the hidden mysteries of ancient Freemasonry except in the constitutional way and then only to those who are legally authorized to receive. It dictates to its possessor that for the preservation of his honor and integrity Masonically, "he must speak sometimes one way, and sometimes another, but so as never to contradict himself, and so that with respect to his true way of thinking or acting, he may be impenetrable." It admonishes him to be "always cautious in his words and carriage, that the most penetrating stranger may not be able to discover or find out what is not proper to be intimated, and sometimes to divert a discourse and manage it prudently for the honor of the worshipful fraternity." It instructs him "to beware of giving secret hints of knowledge, to bridle his tongue, to place a watch at the door of his lips, to post a sentinel at the avenue of his actions;" and "to exclude every treacherous thought, word, and deed."

> As men from brutes distinguished are,
> A Mason other men excels;
> For what's in knowledge choice and rare
> But in his breast securely dwells:—
> His silent breast and faithful heart
> Preserves the secrets of the art."

Silence, secrecy, and circumspection are therefore the Alpha and the Omega of Masonic power and craft, without which these advantages over mankind in general would dissipate like earthly vapors before the noon-tide blaze of a meridian sun. Hence the Mason must be faithful to his trust.

2. The scrutiny of the All-seeing Eye. This eye in its relation to the membership pertains not merely to the Worshipful Master and his two wardens as a Triune Deity, but to the whole craft as well. God is all eyes, says Pliny, and on this principle is every Mason made the surveillance of every other Mason throughout the immensity of the Masonic universe.—

> "Each eye forming a part of one stupendous whole,
> Whose body the brethren are—and the Triune God, the soul."

Through this system of universal espionage is treason checked, impropriety of conduct instantly detected and offending craftsmen brought to condign punishment—and thus are the inmost recesses of every Mason's heart pervaded by this All-Seeing Eye and he rewarded or punished according to his merits.

This eye is one of never ceasing vigilance, and in the choice of material for the erection of Masonry's spiritual temple, looks well to the internal qualifications of every applicant offering himself for Masonic privileges, and this, that neither treason nor other disturbing elements should ever be built into the walls of the heavenly Jerusalem lest they crumble. Masonry in eschewing all semblance of treasonable material in the construction of her spiritual edifice, designs it when completed to be a household of one heart and one mind—pre-eminently true and trusty. While this eye is ever watchful over the craft and their concerns, it is no less vigilant over the outer world and their affairs. Its surveillance is a never-ceasing menace, and its existence a source of eternal hostility to all without the pale of Masonic fellowship.

3. Judgment reserved for sin. Sin is a word which Masonically signifies the violation of Masonic covenants, duties and trusts. It has not in Masonry the meaning that appertains to it in the outer world, and hence to be properly understood in its Masonic use it must be taken in its Masonic sense. And one of the greatest sins in Masonry is secret-breaking. It arouses the vengeance of the whole fraternity at once. The ancient charges contemplating the enormity of this and other Masonic crimes expressly declare that "it is a great evil for a man to foreswear himself upon a book," and if guilty of such offense, require that he should amend *"principally for the dread of God,"* meaning the Triune God of the Blue Lodge degrees, who is solemnly sworn to preserve and perpetuate Masonry intact, and to punish crime, agreeably to ancient custom and usage, in proportion to the degree of its turpitude. These charges also enjoin upon the Mason "to be true to this God, and the Holy Church," meaning by the term "Holy Church," the fraternity at large. They likewise warn him "to use no error or heresy by his understanding, or by wise men's teachings." He must know the law and knowing pursue. He is not permitted to plead ignorance of its provisions in mitigation of his offenses. If he offend he must stand to the award and due punishment of Master and fellows. There is no help or redress for him. He has sworn the full performance of all the duties of Masonry, inviolable secrecy inclusive, under no less penalties for violation than:

In the first degree: "having his throat cut across, his tongue torn out by its roots and his body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours."

In the second degree: "Having his left breast torn open, his heart plucked out and given as a prey to the beasts of the field and the fowls of the air," or as others have it: "His left breast torn open and his heart and vitals taken from thence and placed on the highest pinnacle, there to be devoured by the vultures of the air;" or still others: "His left breast torn open and his heart and vitals taken from thence, thrown over his left shoulder and carried to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air."

In the third degree: "Having his body severed in twain, his bowels taken from thence and burnt to ashes, and the ashes scattered before the four winds of heaven."

All of which penalties are to be inflicted for any wilful violation of any essential part or parts of the solemn oaths and obligations of an Entered Apprentice, Fellow Craft, or Master Mason.

The barbarity of these penalties cannot be excelled. To use the expressive language of John Quincy Adams "No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his." Horrid as these ideas are, they are probably all borrowed from the physical heavens. Perseus cutting off the head of Medusa, undoubtedly gave paternity to the idea of the first Masonic penalty of "having his throat cut across"—this penalty being embodied in some of the forms and oaths administered in the mysteries of Sabaism or ancient sun worship, whence Masonry has derived her light, forms, oaths, and ceremonies. Judgment reserved for sin, therefore admonishes the Mason "to keep the heart with all diligence, for out of it are the issues of life," and

> "Silence directs him never to disclose
> Whate'er his brethren in his breast repose."

Freemasonry vs. Protestantism.

The following extract from the *Banhutte*, an official organ of Freemasonry in Germany, is interesting to the opponents of secretism in showing the views of the lodge in Germany on religious questions. I call attention especially to the insulting opinion expressed of Evangelical Protestantism as a theological system:

"Protestantism, unable to extricate itself from that slavish subjection to the letter as opposed to the spirit in which it remains hopelessly imbedded as in a quicksand, and lacking completely all the motive power of a *vigorous* and progressive *intellectual* life, has of itself crumbled away into multitudinous sects, all utterly powerless against others and divided among themselves, so that now it can be considered only in the light of a *dead letter.* * * If therefore we desire to be *true Freemasons*, and to further the cause, to the advancement of which we have pledged *ourselves*, we must, without reserve or hesitation, adopt as our own the words of Strauss, and proclaim aloud: 'WE ARE NO LONGER CHRISTIANS, WE ARE SIMPLY FREEMASONS; *nothing less and nothing more.*'"

What say those men who profess to be Bible Christians, and who still remain in the chains of the lodge. Here the mask is thrown off, and the object of high degree Masonry proclaimed. The organs of secretism flippantly refer to the "progress and enlightenment of the human race. These pretentious declarations amount to nothing, for they were the prayer used by the infidel Jacobins in a French revolution of 1289, by their modern descendents the Freemasons of the Communistic France in 1871, the Carbonari of Italy under the leadership of Garibaldi, one of the great Moguls of speculative Masonry.

It is amazing to me, how free American citizens, who believe in the Lord Jesus Christ and His holy Bible, can degrade himself by kneeling half naked, hoodwinked and a rope around the neck, taking illegal oaths in a Masonic lodge, the observance of which would require a violation of the law of God and his country. E. T. M.

—The Holy Spirit should be the great subject-matter of all our prayers, and the chiefest work of faith in this world is this asking the Spirit of God, in the name of Christ, either directly or indirectly or immediately, or under the name of some of his fruits and effects.—*John Owen.*

[Our Far West Letter.]

Santa Clara Valley and Surroundings.

This fertile and beautiful valley comprises about one half of Santa Clara, as well as a part of some other counties of California. Its greatest length is parallel with that of the coast mountains. It is triangular in shape, and is inclosed on two sides by mountains, whose summits rise above San Francisco bay from two to five thousand feet.

The mountains which partly surround Santa Clara Valley do not rise from their base rocky and barren, but are covered with fertile soil. This rich soil extends nearly to the summits of their highest peaks. The mountains east of the valley are comparatively treeless; but are rich in pastures and grain-fields. Although timber is not a characteristic of these mountains, yet more than a sufficient of the finest live oak than is needed for the cultivators of the soil, grows in their ravines. As this oak grows in the ravines, it is not visible to any great extent from the valley. Those west of the valley are covered with a dense growth of underbrush, many kinds of oak, and the giant red-wood. It is from the redwood tree that the material for fence and house building is obtained.

The mountains west of the valley, although covered, for the greater part, with a heavy growth of timber, have large tracts of open land, which is capable of yielding and has already yielded the finest fruit. These mountains contain numerous springs of living water, and almost every ravine has its brocklet, where the finest of trout may be hooked. These mountains serve as a faithful and successful bulwark against the cold sea winds, that sweep many of the California coast valleys. Mountains do not consist of one single ridge, like the roof of a house, extending in a given direction for miles and miles. They consist of a number of parallel ridges culminating in a grand central axis summit. The ridges parallel to the summit are cut by numerous other ridges, which form various angles with the central ridge, but which have a common general direction. Thus like the wires in a sieve, these ridges form an irregular network of mountains; and yet they have a consistency of structure not at all at variance with the irregularities. So is it with these Redwood Mountains. They extend nearly north-west and south-east. The transverse canyons of this range take their rise in the shape of small ravines or gullies, near the summit, and extend on the one side to the valley, and on the other to the Pacific ocean.

Standing on these sand-stone summits, one has a grand panoramic view of Santa Clara valley, with its highways, water-courses, grain fields, farm-houses, orchards and vine-yards, hamlets and towns. Sometimes the valley fills with fog from the bay; but from these high altitudes, one far above the mist and luxuriating in the glorious sunshine can look down on its shifting clouds, a scene that rivals and resembles an ocean, tempest tossed. Look towards the Pacific. Filled are these ravines and covered are these mountain-sides with giant redwoods. They stand thick and massive and tall. No dwarfed forest pigmies, they measure their stature by the hundred feet! No slender stems support them, they measure the circumference of trunks by the yard! Their branches are few, but they stand out stiff and straight, the lowest of them a hundred feet above the reach of man! Like some of our aged and eminent men, the tops of nearly all their trunks are dead. The reason which scientific men have, (and scientific men settle *all* the *grave* questions now-a-days), after a great deal of research and contemplation upon this subject, assigned as the cause of this, is, that they are so tall that when a late spring occurred many thousand of years ago, there was not sufficient time during the following summer for the sap to travel so great a distance as from the roots to the tops, and so the poor things died of starvation! Such is the remarkable and onward march of science! It still solves the mystic problems of the future, unlocks the mysteries of the past, and makes the dead to speak again.

When one peers down from these summits, he seems to look into the shades of night, for the sun's rays never pierce the dark canopy of the green-leaved redwood. Far beyond lies the calm and glittering bay of Monterey, and further still is a white, thread-like line; it is the serf beating against the rocks of Monterey point. Beyond all this lies the blue and tranquil ocean, the grand old ocean, so vast and so vague in its dim outlines.

> "Man marks the earth with ruin, his control
> Stops with thy shore."

The mountains east of the valley rise much higher those on its western boundary. Far away to the north, the dim outlines of Mt. Diablo may be seen, but directly east of San Jose, Mt. Hamilton rears its rocky summit nearly five thousand feet above San Francisco bay. Owing to the clearness of the air its top seems within rifle-shot, yet is distant twenty miles. The pines on nearer mountain ridges are dwarfed to seeming shrubs, by the distance. Mt. Hamilton wears its cap of snow for two months, but during the rest of the year its rocky top lie brown and bare.

Standing on this peak one has a magnificent and lovely view in every direction. Toward the west and north lies the placid waters of San Francisco bay, and its surrounding mountains. Below is the western portion of the valley. The Redwood Mountains, too, with all their defiles, ravines and canyons, with their rocks, their grassy openings and their dense forests; all wrapped in the hazy mantle of distance, rise before the vision. Far beyond all this the Pacific once more meets the eye.

To the eastward and extending both north and south are the great San Joaquin plains, once a wilderness, but now a grain-field. Beyond this the well defined and stately peaks of the wild and snow-crowned Sierras stand out in glistening and silent grandeur.

With fifty-one miles of length and thirty-four of average breath, Santa Clara valley lies nestled among these mountains. Running through the greater extent of this valley, and fertilizing its already rich soil, are several large creeks. The most important of these are the Penitencia, Coyote, Guadalupe, Stevens and Los Gatos.

The Penitencia creek rises in close promimity to the northern limit of Mt. Hamilton, (which may be found on any ordinary map of Cal.,) and finds an outlet to the valley through a wild and romantic mountain gorge, known as Penitencia Canyon. Located near the mouth of this gorge are several white sulphur and a number of other mineral springs, as well as the famous Alum Rocks, so named from containing large quantities of alum. This spot has now become a fashionable resort for tourists and pleasure seekers.

The Coyote, so called from the numbers of these animals that formerly infested its willow groves, is the largest of the creeks of Santa Clara county. It finds its head near the southern limit of Mt. Hamilton, extends through the greater length of the valley, waters the eastern portion of San Jose and finally mingles its water with those of San Francisco bay.

The Los Gatos is, by far, the most important of these creeks. It commences in the Santa Cruz or Redwood mountains, far to the south-west of San Jose, and after rippling its cool way beneath the branches of laurel and evergreen oak and in the shade of the dark-leaved redwood, it purls round great bowlders, continually gains strength by numerous unions with small tributaries, sweeps gently through a crescent mountain valley, which gives every indication of being the womb of an ancient glacier, rushes and plunges and roars among the immense rocks and down the declivities of a wild magnificent mountain gorge two miles in length; and at last it sweeps into the main valley, a stream of waving crystal, moistening orchards and grain-fields, and insuring ample harvests to the dwellers on its banks. It is this stream that furnishes the city of San Jose with its healthful and bountiful supply of water.

Large supplies of water are obtained from artesian wells, as well as from these streams. In fact, nearly all the irrigation is carried on with artesian water. The stratum of water that secures flowing wells which never fail, is from twenty to three hundred feet below the surface. The artesian water of this valley is excellent for every purpose.

The greater part of the soil of this valley is composed of a rich sandy loam, somewhat light in color. Most of this land is composed of washings from the mountain sides. It is not so black as the prairies of Illinois, because not formed of vegetable mould. Its thickness is from two to six feet. There is no barren land in the valley and most of the soil rivals the far famed river valleys of the orient in productiveness.

Within a short time I will endeavor to continue this sketch, and in so doing will treat of the productions, climate, manufactures, railways, secret societies and whatever I think will interest the readers of the *Cynosure*.

ERNEST THOMAS.

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE INDIANA STATE POLITICAL CONVENTION will meet in Muncie, Delaware Co., on the 23rd day of May at 10 o'clock A. M., for the purpose of putting in nomination candidates to be voted for, for State officers at the October election, and to select electors for President and Vice-president, and for transacting any other business coming properly before the convention.

—Walker and Kirkpatrick had up to May 8th received as many votes in the New York *Witness* ballot as Senator Morton of Indiana, one of the leading candidates for the Republican nomination.

—Secretary Bristow leads this list thus far by many votes, showing his popularity with the *people*, while Conkling and Morton, who are put forward by the politicians are far behind

—A "Bristow club" has been organized at Boston. The energetic Secretary of the Treasury appears to be quite popular in Massachusetts.

—A National Prohibition Convention is to meet in Cleveland O., this week to nominate candidates for President and Vice President of the United States.

—The *Religious Telescope* says of the nomination of Gov. Hayes of Ohio:—"The only argument we have yet seen in favor of Hayes for president is from an eastern paper, and is to the effect that he will be a strong compromise man. He has no positive political strength, and it is thought that he might be elected if nominated. We see nothing bad in the governor, but we see little that will make him a first-class president. He is not persecuted enough for our choice."

Reform News and Notices.

The National Christian Association, which has for its especial object the removal of those despotic, idolatrous and deistical associations commonly called *lodges*, will hold its Ninth Anniversary in Farwell Hall, Chicago, Ill., June 20, 21 and 22, 1876; the opening session being at 8 o'clock on the evening of June 20th.

The business meeting of the Association will be held in the Carpenter Building, 221 West Madison St., at 10-30 o'clock of June 20th. Members will find the office on the second floor at the head of the stairs.

The Board of Directors have selected Saturday, June 3d, as a day of fasting and prayer for the overthrow of secret associations. Those who observe it are especially requested to remember the Convention in prayer. Ministers of the Gospel of that Saviour who is shut out from these secret lodges are requested to preach on the subject of Secretism on Sabbath, June 4th.

A Convention of the Indiana State Christian Association opposed to the lodge will be held in Muncie, Delaware county, Ind., beginning May 23d, at 10 A. M. Let all auxiliary associations and friendly churches be represented. This meeting is called by the State Executive Com.

—The report of the Connecticut meeting will be read with interest. Pres. Conant intends to be in Chicago as delegate. We should be glad to welcome all the others. The letter of Ex-Senator Gillette will not be without its due effect in Connecticut and throughout the country.

—Bro. Hinman's report takes us with him back to Montrose and Charleston, Iowa. At the latter place he spoke Monday evening, 8th inst. to a large audience in the M. E. church. While speaking a mob of ruffian Freemasons burst yelling into the room and from one of the crowd a missle was thrown striking Bro. Hinman in the face, but providentially without serious injury. The auditors turned on the mob and put them down and the meeting proceeded. Such an assault could only be instigated by desperate and bad men and Freemasons. All who know the Illinois State agent will believe this. On Tuesday he went to Springdale.

—Rev. L. N. Stratton of the *Wesleyan* is expecting to speak at points in Canada, Michigan and Indiana on his way to the National Convention. Friends along the route will do well to correspond with him at Syracuse.

—Mr. Ronayne speaks on the 15th, 16th and 17th at Hartsville, Bartholomew Co., Ind., the seat of Hartsville University, and spends the following week at the State Convention at Muncie, Delaware Co.

The Connecticut State Meeting.—Secretary's Report.

WATERBURY, April 26, 1876.

Members of the Connecticut Christian Association assembled in Hotchkiss Hall, at 8 o'clock A. M., for a prayer meeting, led by Elder J. P. Stoddard, General Agent for the National Christian Association. Convention called to order at 9 A. M. by the President, J. A. Conant. Minutes of the first annual meeting called for and read by the Secretary and report accepted.

Voted, that Wednesday and Thursday evenings be devoted to the public working of the first and third degrees in Freemasonry.

Voted, that the afternoon session of to-day begin at half past two o'clock.

Voted, that the Secretary be a committee on enrollment. J. A. Conant and J. M. Russell of Waterbury appointed finance committee.

Messrs. U. B. Swift and I. J. Gilbert of Derby present and expressed an interest to hear upon the subject of Freemasonry. Edmond Ronayne, Esq., Past Master of Keystone lodge, Chicago, present, was called upon by the chairman to make a few remarks, and responded in very earnest words to the convention in relation to the object of our being assembled together, and the wickedness of the institution against which we are contending. Elder Stoddard exhibited a chart showing the course of Masonic degrees from lowest to highest, with the number of oaths taken and the despotic power of the highest or supreme council over all below it, and their influence exerted over minor societies, also their attempts to get control of the literary institutions of our country, to educate and enroll our young men into secretism. C. T. Collins of Windsor, gave some experience of his conflict with Masons and Masonry during the past year. I. J. Gilbert spoke of opposition and persecution he had met with in contending against Masonry, and alluded to his former experience years ago in holding Anti-masonic meetings. Geo. A. Fenton of Windsor gave his experience and spoke at length of the tests he had applied to assure himself of the truths of the revelations of Masonry. J. S. Perry of Thompson spoke at length of the corrupting influence of the system. Elder Stoddard next related a few incidents. After a few remarks by the chairman the convention adjourned to meet at half past 1 P. M.

AFTERNOON SESSION.

Afternoon session opened with a prayer meeting led by the Secretary, after which Elder Stoddard delivered a lecture on the anti-Christian and anti-social character of Freemasonry, which occupied one hour, and was full of vital facts against Masonry.

Convention adjourned to 7½ P. M.

In the evening the hall was crowded to witness an exhibition of the initiation of a candidate in due and ancient form in the first degree of Freemasonry. The audience was held spell-bound, as it were, for two and one-half hours, while the inside of the lodge-work was unveiled with all its ridiculous, blasphemous and heathenish rites and ceremonies. Mr. Ronayne is a host in himself and gave abundant and unquestionable proof that he was thoroughly acquainted with lodge work, and was decidedly a "bright Mason." The evening passed off pleasantly for those of us upon the stage who wore the white apron, although the "Captain" had to give all the orders and also execute them himself. I hereby wish to commend the citizens of Waterbury, there assembled, for their very good behavior during the whole evening under the trying circumstances.

THURSDAY, APRIL 27.

Prayer meeting at 8 A. M. led by Bro. Collins of Windsor. Convention called to order by Pres. Conant at 9 o'clock for the transaction of business and election of officers for the year ensuing. Elder Stoddard and A. L. Dearing of East Glastonbury, were appointed a Committee on Resolutions. Report of treasurer called for, read and accepted. C. D. Rice of Middletown was added to committee on resolutions. Convention proceeded to election of officers. J. A. Conant was unanimously re-elected for President; D. J. Ellsworth, Secretary; C. T. Collins, Treasurer.

Voted, that four delegates be appointed, one for each Congressional District in the State, to attend the National Convention to meet in Chicago, June 20 to 23:—1st Dist., D. J. Ellsworth; 2nd Dist., J. M. Russell, 3rd Dist., J. A. Conant; 4th Dist., Dea. F. Dunbar; Hon. Francis Gillette of Hartford afterwards added.

A committee of three consisting of J. A. Conant, J. M. Russell, and Ariel Mitchelson, were appointed to confer with the janitor of City Hall, in relation to the Association occupying the hall Thursday evening.

Resolutions were read by Elder Stoddard, and a discussion followed by members of the Convention. It was voted that the resolutions be taken up singly and voted upon and accepted. They were taken immediately to office of Waterbury *American* for publication, but only one was inserted. The Secretary could not procure them Friday morning, but arranged with a brother to get and return them. The following only we have in hand:

Resolved, That we rejoice with gratitude and thanksgiving to God at the success which has been obtained in the effort to secure a home and headquarters for the anti-secrecy reform, and that we will continue to pray and labor for its complete consummation.

Elder Dearing occupied the remainder of the forenoon in relating his experience in becoming an Anti-mason, and his labors with clergymen in reference to the subject.

Convention adjourned.

THURSDAY AFTERNOON.

Convention called to order at 2 o'clock. Pres. Conant in the chair. Elder Stoddard addressed the audience upon the "Despotic and Treasonable Character of Freemasonry."

Interesting letters from the Hon. Francis Gillette of Hartford, and E. J. Chalfant of York, Pa., were read by the Secretary. The following from Mr. Gillette to Bro. Conant with permission to use it, will be of especial interest to the Anti-masons of Connecticut.

HARTFORD, Ct., Apr. 24, 1876.

Mr. Conant, Pres. Ct. Christian Association:

DEAR SIR:—I very much regret the necessity of declining your invitation to attend the annual meeting of your association at Waterbury this week. I should be most happy to be with you on that interesting occasion would circumstances permit. My sentiments and sympathies are with you in your antagonism to secret societies. They are repulsive to me in every respect, and utterly unsuited to the age and country in which we live. They belong rather to the dark ages, before Christianity had widely promulgated the law of universal brotherhood, or liberty had gained recognition among the nations. They are antagonistic to both Christianity and freedom, to civilization and progress—pestilent exotics to us in this nineteenth century; plants which the Father hath not planted and therefore they must be rooted up.

"Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Good and true men choose light and illumination; secretists love darkness and obscurity. They hide their light, if light it be, and leave the outside world to darkness. They claim to conceal something highly valuable to mankind, and suited to make the world wiser, better, happier, and assume to be very benevolent. How then can they persist in withholding the healing balm of secretism from the world's wounds and sorrows!

What would be thought of Joseph if after having filled his granaries in anticipation of the seven years' famine, he had refused the hoarded grain to the starving Egyptians and coolly seen them dying for the want of it? The unanimous verdict would be, that he was no better than his treacherous brothers who sold him to the Ishmaelites, and might as well have been left to perish in the pit. How much better than this supposed conduct of Joseph is that of our modern secretists, who claim to have the corn garnered in their various lodges which would alleviate human woes and fill the world with food and gladness, but cruelly withhold it under a cloud of mystery, and thus leave the sorrows which they might mitigate or cure to rage and intensify! Could any phase of human conduct be more selfish, cold-blooded and despicable?

In the dawn of time the great Creator said "Let there be light." But secretists in contravention of this organic decree, say, Let there be darkness. In secret have I said nothing, said Christ; but secretists, as such, say everything in secret. Christ opened blind eyes and filled them with light. Secretists shut seeing eyes and fill them with darkness. Christ is the light of the world. Secretists are its darkness, and nestle with owls and bats.

Secret societies are fraught with peril to the Republic. They have been justly characterized by one who knew them well as a virtual conspiracy against both church and state. Who can adequately measure their power for evil, bound together by bloody and barbarous oaths, as are the chief organizations, and intent upon ambitious schemes and self-aggrandizement! In the hands of reckless demagogues what fearful political engines! Already this force has shaken the Republic. The late secretary Seward, forty years ago in a public address, said: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government it cannot control." Amid the many perils impending over the future pathway of the republic, secret societies culminating in Freemasonry, and potential through it, are among the most menacing and formidable. Church and state must resist the onward march or be trampled under their feet.

Possibly Masonry and its kindred affiliations may have some secret virtues unknown to outsiders, but so far as we are permitted to know the character of the various secret organizations, they tend to evil continually, and should be destroyed. Let them perish and the darkness which envelopes them deepen into sepulchral gloom. When the Califf Omar was besought not to burn the Alexandrian library, he answered, "If these books agree with the Koran they are useless. If they disagree with the Koran they are pernicious. Either way they should be destroyed. Let them burn." So of Freemasonry and its kindred fraternities. If they agree with the Bible they are useless. If they disagree with the Bible they are pernicious. In either alternative let them perish in their congenial darkness. Over their dissolution humanity will rejoice and

the answering heavens will respond Amen! I am, dear sir, faithfully yours,

FRANCIS GILLETTE.

The following were chosen Vice-Presidents for the several counties: Hartford, Philip Bacon; New Haven, J. M. Russell; Litchfield, C. R. Williams; Windham, Geo. Buck; New London, T. L Gardner; Middlesex, J. D. Baldwin; Tolland, L. S. Goodall; Fairfield, I. J. Gilbert.

Convention adjouurned to meet in City Hall at 7½ P. M.

In evening City Hall was filled, there being 1600 to 1800 present. The lodge was opened upon the third or Master Mason's degree, and the candidate of the previous evening was "put through" in due and ancient form. I need not attempt to describe the effect and manifest impression which was made upon that intelligent audience, who for three long hours sat in that hall as witnesses to the exposure of the most abominable, heathenish and accursed institution that ever gained foothold upon this habitable globe. Let it suffice for me to say that excepting Masons and their jacks, the citizens of Waterbury there assembled were shocked and appalled at the damning revelation. Ronayne was in his element, standing like a hero to the work, and near the close, advancing to the front of the stage, he avowed it as his determined purpose, to go on with the work from city to city, and from State to State, and see this vile institution uprooted and destroyed from this American nation. So mote it be.

In conclusion I would assure all our friends that our meeting was a grand success. Let the name of the Lord be praised for his help! Our prayer meetings were seasons of interest and refreshing.

To the General Agent, Bro. Stoddard, for his faithful labors, assistance and counsel, the hearty thanks from all the friends in the State are due. Also to Bro. Russell and wife, for their generous hospitality and kind attention to members of the Convention, we record our hearty thanks. Much seed has been sown for our Heavenly Father to water and increase, and much hard work done. The expenses of the meeting have borne heavily upon four or five and something like $30 or $40 more is needed. We hope that the friends of the cause in the State will not forget the privilege they have of helping forward this work by their contributions. D. J. ELLSWORTH, Sec'y.

Windsor, Ct., May, 1876.

Southeastern Iowa.—Montrose Meetings.

MONTROSE, Iowa, May 1, 1876.

BRO. KELLOGG:—Some time in Feb. I wrote to the General Agent, J. P. Stoddard, inviting him to come here and give us two or three lectures against Masonry. Bro. Stoddard was recommended to me while visiting in Michigan in January last, where he had labored so successfully in dispensing Anti-masonic light to the tearing down of the strongholds of sin, as being the man well adapted for our place, because he was wonderfully convincing in argument, and was hardly susceptible of becoming so irritated by any influence that might be brought to bear against him as to lose his self-control. While negotiating with him he was called to attend a State Convention in Connecticut, but wrote me upon starting there, that if we were impatient we could get Bro. Hinman by immediately writing to you. While we were pondering this thing in our hearts H. H. Hinman put in an appearance early on the morning of the 20th day of April. After introducing himself and his work, it was soon decided that he should lecture twice in Montrose Presbyterian church, Friday and Saturday evenings, April 21st and 22d.

All work upon the farm was immediately suspended; we were soon seated at our table, not "to fare sumptuously," but to write out notices of our meeting. These were soon distributed through the town and country, which produced the happy effect of giving us a good audience, in which was a fair representation of secret men.

The exercises were commenced by singing "All hail the power of Jesus' name," afterward reading of the Scriptures and prayer, when the speaker planted him on the side of God and the truth. He first spoke of Masonry being unscriptural and antagonistic to Christian religion, showing conclusively that the Bible does not sanction, but rather reproves all secret societies; that speculative Masonry was neither free, ancient, honorable, benevolent, Christian, nor a republican institution; but begotten by the devil, the father of lies, propagated by lies. After the lecturer had finished he gave opportunity for any one to ask questions or respond to what had been said. Dr. Anderson, a Mason now for thirty years, made a very few remarks foreign to the subject; threw a little dirt by saying the lecturer didn't know anything about Masonry, therefore there was no chance for argument, and no argument to answer.

A certain lawyer said to me at the close of the first lecture: "That was an able discourse and unanswerable by Masons." After the benediction a Mason came to me and said, "If that is the best timber you can bring here, I would advise you to frame him into something but a lecturer." He remarked that he had told more than twenty lies. I took hold of his arm inviting him to go with me and present them singly to Mr. Hinman, and if he could not find a solution we would let them rest on the speaker, otherwise I thought the remark entirely out of place. He would not go forward, but the reverse, until we got out upon the door steps when he whispered in my ear, "I believe he is a perjured villian." This is the testimony of one who is a Mason, to wit, that Masonry had been proclaimed by the speaker. He said much that was true and convincing, for he held his audience in profound silence for better than two hours.

The second evening was taken up with "What do you Know about Masonry?" Evidently Masonic inquiry or question to those who are not Masons. And again, "How a man is made a Mason." Here again the lecturer was indeed master of his subject, and went through the whole proceedings without "any equivocation or mental reservation;" without the slightest mistake, or even bothered by the repetition of a word. I could read it in the countenance of two or three Masons that what was being said was well said, and true, and seemed pleased to find him so well posted in what is called "the lecture."

A friend of mine (a young man of truth and candor) overheard two Masons talking upon a boat about the second lecture.

"Were you out to the lecture last night?"

"No; were you?"

"Yes."

"Did he speak the truth?"

"He did."

So we have the testimony of two Masons, one for each evening that what was said is true; notwithstanding the assertion of one that he told more than twenty lies.

At the close of the exercises second evening, I remarked, "There will now be given an opportunity for any Mason to respond to what had been said. Last evening one remarked to me that the speaker had told more than twenty lies. I hoped if there were any such present they would be manly enough to state it publicly, naming the accusation. If not I desired they should hereafter hold their peace." Dr. Wilson said I seemed anxious that some one should reply. He said that Masons were silent on such occasions, not because they could not say anything but prudence was one of their virtues, and Masonically they could not answer; then sat down. Bro. Hinman merely remarked he should hate to belong to an order he could not defend.

He went to Charleston, a small country town eight miles back from the river to lecture on Monday evening. Got there after sundown and found that the lecture had not been given out; one Odd-fellow very anxious to hear the lecture. I said to him, "Do you want to hear it bad enough to go over to the Baptist church, ring the bell and light up?" He responded he did. So I got on my pony and rode through the street crying, "Free lecture to-night at the Baptist church. Subject secret societies—opposition to them." We succeeded in bringing out about 50 or 60 who listened, I think, profitably to a discourse two hours long. He left Montrose early Tuesday morning for Iowa State Convention at Western, Linn Co.

Bro. Hinman is the right man in the right place. We feel like saying to him as to our old friends, come again.

Yours ever, W. H. HITCHCOCK.

Bro. Hinman at Walker, West Branch and Montrose.

CHARLESTOWN, Lee Co., May 8th, 1876.

DEAR BRO. K.:—After a second lecture at Walker, Iowa, to a full and attentive audience, but in the face of a most bitter and malignant opposition, I left, May 1st, for West Branch, Cedar county, where I met a warm reception from the Society of Friends. On the 2d and 3d inst., I spoke to full congregations in the Friends Meeting House. This place has been for years a center of reformatory influence. It was here that John Brown brought twelve fugitives from slavery. Here they found rest and aid on their journey.

Unfortunately, some of the Society of Friends here have become connected with the grangers and Good Templars, and there are some nominal Friends who belong to the Masons. Most of those who have joined the Good Templars have withdrawn, but there is just enough of Masonic influence in the society, together with a strong outside influence, to create quite a heated discussion in the community. Wherever such a discussion takes place there results both good and evil. The virtuous are confirmed in their course and some persons are converted to the truth; while on the other hand some are driven into hypocrisy, and lying. I know a professed minister of the Gospel, who when certain unprincipled and profane men denied that either Masonry or Odd-fellowship had been revealed, and appealed to him to sustain them, gave his reluctant and hesitating, yet hypocritical and lying assent. Such instances are multiplying all over the land. Surely this reform is like Him who is the living embodiment of all reforms:—"Set for the fall and rising again of many in Israel, and for a sign that shall be spoken against."

After organizing an association for the western part of Cedar county, I came to Vicle station, Lee county, and walked seven or eight miles through a drenching rain and wading swollen creeks to reach this place just too late to meet the people who had assembled for a lecture. From here after a night's rest and an excellent visit with Father Cassidy, who is one of the veterans in the cause of reform, I went to Montrose, and on the evening of the 6th inst., quite a fair congregation met in the Presbyterian church and listened to a lecture on the government of the lodge, and its relation to civil society.

From there I came to this place, where I preached last night in the M. E. church, to a full and attentive audience. I expect, D. V., to lecture in the same place to-night, and have just called on the Baptist minister and asked him to attend. He told me he thought me a disturber of the public peace, and would not any way give me countenance. He says he is a Mason, and is willing to swear that there are at least eighteen lies in the Honeywell tract. I asked him if Dr. Colver was a good and truthful man, and he said yes, but Dr. Colver was mistaken in what he said about Masonry; and when I suggested that Elijah troubled Israel a great deal more than I did, and for a similar reason, he became quite angry, and further discussion became impracticable. How long shall devilish affrontery be taken for *truth*, and lying hypocrisy for piety? How long O Lord, how long?

H. H. HINMAN.

Correspondence.

A Day in Washington.

The Wonders of the Great Capital—How to "do" Washington in one Day—The Botanical Garden, Smithsonian Institute, Department of Agriculture—The "White House"—The Treasury, State, War, and Navy Department—Corcorans Art Gallery—Dinner in the Capitol—Wonderful Paintings and Statuary in the Rotunda, Old Hall and Stair Ways—A Peep into the Hall of Representatives and Senate Chamber—The Guerrilla Rebel General Albert Pike—Loyalty and Patriotism at a discount in Washington—Another War.

I left Philadelphia for Washington half an hour before midnight Thursday April 27th, in order to spend Friday there and get home Saturday. On my way I asked a pleasant appearing gentleman if he was acquainted in Washington, and knew a respectable hotel there, where prices were reasonable. He evidently took pleasure in giving the desired information, and said: "I will tell you how to 'do' Washington in one day." I replied, "That is just what I wish to know, for I have but a single day to spend there." The information he gave me enabled me to see double the amount that I could otherwise have seen, besides telling me what was to be seen. As recommended, I went to the St. James European Hotel, Pennsylvania Ave., where pleasant room and lodging cost one dollar per day, and meals can be procured in the building or at any restaurant at all prices.

As the public buildings are not open till 9 o'clock, I first visited

THE BOTANICAL GARDEN,

which is open at 8 A. M. This garden is but two blocks east of the St. James Hotel, and next the grounds of the Capitol. It would take an entire botany to describe what is to be seen here, for the grounds and hot houses contain the trees, plants and flowers of every clime. Here are palms in great variety, palmettos, Spanish Bayonet, Useful Screw pine, cactus of every imaginable shape, the most beautiful ferns and the greatest variety I ever saw, air plants, the prayer plant, roses of every shape and shade ever seen. I next visited our great national free museum, known as

THE SMITHSONIAN INSTITUTE.

Almost any geography will give you a history of the origin and design of this great Institution. Although a large portion of its many curiosities have been taken to the collection at the Centennial, there is much of interest left. In the hall as we enter, are several large stone images, once objects of worship in a far-off land. Here are skeletons of monsters from both sea and land, stuffed birds and fish from all parts of the world. From a sketch of this Institution purchased in the building, I find that they have specimens of about 35,000 different species of birds, and a proportionate number of animals, shells, etc. There are bows and arrows, swords, knives, war clubs and fire arms in great variety, and a stuffed Indian chief, a Japanese and a Chinese. Stuffed! Oh, no, I see, they are only "models," and the huge savage is none other than the famous Modoc chief, Captain Jack, who looks so life-like and savage with his gaudy trappings, war paint and horns, that you feel as if you had better not get too near him. Here are many curious foreign costumes, and an elegant Japanese saddle and trappings. Adjoining the lovely grounds of the Smithsonian Institute on the west are those of

THE DEPARTMENT OF AGRICULTURE.

The grounds contain a great variety of plants, shrubs, and trees, and are elegantly laid out. In the fine building near the center is a large collection of specimens of grain, seeds, vegetables, fruit, (models of the two last) woods, silk, wool, flax, minerals, soils, also stuffed fowls and birds. In the stairway is a huge Red-wood plank from California six feet five inches wide. West of the grounds is an unfinished monument to George Washington.

THE TREASURY BUILDING

is about two blocks north. This is a very large, massive, handsome structure on the south side of Pennsylvania Avenue. I had not time to see its interior, and so crossed to the fine grounds and elegant mansion now occupied by President Grant. But as I was not an invited guest I passed through the grounds to the vast unfinished structure now being built for the State, War, and Navy Departments. This is the largest and will be one of the finest public buildings in the city. A portion of the south wing is already occupied by the State Department. Just across the way on the north-east corner of Pennsylvania Avenue and Seventeenth street is

CORCORAN'S ART GALLERY.

This is free three days in the week, Tuesday, Thursday, and Saturday, 25 cts. admission on the other three days. This is the gift of Wm. W. Corcoran, Esq. The building, which was begun in1869, with the grounds, cost $250,000 and the pictures and statuary given by Mr. Corcoran were valued at $100,000. It is maintained by an endowment fund of $900,000. Nothing short of a catalogue will give any clear idea of the wonders of art here to be found. At the entrance of the stairway are large marble busts of Napoleon I., Marcus Aurelius, Antinous as Bacchus and Ariadne as the wife of Bacchus, the god of wine. Such a grim joke as this representation must make the fiends of the lower world laugh indeed. The artist seems to have exhausted his skill to represent a lovely, intelligent woman as the "joyous wife of the god of wine." Would any of the many thousands of women in our land who are the veritable wives of Bacchus (drunken husbands) consider this a fair representation of their condition? But there are still worse things in the "Hall of Sculpture," which I think utterly inexcusable and abominable. There are fully a score of full-sized marble statues of men, boys and women in a perfectly nude condition, and in some instances it is evident that the one object is to display "nude charms." That respectable people generally do regard these figures as vulgar and demoralizing is at least hinted at on page 16 of the Corcoran gallery catalogue. Speaking of the marble busts of "The Two Fates," the forms of which are *draped*, it says: "Depending upon no display of nude charms these majestic forms—particularly the recumbent figure—impresses us by the noble elegance of their poise and the graceful lines of their draperies." The fact that these nude figures are merely copies of statues sculptured when licentiousness and drunkenness were universal and bacchanalian revelries respectable, will not excuse this vulgar display. I blushed with shame to see a woman sitting in front of one of these nude female figures with a nearly completed crayon drawing of it, on which she was at work.

But there are some very fine statues, vases, bass-reliefs, bronzes, electrotypes, paintings, engravings and carvings. "The Sleeping Children" (in marble) is a marvel of beauty, and the great paintings representing the Bible account of "The Drouth in Egypt," and another entitled "The Death of Moses" are wonderful indeed, while a smaller one entitled "Charlotte Corday in Prison" is so wonderfully life-like as at first to startle you. A short ride on a Pennsylvania Avenue street car brought me to

THE NATIONAL CAPITOL,

at the foot of this Avenue. As it was dinner time I went at once to the Hall of Representatives restaurant in the basement of this building, where I got a good meal at ordinary restaurant prices. The vast proportions of this building, and its great dome are familiar to most if not all. In the stairways, old hall and by the passage ways are many fine paintings, and statues of Washington, Hamilton, Trumbull, and many other statesmen whom we delight to honor. The Congressional Library is no doubt the largest in this country. The Navy Yard I had no time to see, and spent only a few minutes in the House of Representatives, and Senate Chamber. One of the chief objects of interest is

THE ROTUNDA,

which as its name indicates, is circular in shape and is simply the interior of the dome. The ceiling 180 feet above the floor is ornamented with Brumidi's marvelous allegorical representation of Peace and though at such a great height the figures are seen with wonderful distinctness. Around the sides of the Rotunda are six great historical paintings. One represents "The Embarkation of the Pilgrims," from Defthaven, Holland. The open Bible in the foreground shows what was the foundation for our liberties, both civil and religious. Another represents the "Landing of Columbus," in October, 1492, and the third represents "The Discovery of the Mississippi," by De Soto, in May, 1541. The fourth shows as finely a canvass can "The Baptism of Pocahontas" at Jamestown, Va., in 1615; while the fifth gives a life-size and truly wonderful representation of "Signing the Declaration of Independence," July 4th, 1776, with the portraits of the signers. The sixth looks as if it could, if it would, thunder out the glad news of "The Surrender of Burgoyne" at Saratoga, N. Y., October, 1777; while its companion piece tells with equal eloquence of "The Surrender of Lord Cornwallis" at Yorktown, Va., October, 1781. The eighth and last portrays that ever memorable scene when George Washington so elequently testified his love of peaceful pursuits and his patriotism as well, by resigning his commission as Commander in-chief of the victorious American army to Congress Assembled at Annapolis, Md., Dec. 23d, 1783.

Would to God that our public men of to-day had a fraction of Washington's love of country! Alas, that the terrible lessons of our late civil war are so soon forgotten! Already loyalty and patriotism are at a discount here, and while taking these notes a gentleman at my side (a perfect stranger) says "There comes Albert Pike, the rebel general," and I turn to see a man of perhaps sixty, with long gray beard and hair, a huge pipe in his mouth, leisurely cross the Rotunda towards the Hall of Representatives. The bust of the fiend *Nero*, in Corcoran's Art Gallery does not show half the cunning villiany that is expressed on the face of this guerrilla rebel general, under whose command Indians murdered and scalped Union soldiers at Pea Ridge. He is evidently perfectly at home here now, making use of his great and despotic power as MOST PUISSANT GRAND COMMANDER of the Southern Masonic Jurisdiction of the U. S., to aid his old rebel comrades into power. He is mentioned even by the Chicago *Tribune* without so much as a word of warning. That these rebel leaders are determined to make the government pay for their former slaves as well as the rebel war debt, no sane man who will take the trouble to talk with them can for a moment doubt. A railroad conductor on a train between Baltimore and Washington, with whom I had a long conversation, not only stated part of this plan, but argued the justice of the Government paying for the slaves. Another terrible civil war is not far distant if our government officers and law-makers are to be simply tricky, heartless, grasping politicians.

EZRA A. COOK.

Masonic Calamities.

XENIA, Ind.

Editor Christian Cynosure:

During the last fall it was noticed by the "profane and eaves-droppers," that something unusual was the matter with the "old handmaid," in this place; her den appeared to be deserted. At last it was known to "cowans," that her mighty paw and grip had fallen upon her own offspring; closed and locked the entrance to its sanctum and altars, took its life (its charter) and poor, deluded child, it died. The disease was said to be too much gorging of Masonic "refreshments," which caused a disability to help support the dam that suckled it. This was the first great calamity. Some of the inmates who were thus thrust out of their den, did'nt appear to care much, but seemed to be as Bob Morris says a demitted Mason

is, "Like an amphibious animal, can live in the water, or out of it; and don't look graceful in either element."

The next calamity is still worse. Some two months since, about 12 o'clock at night the inhabitants of the city were aroused from their slumbers by the alarm of "Fire! Fire! Fire!" The printing office was in flames. The deserted child of the "handmaid" was close by; the flames spread rapidly. No exertions were made to save Hiram's body from the furious element. It was lying unconscious under the rubbish where his brethren had laid it. No exertion to save! Though one *bad* Mason (a pretty good man) told the writer that "he was there in time to have saved all, carried the jewels down in his pocket, &c," but every thing of the child had been confiscated by its old dam (the Grand Lodge.) The decree appeared to have gone further. The temple with all its locked up *sacred things* was consumed by the devouring elements. One of the craft said to the writer that the "Grand Lodge could now come and get its furniture if it wanted it." The next day the writer witnessed the search for the *sacred* jewels. A Masonic minister of the place directed the search, but Oh dear! the fire had tried the sacred emblems. But the most mysterious thing was that the aforesaid hood-winked minister did not direct any search for "dear Hiram!"

But so it is, all is lost. It is supposed to have been the work of an incendiary. The heaviest loss was on the owner of the printing establishment. Hope that he may start up again. It is dry time here without a paper, even if it is a "hood-winked" thing.

May 8. J. M. DARBY.

A Centennial Musket.

YORK, Pa., May 8, 1876.

Editor Christian Cynosure:

I have in my possession a single-barrel shot gun, which was used by the American army under Gen. Washington, on Sep. 11, 1777, at the battle of Brandywine. This gun was owned by my great grandfather, Philip Ottley, who lived on the battle field, his family retiring to the cellar during the battle in which 1,300 Americans and 500 British soldiers were killed or wounded. This battle was fought to prevent the British from capturing Philadelphia. The gun is a very superior one; and the barrel is so heavy that it could not be bursted by half a pound of rifle powder. It is in good condition, and has been used frequently as a bird and squirrel gun. And on New Year's morning I fired a salute of thirteen shots with it, in honor of the heroes of 1776, who believed in free government and not in Freemasonry. Believing that the Centennial at Philadelphia is managed by the secret British government, I thought it best to keep my gun at home with plenty of dry powder and some buckshot.

The battle of Guilford Court House was fought on the farm of my great grandfather Jessop. His house was used as a hospital for the wounded of both armies, his family retiring to the cellar during the battle. My grandfather once told me that the horses of Washington's and Lee's cavalry were far superior to Tarleton's British cavalry horses in this hard fought battle.

Yours truly, E. J. CHALFANT.

A Masonic Bastile Breached by the Courts.

YATES CITY, Ill., May 5th, 1876.

MR. EDITOR:—Since writing to you last my controversy with Yates City lodge of Masons has got into a much more satisfactory condition than it has been in before for the last three years. About two months ago I brought suit against the lodge, as a corporation to recover the amount of money paid the lodge in order to become a member. I succeeded in procuring a judgment for $25, and as the W. M., J. W. Hensley and Past Master Longdon have made themselves personally responsible for it there is a good prospect that I shall eventually recover the money. W. H. ROBINSON.

OUR MAIL.

J. C. Graham, Viola, Ill., writes:

"All praise to God through Christ our King for the triumphs of his truth through the agency of the Christian Association opposed to secret societies. Such boldness for the Master's cause is very nearly akin to Apostolic times. God speed the work and bless the workers."

A. J. Cook, Lime Spring, Ia., writes:

"I have read the *Cynosure* for the last three months and heartily endorse the reforms it advocates, also the platform of the American Party and shall vote it this fall if the State nominates electors, and I can get a ticket. Masonry is dominant in this county. I stand alone in this neighborhood and find it good to stand alone for God and the right."

J. S. Perham, Brookfield, Ill., writes:

"Dear Bro. Cook, and all that work for the glory of God in the downfall of Masonry, I want to bid you God-speed in your good work. We are three in this place who are trying to work a little, but it is hard to get subscribers for the *Cynosure*. We mean to keep trying."

L. A. Wickey, Franklintown, Pa., writes:

"I am trying to get our friends aroused to get either Raynor or Ronayne here to give us a few lectures. On my circuit, York Springs, there is not a member of the United Brethren church belonging to a secret society."

S. C. H. Smith, Belpre, O., writes:

"Things look rather discouraging here at present. Since Rev. Mr. Kiggins was here there have been organized an Odd-fellows lodge, a Masonic lodge, a Sons of Culture lodge, and lastly a new lodge called the Patriotic Sons of America. Two of the leaders of the last mentioned lodge are leaders in the Masonic lodge also. They all meet in the Odd-fellows Hall. We are building a ten thousand dollar school-house, containing a public hall, which will be completed in September, and I hope we can make some arrangment to have Mr. Ronayne come and give us some lectures. I would like so well to have some of the Masonic proceedings checked and severely rebuked."

Satan goes about like a roaring lion seeking whom he may devour. Christians are not always fully awake to this fact. We must all watch and pray.

Edson M. Perkins, Parishville, N. Y., sends two new subscriptions and writes:

"You may send me as premium two copies of Ronayne's Hand Book."

We are glad to send any of our publications as premiums, and hope there will be a great many called for.

Nathaniel C. Moore, Worcester, Mass., writes:

"I rejoice to know that you have so many good people in Chicago, and hope the number will increase who stand up for the Christian Sabbath and for the Bible in the schools. . . . Our Worcester paper abounds with flourishing notices of the doings of secret societies, their famous processions, with famous banners inscribed with famous mottoes, but are very cautious about saying anything to prevent men from going into the dark to inquire for Masonic light; but we are still on praying ground for which I thank God and take courage, and say, "Let there be light." And as your paper has done more than any other to warn us against secret societies and the danger we are in from the encroachment of popery in our beloved country, I now say and shall continue to say while God is willing, God bless the *Cynosure*, and the men who started it and still manage it, and may they never suffer for lack of material aid to carry out their purposes, which I believe is to oppose sin and promote holiness. . . Perhaps I had better stop writing until I know what you charge for reading the letters of unlearned men. Please to let us know through the *Cynosure* when it suits your convenience."

We never weary of reading sensible letters, and do not stop to inquire concerning the education of those who write them.

The Sabbath School.

Lesson for May 28.—Lying unto God.

SCRIPTURE.—Acts v. 1-11. Commit 1-6; Primary Verse, 4.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,
2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.
3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.
6 And the young men arose, wound him up, and carried him out, and buried him.
7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband are at the door, and shall carry thee out.
10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.
11 And great fear came upon all the church, and upon as many as heard these things.

GOLDEN TEXT.—"Thou hast not lied unto men but unto God."—Acts v. 4.

TOPIC.—Hypocrisy.

HOME READINGS.

M. Gen. 4:	1-16....	The First Hypocrite.
T. 2 Sam. 15:	1-11....	Absalom the Hypocrite.
W. Matt. 26:	20-50....	Judas the Hypocrite.
Th. Acts 8:	13-24....	Simon the Hypocrite.
F. Is. 29:	1-24....	Those who hide Counsel.
S. 2 Tim. 3:	1-17....	Form of Godliness.
S. Matt. 23:	1-39....	Woe unto Hypocrites.

—Ananias and Sapphira were snared in a golden net—a net in which so many are being snared to-day. Judges have decided for rewards, God's servants have taught for hire merely, his prophets have divined for money, for thirty pieces of silver Christ was betrayed, and for the sake of money men are now lying to the Holy Ghost. "The love of money is the root of all evil." Prov. xxx. 8, 9; Mic. iii. 11; Matt. xxvi. 14, 15; 1 Tim. vi. 9, 10; Tit. i. 11; 1 John ii. 16.

—"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark and they say: Who seeth us? and who knoweth us?" "They say: The Lord shall not see, neither shall the God of Israel regard it." Job xxxiv. 22; Ps. xciv. 7, 9; Is. xxix. 15, 16; Luke xii. 1, 2; Rev. ii. 23.

—The service of God is not compulsory upon any one. We choose whom we serve. Inasmuch as it is a service voluntarily chosen we ought to bring no divided heart into it. The slave may fret at his bondage and hate his master, but the one who has been made free should count it all joy to serve the one who set him at liberty. Deut. xxx. 19; Ps. cxvi. 16; John v. 40; viii. 36; Rom. vi. 16; 1 Cor. vii. 22; Gal. v. 1; 1 Pet. ii. 16.—*Nat'l S. S. Teacher.*

—He that speaketh lies shall perish. Pr. xix. 9. Bloody and deceitful men shall not live out half their days. Ps. lv. 23. Wherefore putting away lying, speak every man truth with his neighbor. Eph. iv. 25. Lie not to one another. Col. iii. 9.

Farm and Garden.

Fowls and their Feed.

1. In nine cases in ten White Leghorns will give the best satisfaction as egg-layers. These are small, purely white, with yellow bills and legs, large single combs deeply notched, regular, and handsome. The hens lay a good sized, pure white egg, rarely set before they are two years old, and frequently not even then. They fly "like larks," so to speak, are hard to keep within bounds, and are as poor eating as any among the chicken tribes, nevertheless tolerably good. If it be necessary to confine them, the yard must have a fence nine or ten feet high, or one wing must be cut. Chicks just getting their plumage may be "pinioned," that is have one wing cut off at the last joint. Thus they become manageable.

2. The best fowls for eggs and for the table are probably the Houdans, a French breed of comparatively recent introduction. They are much larger than the Leghorns, are non-setters, lay large white eggs, and a goodly number of them; are of a quiet disposition, fatten readily, and are excellent eating. It is not difficult to confine them, but they are less hardy than the rugged little Italians, shorter lived, and require more care. They are deformed by a fifth toe, which is regarded by fanciers as an essential point; have blotched, black and white plumage, and black and white leg scales, moderate top-knots, and a forked or double-branched comb.

3. The best feed for chickens is a variety—corn, buckwheat, and barley for grain, and pork-scrap cake for meat. It will rarely pay to buy wheat screenings. That from Winter wheat containing many broken kernels is best. Sound grain is generally cheapest. It is well to throw chickens all they will eat at night, Summer and Winter, and when they cannot forage for themselves they should be fed early in the morning until they leave grain upon the ground. The scrap cake may lie before them all the time in cold weather. Those pieces which they cannot eat may be cracked up and fed to them, or soaked in water and chopped fine. Corn is usually the cheapest grain for chickens. Oats the dearest. Give red pepper only as stimulating medicine when chickens have colds, or when one looks drooping. It is constipating, and if used too much is not well. Pure water, a good dry dusting box containing both lime and ashes in small quantities, and broken bones and oyster shells, are preventives of vermine and sickness.—*N. Y. Tribune.*

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 18, 1876.

THE CHICAGO TRIBUNE ON THE SABBATH

LOCKPORT, Ill., May 6, 1876.

I write to call your attention to an article on the 4th page of yesterday's *Tribune* headed "*Centennial Folly.*" Such an outrageous assault on the formal observance on the Christian Sabbath from such a source as the Chicago *Tribune* ought not to be allowed to pass unnoticed by any portion of the public press that cares a straw for our national honor or the moral law. If such absurd reasoning and argument against the Sabbath is to be propagated without rebuke, we may look for the enactment of the French Code in the time of Robespierre: "Annihilate the Sabbath and the marriage covenant and establish every tenth day for a day of public festivity, and offer a bounty on the head of every male child born." For and in behalf of our nation's honor and our common humanity, truly and fraternally yours, ISAAC PRESTON.

REMARKS.

The *Tribune* editorial sanctum it seems has become a sort of Noah's Ark wherein besides men and animals are all manner of "creeping things:" and it would seem to be one of these editorial vermin who writes the article complained of in the above letter of Mr. Preston. The article is commonplace in every quality but its impudence. In that it is sublime. As if these days of salary-grab, defalcation and embezzlement, which endanger our business standing with the nations, were both the standard and source of our national reputation and prosperity, this contemptable writer blackens the memory of the "Puritans" who, under God, made the nation; brands them as "bigots," and, with marked originality, suggests that they hung witches. All this because the Centennial Commissioners at Philadelphia have voted three to one to close the great Exhibition on the Sabbath. The argument of the *Tribune* writer, like that which influenced Judas, is—silver. Hear him:—

"There would have been more visitors on Sunday than any other day, and three-fourths of them from the working classes. Sunday trains would have run from New York and Baltimore, bringing multitudes from these cities and the intermediate towns and villages; so it is quite safe to calculate that the action of the managers will prevent two or three million people from availing themselves of an opportunity for entertainment and instruction such as they have never had before, and never will have again."

Here is a Chicago editor lamenting that the Philadelphia street hucksters and booth merchants will lose two or three million of Sunday customers; who, in their turn, will lose "entertainment and instruction." He also dwells feelingly on the "Blue Laws;" (as if there were any such laws) and with low wit and lofty malice asks:

"If the managers of the Big Show are going to enforce puritanical ideas, why are they not consistent? Why do they not carry out the Blue Laws to the limits, compel every man, woman, and child to go to church, imprison every person who is not in bed at 9 P. M., pillory every young man found speaking to a young woman, and hang a few old women as an illustration of the freedom and equality of this "great and gelorious keuntry."

Has the *Tribune* admitted to its corps editorial some vulgar foreigner who has escaped the laws of his own country to revile the customs of this? And is the *status* of the working classes in the non-Sabbath-keeping nations so much above that of our American "working classes," that we need the "entertainment and instruction" of the "big show" on Sunday to bring us up to their level?

Seriously, apart from its divine authority, which the Sabbath has if anything has, he who proposes to break down the American Sabbath with "big shows," proposes to put the laborer at the mercy of the capitalist, and is, in fact, the enemy of both. We hope the *Tribune* will give us better and sounder doctrine.

THE CONGREGATIONIST TRIENNIAL.

The Congregational churches of eleven or twelve States are by the constitution of the Chicago Theological Seminary, made constituents of a Triennial convention which is held in Chicago. This meeting has just taken place, and eight young men gave their graduating speeches in the First church (Dr. Goodwin's) on Wednesday evening, 10th inst. They were David R. Anderson, Eugene F. Wright, John W. Ferner, Russell L. Cheney, W. Irving Phillips, Henry M. Skeels, Henry Wilson and Hiram J. Ferris. The sentiments of the speeches were sound, and well rendered, and so equal in point of ability and effectiveness, that eight speakers will seldom be found so nearly on a level. Several, perhaps all of them have fields of labor on which they enter at once. This Seminary has something over one hundred thousand dollars invested funds, a magnificant location on a beautiful park in the heart of Chicago, and, what is best of all, imparts to its pupils sound ideas and principles concerning the redemption of men by Christ, and its cognate literature and morals.

But it is plain to ordinary observers that this Congregational denomination of Christians, is no exception to the general religious decline in this country; and that lodge-idolatry is its leprosy and curse. The general associations of the interior and western States have voted repeatedly in condemnation of secret societies. Nine years ago Prof. S. C. Bartlett wrote, and the Ill. State Association unanimously voted, that "organizations, such as Freemasonry" are "hostile to good government and the Christian religion." Three years since this same great Triennial convention voted against aiding with educational funds theological students who are Freemasons. Of course the thousands of lodge-men, with their millions of capital, distrust and hate the Congregational churches, because they are openly committed against their existence and worships. And, while thus the Congregational churches, as such, have organized and weekly drilled secret enemies in every village, hamlet, city, and neighborhood of this great country, there are few Congregational churches in the whole country, but which have Freemasons in them, who are virtually lodge-spies in the camps of Israel. Backed by their wealth, their numbers and desperation, they virtually control every church which tolerates them. They intimidate or control the pulpit. They silence the *Advance*, *Independent*, *Christian Union* and *Congregationalist;* so that members of the denomination must drop these denominational organs and take other papers, if they wish to get even the items of news concerning the great national movement against the secret orders. By suppressing current information concerning national, state and local meetings of Christians against these orders, these religious papers become the practical allies of the lodge!—clouds to keep out the light of God from their readers. And the Congregational meetings, as such, ordinarily say nothing and do nothing to carry out their own principles, and save the thousands of their young men who yearly enter into business life exposed to the harlot wiles and allurement of these dens of anti-Christ. The Triennial convention just now held in Chicago instituted no inquiry whether Freemasons are still educated for their pulpits, against which they resolved three years ago; and I noticed at least one Freemason and Odd-fellow among the ministers, members of the convention, who is an avowed champion and lecturer for the lodge, and who hailed and entertained the notorious guerrilla, Albert Pike, when he was making the Masonic tour of Wisconsin. Thus the Congregationalists are situated in relation to Masonry precisely as the Presbyterians were related to slavery, when they had a recorded testimony against it, and uniform practice in its favor? So far as we can learn, not one word was said concerning the lodges, in the late convention, except by one of the graduates, W. I. Phillips, who barely mentioned the fact that Dr. Emmons was opposed to Freemasonry. He is a pleasant speaker, and if the faculty had given him for a theme Dr. Bartlett's resolution of 1867 against Freemasonry as opposed to Christianity, he would have brought down the house, and if the programme had been published before-hand, the house would have been crowded to its utmost capacity. But to give young ministers themes which take them wide of the real living questions of morals and religion in the world around them, is to put them into the neuter gender, objective case, and governed by public sentiment. Such were not Christ or his apostles, nor such their public speaking. And unless the rank and file of the Congregationalists arise, and insist on an entire change of base, in their periodicals and seminaries, their doom as a denomination is sealed. They must return to the principles which brought out their fathers from Scrooby Manor and Delft Haven, viz: hatred of idolatrous and unscriptural titles, ceremonies, and rites. They must assail the world's evils or the world's evils will swallow them. They must cease to serve God in word and Satan in deed. For unless they go back and rescind their testimony against the secret lodges and so make their peace with them, or openly, consistently and manfully opprose them, their preaching will run shallow, and their conventions become sounding brass and tinkling cymbals.

—The Iowa Annual Free Methodist Conference recommends the *Cynosure* among other papers, as an exponent of the reform principles of the Free Methodist churches.

—The able editorial on the grange in the *American Wesleyan* of April 5th has been republished in attractive tract form by the Wesleyan Methodist Publishing House, Syracuse, where it can be obtained at the rate of one cent per copy.

—Bishop Edwards of the United Brethren in Christ, who has been so heartily connected with the anti-lodge reform, is lying very low with fever at his home in Baltimore. He will be unable to attend the anniversaries of his church to be held during the present month. His friends, through the *Telescope*, request the prayers of the church, and there are many others who will bear a petition for the recovery of this godly and beloved father in Israel.

—Prof. C. A. Blanchard, Corresponding Secretary of the N. C. A., will address the Literary Societies of Westfield College at the approaching Commencement in June.

—The last *Reformer and Free Press* announced its transfer from the Arnold Bros. to Rev. J. Levington and A. H. Springstein of Michigan, who have for some time acted in an editorial capacity. We have since learned that the change may not be made, but the paper will possible remain with the brethren whose efforts have brought the paper up from a small form on a hand press to its present useful position.

—The *Freeman* of Albany, Mo., is still a standing menace to the lodges of northern Missouri, and vindicates the judgment and pluck of friend Needels. It will bear comparison with any local paper in the West in any respect. We hope the Iowa friends will be as successful in establishing their *Freeman* as proposed in the late State meeting.

—Inasmuch as the Methodist Episcopal General Conference has now been sitting more than two weeks in Baltimore, and may adjourn before the end of the month, it is of great importance that the work of petitioning the body against the lodge be dispatched. Hasten forward your petitions immediately to any member of the Conference whom you can trust. A number of petitions have already been received and referred to the Committee on the State of the Church, and it will soon be announced that no more petitions will be received.

—Elder Freeman started for Philadelphia on Monday of last week in time to unfurl tha "*Cynosure*" banner before the grand opening day. He will keep our many readers informed of the interesting features of the great Exposition as they occur.

—The action of the Syracuse Wesleyan Conference declining to act on the recommendation of the General Conference for a change in the rule on secret societies, has been followed by the Lockport and Allegheny conferences, the latter voting to request all the annual conferences to unite in requesting and authorizing the next General Conference to extend the application of the present rule against lodge fellowship to all secret societies When this issue was first presented we questioned whether the action of the General Conference would not stand, although not enacted by a quorum. We took this view supposing from the statements that the question of a quorum was not raised at the time. The *Wesleyan* says, however, that it was, and the chairman decided that a quorum was present, while the records show there was not. This is to be sure an unfortunate discrepancy, but inasmuch as the question was raised and the records give the figures, the annual conferences have no alternative in deciding whether they have ground for action. Although the effort to secure this desirable action on the part of the Wesleyan churches has failed in its immediate end, the discussion at Sycamore has strengthened the denomination and given it greater power for God and truth among sister churches and in the world.

The General Agent's Loss.

WILLIMANTIC, Conn., May 8th, 1876.

DEAR BRO. KELLOGG:—I suppose all the readers of the *Cynosure* learned with deep sorrow that Bro. Stoddard, who has been devoting all his time and strength to the interests of the National Christian Association, has lost his house and I suppose all or a part of his furniture by fire.

Now I wish to make a suggestion to the readers of the *Cynosure*, that we make up this loss to Bro. Stoddard, and I believe it will not be a very hard task, if we each and all take hold together, as I believe we may in the following manner, viz: Let every subscriber send to yourself or to Ezra A. Cook & Co., for Bro. Stoddard, whatever he feels that he can, even if it is no more than ten cents, or a quarter of a dollar—but let us send something. If they can send one dollar all the better, if five dollars better yet, if ten dollars, just thank the Lord for the privilege; for we all are his stewards and whatsoever we have belongs to him, "the silver and the gold and the cattle upon a thousand hills." What say you, readers of the *Cynosure*, will you all respond at once and realize how much more blessed it is to give than cereive.

Well, here is five dollars from your humble servant. J. A. CONANT.

Religious Intelligence.

—The Reformed Episcopalians having converted a Masonic hall, at Millers, in Eastern Virginia, into a church, had a dedication service. A blessed tranformation.

—On the 2d inst., the First Church, Peoria, laid the corner-stone of its new house of worship. After an address by the pastor, Rev. A. A. Stevens, and a prayer by Rev. Dr. Jonathan Edwards, Dea. Moses Pettengill deposited the box of treasures. Several hundred persons were present.

—In the Reformed Episcopal churches there were no "floral decorations" and no artistic music on Easter Sabbath. The tendency there is towards devout simplicity. A most happy tendency.

—The Eighteenth General Assembly of the United Presbyterian Church of North America will meet in the Second United Presbyterian Church, Philadelphia, Pa., on Wednesday, May 24th, 1876, at 7:30 o'clock, P. M. The opening sermon will be preached by Rev. W. W. Barr, D. D., the retiring Moderator.

—The London *Christian* protests against what it calls "systematic endeavor" in the United States "to count the converts."

—A Mexican Catholic bishop has issued a letter against the Protestant missionaries, which deals with them in a very rigorous fashion and threatens any who listen to them with all the terrors.

—At the late annual meeting of the American Bible Society, appropriations were made for the expenditure of money on the Society's work in Germany, Syria, Ceylon, and South America, amounting to about $20,000; beside grants of books for circulation at home and abroad, of the value of about $8,500, including thirteen volumes for the blind. The receipts for April were $35,942; number of copies issued, 76,385.

—Rev. J. E. Carroll, Secretary of National Anti-masonic Convention at Oberlin, was elected presiding officer at Millbrook, Pa.

—Rev. James Hankins the seceding Mason of Mason City, Iowa and late State lecturer has united with the Wesleyan Methodist church.

—A late number of the *Herald and Presbyter* contains reports from revivals in which the number of conversions amounts to 4,460. And yet there is room.

News of the Week.

—Chicago was greatly aroused last week by the efforts of Colvin, the old mayor, to hold his office against the vote of the people and the board of aldermen. He was finally defeated and the new mayor Hoyne is fairly installed in his duties.

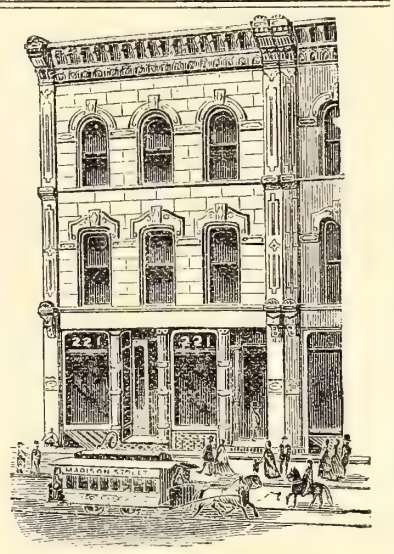
—An extensive strike among laborers in the lumber yards threatened very serious consequences last week. On Tuesday a mob destroyed a lumber office, and several parties were injured by stones, pistol-shots and the clubbing of the police force.

—The trial of Munn, ex-supervisor of Internal Revenue for complicity in the whiskey frauds was begun here last Friday. It is believed that many facts in the ring management will be brought out during the trial. It is reported that Hesing the German "ring boss" is making a great effort with Secretary Bristow to escape the punishment plainly before him.

LONDON, May 13—5 a. m.—The correspondent of the *Times* telegraphs from Constantinople that a general panic prevails here. The low classes of Mohammedans are purchasing daggers and revolvers with money supplied by persons who are plotting the overthrow of the Sultan, and the government, and the massacre and plunder of Christians. The Mohammedans threaten and insult the Greeks and Americans, bidding them prepare for imminent death. Travelers are leaving en masse. European residents are sending away their families. The presence of the European squadrons and organization of volunter European militia can alone allay the alarm.

—Great freshets were expertenced in New England last week, all the tributaries of Lake Champlain were overflowed and the valley of the Connecticut river is one broad stream from Northumberland to Dalton. Travel is entirely suspended on the Boston, Concord and Montreal Railroad, between South Lancaster and Groveton Junction, on the Grand Trunk Railway.

FORT LARAMIE, W. T., May 12.—Reports from the frontier still tell of Indian outrages. Several trains have been attacked recently, but few lives have been lost. The savages have, to all appearances, abandoned the country between this place and Cheyenne, and turned toward the Black Hills.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association

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Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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Address of Anti-masonic Lecturers.

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Others who will lecture when desired:—
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R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
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C. F. Hawley, Damascvilie, Ohio.
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A. Mayn, Promise City, Wayne Co. Ia
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S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo.
H. Cogswell, Wadsworth, Lorain Co., O.

The Home Circle.

An Old Hymn.

In "Pentential Cries," begun by Rev. John Mason, completed by Rev. Thomas Shepherd, and published in 1692, occurs the following hymn.

I

Lord! Thou hast planted me a vine
In fertile soil and air;
Now tend and water me as thine,
Make me thy daily care;
My Christ! I'm wholly thine,—direct
My wandering in the dark;
Oh! may my constant aim be straight,
Thine honor be my mark!

II.

I have observed thy sacred laws
To be exceeding wide;
Let me not from the least of them
Turn wilfully aside:
Lord! let thy word and Spirit guide
Thy servant in thy way;
May I walk closely with my God,
And run no more astray.

III.

Shall Simon bear thy cross alone,
And other saints be free?
Each saint of thine shall find his own,
And there is one for me:
Whene'er it falls unto my lot,
Let it not drive me from
My God; let me be ne'er forgot
Till thou hast loved me home.

IV.

O happy Christians! be not loth
To have a coarser fare;
Saints that have had no table-cloth,
Had Christ at dinner there.
To do or suffer I am pleased,
So long as Christ stands by;
Support me with thy constant aid,
Lest all thy graces die.

Sensible Counsels.

The following we find in an exchange, entitled "Mr. Wesley's counsels to wholly sanctified believers;" and we copy them hoping that some who may not yet be "wholly sanctified" may also find them profitable.

1. Watch and pray continually against pride. If you think you are so taught of God as to not longer to need man's teaching, pride lieth at the door.

2. To imagine none can teach you but those who are themselves saved from sin, is a very great and dangerous mistake. Give no place to it for a moment. It would lead you into a thousand other mistakes, and that irrecoverably. Obey and regard them that are over you in the Lord, and do not think you know better than they.

3. Let there be in you that lowly mind which was in Christ Jesus. And be ye likewise clothed with humility. Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile in your own eyes.

4. Never use the words "wisdom," "reason," or "knowledge," by way of reproach. On the contrary, pray that you yourself may abound in them more and more.

5. The heaven of heavens is love. There is nothing higher in religion; there is in effect nothing else. If you look for anything but more love, you are looking wide of the mark; you are getting out of the royal way. And when you are asking others, "Have you received this or that blessing" if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them on a false scent.

6. Beware of censoriousness——thinking or calling them that any way oppose you, whether in judgment or practice, blind, dead, fallen, or "enemies to the work."

7. Beware of crying nothing but "believe, believe," and condemning those as ignorant or legal who speak in a more Scriptural way. At certain seasons, indeed, it may be right to treat of nothing but repentance, or merely of faith, or altogether of holiness; but in general our calling is to declare the whole counsel of God, and to prophesy according to the analogy of faith.

8. Beware of schism, or making a rent in the church of Christ. Beware of everything tending thereto. Beware of a dividing spirit. Shun whatever has the least aspect that way. Therefore say not, "I am of Paul, or Apollos," the very thing which occasioned the schism at Corinth. Say not "this is my preacher; give me him, and take all the rest." All this tends to breed or foment division, to disunite those whom God hath joined. Do not despise, nor run down any preacher. Do not exalt any one above the rest, lest you hurt both him and the cause of God.

9. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or a small.

10. Beware of touchiness, or testiness, not bearing to be spoken to, starting at the least word, and flying from those who do not implicitly receive your sayings.

11. Give no offense which can possibly be avoided.

12. Be particularly careful in speaking of yourself. You may not indeed deny the work of God, but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words. Indeed, you need give it no general name—neither "perfection," "sanctification," "the second blessing," nor the having attained. Rather, speak of the particulars which God hath wrought for you. You may say, "At such a time I felt a change which I am not able to express, and since that time I have not felt pride, or self-will, or anger, or unbelief, nor anything but a fullness of love to God and all mankind."

Gather Out the Stones.

Christian people sometimes suffer certain stumbling stones which they might remove to remain in the Gospel pathway. As a consequence, some, perhaps many, are hindered from walking in the way of life.

There is the stone of *Indifference.* We rejoice to believe that there is a growing desire and expectation of a religious awakening in our land. But it is also true that very many professed Christian people have very languid desires in this direction, if they have any. They may pray in words, 'Lord, revive thy work.' They may sing, "Come, Holy Spirit, Heavenly Dove." But they have nothing that can be termed *longing* for the coming of Christ's kingdom.

Now this indifference is a hindrance in the way of the manifestation of the Divine power. God can of course work in spite of the coldness of his people; but it is not the rule of his providence to do this. If Christians would see the power of the Almighty displayed in the conversion of men, they must gather out all the stones of indifference to the prosperity of the Redeemer's kingdom.

There is the stone of *Indolence.* Spiritual apathy and spiritual laziness, indeed, go hand in hand. The indifferent Christian is the indolent Christian, and the indolent Christian is the indifferent Christian. One of the greatest obstacles in the way of a general revival of religion is the fact that comparatively few Christians put forth anything like the activity that ought to characterize them. If *all* would work as a few do, we should soon see the millennium.

Gather out the stones of indolence, and you will soon see indifference disappearing, and the Gospel highway will speedily be made smooth.

There is the stone of *Imperfection* in Christian living. To a far greater degree than ought to be the case, there is a wide gap between Christian profession and Christian practice.

Now every man must give account of himself to God, and those who stumble into hell over the faults of Christians will have only themselves to blame. But it is the duty of Christians nevertheless to remove every such obstacle in the way of any soul. It is the duty of every Christian to make his practice tally with his profession.

Gather out these stones of imperfection, that you at least may not be found with your brother's blood on your skirts.

There is the stone of *Disagreement* among brethren. A personal difficulty between only two members of a church has been known before now to keep the Holy Spirit at a distance. One of the most pitiable things in the world, a sight to make angels weep, is the quarrelsome spirit that professedly Christian people sometimes allow to rankle among themselves.

We may not limit the divine grace. But we may be very sure that into a quarrelsome church the Spirit of God is not *likely* to come. Gather out these stones, men and brethren, if you would see God by the Holy Ghost come into the midst of you with saving power.

Neighbor's Thistles.

A person was walking with a farmer through a beautiful field, when he happened to see a tall thistle on the other side of the fence. In a second, over the fence he jumped, and cut it off close to the ground.

"Is that your field?" asked his companion. "Oh, no!" said the farmer, "bad weeds do not care much for fences, and if I should leave this thistle to blossom in my neighbor's field I should have a plenty of my own."

Evil weeds in your neighbor's field will scatter seeds of evil in your own, therefore, every weed pulled up in your neighbor's field is a dangerous enemy driven off from your own. No one liveth or dieth to himself. All are linked together.

Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellows not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger, who, beneath his berth, cut a hole in the ship's side. When the men of the watch expostulated with him, 'What doest thou, O, miserable man?' the offender calmly replied, 'What matters it to you? The hole I have made is under my own berth.'"

This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity; no man can guess the full consequences of his transgression.

What Makes Men?

"It is not the things that we call best that make men; it is not the pleasantest things; it is not the calm experience of life; it is life's rugged experience; its tempests, its trials. The discipline of life is here good and there evil; here trouble and there joy; here radiance and there smoothness, one working with the other and the alternations of one and the other, which necessitate adaptations, constitute a part of that education which makes a man, in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggle which he has undergone."

The best sailors come from the roughest seas, and the bravest soldiers from the hardest fights. They who seek to avoid care and labor, who choose for themselves an easy path, are simply defrauding themselves of the noblest qualities of manhood, and making themselves like mushrooms grown in the shelter, instead of oaks which have wrestled with a thousand storms, and which still lift their giant arms and sun-crowned heads triumphant toward the skies.

It is not wise for us to seek trial of hardship, lest we miscalculate our strength and suffer defeat; but it is right for us to accept without a murmer what the Lord appoints, and calmly, bravely, and manfully meet the varied trials of our earthly life knowing that God's grace is sufficient for our every need, and assured that those things which try us most severely are wisely ordered for our benefit, and are working for our strength, our profit, and our salvation in the kingdom of our God.—*The Christian.*

Behold, he that keepeth Israel shall neither slumber nor sleep.

—This I am sure of, when the soul turns inward to seek the Lord, that moment he turns to it, and smiles upon it; and if it abides with him, it will always grow. But as of a healthy child, one does not see it grow, and yet it doth. So the soul, surrounded by temptation, may not discover its growth, yet the sun does not more freely give its light and warmth to the earth, than the spiritual sun meet the seeking soul.—*M. Taylor.*

Children's Corner.

Please Jesus make my Tongue Better.

In talking to a little child about Jesus hearing prayer when we go to him, she looked me fully in the face with her large blue eyes sparkling, and said, "Yes I know, my mother told me that. Once I had a bad tongue and my mother told me to go and tell Jesus and he would make it better, and I went and said, 'Please Jesus, make my tongue better;' and it got better right away."

Children as well as grown persons have bad tongues; they will tell lies and say other bad things, but if they will go and tell Jesus in the language and simplicity of this little child, he will make their tongues better.

The mother can hear the cry of the child in the next room and although unseen, will answer its call. So Jesus although unseen in his heavenly mansion above, hears the cry of his children while in their earthly chamber, and will as surely hear them and make them better. W. T.

My Captain's Orders.

"How is it I don't seem to hear you speak bad words?" asked an "old salt" of a boy on board a man-of-war.

"Oh, 'cause I don't forget my Captain's orders," answers the boy brightly.

"Captain's orders!" cried the old sailor; "I didn't know he gave any."

"He did," said Jem, "and I keep 'em safe *here*," putting his hand upon his breast. "Here they are," said Jem, slowly and distinctly: "'I say unto you, swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.'"—Matt. v., 34-37.

"From the good old log-book, I see," said the sailor. "Ah, yes, you've got your orders."

You May be Saved.

For God sent not His Son into the world to condemn the world; but that the world *through Him might be saved.* —John iii. 17.

This is a faithful saying, and worthy of *all acceptation*, that Christ Jesus came into the world to save sinners.—1 Timothy i. 15.

Neither is there salvation in any other; for there is *none other name* under heaven given among men, whereby we must be saved.—Acts iv. 12.

Believe on the Lord Jesus Christ, and *thou shalt be saved.*—Acts. xvi. 31.

The blood of Jesus Christ His Son *cleanseth us* from all sin—1 John i. 7.

He is *able also to save* them to the uttermost that come unto God by Him.—Hebrews vii. 25.

Scriptural Acrostic.

G—od so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.

O—we no man anything, but to love one another; for he that loveth another hath fulfilled the law.

D—raw nigh to God and he will draw nigh to you; "love is of God."

I—f a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

S—eeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

L—ove your enemies, do good to them which hate you. Love worketh no ill to his neighbor.

O—the depth of the riches both of the wisdom and knowledge (and love) of God! how unsearchable are his judgments and his ways past finding out.

V—erily, verily, I say unto you, he that believeth on me hath everlasting life. If any man love me he will keep my sayings.

E—ven the righteousness of God which is by faith of Jesus Christ unto all and upon them that believe: for there is no difference. "We love him because he first loved us."

DORA A. RITCHEY.

Huntsville, O.

The Inventor of the Wheel-Barrow.

It takes a great man to do a little thing sometimes.

Who do you think invented that very simple thing called the wheelbarrow? Why, no less a man than Leonardo da Vinci.

And who was he?

He was a musician, poet, painter, architect, sculptor, physiologist, engineer, natural historian, botanist, and inventor, all in one. He wasn't a "Jack at all trades and good at none," either. He was a real master of many arts, and a practical worker besides.

When did he live?

Somewhere about the time that Columbus discovered America.

And where was he born?

In that beautiful city of Florence, in Italy.

Perhaps some of you may feel a little better acquainted with him when I tell you that it was Leonard da Vinci who painted one of the grandest pictures in the world, "The Last Supper," a picture that has been copied many times, and engraved in several styles, so that almost every one has an idea of the arrangement and position at table of the figures of our Lord and his disciples; though I am told that, without seeing the painting itself, no one can form a notion of how grand and beautiful it is.

And only to think of the thousands of poor, hard-working Americans who really own, in their wheelbarrow, an original "work" of Leonardo da Vinci!

Home and Health Hints.

A Novel Treatment of Wounds.

Having noticed an account of the somewhat novel treatment recently applied in the case of a wound, we addressed a note of inquiry to the gentleman named, Mr. A. K. Smoot, a commission merchant of Baltimore, and received a reply a portion of which, with permission, we copy. Mr. Smoot says, under date of September 22d: "On the 7th of the present month I accidentally jumped from an elevation of three or four feet on to a large nail or spike, driving it about two and a half inches through my foot. This happened in the morning, and toward evening the foot commenced swelling and the pain increasing, so much so that it was with difficulty my physicians, Drs. Atkinson and Warner, could relieve me by the use of the strongest narcotics. I slept but little during the night. The next day the same treatment was continued, with the application of a hot poultice to the wound. On that day I received a card signed 'Sympathizer' stating that the smoke from burning wool or woolen rags would immediately relieve the pain and stop the inflammation. The directions were to smoke the wound twenty minutes at a time, repeating the operation two or three times. I accordingly took a piece of woolen blanket, and after making a fire in an iron pot, I smothered it with pieces of the cloth and held my foot in the smoke. This soon relieved the pain, the swelling went down, and up to the present time there has been scarcely any inflammation; a little bloody water has escaped from the sore, but this is all. My physicians approved of the treatment, and I well know that it relieved me of pain and has proved of great advantage in the healing of the wound. I am now able to walk and the wound is doing well. I applied the smoke once every day, and also by the advice of physicians continued the hop poultice. The treatment with the smoke is said to be applicable to all wounds arising from bruises, cuts, nails and the like, and I hope it may prove beneficial to others."—*Herald of Health.*

Do not put your plants out into the ground thinking to repot them in the fall. Either prepare your plants for the house next winter, or set the old ones out in the pots, sinking them to the rims in the earth, and closing the holes in the bottoms of the pots to prevent the roots of the plants from running through into the soil below. Such plants can be removed without danger of loss of a single leaf, and they will make a splendid show on the benches.

Never repaper a room without first removing the old paper. The moisture of the fresh paste causes a fermentation of the old paste, and hurtful gases are generated, and if the old paper contained arsenical colors the arsenic is liberated in a deadly form. Tear off the old paper and make the walls clean before applying the the new.

A good way to start slips of plants is to get an old glass fruit jar, sift nice mellow earth in it till it is two or three inches deep, or till it touches the end of the slip, then pour water over it till it is full. Set the jar where it will not be moved often. After the roots start sift more earth over, fill again with water, if needed, and so on till it is full and filled with roots, then carefully break the glass off and transplant to a pot, and you will have no trouble in starting it.

Miscellany.

—The last report of the bureau of statistics contains the figures of immigration for the last fiscal year. The arrivals in 1875 were 227,377; in 1874 313,339—decrease, 84,962. England sent us 40,098; Ireland, 37,155; Scotland, 7,308; Germany, 47,760; Austria, 6,882; Sweden, 5,573; Norway, 6,093; France, 8,315; Italy, 3,570; Russia, 7,982; China, 16,433; Canada, 18,654; born at sea, 55.

—The statistics of the city of London are alarming. London has 117,000 habitual criminals on her police register; 30,000 drunkards annually brought before her magistrates; 1,000,000 and more habitual neglecters of public worship; 60 miles of open shops every Lord's day; 73 miles of drinking houses, if placed side by side in a row; and has need of 900 new churches and chapels, and two hundred additional city missionaries.

Spain and Portugal followed France sin decrees of dissolution. Two year after the Emperor Joseph of Austria issued a series of convent laws, affecting about thirty-six thousand monks and nuns, and greatly restricting their fields of influence. In 1834 Don Pedro of Portugal renewed the contest with the priests, and abolished nearly four hundred monasteries, driving out over six thousand monks. The State took possession of their property and holds it to this day. Even Spain in 1837 closed the monasteries and seized their estates, because they took sides with Don Carlos. When the leaders of the Ultramontanes in the Prussian Parliament complain of the severity of these measures in a Protestant land, it is well to remind them of the history of the monks in all Catholic lands—to say nothing of Italy itself, which lately turned out nearly sixty thousand monks and nuns from their cloisters and confiscated a large portion of their property. A great hue-and-cry is raised in Protestant countries about a matter which seems to be a common occurrence in Catholic lands.

—According to M. Beudemoulin, if a quantity of dry sand is placed in a box of thin sheet-iron, or even in a canvass bag, and subjected to a slight compression, it forms a mass capable of resisting a pressure of fully sixty tons, without breaking the envelope. The sand however remains perfectly deviable, so that if a small hole be made in the box or bag it will flow slowly; and with so little force that a small piece of paper placed over the opening will check the flow even with sixty tons weight upon it. Beudemoulin thinks this discovery may be utilized for building purposes, since the filled boxes need merely be held in place by a framework, while being very thick, they would form a protection for a dwelling against variations of temperature. Such walls moreover, would be fire-proof. It is also suggested that for lowering heavy buildings, which by a change of street level have been left too high above the roadway, the sand-bags could be placed beneath, and their contents allowed gradually to escape, thus letting the load slowly settle down.

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CONSTITUTION OF THE CHICAGO CHRISTIAN ASSOCIATION.

ART. I. This organization shall be known as the Chicago Christian Association.

OBJECT.

ART. II. The special object of this Association shall be the dissemination of truth with regard to secret societies by sermons, lectures, books, papers, tracts, discussions and personal efforts in every lawful Christian manner, for the removal of Freemasonry, and all other secret organizations which may be used for anti-Christian and treasonable objects.

MEMBERSHIP.

ART. III. Any person may become a member of the Association, by signing the Constitution who will endeavor to promote the objects of this Association as set forth in article second.

OFFICERS.

ART. IV. The officers of this society shall be a President, three Vice-Presidents, a Secretary and Treasurer, who together shall constitute the Executive Committee.

DUTIES OF OFFICERS.

ART. V. Sec. 1. It shall be the duty of the President to preside in all meetings of the organization and to supervise its general interests.

Sec. 2. It shall be the duty of the Vice-Presidents, in the order of their names, to preside in the absence of the President And in the absence of the President and Vice-Presidents the Association shall choose a Chairman, pro. tem.

The Vice-Presidents shall also attend the meetings of the Executive Committee, when convenient.

Sec. 3. It shall be the duty of the Secretary to keep a record of the proceedings of all meetings of the Association and prepare reports of such meetings for publication in the *Christian Cynosure* or other newspapers, and to attend to the correspondence of the Association.

Sec. 4. It shall be the duty of the Treasurer to collect monies pledged, and pay bills at the order of the Finance Committee.

TIME AND PLACE OF MEETING.

ART. VI. The annual meeting shall be held on the second Wednesday of October, at 221, W, Madison St.

The monthly meeting shall be held on the second Tuesday evening of each month, at such place and hour as is designated by vote of the previous meeting, subject to change for sufficient cause, by the Executive Committee.

ART. VII. The Constitution may be altered or amended by a majority vote of members present at any annual meeting.

ART. VIII. An election of officers shall be held at each annual meeting.

BY-LAWS.

Sec. 1. The President and any three members may call special meetings, due notification being given to the members.

Sec 2. There shall be the following standing committees:

A Finance Committee, a committee of laboring with professing Christians, who adhere to the Lodge, which shall endeavor to enlighten them and lead them to separate themselves from the unfruitful works of darkness, a Political Committee, who shall endeavor to put honest freemen into office, who will seek the welfare of all; instead of secret clansmen who are banded together under secret obligations to promote their own private interests; a Committee on lectures and public meetings; a Committee on temperance and the anti-tobacco work. A Committee composed of the Vice-presidents, on a monthly concert of prayer for all reforms which tend to promote pure Christianity, and a free, Christian government.

Sec. 3. Seven shall constitute a quorum for the transaction of business.

Sec. 4. These By-Laws may be altered or amended at any regular meeting by a majority vote of the members present, when notice of the intended change has been given at the previous meeting.

———:o:———

LETTER OF HON, RICHARD RUSH.

YORK, April 26, 1831.

HON. RICHARD RUSH,

Dear Sir: The undersigned, acting as the Anti-masonic Committee of Correspondence for York Country, beg leave to address you. They, in general with the party to which they all belong, all view the present as a period of great importance in the history of this country. A large body of the freemen of these United States, deem the institution of Freemasonry dangerous to our political and moral welfare, and have united themselves in a determination to put it down. In this attempt they have been vigorously and systematically opposed by another portion, who are attached to it, and it has thus become a matter of vast importance for those who entertain the opinions which we profess, to know who are for, and who against us. Therefore, as it has, on the one hand, been stated in a public newspaper that you *are* a member of the institution, which has again by others been denied, we, together with many other of our fellow citizens will feel thankful for such information upon the subject as you may think proper to communicate; and likewise your views with respect to the question between Masonry and its opponents. Addressing you as we do, in the character of a public body, it is of course our desire that the reply should be public also.

With sentiments of high respect and esteem,
We remain, sir, your obedient serv'ts.

WILLIAM M'ILVAIN.
JOHN KAUFELT.
HUGH M'DONALD.
THOMAS C. HAMBLY.

Anti-masonic Committee of Correspondence from York Co.

MR. RUSH'S ANSWER.

YORK, Pennsylvania, May 4th, 1831.

GENTLEMEN:—I have received the communication of the 26th April, which, as a Committee of Correspondence of Anti-masons of this county, you have done me the honor to address me, on the general subject of Masonry and Anti-masonry, and making some enquiries of me in relation to it. I do not know that the views which I entertain upon either topic can be of more importance than those of any other private individual, who may have taken the trouble to inform himself on the passing events of the day, and to reflect upon them. But as you are pleased to invite an expression of those views I will not withhold them. When a citizen may have adopted, on sufficient deliberation, opinions upon any public question, they seem of right to belong to whomsoever may think them worth asking for. My opinions having been made up neither hastily nor very recently on those which your letter embraces, I willingly proceed without occupying time by any further introduction, to present them to you, with the grounds on which they are founded. I see objections to secret societies, because, pursuing objects not known to the public through means not known to the public, they act under diminished responsibilities to the public If the objects be good, why not state them? if bad, they ought to be known. Our legislative halls are all open, and our courts; so are all the acts of our people that may come to affect the interests of the body political or social. Not a bridge company, not a turnpike company, no bank, scarcely an association of any kind, for whatever purpose existing, whether for the advancement of charity, or learning, religion, or any of the common business of life, and whether incorporated by the laws or not but renders its statements to the public either voluntarily or by command of the laws. If the latter do not positively enjoin publicity, a competent share of information regarding the objects of any such associations, is rarely or ever withheld, on proper inquiry being made. Societies, then, profoundly secret, by the first element of their constitution, whatever their ostensible ends, cannot be too closely watched, in a country whose primary principles of social and political action are all in the face of day. The mystery should appear to have good cause, and be free from all suspicion and abuse. If such societies guard their secrets by strong penalties; if they have numbers and antiquity on their side; if their visible outposts are but links of a chain stretching from nation to nation; if the sense of affiliated attachment and union among them is perceived to be exceedingly energetic and zealous; if their whole scheme of discipline, improved throughout ages has become in a high degree imposing, even terrifying, the operations will naturally have the more scope, and should be watched with the more care. Freemasonry *is* such a society. Great and good men have belonged to it, I know, and do belong to it at this moment; yet, recent disclosures in the United States, have I think shown the dangers of which the society may become the parent, through the agency of bad men. Of all governments existing, ours is the one which would be the most justified in watching, with constant and scrupulous care, the conduct of societies profoundly secret. Most, or all other governments admit the principles of secrecy, and themselves practice it, at least to some extent. Ours, never. All its operations are sooner or later laid before the grand, original, constituent body—the people—the only fountain, with us, of all influence and sovereignty and power. Those are obvious principles of our system. Freemasonry puts forth an exception to them. It is hence the right and duty of the people to exercise strict censorship over a body which moves in an element so contrary to their own. They are the higher power and entitled to the undisputed control. It is as much a general truth in morals as in government, that it is vice, not virtue which needs a veil.

In saying that the recent disclosures have shown the dangers of Masonry in the United States, let us see if I am not right. I desire to be guided by facts, and to look at them vigorously. Your inquiries are broad, and should be met broadly. But facts shall be my basis, and I wish to deal with them practically, as I have really beheld them. You apply to me as citizens, taking an actual part in the affairs around you. I am to answer you in that capacity, and as a member of the same community.

The public all know that certain trials have been held from time to time in the State of New York, for the discovery of the authors of the abduction and murder of William Morgan. Against this man's liberty and life, an extensive and formidable conspiracy had been laid, which ended in the destruction of both. He was a native of Virginia, and had removed into New York. It was there, it seems, that he committed a certain offence, not against the laws of his country, but the code of Masonry; namely, that of revealing its secrets: and this is the offence for which he was made to suffer death. The conspirators neither laid against him, nor pretended to any other. The case is therefore purely Masonic in its origin and termination. There is nothing extraneous to embarrass the judgment or lead away the thoughts.

When I remark, that the public all know of the trials, I mean that they have heard of them, generally; for I do not believe that one person in fifty knows anything more about them. I have followed up the account of them, as far as I have had the means; and especially those that have taken place at Lockport within the last few months. I have done so in no prejudiced spirit, but with an earnest desire to understand the whole case rightly. They appear to me to unfold one of the most extraordinary incidents that has ever transpired. All the circumstances considered, I know not where we shall seek for its counterpart. It is seen from these trials, that the laws of the land cannot be executed upon the authors of an audacious and bloody conspiracy although its entire theatre was in one of the most pop

ulous parts of the Union, although attempts have been made to enforce them in all practicable ways, for a period now exceeding four years, although the government of the State of New York has aided, by its immediate countenance and direction, the public prosecutions, besides having issued commissions of special investigation; and, what is more astonishing than all, although the conspirators, with their aiders and abbettors are, in all probability, known to more than *one hundred persons* belonging to the Masonic body, if not to a larger number. That they are certainly known to a great many Masons, if to fewer than one hundred, is plain from lights that must bring conviction home to every dispassionate and sound mind.

Such is the case as it meets us on the threshold. It is startling. Under a government of laws, and in a season of tranquility, it must be pronounced an anomaly. It seems a scandal upon the trial by jury, upon the public examination of witnesses, upon our forms of presentment and indictment, upon the power of commitment for not answering legal questions, upon all the modes heretofore the boast of our judicature, for getting at the truth; all of which have been so earnestly, solemnly, yet fruitlessly resorted to. Amidst the din of arms we are told, indeed, that the laws become silent; but that they should so totally lose their authority at a period of profound peace and general good order, as they have done on this occasion, must arise from some extraordinary and portentious cause. The victory of the crime is the opprobrium of the law and should call forth a spirit of determined inquiry into the cause.

It has been said that the human bosom is not strong enough to hold the secret of a foul murder. So heavily does it press, that the stoutest heart gives way, seeking relief in the gush of its sin. Hitherto, also in proportion as the knowledge of the fact of murder has been shared by large numbers of people, has been the ease, the promptitude, we may add, the certainty of detection. But in Morgan's case we behold the frightful reverse. It stands, in this respect, alone in the records of criminal jurisprudence. The law books of ancient and modern times, might safely be invoked for a precedent. The difficulty of keeping the secret of a murder, operated as some safeguard over innocent life. It served in some degree to deter the murderer himself, by making him shrink from the fear of his own thoughts afterwards, and to obstruct his fell plans, from the like fear keeping away accomplices. As by stripes the flesh is made to quiver, so the whips and stings of remorse lacerate the heart. They are internal executioners, from whose torture the guilty cannot escape. But here we behold this safeguard of life put to scorn—one seated in the very conscience of man, and which nothing but the most baleful potions, administered, as if by infernals, could ever extirpate. Every sober-minded citizen will be anxious to arrive at the solution of this phenomenon. If a train of evidence altogether irresistible in its direct or circumstantial application, force upon his mind the belief that its entire and complicated horror is clearly traceable to the confederated and unholy contrivances of bad men who are Masons, all his right feeling as a citizen must be shocked. He must stand confounded at seeing human life and liberty so sported with by a power the more tremendous in its victory over the laws, as it rides in darkness. Good men who are Masons, will turn from such conduct with abhorrence. Candid men of the society, on hearing of the relation of it, may be disposed to ask themselves whether all the benefits of Masonry, alleged or real, can be a counterpoise for the perils which may thus spring from it, through deluded or depraved zealots, who gain admittance to its sanctuary, and who effectually silence compunction under iniquity, by flying to the misunderstood or perverted ties and obligations of the craft.

If a power shrouded from the day has been found of efficacy sufficient to interpose a fatal obstruction to the great course of public justice where guilt has been so aggravated, are we to suppose that the mischief ends here? That it is a single and insulated instance? It is impossible. He is weak and credulous who believes it. In the vast and active character and business of Masonry, in its close and diversified connections with society at large, whose movements, from behind its own screen, it can watch and follow up at pleasure, it must happen that the streams of justice will often be tainted, on occasions less conspicuous, by the same power. A danger then exists, under the highest moral and even judicial demonstration, which ought to rivet deep attention, and awake general alarm. Not only has the government of the State of New York lent its efforts in the aid of the ordinary process of law, for detecting the culprits in this audacious conspiracy. The government of Upper Canada has stepped forward in co-operation; for it is a characteristic of the conspiracy, that there were strong suspicions of its embracing depraved members of the fraternity in that foreign jurisdiction—so extensive were believed, and on rational grounds, to have been the hideous workings of its malignant sympathies. But all has been in vain. Executive messages, executive acts and proclamations, with the offer of executive rewards, like indictments and jury trials under special courts and judges, (for these, too, were added) have all fallen to the ground. THE LAW is still paralyzed by a hidden agent, that continues to prove stronger than the combined force of its machinery and its ministers; the Lodge of this agent, has become its sepulchre. There it lies a spectacle for freemen to look at.

In the whole compass of affairs to which government is subservient, there is nothing of such transcendent importance as the faithful and effective administration of justice between man and man, and by the body politic against public delinquents. It is of daily, unceasing emergence. It blends itself with all the wants, duties, and necessities, with all the hopes and all the dangers that belong to the political and social condition of the world. It comes perpetually home to the immediate business and bosom of mankind, the remark so often repeated by Bacon, but which on this subject has its application in exact truth. Hume describes it as the sole end and aim of all government; and, certainly, if such an administration of justice be wanting, it is not going too far to assert, that the functions of government have stopped in a point that is vital. If we have laws without the power to give them effect, we are in the condition of a people having none; which brings society to a pause. The levy of ship money was among the causes that produced the decapitation of Charles I. and a change in the English dynasty. The tax of three pence a pound on tea, helped to bring on our own Revolution. How small such acts in themselves; yet in union with a quick and well understood spirit of public liberty, how vast their consequences throughout nations, and the posterity of nations! I fear not to say, that neither of them was calculated to press so destructively upon the great fabric of society, as the fact before us, of a secret combination in the heart of the republic, being able to keep the laws at bay in the case of the murderers of Morgan; so long to trample upon, so long to triumph over them. The apathy prevailing under the baffled efforts to probe and fully to punish so great an enormity, is to my mind inexplicable, among a people watchful of their rights, and who would ever be ready, it might have been supposed, to imbody the whole power of society, wherever any one of its members, however humble, was seen to be so ruthlessly struck down. Interposition should have been the more immediate and decided, as the blow was so bold and terrible; as it was given amidst concomitants so unusual, and indicative of so supreme, so insolent a contempt for the laws. If ever an event arose in the annals of any people that should have made the *whole body* of the public identical with the authority of the magistrate, by a burst of indignation and a concert of effort, IT WAS THIS. No other feeling ever yet kept permanently alive the spirit of public liberty, or upheld the spirit and grandeur of the laws. They both die as certainly under torpor as if crushed by an open despotism. It is one of the ways in which states begin to lose their liberties. It is a deadly opiate diffusing itself through the political system against the instillations of which the patriot heart should be roused by every consideration that can animate it to its highest duties, when the magistrates are seen with the ensigns of authority powerless in their hands, an appeal is made to the inextinguishable allegiance and generous devotion which should bind every citizen to the common weal. The love of public freedom must be shown in the inviolable maintenance of individual rights. We are degenerate republicans, we are *no* republicans, otherwise. Morgan's case is no common one. It is of great and inspiring magnitude. Looked at by itself, it may be called detached, or little, by those who know little how to think, or are determined not to think. But, properly weighed by its principles as well as its facts, it is momentous and appalling. It is no case for county courts. It is for the nation. That is its proper tribunal. Those who lift up their minds to an enlarged and just conception of it, instead of keeping down to a superficial and imperfect one, will see it under a connection indissoluble with a train of principles, with which are interwoven the interests, the safety and the durable glory of the nation. Let the law, that sheet-anchor of society, come to miss its grpple upon public felons banded in league together by a principle that exalts their crimes into achievements of merit, and everything is exposed to wreck and dissolution. The daring and profligate nature of the conspiracy against the liberty and life of this citizen; the inflexible and malignant vigor of purpose with which step by step, it was pursued to consummation; the cool, the systematic, the inveterate depravity of all the actors in it, have no parallel in the previous history of our country, scarcely in that of any country. I challenge the Spanish Inquisition to exceed it. I boldly invite a search into the archives of that engine of a ferocious despotism, which for four centuries in Europe crushed its unhappy victims with a vengeance so diabolical, uddr color of vindicating the holy church, to produce a case that goes reyond it. Morgans's immolation was in spirit, almost in form, an *Auto dv Fe*. Holy Masonry found its vindicators too. The similitude is clese and shocking. It should burn the cheek of every American who contemplates it. The iron clamps that were probably prepared for thefeet and hands of Morgan, aptly compare with the chains in which th vsctim of the inqusition was habited, when trembling on the verge of ternity; while the pictures of devouring dogs and serpents that were hung round his neck, completely prefigure the horrid gang of murdering conspirators who plunged their hands the blood of Morgan.

This case, thus far is entirely out of the track of all events in a free and well governed community. It befits the grim depotism of dark and superstitious ages and countries. But I now to present an aspect of it still nore extraordinary, still more alarming. How to present it, how to realize it, I am at a loss.

It seems a delusion. It doubles all my amazement. I would throw it off as a phantom if I could; bnt I cannot, and sink in my feelings as an American citizen. under the mortified and abashed consciousnes of its truth. Perhaps I ought to pause ere I advance further. That which I am about to touch, is on all sides encompassed with hazards. A saving energy it has indeed, for its friends, and knows how and when to exert it; but it can make its blasts howl about the ears of all, who, with unsanctified steps, approach its precints; blasts as from "Boreas, and Eurus, and Caurus, and Argestes, loud," If I followed the counsels of prudence, I should bend the knee in reverence and retreat before it. But I will proceed. At your call I have taken what I believe to be the cause of public order, and of truth, in hand, and that cause must be my shield. A

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Rye—No. 2		63½
Bran per ton		10 50
Flour—Winter	5 80	7 80
Spring	3 50	6 60
Hay—Timothy	11 50	14 00
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Mess Beef	10 50	11 75
Tallow		8¼
Lard per cwt		12 45
Mess pork, per bbl		21 00
Butter fancy yellow 32c.; common to choice roll	21	25
Cheese	8	10½
Eggs		11½
Seeds—Timothy	2 40	2 70
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Flax	1 00	1 35
Poultry—Turkeys per lb	13	14
Chickens live per doz.	4 50	5 00
Broom corn	3	9
Hides green to dry salted	5	12
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	35	50
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Topics of the Time.

John H. Hopkins, Representative from the Pittsburgh District of Pennsylvania in Congress, probably reached the height of his ambition when he was elected Grand Master of the Knights Templar of the country. He has lately turned away from farcical investigations on the floor of the House, to prepare for the grand representative display of shame and fustian during the Centennial season at Philadelphia—the convention and parade of his Masonic militia. This continues four days, beginning on the 30th. The celebrated Marine band from Washington, with a commandery from the same city escorts this Mr. Hopkins like some oriental nabob. Some hundred and twenty-five commanderies are expected to take part in the grand parade, and show to all the world that barbaric display, despotic systems and infidel organizations are not unknown to our new world civilization.

A Washington correspondent writes that eleven members of the present Congress are Knights Templar, sixteen are Royal Arch Masons and over thirty are Master Masons. From this comparatively small lodge ring the order has picked out two or three candidates for the Republican nomination for President. Conkling of New York is a Knight Templar, and has drank wine from a human skull, invoking a double damnation; Morton of Indiana is also a Freemason. These two are urged forward almost altogether by political rings, or in other words, by the lodge. Blaine's position is not positively declared, though, while Speaker during the Alabama negotiations, he attended a Knight Templar banquet given to Lord Ripon, the seceded English Grand Master.

Centennial correspondents of numerous anti-temperance dailies keep up a spiteful fusillade on the Sabbath regulations of the Exhibition. A convention of advocates of Sabbath opening is paraded through the press, and intimations of a change of the rule continually appear. This convention was presided over by Dr. Furness, a Unitarian preacher, and Dr. Bellows, another of the same class, was chief speaker. The Romanist Archbishop Wood was a vice-president, and G. W. Biddle, attorney of the Pennsylvania Central railway, presented the resolutions—a very significant item in the case. The German infidel associations had already put themselves on record against the Commissioners' rule, so we have now the railway corporations, Unitarians, Romanists, infidels and beer-drinking reporters to make up the public sentiment for Sabbath desecration. The soulless, moneyed corporations are at the bottom of this anti-Sabbath movement, for it is for their business,—and the "poor working man," he must always be brought forward by these men of greed to be ground between the upper and nether mill stones of controversy. If he needs anything, it is surely an unmolested Sabbath. The railways and restaurants, too, would be the only gainers by the recall of the rule, for to one Sabbath visitor, two persons of conscience would not go near the great show were it made a machine for Sabbath abuse. It is interesting to read the vote by States that ordered the closing: *Yeas*—Alabama, Arkansas, California, Colorado, Idaho, Minnesota, Montana, South Carolina and Washington Territory. *Nays*—Arizona, Connecticut, Dakota, District of Columbia, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Mississippi, Nebraska, Nevada, New York, Ohio, Pennsylvania, Rhode Island, Texas, Utah, Vermont, Virginia, West Virginia and Wisconsin.

The conference of leading independent voters held in New York last week was a gathering of considerable size. It was largely composed of gentlemen of great influence in all circles but the political, and this makes the gathering the more important. No hasty action was taken, but the whole political field passed under a calm review by such minds as Wm. Cullen Bryant, Theo. D. Woolsey, Mark Hopkins, Carl Schurz and others, and while preference was given to Bristow as a reform candidate it was decided to await the action of the Cincinnati and St. Louis conventions.

Freemasonry in Europe.

The Dublin *Nation* having published a series of articles in view of the masterly expose of Freemasonry by *Monseigneur Dupanloup*, (a member of the Senate and of the French Academy) was written to by a "Master Mason" in defense of secretism. The *Nation* replies as follows:

We are glad to receive the letter of "a Master Mason" which we publish in another column. That defense of the Freemason order is such a one as we expected, and confirms us in the conviction that no satisfactory answer is possible to the frightful charges brought against the craft. Here we have a high Masonic official writing to us in reply to our recent article on Freemasonry—articles which contained an array of *facts* calculated to make all honest men stand aghast with surprise and horror—and what has he to say? Does he destroy or attempt to destroy those facts? Does he grapple with such candid and damning admissions as those of M. Louis Blanc (who is still living) as to the anti-social character of the organization? Does he take notice of the declaration of such official organs of the craft as the *Monde-Maconnique*, that "benevolence is not the object, but only one of the characteristics, and that the least essential, of Freemasonry?" What has he to say to the project of the Grand Orient of Belgium, in 1864, to suppress all religious education, or about the declaration of the Paris Lodge—"the Rose of Perfect Silence"—that faith in God takes away the dignity of man, troubles his reason, and may lead him to the abandonment of all morality? Does he notice the declaration of the official Dutch Freemason's Almanac for 1872, that the presence of the Bible on the altars of the craft is "an empty form"? What is his reply to his fellow-Freemason Felix Pyat, who calls the craft "the Church of the Revolution," or to that other "Master Mason" Barruel, who asserts that the final object of the plots of the grade of Kadosch (which is 'the soul of Freemasonry') is "the reintroduction of absolute liberty and equality through the destruction of all loyalty, and *abrogation of all religious worship*;" or to the proposal of the International Congress of Freemasons at Lugano in 1872 to throw into catechetical shape the blasphemous bible of the atheist Renan, and to make that compilation the handbook of religion in the social and democratic republic of the future?

Our correspondent, notwithstanding all his official advantages, *is positively silent on all these points;* he abandons the field without a contest. He "emphatically denies and repudiates," indeed—*for himself*—the doctrine that the perpetration of a crime may be an act of virtue; but this only proves, if it proves anything, the position of Louis Blanc and other Freemasons, that a man may belong to the craft, and may even occupy a (nominally) high grade in it, and yet know comparatively nothing of its secrets.

But "a Master Mason" puts us five questions which he supposes will stagger us. As will be seen most of these tremendous queries are of such a nature that it would be perfectly allowable and entirely sufficient for us to tell him in reply to go to his books and learn something of a subject of which he appears to be so lamentably ignorant. But we prefer, for more reasons than one, not to stand on our strict rights in the matter; and we accordingly proceed to give "a Master Mason" the information of which he appears to be so badly in need. And first, when he asserts that we concluded from the expulsion of the Masonic order from nearly all the great nations that it was a very hot-bed of iniquity, we must tell him that he has a recourse to a very old and very transparent device in controversy. Setting up as your opponent's a worthless argument, and knocking it down, of course to everybody's satisfaction, is a piece of intellectual gymnastics for which there is no very general admiration.

His innocent refusal to accept our *ipse-dixit* as to the Masonic demonstration in support of the Commune will be found equally innocuous. He wants he says, some "reliable proof" that the object of the Masons on this occasion was for the purpose stated. We refer him to a pamphlet published in Belgium, entitled "Appeal to Freemasons of every Rite," and written by brother Thirifocq, who took a leading if not the leading part in the demonstration; who says in this very document that the Commune was "the greatest revolution which had been given to the world to contemplate;" and who explicitly declared war against the Versailles government. There are other authorities on the point, such as the official organ of the Commune; but probably brother Thirifocq's testimony will be sufficient for "a Master Mason." Then "a Master Mason" is very anxious for a confirmation of our statement that Frederick of Orange resigned his place in the craft because he was a Christian. If he will turn to the publication entitled *La Franc Maconnerie dans l'etat* and published in Brussels in 1859, or to Barruel (a Master Mason) in his

Memoires pour servir a l'Histoire du Jacobinisme (Homburg edition, 1803), or to the *Annales Maconniques* (vols. II., III.), he will find that Frederick sent to the head of his lodge a statement of his reason for the step he had taken, and that his words were very clear and explicit. "I am a Christian, and will ever remain one. Everybody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic legend of the teaching of my Divine Master. How could I write the story of thy life, O divine Jesus, and then call this story the Legend of the Degree of Rosicrucian? Where is the Jew who will venture to deny the crucifixion? And can it be that the brethren of the craft meanwhile regard this death as a parable, and range it with the mass of fictions which are successively set before them?" Will this satisfy "a Master Mason"? But to pass on to our correspondent's fifth question, "Where did we get the profession of faith made in the Liege Lodge in 1865, that the name of God was a word void of sense? M. Neut, the well-known Belgian, is our authority, and he has in vain challenged the Freemasons to disprove his statements; and we find it the easier to credit him when we see in the "Ritual of the Mason Apprentice" by brother Ragon, that the neophyte who is about to be received is told by his "Venerable" such things as that "Deism is belief in God *without revelation or form of worship*," and that this is "*destined to replace all religions.*" Does "a Master Mason" mean to insinuate that no member of the craft has ever yet divulged any of its secrets and been dogged to his very death-bed for the offense? If he does, he must think us very simple-minded indeed.

And now we have, we believe, answered all the questions put to us by "a Master Mason;" and can only in conclusion advise him, in case he wants any further information, to go to the books on the subject, which are, we presume, as accessible to him as they are to ourselves. A regular course of reading would probably do him some service, for, as far as we can make out, he is one of those "weak minds," those "superstitious and credulous spirits," to whom, according to the Freemasons themselves, it would be dangerous "precipitately to reveal the real aim of the craft," or to discover at once the full glare of the "brilliant and dazzling" light of the Masonic dispensation.

Men Wanted.

Permit me to call attention to the above as one of the especial wants of this time. Yes, we want men, true men; men of principle, men of integrity and uprightness of heart. Men of firmness of purpose, and promptness in action. Men who are always found on the side of justice and humanity, and who are not afraid or ashamed to defend the right and oppose the wrong, but will stand up boldly and denounce moral evil in whatever form it may be developed, men whose faith and works always agree.

Such men are safe counselors, and earnest workers. They may always be counted and relied on in any emergency. They will stand at their post in time of danger, or go straight forward in the discharge of duty whatever and whoever may oppose them. They are the men we want just now. Not cowards, not the faint-hearted, who cry out, "There's a lion in the way; I shall be slain in the streets!" Nor yet those miserable, selfish, deceitful, time-serving creatures, who are often loud in their professions of friendship and yet are found giving aid and comfort to the enemy. They want to be counted on the side of right, but cannot be depended on. Their conduct belies their professions; they hinder the work of reform; they strengthen the hands of the evil doer; they are a curse to society. Many of them "love darkness rather than light because their deeds are evil." They will not come to the light lest their deeds should be reproved. Away with them, and give us good and true men. Some, indeed there are. They have been tried and found faithful. They are a power for good in the land, a blessing to their race. But we want more of them. The cause of moral reform needs them. The friends of suffering humanity need their counsel and aid in the great work in which they are engaged. There is room for them in the ranks of the noble army of men and women, who are battling for the right, and earnestly laboring to dispel darkness and scatter light and truth throughout on our own and other lands. J. PORTER.

Tedrow, O.

The Judgment of the Great Whore.

BY DONALD CAMPBELL MCLAREN, D. D.

One of the seven angels having the seven vials of the wrath of God, said unto John, as recorded in Revelation xvii. chapter, "I will show to thee the judgment of the great whore . . . with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." It is essential, and of course requisite, to a determination of the equity of a judicial sentence of condemnation to have a right understanding of the crime or guilt of the condemned. John had not before seen or heard of the woman. But the angel showed not only that she then was near to her overthrow and ruin in the judgment of God, but also that she, the woman, or those whom that personal name emblamatically represents, had been for ages in their iniquities, and in their baleful, powerful influence over the inhabitants and kings of the earth. The angel carrying John in spirit into a wilderness, there presented and portrayed to his view the woman, not as she would be in her own view, or in the view of the world, wondering after the beast, but as she would be in the omnisicent, just judgment of God. All this John accurately recorded, and his inspired record is a condensed, yet a complete, true and prophetical biography of the great whore in her degeneracy, from the first to the last of her existence on the earth. What John by divine inspiration wrote in Greek I will translate in English, as I am sure it ought to have been:—

3d v. And he carried me into a wilderness in spirit; and I saw a woman sitting on a scarlet beast full of names of blasphemy, having seven heads and ten horns.

4th. And the woman was having been arrayed in purple and scarlet, and having been decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5th. And upon the forehead of her a name having been written, MYSTERY, Babylon the great, the mother of the harlots and of the abomination of the earth.

6th. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus, and seeing her I wondered with great wonder:" (not with *admiration;* the noun in Greek is derived from the verb to wonder.

Now read what John heard as affirmed by "another voice from heaven," a call, a command. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Did not the voice from heaven certify that the woman emblemized a visible organized apostate church. Chap. xviii. 56. Now read what John heard from heaven by the same voice, of her felicitous, confident self-estimation. "How she hath glorified herself, and lived deliciously—for she saith in her heart, I sit a queen, and am no widow and shall see no sorrow," verse 7th. She said nothing of the beast that carried her, when she was sitting, ruling "over peoples and multitudes and nations and tongues." Now any one who reads with due thought what the voice from heaven said descriptive of the woman as to her confident, fearless self-glorification, in her concealed complaisant alliance with the beast, may see the mystery of the woman as to her sins and iniquities, as they really were in the infallible judgment of God. Therefore the angel in showing that judgment, not only said what John recorded, but exhibited her fully and distinctly to his view, as she really was in the sight of God, on her forehead a name having been written, Mystery. This is a name in its significancy, characteristic of the woman; and the angel fully unfolded to John that mystery in the wilderness. The angel in showing the judgment of the great whore, told John, as he had shown him, and John had seen in the wilderness, that the beast that was and is not, carryeth the woman.

Now what did the angel show and depict to John of the beast that was? John records, "I saw a woman sitting on a beast full of names of blasphemy, having seven heads and ten horns." That is the beast that was "to continue 42 months." (Chap. xiii. 5.) And coming up out of the abyss, "shall make war against and overcome and kill them," the two witnesses in the temple of God. Chap. xi. 7. "And is yet to come up out of the abyss and go," or "*take itself away secretly* into perdition." The latter is the classical meaning of the verb *upago*, as everyone may see in Liddell and Scott's Greek Lexicon; and I think it is here its Scriptural meaning. The last of the beast and of the false prophet in time, and at its end, is predicted in chap. xix. 20, and xx. 10. Now read in the latter chapter as John wrote it: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshiped the beast, nor his image, nor received the mark on their forehead or in their hand." The word translated in our English Bible "were beheaded" is in the original a participle in the passive voice, in the pluperfect tense. This is a summary prediction of what it was before predicted would in the earlier part of the 42 months be done by the beast to whom "the great dragon that old serpent called the devil, and Satan, gave his power and throne and great authority." See chap. xii. 9: xiii. 2. That is the beast which was, and is not. There is the mystery, the unseen reality of the intimate reciprocal fellowship, the alliance of the woman and the beast—the woman sitting on the beast, and the beast carrying the woman. Now notice what is here predicted descriptive of the beast having on his heads the name of blasphemy. "All the world wondered after the beast, and they worshiped the dragon that gave power unto the beast and they worshiped the beast saying, 'who is like unto the beast!' And there was given unto him a mouth speaking great things, and blasphemies. And he opened his mouth in blasphemy against God, to blaspheme his name." Is not this a violation of the third commandment? "Thou shalt not take the name of the Lord thy God in vain, for Jehovah will not hold him guiltless who taketh his name in vain." That command, like the command "Thou shalt not steal," is broken in doing what it forbids. And besides, if a man binds himself by any oath to secrecy it is what God does not require or allow in the second table of the moral law. What is here revealed of the beast that "was, and is not," as to his being a wonder in the habitable world, will have the same distinctive characteristic in the view of the world, when the beast that was, and is not, yet is, as shown by the angel having a vial of the wrath of God in showing the judgment of the great whore. Even then, "They who dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not, and yet is." The books will be opened, and another book be opened before the great white throne, and Him that will sit upon it. Those who live unto God will see nothing to wonder at with reverence, in seeing the beast as it is in the sight of God; not as it is in the sight of men, who "wonder after the beast," and worship the beast saying, who is like the beast? saying it boastfully. . . .

I will here state that in all the comments I have seen, the woman is represented to be "that man of sin to be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or is worshiped, so that he as God sitteth in the temple of God showing himself that he is God." 2 Thes. ii. 3, 4. "Then shall that wicked be revealed, whose coming is after the working of Satan with all power and signs and lying wonders; and with all deceivableness of unrighteousness on them that perish." Does not this agree with what is revealed of the beast? It is the beast of which the angel said twice, It shall go into perdition, ch. xvii. 8, 11. There is no statement of this import with respect to the woman.

The three symbolical terms, woman, beast, and city of Babylon, are not synonymous, except so far as what is affirmed of one symbol is indicated or expressed of another. There is nothing to show in what was shown or told by the angel to indicate or imply that the beast is the woman or the woman the beast. There is nothing to show that the woman is the city, or the city the woman. It was only as a woman that she could be "the mother of harlots." After the angel had related to John her desolation by the beast in its impulsive hatred, he said, "The woman thou sawest is that great city," on which the angel had poured out the vial of God's wrath, the city divided into three parts. Nothing was there revealed of the woman or beast. No commentator has a right or license to transfer or attribute the distinct characteristics of the woman to the beast, or of the beast to the woman, or of either of them to the city, Babylon, its symbolical name. The woman was made desolate; the city was fallen, was fallen.

I have before referred to what "a voice from heaven commanded, Come out from her my people," which plainly implies that the woman was really and professedly a visible church, though in apostacy. It was revealed that the woman sitting on many waters, which are peoples, multitudes and nations, having diverse languages, would be carried everywhere by the beast that was, and is not and yet is. The beast, the man of sin, therefore, symbolizes an immense community of men of diverse nations, having different languages, yet having intelligible fellowship one with another—a community self-organized, self-governed, and with an inherent self-administration, independent of all other governments civil or ecclesiastical, on the face of the earth, "with power and signs and lying wonders," making many who dwell on the earth to wonder. I may, if spared, show more of the beast that was.

All the comments I have seen are founded on the arbitrary traditional error that the beast was the Roman empire, and have thus made what John wrote more obscure. I will give an extract from Scott's explanatory notes on this chapter. "The seven heads of the beast signified seven forms of government or succession of rulers. They all appeared in vision at once upon the beast, but in fact five of them were fallen at the time when the Apostle had the vision; namely, kings, consuls, dictators, decemvirs, and military tribunes; one of them subsisted even that of emperors; and another was not yet come, which when it came would continue only a short time. He quotes from Bishop Newton as follows: "The beast, therefore, on which the woman sitteth is the Roman government in its last form, and this, all must acknowledge is papal and not imperial." Then Scott subjoins, "For the last head was the only one which existed when the woman sat on the beast; and was therefore spoken of as the beast itself."

The Only Divine Principle in Freemasonry.

B. F. Moomaw in the *Weekly Pilgrim* (German Baptist) concludes a review of the Masonic claim on ancient worthies as follows:—

So much for the pretended divine authority for such an institution or organization, if indeed there is any proof of an organization in all the testimonies introduced. So far, I cannot perceive any, simply that men were endowed by their Creator and Maker of all things, with a mechanical talent capable of being cultivated as circumstances from time to time seemed to demand. If this constitutes Freemasonry I would ask are not all mankind Freemasons? Have those calling themselves Masons more or have others less of this endowment? Have not the females of our race their share of mechanical genius? Why then are they excluded from its secrets and mysteries? No, nor does it stop here, upon the same hypothesis do we not plainly see that the inferior animals come in for their share of the honors of Masonry. Passing by the red man of the forest with his booth or his wigwam, his moccasin and well-arranged strings of beads, &c. We invite attention to the beaver, the otter, the muskrat, and many other of the inhabitants of the water and the woods. The eagle too, wisely selecting his sight beyond the reach of danger, displaying the most consumate skill in the arrangement of his building for the comfort and protection of its tender brood, and among many of the more inferior of the feathered tribes do we discover an equal share of masonic or if you please architectural skill. Coming next to the insect family, we introduce the honey bee as a great Past Master Mason who surpasses all others in architecture, in the methodical arrangement of his habitation for the comfort and convenience of his colony.

So much then for the divine authority for the craft as exhibited in the organization of operative Masonry, but it must pretend as a basis in some way or other to have the sanction of divine authority, or else the pious portion of society would not for a moment entertain a favorable thought toward it, and could not be induced to participate, but as we have said in a former chapter of this essay all these pretended evidences of authority from Holy Writ is merely a necessary afterthought, and never was thought of as a foundation originating the craft even of operative Masons, much less speculative, according to the present form.

How it Happened.

We have all heard with joy the good news of the final determination of the Commissioners to close the Centennial grounds on the Sabbath, but pleasing as was the bare announcement of this decision, the reported particulars of the meeting at which this decision was reached was positively refreshing. It appears from the report in the *Sunday School Times* that Mr. Corlies of Rhode Island, who furnished the great engine for Machinery Hall, said that much as he had enjoyed working to make the Exhibition a success, yet if it was not to be closed on Sundays, nothing was left of his best hopes but ashes, and he could only wish that all he had done was utterly blotted out. Prof. Campbell of Indiana, predicted that if the Exhibition was open on Sundays it would not only be contrary to the custom of State faire throughout the country, but the slums of New York, Baltimore and other cities would be emptied into Philadelphia and the city would be overrun with the vilest class in all these communities.

Gen. Hawley the President of the Commission, Col. Halliday of Virginia, and Gov. McCormick of Arizona, also spoke earnestly against the opening and immediately there were loud calls of "Question! Question!"

At this moment an impressive incident occurred. Mr. Haynes of Nevada, rose and said: "Mr. President, before the question is taken I wish to say a word. I feel like a returned prodigal and I want to make a confession. More than twenty years ago I went out from an eastern home to the far west. I have lived since then where we scarcely have a Sabbath. But as I have listened here this afternoon old memories have come back to me." The speaker here struggled with strong emotion and continued with choking voice: "All these truths were familiar to me long ago, and it seems to me again to-day that I hear them repeated as I used to listen to them from the lips of my sainted mother, as every evening I kneeled by her side in prayer. I want to give my vote in favor of observing the Christian Sabbath."

Is it any wonder that the effect of such a speech should be at such a time overpowering. It really seems to us about the best thing that has happened this Centennial year. It looks as though we were about, not only to commemorate the valor of the Fathers, but also to emulate their virtues.

We have only one regret in this connection and that is that the final vote should have been twenty-seven to nine instead of unanimous. There is sufficient cause, however, for praise to God in the fact that the vote was three to one.—*The Exponent.*

Prayer should be the key of the day, and the lock of the night.

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

WORCESTER, Mass., May 8, 1876

I expect to vote the Anti-masonic ticket for President if I live to vote on the next election, although I don't understand why Indians should be entitled to justice any more than any other man. Until I have more light on the subject, I object to No. 11 in the platform as sounding too much like the brag which I hear so often about "Young America," but not from old and experienced men who have kept themselves free from rum, tobacco and secret societies. If Congress undertakes to alter the manner of choosing President of the United States, while I have my reason and the use of my tongue, I shall try to oppose it; for I believe the men who fixed that matter knew as much about human nature as most men know now.

NATHANIEL C. MOORE.

War is a fearful game to play at, and a dreadful one to lose at. Stand not as unconcerned spectators, and share not by your silence, in the crimes of a system in which conquest is full of calamity, and victory ought only to be celebrated by tears. Listen to the dictates of reason, and denounce a system which, as an appeal to physical strength, only approximates man to the brute. Let us preserve in the dissemination of Christian pacific principles, convinced that they alone can turn the instruments of war into the implements of husbandry, and fill the world with all the blessings of universal Peace.—*William Hunt.*

The National Reform League.

We give below the official address of a new movement designed to influence the Presidential conventions at Cincinnati and St. Louis. We know not the extent of the movement, but its object is just and its principles sound.

ADDRESS OF THE EXECUTIVE COMMITTEE.

The National Reform League is a popular movement intended to unite, and transform into action, that sentiment of the people which everywhere demands REFORM IN THE CIVIL SERVICE, AND HONEST GOVERNMENT.

In the accomplishment of its purposes, it does not aspire to competition with either of the existing parties in the wielding of political power; but pledges itself to constant and earnest efforts for the overthrow of every influence, whether represented by parties or individuals, which has a tendency to foster or promote corruption.

As an organization formed by representatives from the different States, it will seek to give such expression to the demands of patriotic and independent citizens, as shall secure through the agency of the existing parties, or by such other means as it may be necessary to adopt, a policy in harmony with the best sentiment of the people.

Its members regard with alarm the state of affairs which permits the election of venal and incompetent men to positions of trust; the bartering, for unworthy considerations, of appointments to places of honor and profit, and the consequent shameful malfeasance in office. They look upon the corruption by which these things are rendered possible, as a cause for immediate and earnest action on the part of the great mass of the people, who do not recognize, as their proper representatives, the trafficking politicians into whose hands the management of the National affairs has so largely fallen.

They believe that the redemption of the country from the hands of those who have thus betrayed the trust of the people, demands the exercise,—through the existing parties if possible, independently of them, if necessary,—of a power vested in the hands of those whose utterances shall represent the intelligence and patriotism of the country; and whose work, uninfluenced by the hidden machinery of party politics, shall be open, honest and thorough.

Thus believing, the members of the National Reform League will stand pledged to the use of all legitimate means for securing the nomination and election to the Chief Magistracy of the Nation, and to all minor offices, National, State and local, of men who shall worthily represent the people, and the institutions of the United States.

In confident expectation of hearty co-operation, the Executive Committee of the League asks the aid of patriots, in every part of the land, in the work of forming auxiliary organizations, for the purposes, and upon the general basis, herein set forth; and to this end they invite early responses, addressed to the Chairman of the Committee, Mr. Henry Randall Waite, P. O. Box, 1740, N. Y. City, from all good citizens, irrespective of party:—from those who glory in the fact that their fathers were the founders of our Republic; from those who have come from other lands to lay their allegiance upon the Nation's altar, and to vie with her sons in loyal devotion; from all who believe in "the government of the people, by the people, and for the people," and who would vindicate the fair fame of the land which has been, and by the grace of God, will continue to be, a noble example of such government.

Samuel C. Anderson, N. J.,
Henry F. Bishop, Mass.,
R. Brinkerhoff, Ohio,
James D. Brown, Virginia,
James Freeman Clarke, Mass.,
Henry T. Cheever, Mass.,
Kinahan Cornwallis, New York,
M. S. Dudley, Conn.,
George Cary Eggleston, N. Y.,
M. D. Harter, Ohio,
J. G. Holland, New York,
John W. Hoyt, Wisconsin,
R. Heber Newton, New York,
George H. Putnam, N. Y.,
Franz Sigel, New York,
John Sill, Pennsylvania,
Henry Randall Waite, N. Y.,
R. W. Weeks, New Jersey,
Executive Committee.

NEW YORK, May 3d, 1876.

Temperance.

The first anniversary of the National Christian Temperance Alliance was held in Pittsburg, May 9th to 11th. It recommended that every pastor preach at least one sermon a year against the great evil of intemperance. Rev. Dr. E. E. Swift was re-elected President; Dr. Robert Audley Browne and Rev. D. C. Babcock, secretaries; and G. F. Turner of Allegheny, treasurer.

We have heard of ladies becoming so much disgusted with the odors of tobacco about their physicians that they dismissed them and employed others who would be free from such irritating accompaniments. And they did right. The smell of a man who is thoroughly saturated with tobacco is as hard for sensitive nerves to bear as many forms of acute disease. But here is a case more serious. A Christian lady lay on her death-bed. Her pastor visited her and in order to be tender toward her in her weakness, leaned close to her ear when speaking of Jesus and the hopes of the Gospel. She heard the words, but they failed to give consolation, for with every sentence there was a breath of tobacco which seemed to poison all his ministry. He retired, and ere he had time to come back she had passed away, not, however, without having first requested that her funeral services might be dispensed by a minister who would breathe no nicotine over her coffin. And the pastor of her own church had to stand by rolling his quid, while another taught the lesson of the hour.—*United Presbyterian.*

A Surgeon to the Archbishop of Canterbury.

Sir Henry Thompson, F. R. C. S., Surgeon Extraordinary to His Majesty the King of the Belgians, and Surgeon to University College Hospital, has addressed the following letter to His Grace the Archbishop of Canterbury:

"I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate. Whatever may be said in regard to its evil influences upon the mental and moral faculties, as to the fact above stated, I feel that I have a right to speak with authority; and I do so solely because it appears to me a duty, especially at this moment, not to be silent on a matter of such extreme importance. I know full well how unpalatable is such truth, and how such a declaration brings me into painful conflict, I had almost said with the national sentiments and the time-honored prescriptive usages of our race. Cherishing such convictions, I rejoice to observe an endeavor to organize, on a large scale, in the National Church, a special and systematic plan for promoting temperance, and I cannot but regard this as an event of the highest significance. I believe that no association in this country has means to influence society in a favorable direction at all comparable to that existing in the English Church, and the example and teaching of its clergy may do more than any of the other associations which have long labored with the same object to diminish the national ignorance on this subject, and the consequent national vice. My main object is to express my opinion as a professional man in relation to the habitual employment of fermented liquors as a beverage. But if I venture one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which in the nature of things must exist, and in which struggle the prize of superiority must fall to the best and to the strongest."

—This is the way some of our modern politicians serve and honor their country abroad: Odd-fellow Past Grand Sire Logan, having managed to get the appointment of U. S., minister to China, made his administration of the office illustrious by establishing seven lodges of the order in that priest-ridden country.

Reform News and Notices.

The National Christian Association, which has for its especial object the removal of those despotic, idolatrous and deistical associations commonly called *lodges*, will hold its Ninth Anniversary in Farwell Hall, Chicago, Ill., June 20, 21 and 22, 1876; the opening session being at 8 o'clock on the evening of June 20th.

The business meeting of the Association will be held in the Carpenter Building, 221 West Madison St., at 10-30 o'clock of June 20th. Members will find the office on the second floor at the head of the stairs.

The Board of Directors have selected Saturday, June 3d, as a day of fasting and prayer for the overthrow of secret associations. Those who observe it are especially requested to remember the Convention in prayer. Ministers of the Gospel of that Saviour who is shut out from these secret lodges are requested to preach on the subject of Secretism on Sabbath, June 4th.

—A mistake occurred in the notice of the Anniversary last week. It is the EIGHTH *Anniversary*, but the *ninth* national meeting.

—The General Agent has been settling up his private business for the last week or two. A card from him appears on the 8th page.

Just as the last week's paper was receiving its last impressions, word came from Bro. Floyd, Pres. of the Indiana Association, that the State Convention appointed for the 23rd inst. would be postponed, as there had not been time to make arrangements. We are sorry that some friends in Indiana were disappointed at this postponement, but no doubt the State Political Convention was better attended.

—Bro. Hinman, Illinois State Agent, announces that until agents are appointed in Iowa and Wisconsin, he will accept invitations to visit places in those States if his expenses are guaranteed. We hope that he will be kept so well employed at home that there will be no time to go beyond its lines. Friends, however, in either State mentioned will find his labors blest of the Lord if they can secure them.

—Elder Baird writes from Royalton, Pa., that he expects to preach next Lord's day, 28th, at East Sandy, Venango Co., Pa., and during the three days following will deliver a course of lectures against the lodge.

Progress in Western Missouri.

BAKER, Mo., May 3, 1876.

DEAR CYNOSURE:—I intended when I wrote you from Osceola to give you a more extended report of my lectures at Roscoe on the evenings of April 10 and 11, but I have been so pressed since my return home that I have not found time. I here will send you a letter written from Roscoe, one week after the lectures, to the Osceola *Sentinel*, and published in that paper on the 22nd of April. I have good reasons for believing the letter was written by a Royal Arch Mason, and as such is an emphatic endorsement of Ronayne's expose; any way I found at Roscoe a Royal Arch who was led to renounce Masonry two years ago, by reading John Q. Adams' letters on Masonry. He was formerly W. M. of a lodge in Illinois. When he had examined Ronayne's Hand Book I asked him concerning the truth of it. He replied

that it was true, absolutely true, every word of it. He further said that the wood cuts in the book represented scenes as familiar to him almost as the letters of the alphabet. He said Masonry was a snare, a delusion, and a lie. He said considering the thing as a whole he knew of but one word in the language that would express a correct idea of the institution, and that was simply "*damnable.*" He said he had known a number of cases in the lodge where the candidate had begged and prayed to be excused from taking certain parts of the obligations, but he had never known a single case where any were excused. That he has been a Mason there is no doubt, for he has been recognized as such by Masons of this and adjoining counties; and owing to his knowledge of Masonic law, at least one lodge has referred matters of lodge duties to him for his advice and opinion. He is a man of rare intellectual attainments, and withal I believe him to be a Christian. I think it highly probable that he will yet take the field as a lecturer vs. the institution. And should he do so I am satisfied that he will be a host within himself.

The demand for lecture work in this section is increasing. And I ask the readers of the *Cynosure* to pray God to raise up or send to this field of the work, laborers more worthy and better qualified than is your unworthy servant, W. M. Love.

The *Sentinel* letter is as follows:

Ed. Sentinel: Sir—Your notice of Rev. Wm. Love's lectures on Masonry, in your last issue, has led me to believe that you have no objection, individually, to the efforts he is making to root out that institution. His lectures were given to large and appreciative audiences, the Masons felt and knew that he was striking hard and telling blows against the institution. The lecturer stated that the institution, not the membership, was the object of his attack; yet in full hearing of this statement, one of the members of Roscoe lodge rose up and charged the lecturer with attacking his private character. This Mr. Love denied, and stated that his object was to show the corruption and iniquity of the institution and the evil tendencies of such an oath-bound society. He showed clearly that the oaths taken by the members were immoral, not judicial, unlawful and hence not obligatory on the members. He also showed by clear, full and direct evidence that the so-called secrets of Masonry were no longer secrets, that the whole thing had been published to the world, first by Wm. Morgan, nearly fifty years ago; secondly, by Elder Bernard; and thirdly by Edmond Ronayne, late the Worshipful Master of Keystone Lodge, in Chicago, Illinois. He read largely from acknowleged Masonic authorities and text books, and gave from Ronayne's exposition (every word of which is absolutely true, and every Master Mason who reads it knows it to be so) the horrible oaths which all Masons take upon entering the lodge. Many ladies were present, and when the lecturer described the manner in which their husbands, brothers, sons, were led into the lodge hoodwinked, neither naked or clothed, legs and feet bare, a rope around the neck, and only a shirt and drawers on, they saw in his clearly drawn word picture a sight such as they had never dreamed of. He showed the institution to be unchristian in all its teachings, contrary to the spirit of our form of national government, subversive of our institutions and that the shadow of it was corrupting the fountains of public justice, and bringing widespread evils upon our land. He made an impressive appeal to all Christian men to forsake the institution, and solemnly warned the young against entering its dark and horrible portals. He has done a good work here, and should he return to extend his remarks upon a future occasion, he will meet a warm and friendly greeting from the thoughtful men and women of this neighborhood, who feel themselves under obligation to him for the light that he has shed on the dark ways of Masonry. God speed and bless him in his work.

Veritas.

Proceedings of the Second Anti-secret Society Convention.

HELD BY TEACHING AND RULING ELDERS OF THE INDIANA ELDERSHIP OF THE CHURCH OF GOD IN INDIANA; HELD AT YELLOW LAKE BETHEL, KOSCIUSCO COUNTY, INDIANA.

Agreeable to adjournment and previous notice the convention met as above, on the 6th of May at 9 o'clock A. M., 1876, and was opened by religious exercises, consisting of reading a lesson of Scripture, singing and prayer. After which the convention was organized by electing J. S. Shock, Chairman, and H. C. Smith, Secretary.

The reading of the journal of the convention held at Lake Bethel was called for; after hearing it read it was approved. The reading of that part of the report of the standing committee of the Indiana Eldership relating to the journal of our last convention was called by Bro. J. Martin. Speeches were then made by Elders J. Martin, C. Clem and J. S. Shock upon its merits and disapproved by the convention. A committee on resolutions was then appointed by the convention, consisting of Bros. J. Martin, C. Clem and B. F. Bear.

Bro. Martin then addressed the convention, assigning some legitimate reasons for holding anti-secret society conventions in the Indiana Eldership; being ministers and brethren thereof, which are approved.

Bro. Bear addressed the convention to considerable interest on the workings of secretism among us. Elder C. Clem then followed with corresponding testimony on the same subject.

Bro. Benjamin Ulsh, the Vice President of the Indiana State Christian Association, for Kosciusko Co., was called. He replied in a speech respecting the doctrine and practical workings of secret societies in general, also the refusal of the U. B. church for Stoddard or others to lecture, and other matters of interest.

On motion we then adjourned to meet at 2 o'clock P. M. Prayer by Bro. B. F. Bear.

AFTERNOON SESSION.

Prayer by Bro. C. Clem. Committee on resolutions reported:

1*st*, *Resolved;* That we as Elders of the Church of God, in the State of Indiana in convention assembled, dissent from the course the standing committee has taken in taking into the ministry men belonging to oath-bound secret organizations.

2*nd*, *Resolved;* That as the Eldership of the church of God in the State of Indiana has departed from its original compact and agreement as respecting secret organizations; therefore we would do all in our power to bring it back its primeval state.

3*d*, *Resolved;* That we, as Elders of the church of God, disapprove of the proceeding of the standing committee of the Indiana Eldership in misrepresenting Elder J. S. Shock in the report of their late meeting held at Syracuse, Kosciusko Co., Ind., March 9th, 1876.

4*th*, *Resolved;* That we as a convention, highly disapprove of the doings of the late standing committee at Syracuse, Ind., on March 9th, 1876, in misrepresenting a resolution passed by our convention at Lake Bethel, Ind., in which we do not charge the Eldership with secretly plotting with Masonry, but we do charge Masonry with secretly plotting in the Eldership, &c.

5*th*, *Resolved;* That we highly appreciate the *Christian Cynosure* in the work of reformation in which it is engaged, and pledge ourselves to aid in its circulation.

6*th*, *Resolved;* also that we recommend the reading and circulation of books and tracts published by Ezra A. Cook & Co. and others, believing that they are doing a good work and convey very much truthful information relating to the practical workings of secret societies.

7*th*, *Resolved;* That we tender a vote of thanks to the brethren and sisters and friends of Yellow Lake, for their kindness and hospitality manifested during our convention.

8*th*, *Resolved;* That we heartily desire that the brethren belonging to secret societies would not take out a demit, but openly denounce them and proclaim themselves free from such yoke of bondage and actively engage themselves in proclaiming the unsearchable riches of Christ.

9*th*, *Resolved;* That we as the Church of God, deeply feel the oppression of not having free defense through the *Church Advocate,* as in Bro. Stock's case.

B. Martin, C. Clem, B. F. Bear, Committee.

The report was considered item by item and adopted.

Bro. G. W. Hutchings then spoke to the convention and also read a letter from his brother's wife relating to the death of her husband in confirmation of the fact that secret societies do not support the widows and orphans of deceased members. Bros. Wm. Bigler, Hutchings, Hohman, Ulsh, Shock and sister Esther Smith and others then profitably addressed the convention in uttering words of counsel, sympathy and encouragement.

A motion prevailed that the sentiments constituting the speech of Elder J. S. Shock in the financial meeting at Syracuse, Ind., on the 7th of March, 1876. and especially that part of which the standing committee complains in the *Church Advocate* of March 29th, 1876, is substantially true.

A vote of thanks was tendered Bros. Ulsh and Hutchings of the U. P. church for their aid during our meeting.

On motion adjourned to meet on Friday evening, November 3rd, 1876.

Prayer by Bro. J. Tucker.

J. S. Shock, *Chairman.*

H. C. Smith, *Secretary.*

Correspondence.

Our Centennial Letter.

The Great Exhibition—The Overshadowing Lodge—The Cynosure Stand and its Visitors—Helping Hands—Seed-sowing.

Philadelphia, Pa., May 13th, 1876.

Dear Cynosure:—I am here amid a profusion of wonders of many nations, developing the sharpness of human genius and skill; the results of which are here before and all around me, a wilderness of beauty and gorgeous loveliness. The one great thought that these suggest, is the wonderful endowment of mind that God has bestowed upon man and distributed with such an astonishing approach to equality among all nations here represented. And these national representatives are from all around the globe, and many of them had never achieved much prestige for skill and genius in this country till now; or if so, I am unadvised in regard to it. To undertake a description of the almost endless variety of the products of skill and cunning workmanship, would be futile. It would nearly exhaust Webster's unabridged dictionary or at least make some approach to it. I shall not attempt it. I may hereafter give some account of some things. But my present object is to speak of my work here and what relates to it.

First then, I am here in charge as has already been published, of Ezra A. Cook & Co., publications against secret societies. Here, where perhaps, is the grandest temple for Masonic worship on the continent, and possibly the grandest in the world, and whence issue streams of influence, that like cords of darkness and chains of steel bind to itself as so many supporters, the minor secret orders. The Masonic power here reminds me of what I saw in 1837. The Aurora Borealis filled the whole canopy of heaven with a red glare streaming from a circular, dark centre piece in the earth, as dark as blackness, that painted the wintry white carpeting of earth with the redness of blood. So from this dark Masonic centre issues an influence, tinged with human gore, derived from its past acts and its bloody oaths and penalties, that permeates our body politic, perverts justice, bribes courts and jurors, muzzles the pulpit, fetters the press, fosters dishonesty in commerce, and protects murder and treason. It gluts the channels of righteousness with the debris of corrupted morals and perverted minds, and gives the colors of cruelty and barbarism to all it characterizes, over which is cunningly thrown the mantle of pretended charity and benevolence, to secrete its ugliness, but it cannot.

Well, here I am, under the powers of this colossal power. I said under, they think so, but I beg leave to differ. In their self-exaltation they so far as I know, design not to look at this little germ of truth and moral force. They seem to think it insignificant and powerless, but I see it is the young strip-

ling David with his sling going out against Goliath; the single-handed Moses grappling the power and authority of the kingdom of Egypt; the obscure Nazarene chasing away moral darkness with the light of life.

But I must leave this generalizing and mention a few particulars, that to me seem interesting. Most who pass my stand, if they see our beautiful banner, or sign on the book case, lean away, and shy off, looking back as if to be sure that it does not bite them. But some comes right up with an honest look, and freely talk with me and tell me their belief is that the whole range of secretism is a huge fraud, and take freely of our leaflets, so pregnant with truth, and glad to get them, and some promise unasked, to call again. The numbers who call are increasing, which affords me comforting encouragement.

Now a word about mine host, the Rev. A. B. Hubbard, who in an early day was one of our Illinois Baptist pastors. I find him one of God's noble men, whole-hearted in this, as in all Christian effort. He stands by me, and gladly and fearlessly affords me all the aid he can. He and his excellent Christian wife leave nothing undone to make my sojourn with them comfortable and pleasant. May the good Lord reward them. Then again I met with my old friend and co-worker, the Rev. Thos. Goodwin, now in the rooms of the Baptist Publication Society in this city, whose acquaintance I made thirty-five years ago in southern Ohio, who warmly greeted me and spoke approvingly of our work, and craved the blessing of heaven upon me and our work. I also hear that several of the pastors of different churches and denominations in this city are with us; while some seem to be so unwise as to think that they can entertain Christ and Belial, and so in themselves blend heaven and its opposite. May God have mercy upon them!

And just here let me suggest that in my mind it is a deep and abiding conviction, that God only is equal to the work of over-throwing this colossal evil, and that if our efforts are ever crowned with success, it will be in answer to prayer, and prayer accompanied with fasting; for I am sure this is of "The kind that goeth not out but by prayer and fasting."

Well, one other encouraging case. A young man stopped at my stand, and in speaking rather lightly of our effort, also spoke favorably of Masonry, who in answer to a question informed me he was a three degree Mason. I told him if he would carefully examine the nature of the institution he would cease to approve of it. He wished to know why I thought so, to which I replied, "You have, as a Mason, sworn that Jesus' saying is untrue, that his prophecy shall not be fulfilled, for he says, '*whatsoever* is spoken in the ear in the closet *shall be revealed* upon the housetop,' you say it shall not be revealed. You have *sworn* that you will ever conceal and never reveal. There you are right against Christ." He then candidly acknowledged this was so and it was something to be thought of. I then told him, they, the members of the fraternity, had drawn him in without giving him an opportunity to know the wickedness of it, as they were still doing with other young men all over the country, and much more of the same, and he left, manifestly with a serious conviction that he had been duped and his confidence abused.

Now I have one pressing request to offer; that all the friends of God and righteousness, should pray for all of us who are engaged in this thankless and onerous work. More, if God will, in due time. A. D. Freeman.

Work for the Centennial and General Conference.

Editor Cynosure:—I am now in for the Centennial Exhibition. I had partly given up the idea of going myself, on the account of my age (seventy years), and infirmities, but learning that our grand establishment was going to be exhibited down there, it has almost put new life into me and a strong desire to be there. But I am in the hands of my God and he can just do with me as he pleases. I know he wants me to help along with the work, and to this end you will find five dollars for the tract cause; as Ezra A. Cook & Co., give one dollar for the free distribution of tracts for every dollar contributed, that will make my mite ten dollars; would it were more! O I am happy, my brethren, while I am occasionally casting my mite into the treasury of the Lord.

The other day I obtained on my petition, to the M. E. General Conference, forty-eight names opposed to secret orders. I have been advertising myself and am pretty well known around here, and meet with a great deal of opposition and disapprobation and persecution, but it matters not to me while God approves and blesses me, I still keep singing:

"Who, O Lord, when life is o'er
Shall to heaven's blest mansions soar?
Who, an ever welcome guest,
In thy holy place shall rest,
He, whose heart thy love has warmed;
He, whose will to thine conformed,
Bids his life unsullied run;
He, whose words and thoughts are one;
He, who shuns the sinner's road,
Loving those who love their God;
Who, with faith and hope unfeigned
Treads the path by thee ordained;
He who trusts in Christ alone,
Not in aught himself hath done,
He, Great God; shall be thy care
And thy choicest blessing share."

God makes afflictions inlets to the soul of more sweet and full enjoyment of his blessed self.

I remain ever with you in this our labor of love for the good of mankind and freedom generally.

Joseph Keel, Sr.

Why Don't they Speak Out?

Dear Cynosure:—I have been an alternate reader of you for a year, and am taking you this year myself, and as we believe you are impartial, we want to inquire why they don't speak out in reading this paper? I ometimes see where a sermon has been preached against secret societies by an M. E. or a Baptist or a F. M. or a U. P. minister, and where lectures have been delivered in churches of nearly all other denominations except the Evangelical church. Now we have a name to live and why should we be dead. If the institution (Masonry) is good we should know it, and if not then warn us of the danger, both through the pulpit and the press; but alas! it has its hand over the mouth of the pulpit so far as I know and it has chloriformed the press so that even the epistle which claims to be living—behold, upon this subject of so much importance it is dead. The unfruitful works of darkness rules apparently, and if a minister preaches the whole gospel (which he cannot do without reproving them) they will soon rule him to silence or out of the ministry. Some of our ministers, however, take strong positions. One with whom I am acquainted, said to his audience, "I tell them (secret society men), that I am too old and don't know enough to join the lodge. I don't know anything about their secrets, but if they can get to heaven and belong to the lodge I won't lay a straw in their way. Ignorance seems then to be desirable, for books, tracts and papers are scattered broadcast over the land, but those ministers want to carry a little water on both shoulders. But Jesus said, "He that is not for me is against me, and he that gathereth not with me scattereth abroad," and we are under no obligation to support such men. Speak out and fear not them that have power to kill the body only.

An Evangelist Member.

A Seceder's Reflections.

Editor Christian Cynosure:

I wrote you over a year ago that "I was or had been a member of four different secret societies, consequently had good cause to appreciate your paper," and since that time have seen nothing to dissuade me in the least, but rather to confirm me more and more in the opposition that nothing good can come out of secret combinations for personal protection, or for supposed laudable objects, for when there is an apparent gain in some respects they are more than counterbalanced by loss of moral rectitude, valuable time and money in keeping up the organization of the societies. I have with sorrow witnessed old people who have grown gray in the Master's service cease to attend at places of worship for the only reason that their interest in "meetin" was lost, and love for the order taken its place in their hearts. I have well nigh made shipwreck of my own faith in the same way, and trust that I have been permitted to see the danger to which I was fast hastening, before it was too late to retrace my steps, and would warn all young people, not to try the same experiment, for it is difficult to retrace your steps.

I have seen classes so thinned down in numbers that we have despaired of meeting until another protracted effort should revive and reclaim the backslidden and muster in new recruits, to "run well for a little season only," for the lack of proper nursing fathers and mothers in the church to take the place of those who have gone out after other and strange gods, and have forgotten to return to their Father's house as did the prodigal son.

I wish to say to you that since I became a reader of the *Cynosure* I have seen persons resort to their wits end to find answers to questions put in a jesting way; as for instance to the M. E. minister, Mr.—"Mr. E. is a good brother Mason?" The answer was (though an entire stranger), "Yes, and a good man." And at another time when the conversation was about the ill treatment of a widowed sister of the church by a Mr. L. (who was understood by us to be a Mason, but not so by the minister), he remarked that he was a rascal, when I replied that I did not expect he would say as much as that. After studying for a few moments he replied that we were not bound to uphold one another in villany. And at another time when looking over "Masonry at a Glance" in the *Cynosure*, he said it was not correct. On being asked what part was not correct, after a considerable of a pause he pointed to the strong grip of the Master Mason degree and said it was not correct, and dropped the subject as a disagreeable one.

There are a goodly number of persons in this county that are anti's, but are too poor to take more than one paper and feel that they must patronize their church paper, but express kind wishes for the *Cynosure*. M. H.

P. S. Am looking forward to the time when we may be able to organize an auxiliary society in this county, and often wonder why there is not more done towards organizing a State Association opposed to secret societies. Are there not enough earnest ones in the State of Kansas? M. H.

[If Bro. H. will look on page nine he will read the names of the officers of the Kansas Association; and if he will write to the Secretary much good may result.—Ed.]

The Lodge from a Southern Outlook.

Savannah, Ga., May, 1876.

Editor Cynosure:

I enclose an article from the Dublin *Nation* which tells some plain truths in reference to the un-Christian principles of Freemasonry. Here in the South, where I am traveling for the benefit of my health, you find also the Upas tree of secretism which is strong to blight the bloom of Christian grace; while secretism is strong it is not imprudent and defiant, but is rather apologetic in its tactics. The dupes of the lodge, who have never advanced to the high and "ineffable" degrees, and know nothing of the ultimate designs of this ingenius conspiracy against the Christian religion, declare that the lodge does not meddle with religion and politics. What are the facts? In France, Italy, Spain, Germany, Mexico and South America, it is notorious that lodge influences have been active in the various revolutions and political convulsions in these countries. So notorious is this fact, that with a few exceptions, that to be a Freemason is equivalent to being an infidel. It is not the charity of the Bible which they profess, but a

pagan, heathen and humanitarian philanthropy, which is selfishly limited to their own fraternity.

It is amazing how any consistent Protestant Christian can unite with and countenance the blasphemies and frivolities of a Freemason's lodge, which is, in its essence, the deadly enemy of the Holy Bible and all evangelical religion. The atonement of Jesus Christ—nay, his very divine name—is ignored in the lodge.

EDWARD T. MARKHAM.

Sturdy John Knox.

In the Life of John Knox by McCrie, is found an eloquent letter from that distinguished worthy while at Dieppe, France. The letter is one of impassioned earnestness, urging Protestants in England and his native "Auld Scotland" to hold fast the faith, in language which may be regarded as equally applicable to us in these days when Freemasonry and its secretist allies on the one hand and Vaticanism on the other, are the foes which now threaten our liberties. The language of Knox had reference to the Romanism from which he had emerged. Is it not equally applicable to the worship of the lodge, and its underhanded purposes? He says: "Alas shall we after so many graces that God has offered in our days, for pleasure or for vain threatening of them whom our heart knoweth and our mouths have confessed to be odious idolators, altogether without resistance turn back to our vomit and damnable idolatry, to the perdition of ourselves and our posterity? Oh horrible to be heard! Shall God's holy precepts work no greater obedience in us? . . . Let it be known to your posterity that ye were Christians, and no idolaters: that ye learned Christ in time of rest, and boldly professed him in time of trouble. The precepts, think ye, are sharp and hard to be observed;" and yet again, "I affirm that compareit with the plagis is that saill assuredlie fall upon obstinat ydoliteris they salbe [shall be] fund easie and lycht." . . . Consider, dear brethren, that how "sa mekill mair (much more) feirful it is to obey YDOLATRIE OR BY DISSEMBLING TO CONSENT TO THE SAME, than by avoyding and flying from the abomination to suffer what inconvenient may follow theairupon. Ye feir corporall deth. . . . . But if corporall deth be common to all, why will ye jeoparde to lois eternal lyfe to eschaip (escape) that which . . no earthlie creatur by no craft or in gyne(wit) of man did ever avoid. Gif any eschapit the uglie face and horibill feir of deth it was they that baldlie confessit Chryst befair men."

How appropriate is this remark of the biographer: "It is to the religious spirit excited during the sixteenth century which spread rapidly through Europe, and diffused itself among all classes of men that we are chiefly indebted for the propagation of the genuine principles of rational liberty and the consequent amelioration of government." H. T.

OUR MAIL.

Wm. Sherman, Deer River, N. Y., writes:

"I see in a late issue of the *Cynosure* that you have engaged a place at the Centennial Exposition for selling books and distributing free tracts, and you wish the friends of the cause to contribute for publishing the tracts. I enclose an order for $3.00 for that purpose. I want the world to know that we are living under the most absolute despotism that exists on the face of the earth."

The above donation is very welcome as this enterprise is in need of money.

Geo. Hays, Hamilton, Mo., writes:

"You may put me down as a life subscriber. . . People say this is the hardest town out of hell. The Masons and Oddfellows and grangers have full possession."

We hope this friend will wage a successful warfare against all sin in his neighborhood in the name of Christ Jesus. This case certainly seems to need the prayers of Christian people.

John Mayne, Springhill, Ind., writes:

"I cannot do without your paper. It should be in every house. I endorse the cause of reform. My prayer is that the time may soon come when Satan's kingdom will be destroyed, for I believe that Masonry is the devil's work."

L. Raymo, Unionville, Md., writes:

"Bro. Orr went to Conference and passed for a Mason among the "brethren" who recognized him as one by his giving the grips as described by Ronayne. He is stationed at Cainsville, Harrison Co., Md., this year. We have a strong Mason for our preacher here. We expect to have a fight by and by. He is visiting the Masons and their friends but keeps very shady towards us anti's. Bro. Orr gave them some pretty strong doses in private conversation at conference. He told them that Masonry was all the devil wanted it to be, that he wanted nothing better to advance his cause."

Michael Arter, Crestline, O., writes:

"I tell them the devil is the father of Masonry, and of Odd-fellowship and of the grange."

Guernsey Camp, Durham, Ct., writes:

"I rejoice in the success you are having."

Mary A. Gamble, Birmingham, Ct., writes:

"There are a number of active Antimasons here and they have had quite a little success in the late election in getting some Masons out of office who have been in for years. The leaven is working surely although apparently slow. I have given and lent my papers through this place for nearly a year and they have done much good in the cause, also some tracts and Rev. J. W. Bain's book. My purpose is to still work in this cause. I rejoice to know that so much has been accomplished during the winter and spring, and now to read in the *Cynosure* that a banner is to be displayed because of this truth, light and freedom in opposition to darkness and bondage, in the Main building of the Philadelphia Centennial Exposition, makes me joyful indeed."

Jno. Ball, Rockford, Ia., writes:

"I want to do all I can for the cause, for it is identified with Christ's. The downfall of the dagon of secrecy is to be accomplished by perseverance in sending out the light in the midst of darkness which many seem to love. May God bless the efforts of all who are engaged in this with an eye single to his glory."

Theodore Frazier, Milburn, Ill., writes:

"I am an old man. 77 years is my age. My heart is in the work. I do what I can. I have been an Anti-mason since Morgan times, and am also an old line abolitionist. I feel my prayers are worth something."

We have a Scriptural warrant for believing that fervent effectual prayer will prevail.

John Andrus, Lenox, O., writes:

"We prize the *Cynosure* very highly, read our copies carefully and prayerfully, and then scatter them abroad, hoping they may prove a blessing to others in opening their eyes to see the evils of Masonry, etc. We rejoice to know that the reform is to be represented at the Centennial, also that the Publishing House is so nearly secured."

Rev. Howard Durfee, Mormontown, Ia., writes:

"I am with you in opposing the the dark powers of hell, and I expect to be while I live, God being my helper. Truth will triumph if we do our duty, fear God and keep his holy commandments, and stand up for Jesus, who is our light and life and truth, and in him is no darkness at all."

The Sabbath School.

Lesson for June 4th.—The Apostles in Prison.

SCRIPTURE.—Acts v. 12-26. Commit vs. 17-23.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women:)

15 Insasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that were vexed with unclean spirits; and they were healed every one.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadduccees,) and were filled with indignation.

18 And laid their hands on the apostles and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that they entered into the temple early in the morning and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened we found no man within.

24 Now, when the high priest and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people lest they should have been stoned.

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—1 Peter iv. 16.

HOME READINGS-

M. Luke 6: 20-38.....Blessed when most' Persecuted.
T. John 15: 1-24....."The World hateth you."
W. Matt. 10: 1-28....."Shall be Hated of all men."
Th. Luke. 21: 1-18.....Warned of Persecutions.
F. Acts. 12: 1-10.....Peter Delivered from Prison.
S. Acts. 16: 14-40.....Paul and Silas Delivered.
S. Rev. 2: 1-13....."Fear none of those things.

—For the sake of the people in it, and for the sake of the people out of it, God exhorts the church and every member in it to be pure. Upon the purity of its members depends their acceptance with him—upon the purity of the church depends its acceptance with the world. Is. lii. 11; Matt. v. 16; John xv. 8; 1 Cor. x. 21; 2 Cor. vi. 17; Eph. i. 4, 5; v. 11; Phil. ii. 15; Tit. ii. 15; 1 Pet. ii. 5, 9, 12.

"Go, stand and speak in the temple to the people all the words of this life" is God's command to every one whom he has released from the devil's prison. God stands in need of such witnesses. Mk. xvi. 15; Luke xxiv. 46-48; Acts i. 8; xxii. 15; xxiii. 11.—*Nat'l S. S. Teacher,*

—Dr. Davis illustrated a point in our lesson in his Baccalaureate sermon before the Union Biblical Seminary, Dayton, O., May 7, 1876. He said of the preaching of the prophets and apostles:

"Did the preaching of these men produce a calm or an agitation? Was the word of God popular in their hands? We all know that it was not. But why was it not? The answer is easy and at hand. They were not tender of popular or powerful sins, but proclaimed the truth in spite of the plottings of hell.

This is the sense in which the true reformer, then as now, broke the so-called peace of the world. And this shows, also, what Christ meant when he said, I am come not to bring peace but a sword. Not that this was the object of his coming, but only one of its effects; that is to say, those opposed to Christ would set themselves against those who believed in him.

It is, then, the wickedness of men, the malice and hate of devils, that produce discord, agitation and war. In other words, truth, when faithfully preached, will from a law in its nature, excite the hatred and opposition of Satan and the satanized. On this account the people of God can never have peace except by giving up the truth, or in some way compromising with the enemy. But this we cannot do without shame and ruin. Rather let us rush into the thickest of the fight; or in the brave words of another, let us *stand up for Jesus*,—not, indeed, in our own strength, but in the strength of God's grace.

Farm and Garden.

Curing Hens of the Propensity to Sit.

It is quite as natural for a hen to sit as it is to eat or lay eggs. Hence, after the hen has produced an indefinite number of eggs, sometimes a few and sometimes many, she will cease to lay, and her system will assume a proper preparation to pass the period of incubation without impairing her health. When a hen is in a "laying habit," it would be ruinous to her health to remain inactive on her nest for twenty-one successive days—the period of incubation. Some hens are so slightly inclined to incubate, that the propensity may be sured simply by driving them a few times from the nest, while others, even when they have produced only half a sitting of eggs, will stick to their nest with pugnacious desperation. If it is not desirable that a hen be permitted to incubate, she must be treated philosophically and understandingly. When the desire to incubate comes on, the laying habit disappears. My own practice is to put such hens as are inclined to incubate in a large cage in the hennery, where they can see other fowls outside of their prison, and give them a generous supply of soft food and water. After one or two days they are released, when they will immediately begin to "feed up" and bring the system again into an egg-producing habit.

A great many sensible people, who do not understand the correct way to manage hens at this natural period, take them into a dark apartment and shut them up in a barrel, or turn a corn basket over one. Others order a hen to be ducked nine times in water to cure the propensity to sit. Others still hold a hen's head in a pail of water while one is counting fifty. Others will tie a piece of red flannel to a hen. Numerous other stupid remedies are adopted, all of which are unphilosophical and ineffectual. But when secured in a cage as suggested, a hen will soon commence laying another sitting of eggs. When I have a valuable hen or turkey, whose eggs are desired for rearing stock of that particular breed, she is kept laying. As soon as she has produced a brood of eggs and desires to sit, she is put in the cage for a day or two, and her eggs are placed beneath some other fowl. By this system of management a turkey will often lay three or four sittings of eggs in one season.—*Christian at Work.*

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 25, 1876.

Publishing House Dedication.

Arrangments are being made to hold dedicatory and other religious services in our building at 221 West Madison street, June 3rd, in connection with the observance of the day of fasting and prayer for the success of our reform. All friends are invited and we hope to see a good representation from the towns and country abroad. Look for programme next week.

AUTOBIOGRAPHY OF C. G. FINNEY.

This is a wonderful record of a most wonderful man. It has already been read by thousands and is to be read by thousands on thousands more. A child of New England parents, born in amid hard hills on a rocky soil, he was carried at two years old to the then wilderness of Oneida county, New York, by parents who doubtless thought to better their worldly condition by the exchange. His parents took no household gods and no public profession of religion with them into their woods retreat. And when young Finney came out of the forest home to which his pioneer parents had taken him by a second removal near Sacket's Harbor, he went back to Connecticut and was cozzened into a Masonic lodge by an uncle who was deacon of a church. Such were the religious ideas which he inherited from his immediate ancestors. And until twenty-six years of age (A. D. 1818) when he went to Adams, Jefferson county, N. Y., and entered a law office, he says he "had never enjoyed what might be called religious privileges." In this place two years after, when twenty-eight years of age, he was converted to God; and he informed me in personal conversation, "As soon as I was converted to Christ my moral nature loathed the lodge, and I went and demanded my discharge."

He instantly began to preach and continued to do so until he died at Oberlin, Ohio, at eighty-three years of age, and it is no exaggeration to say that his mind, or rather the Spirit of God dwelling in him, has been the pivot on which visible, professed Christianity in this country has turned as on a hinge, from technical theology and dead formalism to anxious seats, to direct appeals, to protracted meetings; in short to an approximation to the New Testament evangelism, which has spread and is spreading itself over the whole surface of Christendom.

There is one great and grievous fault in this volume. While the book dwells fully on the popular excitement concerning slavery and temperance, the words Masonry and secret societies are excluded, though Mr. Finney abjured and abhorred the lodge, and lived and labored during and amidst the Anti-masonic excitement caused by the murder of Morgan. He was thirty-four years of age and in the midst of his labors when Morgan was kidnapped by Masons, and 1500 lodges went down. And since the new struggle has been inaugurated for the overthrow of the lodge, Mr. Finney by his book on Masonry and his personal labors has been among the chief instruments in the hands of God to awaken the people to the turpitude, perjury, blasphemy and idolatry of the system. What this strange omission means we cannot tell, or whether the omission was made by Ms. Finney himself, or by the compiler or publishers since his death. It is published and for sale by A. S. Barnes & Co., 111 William St., New York, and is neatly executed. Whoever begins the book will read it through.

"FAINT YET PURSUING."

We think the New York *Witness* a wonderful paper, and have often commended it to our readers. We clip the following from a late number containing, in the editor's reply to his correspondent, the creed of the paper on secret societies. But we take the brotherly privilege of hinting to Mr. Dougall, that if its changeless ground is merely that the crimes and corruptions of the lodge are *needless*, we can scarcely hope that his indictments will ever eject the lodge. But the publication of even so weak, and yet so faithful an utterance is a brave act in an editor at this day.

SECRET SOCIETIES.

To the Editor of the Witness:—

I cannot but admire the bold stand you take upon the great questions of the day, and the firm adherence to principle and honor that characterizes your writings and selections. I thank God that such a man has been raised up, one who fears not to speak the truth as he sees it; and I trust you may be supplied with wisdom from on high to see aright and point out clearly to your many readers the great danger that threatens to overthrow our beloved country.

I am not a little anxious to know how you stand on the subject of secret societies, and especially Masonry, as I deem that to be almost directly responsible for the great spread of immorality; the high handed crimes of our public men that have of late so bitterly disgraced our fair land; the increase of crime; the many escapes of criminals on technicalities alone; and many other flagrant wrongs. And I hope for something to come up that will lead you to speak plainly on this subject. As my reading of your paper has been very limited in time, I do not know, of course, but that you have frequently declared your views on this subject, but that makes my anxiety none the less to know where you are on this, to me, all important subject. With many wishes for your extended and unlimited success, so long as you uphold the right and expose the wrong, I am, very truly, with respect,

S. S. PALMER

We thank the writer of the foregoing for his good word and especially for his prayer that the *Witness* may be guided by wisdom from on high. That is the great desideratum, and we ask all who take an interest in the *Witness* to join in Mr. Palmer's prayer. Our position with respect to all secret societies, and to Masonry in particular, is well known to all who have read the *Witness* for any length of time. The ground which we take, and have never seen any occasion to change, is that societies whose object is lawful and right have no need of oath-bound secrecy, an element which may be and often has been used for improper and dangerous purposes.

—The engraving of the Signers of the Declaration of Independence is just what every one wants this year. See 16th page.

NOTES.

—Several communications have been received lately with no name attached by which the author might be known to the editors. We cannot assume the responsibility of publishing any article without knowing its source.

—The "Psi Upsilon" college secret society held its annual convention during the first of this month at Utica, New York. Gov's. Rice of Mass., Chamberlain of S. Carolina, and Prof. Seelye, M. C., had the misfortune to be taken with this folly in their college days, and have not yet got over it, for they sent communications to the anniversary.

—The Delta Upsilon anti-secret college society also held its annual gathering this month in New York. Ex-Lieut. Governor Wm. Bross of this city, an honorary member, made the annual address.

—The following traveling item only illustrates a practice that is going on in so-called "legitimate" lodges all over the country, only instead of branding the body the "conscience is seared with a hot iron," a form of initiation indefinitely worse: "An impecunious but ingenious tramp has left the colored population of Georgetown, Texas, poor in pocket and sore in body by initiating them, at two dollars and a half a head, into 'a lodge of Freemasons.' The principal part of the ceremony, next to paying the fee, consists in tying the candidate on a table, face downward, and branding him with a hot poker."

—Rev. David McDill, D. D., of the Cherry Fork United Presbyterian church, Ohio, was one of the earliest writers against the lodge in the present revieued opposition. His work published by the Western Tract Society has been widely read through the country. He sometime since accepted an appointment to the chair of Philosophy in Monmouth College, and lately on leaving his charge he gave an able address on the un-Christian character of Freemasonry and Odd-fellowship.

—Captain Henry Bundy, whose honest, outspoken condemnation of the lodge in the Chicago noon meetings has several times brought down the authority of some politic Y. M. C. A. manager upon him, is about entering on a new and glorious work, for which he is peculiarly fitted. The Lake Bethel society has contemplated a mission to the settlements and small ports on the bays and water courses that are comparatively isolated and destitute of the Gospel. To undertake this work requires a man peculiarly fitted both as a sailor and preacher. Captain Bundy has been successful in both occupations and feels a special call to this work.

A number of friends and Christian men have contributed to buy a good boat and rig it, and about the first of June this little Gospel ship will begin its voyage. The appropriate name "Glad Tidings" has been given this little craft, and may the prayers of God's people waft her safely on her glad errand.

—A correspondent asks about the Knights of Pythias. As we have explained before this order sprung up after the war, or about its close, to accommodate a multitude of men who had been hurried through the Masonic lodge before going to the front and having no opportunity to study the ritual, were too ignorant of it to be accepted when they settled down in the piping times of peace. So, as Odd-fellowship is strangely imagined by its devotees to represent the friendship of David and Jonathan, this order builds its foul nest on the tradition of Damon and Pythias. Like Freemasonry, it has three degrees: Page, Esquire and Knight. Its forms of initiation if not so disgusting as the Masonic, are no whit less stupid and foolish. A description of them by an ex-Knight acknowledged to be correct by an officer in good standing in the order in this city, was published in the *Cynosure* of August 13th, 1874.

—Bishop Dickson, President of the Illinois State Association, writes that late word from Bishop Edwards says that there is hardly any hope of his recovery.

A Card.

"Every cloud has its silver side
However dark that cloud may be."

This truth has been verified in the recent trial of the faith of myself and wife by fire. When the alarm was sounded all hastened to the scene of conflagration and used every effort to extinguish the flames. Finding this impossible they directed their energies to save what could be snatched from the building. By dint of effort most of our clothing and furniture was removed, and such parts of the building as could be wrenched off were carried beyond reach of the fire. And then while the dark cloud of smoke lay thick upon the ruins of our once pleasant home, these same generous hearts and hands made provision for the immediate wants of the homeless ones; so that my companion wrote me the following morning: "We have three rooms and passed a quiet, pleasant night." And now supplementing these acts of kindness, as friends at a distance receive intelligence of our trial, come unsolicited free will offerings to aid in the erection of another dwelling. Our loss to us in property, and especially in our home has been great, but when reflecting upon the mercy of God in the rescue of our loved ones and witnessing such spontaneous expressions of sympathy and assistance on the part of friends whom we have known personally, and some whom we have never seen, we see the "silver side" and cannot find it in our heart to speak of it as anything more than a "trial of faith." The warmest gratitude of our hearts is eminently due and is hereby tendered to our many friends who have rendered such efficient and timely aid, and hoping you may be spared from a like trial we will ever pray that you may be and abide in Christ, who is a rock, a refuge and sure defense for his tried and faithful ones.

MR. & MRS. J. P. STODDARD.

P. S.——I will give names and amounts of contributions subsequently,

J. P. S.

DIED.—At his home in Wheaton, Ill., Wednesday, May 17th, Mr. Rufus Nutting, after an illness of about three years. Bro. Nutting was one of the earliest workers in the anti-lodge reform. Years ago he lectured on the subject in Michigan and afterwards in Vermont. He removed to Wheaton in the fall of 1871, and has always been known for his faithful testimony, never withheld for fear or favor, for Christ and against every system of iniquity.

Religious Intelligence.

—Castelar said in a recent speech that the Latin race must get another religion than Catholicism or perish.

—Dr. Nathan Brown, the editor of the old *American Baptist* whose thundering blows on the walls of secretism still re-echo within, is now a missionary in Japan. He writes of encouraging features of his work in that country.

—The First Congregational Church of Chicago held its first quarter centennial anniversary last Sabbath. Mr. Carpenter is one of the oldest members of the church, having assisted in organizing it in the early days of the city.

—The services of Messrs. Hammond and Bently, in Baltimore, are attended by such crowds that the Maryland Institute, the largest hall in the city, has been engaged for their meetings.

—Among the self-denying Christian workers of the day few are engaged in a more difficult sphere than the Rev. Jno. P. Betker, who devotes himself to the interests of the prisoners at the Tombs. Last year, it appears, that 23,000 males were incarcerated in this prison. In this distinct and peculiar field of effort Mr. Betker is laboring without salary and depending entirely on voluntary offerings for his support.

—The American Tract Society's annual meeting was held May 10th. The Society prints periodicals whose aggregate circulation for the past year was 6,000,000 copies. Seventy-two millions of pages of tracts were distributed. Receipts for the year, including $107,618 donations and legacies, $492,252; Expenditures, $501,803. The Hon William Strong, of Philadelphia, was re-elected President. Fifty-two Vice-Presidents, thirty six Directors, and eighteen members of the Executive Committee were elected. Nearly all last year's officers were re-elected.

—Rev. Mr. Fletcher, in whose city, Dublin, Ireland, Messrs Moody and Sankey labored two years ago, stated in the Chicago Ave. Church (Mr. Moody's) May 14th, that wishing to know definitely concerning the genuineness of conversion under Mr. Moody, he made inquiries. He learned that of 45 clerks in one dry-goods house who were converted under Mr. Moody's labors 41 still continued bright examples of Christianity, while four, chiefly through the influence of bad company and strong drink, had left their first love. That of thirty-six in his own congregation thirty-four were, with very few exceptions, the most devoted and faithful Christians in the church. He gave God the glory for their great success, calling it an answer to the prayers of God's people all over the world in their behalf.

—At the request of the American consul at Fu-Chau, the high officials of the province have issued a proclamation defining the relations of the people to foreigners and Christianity. In this proclamation, which has been posted throughout the interior, it is declared that, under the treaties, foreigners may rent lands, build churches, and preach everywhere. Foreigners may sojourn in the interior, whether in cities or in villages, as they please. Christians are not to be obliged, under any pretense, to contribute to the support of the religions of the country. This distinct order sets forth the far greater religious liberty enjoyed in China than is yet the case in more promising Japan.

—The American Home Missionary Society held its annual meeting the same day. The report showed that 979 ministers have been engaged in the service of the Society, and 92 churches organized. Revivals are reported in 200 churches, and 6,297 conversions. The receipts for the year were $310,027; expenditures, $309,871. Rev. Dr. Theodore D. Woolsey was elected President, and also thirty-five Vice-Presidents (among the latter Rev. R. S. Storrs), and a board of fifty Directors.

—While there is a great effort in certain quarters to secularize our Sunn day and to lessen the quiet and serious use of the day, there is a movement in the opposite direction in the cities in Europe that are thought most to favor the laxer practice, and various measures have been taken in Germany to bring about a more devout regard for Sunday. At the late Congress of the Inner Mission in Dresden, a commuication was received from a committee of influential women in behalf of the Sunday association, whose members agree to give no balls and to attend none on Sunday; to attend church regularly, and to enable dependants to do so; to avoid all unnecessary visiting, and even where no direct harm comes from social intercourse not to forget the fact that evil comes indirectly from all habits that tend to add to the work of servants and others who wait upon the will of society. New York needs a similar movement in fashionable circles.

News of the Week.

—The Presbyterian General Assembly met last week in the Tabernacle church, Brooklyn.

—Plymouth church expelled Bowen on Friday evening last.

—The explosion of a steamship's boiler on the Ohio River on Wednesday night caused the death of at least three persons and the serious injury of several others.

—A telegram from Buffalo states that the Thomas C. Street, one of the lake schooners, was capsized by a squall on Wednesday and six of her crew drowned.

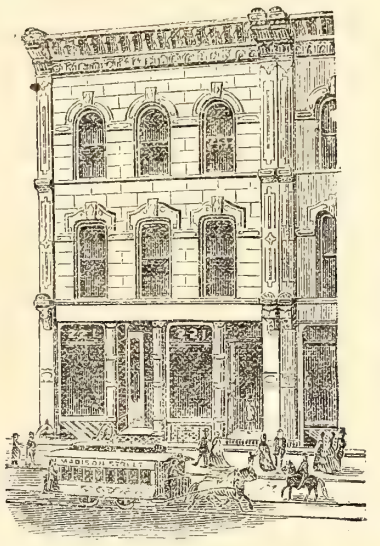
—The Independent Greenback Convention assembled last week at Indianapolis and adopted a platform demanding the immediate and unconditional repeal of the specie resumption act of 1875. Mr. Peter Cooper was nominated for President.

—The trial of Munn in the whisky ring cases was continued through last week. Hesing, Kehm, ex-Congressman Ward testified. Kehm and Hesing both claimed to have been pure men till tempted by the other.

CONSTANTINOPLE, May 18.—The dedication of the new English Church has been indefinitely postponed, at the request of the British Ambassador, who had consulted the Minister of Police on the possible consequences of the ceremony. Softas and Mussulman roughs are buying revolvers, daggers and other weapons, and the Christians have resorted to similar precautions.

—Intelligence from London, gives as the reason for England's refusal to adhere to the memorandum of the Berlin Conference, that the proposals require from the Porte what is unreasonable, and that England wishes to remain unfettered in whatever course future events may take. It is added that England, however, will not advise the Sultan to reject the proposals.

—A letter from Constantinople under date of the 12th inst., says: "The excitement during the last three days has amounted to a panic. The demand for weapons both by the Softas and Christians, is so great that most of the shops in Stamboul have sold all their stock. The Softas—that is, all persons attached to the mosques in any capacity whatever—are practically masters of the situation. They number about 10,000, and their influence over the Protectorate is supreme. They utter threats against the Sultan and his Ministers, and sometimes against Christians. Although quiet now, they profess to be friends to the latter. Yesterday a great number of them went to the Palace and demanded the dismissals of the Grand Vizier, Mahmoud Nedim Pasha, the Cheikh ul Islavn, and the Minister of War. The Sultan resisted for an hour, but the clamor of the mob finally induced him to demand the resignation of Mahmoud Nedim Pasha, the Grand Vizier. The scene was most riotous and disorderly.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association

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Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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H. Cogswell, Wadsworth Lorain Co., O.

The Home Circle.

Consecration.

I saw an altar reared for prayer,
And longed to make an offering there,
A living sacrifice:
But Satan came, and showed me gold;
Of pleasures, fame, and honors told,
And bid me these to prize.

I turned, disgusted, from them all,
And listened to the Spirit's call,
Who bid me offer now!
By faith His cleansing power to claim,
By faith alone in Jesus' name,
To God the Father, Son!

In agonizing prayer I groaned:
My wants and helplessness I owned,
But still found no relief;
At last despairingly I cried,
"Cleanse, Lord, for Thou for me hast died,
For me of sinners chief!"

As was my faith, so was I blest,
With perfect love and perfect rest,
For all within was pure;
In and around me all was God,
On the "highway thrown up," I trod,
And every step was sure!

Now sweetly roll my hours away,
'Tis heaven by night and bliss by day,
A Sabbath all the seven:
Tempted, and tried, yet always free,
For in my heart the sacred Three
Create a constant heaven.

Come, every feeble, doubting soul,
Let unbelief no more control,
But break its cruel chain;
Be strong, be bold—by conquering grace
Each heart may be the sacred place
Where God shall live and reign!

—Selected.

Firing Old Powder.

A story is told of a Southern planter who, under the preaching of the Gospel, was convinced of sin and converted to God. He liberated his slaves, extricated himself from the cares of business, and devoted his life to the ministry of the word. One of his servants, Sam, declined to leave him, and accordingly he retained him as his constant attendant. He labored long and successfully, and being a man of eloquence and power, became noted among the people as an eminent minister of the Gospel, and in due time was made a doctor of divinity, and was in great request as a preacher upon occasions of special interest.

But as the years rolled on, he noticed that with all his elcquence, very little fruit of his labor appeared. This furnished him occasion for serious thought, and one day while riding along to an appointment, attended by his faithful Sam, he talked the matter over with him, and told him he was weary of this way of life and labor, and expressed his desire to return to the simplicity that had marked his early ministry, that he might see the blessing and salvation of God as in days gone by.

They halted by the wayside for a season of prayer, and afterwards journeyed on to the place of meeting. The doctor preached and was eloquent and brilliant as usual, but no power seemed to attend his words. On their return he broached the subject again to his attendant, and expressed his regret that he had simply drifted into his ordinary routine of empty talk, and his utter dissatisfaction with himself, and with all his performances.

"Why is it?" said he to Sam. "What is the reason that I do not see such effects from my preaching as formerly?"

"I think I know, massa," said the faithful Sam; "you have *fired that powder too many times.* It never kills only the first time you fire it."

How the lesson was received we are not informed, but one thing is very certain, there is a great deal of "second-hand powder" fired off in the shape of sermons now-a-days, and many a man who finds his labor in vain, his efforts fruitless, and who sinks back in discouragement, wondering what the reason is, might perhaps be profited by Sam's homely hint.

The well instructed scribe bringeth forth out of the treasure-house things new as well as old; and those preachers who continually preach the things which they have preached before, and who fire their second-hand powder on every occasion, would profit to dive deeper into the treasures of divine truth; explore the wonders of the revelations of God; acquaint themselves not only with the letter, but with the spirit of the living word; and so, coming like clouds filled with rain, in the freshness of a living faith, and in the power of the Spirit of the Lord, fruit will abound to glorify God, and to bless the waiting multitudes.—*The Christian.*

What Comes of Sunday Strolls.

I have heard of lads who have gone out walking on Sunday afternoons, because they were too big for Sunday school, and I very sincerely hope you are not bent on the same folly. Perhaps you say to me, "What is the harm of walking out on Sundays?" Well, I will tell you. I have seen some of the best lads I ever knew, whom I really hoped were converted, who have taken to this walking business, and not one of them is now worth a button, for any good purpose whatever. My hope was that in time they would have been among my best workers, flourishing in business, and happy in the service of God. But it is not so. The day they left the house of God for "pleasant strolls" was the day of their doom; they became by degrees careless, idle, boastful, loose in talk and loose in life, and made Satan more and more their lord. Whether a thing is bad or not may be seen by its fruit, and there's the fruit of being "too old for Sunday-schools and classes."—*Spurgeon.*

Daily Reading.

The Bible is the Christian's handbook, as well as the blessed means of revealing to him the source of all his spiritual life and strength. To comport himself aright he needs to consult it daily. That his fervor may not abate, its fresh inspiration is daily required. That he may live as the child of God, and enjoy the death of the righteous, the Book must be the "man of his counsel and the guide of his life."

The saints of all ages have maintained their spirituality by this habit of daily communion with God through his word. There are men who will not begin a day without reading a classic writer that they may gain a proper elevation of mind and liberty of thought to carry them through the distractions of the day. Shall the Christian do less for his life than literary men deem essential to theirs? The late John Quincy Adams was not a man of the indifferent sort, so numerous at this day. His diary, now in course of publication, affords glimpses of his private life worthy of imitation. An extract largely quoted is this: "I rise usually between five and six—that is, at this time of the year, from an hour and a half to two hours before the sun. I walk by the light of the moon or stars, or none, about four miles, usually returning home in time to see the sun rise from the eastern chamber of the house. I then make my fire, and *read three chapters in the Bible, with Scott's and Camlet's Commentaries.*"

Over-Ornamentation.

One trick of our time I should like to have a word with, and that is, the habit of over-ornamenting everything. It is not merely that we over-ornament; where ornament is advisable at all this is a natural enough fault to fall into, but we ornament a thousand things that ought not to be ornamented. It is hard to find an object of merchandise to-day that has not ornaments (so called) of some kind stuck or fastened upon it. That terrible word "bare" seems to have frightened us all, and driven us to cover the nakedness of things with whatever comes to hand. We cover our note-paper with clumsy water-marks, we put "monograms" (though "many grams" would express better the multitudinousness and intricacy of these illegible devices) on our clothing, on our bed-linen, on our table-linen, on on our books and title-pages, on our carriage and silver—our silver! Oh, was there ever silver like unto ours for knobs and welts, and wrinkles and spikes, and everything that silver shouldn't have? If the reader will look about him as he reads this, he will certainly find in his own surroundings, for we can none of us wholly escape, the justification for this criticism. The architects cannot design a house or a church but they must carve every stone, cover the walls with cold, discordant tiles, break up every straight line with cuts and chamfers, and plow every edge into mouldings, crest every roof-ridge and dormer-window with painted and gilded iron, and refuse to give us a square foot of wall on which to rest the tired eye. Within, the furniture follows in the same rampant lawlessness. The beauty of simplicity in form; the pleasure to be had from lines well thought out; the agreeableness of unbroken surfaces where there is no gain in breaking them; harmony in color, and, on the whole, the ministering to the satisfaction we all have in not seeing the whole of everything at once,—these considerations the makers of our furniture, "fashionable" and "Canal street" alike, have utterly ignored, and the strife has long been who shall make the loudest chairs and sofas, and give us the most glare and glitter for the money.—*Scribner's Magazine.*

Things of evil generally find means to travel. A lie, for example, can pass from Europe to America and from America to Europe in fifteen seconds. A lie is so ductile that it has been known to spread over several diffusible square miles in fifteen minutes. On the other hand truth generally travels by easy stages. A fact is a most clumsy affair. It sets out well enough, but has a habit of waddling away into all manner of by-places when it is detained, and kicked about, and trampled upon, and is sometimes forgotten. It is a good thing that facts keep pretty well, otherwise they would perish in transit.—*Ex.*

A Family Journal.

In a certain farm house, twenty years ago, a great blank book was kept, and labeled, Home Journal. Every night somebody made an entry in it. Father set down the sale of calves, or mother the cutting of the baby's eye tooth; or, perhaps, Jenny wrote a full account of the sleighing party last night; Tom scrawled, "Tried my new gun. Bully. Shot into the fence and Johnson's old cat."

On toward the middle of the book there was an entry of Jenny's marriage, and one of the younger girls had added a description of the bridesmaids' dresses; and long afterwards there was written, "This day father died," in Bob's trembling hand. There was a blank of many months after that.

But nothing could have served better to bind that family of headstrong boys and girls together than the keeping of this book. They come back to the old homestead now, men and women with grizzled hair, to see their mother, who is still living, and turn over its pages reverently, with many a hearty laugh, or the tears coming into their eyes. It is their childhood come back again into visible shape. *Ex.*

The Rosetta Stone.

The history of the celebrated "Rosetta Stone"—the key to those wonderful researches which have opened to us a knowledge of the hidden mysteries of the Egyptian hieroglyphics—is probably known to most of our readers. It is a large tablet of black basalt, which was discovered underground by a French military officer, when making some excavations near Rosetta, in Egypt, when that country was occupied by the French. On the retreat of their army it came into the possession of the English, and was taken by General Turner to England, where it now forms a conspicuous and interesting object among the various treasures of the British Museum.

On this tablet is engraved, in small but very distinct and clear letters, a rescript of the Egyptian priesthood, decreeing divine honors to the king Ptolemy Epiphanes, in grateful commemoration of benefits conferred upon them. It was made about the year 196 before Christ. The decree is inscribed upon the tablet, three times in succession, in the three languages then used in Egypt—the Hieroglyphic, or that of the priesthood; the Demotic, or that of the people; and the Greek, which had been to some extent intro-

duced by the Ptolematic dynasty. Each inscription is a translation of the other, though not always exactly literal.

It has been mainly by the investigation of this remarkable tablet, and by means of comparisons between its inscriptions and those on other Egyptian monuments, patiently and skillfully continued through the last fifty years by various philologers, especially Champollion, that a knowledge has been acquired of the sacred language of ancient Egypt, in which are written, in lasting and still perfect characters, engraved in stone, the innumerable records of a remote antiquity, and which have presented themselves to the eye of every traveler in Egypt, from the days of Herodotus to our own. Clear and palpable to the sight; uninjured in that mild climate by time; courting the investigation and explanation of the curious and learned, they continued for thousands of years in impenetrable mystery, on which, indeed, sometimes, though rarely, in all that long period, fancy and conjecture seek occasionally to throw a delusive light, but which no real or certain knowledge ever elucidated. Of this tablet a *fac simile* in plaster was presented, not long since, to the Philomathean Society of the University of Pennsylvania.—*Public Ledger.*

Once upon a time Benj. Franklin chanced to dine with the French and English embassadors, when the following toasts were given: By the English embassador: "England—the sun whose beams enlighten and fructify the very remotest corners of the earth." The French embassador, glowing with national pride, drank: "France—the moon, whose mild, steady, cheering rays are the delight of all nations, consoling them in darkness and making their dreariness beautiful." Dr. Franklin then arose and with his usual dignified simplicity said: "George Washington—the Joshua who commanded the sun and moon to stand still, and they obeyed him."

Children's Corner.

Obedience.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves,
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

An Old City.

BY AUNT JUDITH.

Did any of you ever hear of Luther? I see that twelve-year-old Charlie has, by the light in his eyes. "Didn't he nail some theses to a church door; and begin the Reformation?" Yes, that was the man I meant, but I am afraid that little Eddie don't know what "theses" and "Reformation" mean. Never mind, father will explain those long words to you and *we* will talk of an old, old city, that I saw a few days ago, the home of Luther and the place where the German Reformation commenced.

One dark, cold October morning the train left us at the station of Wittenberg, but not a house of any size was in sight. We walked up and down the platform, but nothing was to be seen on one side but what appeared to be low strange hills with one or two taller chimneys or spires beyond, and on the other fields of stubble and a group of farm houses away in the distance. This could not be Wittenberg, so seeing a traveled road leading toward the strange flat hills, we set out in search of the town.

A few minutes walk and the low hills turned into great banks of earth, with water all around them, and here and there a cannon looking over the top. They were the city walls, and more than once, in the long years since they were built, they have had armies encamped around them, and the cannon have had more to do then to lie like great watch-dogs fast asleep, as they do now.

As we pass in through the walk we first see the town. One little, narrow street lies before us. On both sides are queer-looking houses, high and narrow, with small windows that open in the middle like double doors. Most of these houses look as if they had stood there such a long, long time, and as they grew old and were going to fall down, they just crowded together a little more and so held each other up. Some are built out over the street in the second and third stories and so help to make it narrower and more crooked.

There are very few horses to be seen, but many little carts go rattling over the rough stone pavement drawn by men, women or dogs. The poor dogs have a pretty hard time, dragging such heavy loads as are given them, and when they can stop at last, drop on to the little mats their owners lay down for them, quite tired out.

At the door of the first building on the left, we met a crowd of school-children with knapsacks of books on their backs, and when one of us who could speak German asked where Luther's house was, they all crowded around, talking at once. It was some time before we could understand that we were standing before it, but that his rooms were locked, and we must go to the market place half a mile away to find the people who kept the key.

With one of the little boys, who offered to show us the way, we went up the street, passed the little shops, for there were no stores, and the shops seem not much larger than large closets.

The market was a large open place, paved with stones like the streets, filled with stands where all kinds of cheap wares were for sale. There were some small sheds with counters in them on which the goods were displayed, but most of the place was occupied by poor women sitting behind their baskets of fruit or vegetables, while their tired dogs, which had brought the things from their houses out in the country, lay by them enjoying a nap.

Around this square were some of the largest buildings of the city. On one side was the city church, which had stood there for years before the first church was built in the United States, and near by, the strange-looking old court house, with verses from the Bible painted over the door. In front of this building were statues of the two men who have made Wittenberg known all over the world, *Luther* and *Melanchthon*. These two friends lived, taught, preached and wrote in this strange little city, while our great country was still but the Indian hunting ground.

But here in the market place we bid good-bye to our little guide, who ran off with something in his hand which made his eyes twinkle. Then finding an older person to lead the way, we went a little farther up the narrow street to another old church, the one whose doors you hear mentioned whenever you hear the name of Wittenberg. Those famous doors have been destroyed, but in their place are bronze gates with Luther's theses on them.

In the olden time it was usual when great men died to bury them in churches. On either side of the center isle, as you go in through these bronze gates, you will see a small trap door, under which plain bronze plates will tell you that here rests all that remains on earth of Luther and Melanchthon.

There are other graves in the church of men who held high stations in their country. They have costlier monuments and a more honorable place in the church, but the world lost most when these plain graves were made, and heaven gained more.

Leaving the church we went back to the home of Luther, two rooms of which are still kept as he left them. Where the table from which he ate stands now, the same large odd stove in the corner, which kept him warm and the seat by the window in which he sat. These rooms will be kept as long as possible as relics, yet everything is already going to decay. The floor itself will crumble in your fingers, in some places, and before long these rooms too, will be changed, as the others have already been, and devoted to some other use.

An hour was spent walking through the narrower alleys of the city—it has but the one street. We passed miserable dwellings from whose windows and doors miserable-looking people looked out, gathered the late fall flowers growing on the walls and picked up acorns under "Luther's Oak."

This tree is so called because it stands on the spot where Luther once stood with almost all the people from the city, looking on while he burned the papal bull, (the curse which the pope had pronounced against him), and then the cars hurried us away, and Wittenberg was only a picture in our minds, but one which will never be forgotten.

Truths hang together in a chain of mutual dependence; you cannot draw one link without attracting others.

Home and Health Hints.

How to Grow Roses in open Ground.

Many well-informed persons appear to think that roses are difficult to manage, and will not bloom without some special or mysterious treatment not generally understood. Now, nothing could well be further from the truth. We believe there is really no flower of proportionate value that can be had so easily and with so little trouble. The rose is a good feeder, and will do well in any ordinary fertile soil, but is, of course, improved by thorough cultivation. It is always best to plant in beds or masses, and not singly. The ground should be well spaded and pulverized to the depth of a foot or more, and enriched by digging in any fertilizing material that may be convenient. Make the bed of any size or shape that suits your fancy; only remember that roses appear to best advantage by themselves. Therefore make the bed only large enough for the roses you intend to plant. If you wish other flowers make other beds; do not put them with the roses.

Set the plants about six inches from the edge of the bed, and one foot from each other. Make a hole large enough to allow the roots to be spread out nicely, cover with fine soil rather deeper than they were grown, and pack down tightly with the hand.

It will generally be best, though not always necessary, to protect the plants for a few days from the sun and chilling winds, until they become somewhat accustomed to their new position. Use paper grocery bags, turning the bag completely over the plant, which should be supported by one or more small sticks, and heaping on a little earth to keep it in place.

If the ground is dry, water thoroughly so as to soak the earth down to the roots of the plants. Do not water too often; like persons, they want water only when they are thirsty. Let them get thirsty before giving them a drink.

After the plants are established they need but little attention, except that the ground should not be allowed to bake or become hard, but should be frequently cultivated with hoe and rake, or other implements, so as to keep it light and friable as well as clear from weeds and grass. Roses of the ever-blooming class will begin to bloom almost as soon as they commence to grow, and as the plant gains in strength and size the flowers will increase in number and beauty, until the whole bed is a mass of bloom. Faded flowers should be removed daily; beside adding to the neat appearance of the beds this encourages fresh bloom, as the effort to produce seeds weakens the vitality of the plant and hinders its growth. This is particularly applicable to the hybrid perpetual class, some of which are rather shy autumn bloomers, unless care is taken to keep them growing vigorously through the summer. At the approach of winter it is a good plan to give the bed a good covering of coarse manure, forest leaves, partially decomposed sods, road scrapings, or any similar material that is convenient; this serves as a slight protection, besides inducing a strong early growth the following season. When dressing up the beds in the spring, all the dead shoots should be cut off down to the live wood; beside this not much pruning is required, except what may be necessary to keep the plants in reasonable shape and limit.

All the rarest hues of human life take radiance and are rainbowed out in tears.

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LETTER OF HON. RICHARD RUSH.

Continued.

saying that we had when I was at school, comes into my mind. I scarcely know how to quote it, and must hope for your pardon if I do. It was not *fiat justitia, ruat cælum*; but TELL THE TRUTH THOUGH THE DEVIL BE BEFORE YOU. Let it be heard.

Hitherto, when a murder, especially one attended by any startling or unusual circumstances, has been committed by any unseen hands, in a country where existed a free press, the great instrument has never failed to raise and keep up the alarm. It has done more, far more than writs, and depositions, and search warrants; more than the whole roll of sheriffs, and constables, and deputies, with the *posse comitatus* in their wake, to drag the perpetrators from their cover. By its universal and spontaneous activity, operating like a moral hue and cry, it helps to point aright public vigilance and suspicion. It ministers usefully to public indignation, making it strong and stirring. It puts everything in motion, itself heading the pursuit. It sharpens scrutiny, re-invigorates flagging exertion, smites like inward fire upon the fears and pantings of the skulking felon, and throws out signals of all kinds, a thousand times more valuable, when its mighty trumpet is sounded in a good cause than any that Masonry ever planted upon its mysterious lodges. Need I instance the case of White at Salem? Need I mention that of Thurtell, in England, a few years ago, when the unceasing clangor of their press reverberated to our own shores? Paris had never such a police; society never had such a conservative principle. It is omnipresent. Like flashes from the heavens it lights up the entire horizon. Its sweep is from the "orient to the drooping west;" the whole nation its stage, the whole people its audience. What a power in society when directed to proper ends; how resistless, how awful! But in the case we are considering, with the exception of the comparatively few newspapers Anti-masonic in special name and object, the press, as far as I have had opportunities of observing, has been shamefully silent. This best guard of a free state, better than legions of bayonets, this lion at its portals, whose noble nature for the most part, is to spring forward enraged and uncompromising upon crime, has been lulled to sleep; has been chained and muzzled; has been faithless; has been criminal. I say criminal. Silence in such a cause is participation. It shows, in effect companionship with the murderers, had there been nothing more than silence. It is keeping bands with blood, when a voice, loud, simultaneous, and incensed, should have rung through the land.

May I not justly say that the whole transaction, in every feature in which the public have a right to feel an interest, is anamomaly. Generally it has been the course of the press, as through a salutary instinct of its nature, to be too quick rather than too slow to fly at wrong in the remote intention and tendency; to err by inflaming too much rather than too little. But here, in Morgan's case, with the stain of blood before its eyes, with crime actually perpetrated, and crying for punishment, it shuts its eyes. It becomes suddenly and stupidly blind, or it turns traitor. There is no alternative. The press on this occasion has fallen into stupefaction or turpitude; for it cannot so utterly have lost its senses as not to know that the crime would never have been committed and left unavenged, but for the full and continued existence in our country of the Masonic obligaton. No sophistry can gainsay this position. The evidence of it is flagrant; its foundation is upon a rock. Had a case like Morgan's arisen in 1776; had blood been so atrociously shed, and gone so long unavenged, through any acts of the government then ruling us, or the black doings and subtle hiding of Masonry within its borders, I believe it would have acted upon public opinion like an electric shock, and that our fathers would have sought no stronger cause for prostrating in the dust an open authority or a secret influence that could so iniquitously prostrate justice. Am I wrong? Do I affirm too much! Am I giving way to feeling, in place of reasoning? No! I speak under the highest of all sanctions, before the American public. Turn to the DECLARATION OF INDEPENDENCE, that glorious charter of our liberties, and see if it be not there recorded as one of the causes for dismembering the empire, that the British King, by his odious acts, had obstructed the *administration of justice* in our country. No single case, comparable in atrocity to this of Morgan's whether as regards the original conspiracy and murder, or the total obstruction of the laws since, ever disgraced the tyranny of that era over us. If one like it had occurred, a town meeting in Boston would have rallied New England to her duty; the fire of Patrick Henry's eloquence would have summoned Virginia to hers; the decree would have gone forth, and monarchy or Masonry would have fallen. That the contest with the latter would have been the most difficult, I have no doubt; but down it would have come. Had the universal press of the country done its duty in a spirit resolute and lofty as of that day instead of sluggishly remaining quiet, or ignominiously conniving, this conspiracy against Morgan would long since have been laid bare, and public justice been vindicated Its voice would have carried consternation into the recesses of every lodge. Its thunders would have shaken their very walls and rafters; their foundations underneath would have rocked, their turrets above would have trembled, and Masonry in turn, like the suffering victim of the conspiracy, would have put up a prayer for mercy. Appalled, menaced for its existence, it would have been seen everywhere in motion. Then, *then*, its activity, its discipline, its terrors, would have been at work to ferret out the deep guilt. Its conclaves would have assembled for no other object, until that object had been attained. The institution would have been placed under accusation; it would have been arraigned before the dread bar of the nation, where, under the majestic inquest of the press, it would have stood pale and breathless, waiting its doom. The spectacle would have been sublime! And who can doubt the issue? Who can doubt but that the truth would have come to light? Who can doubt but that the cloud all along so dark, would have "*turned her silver lining*" on this plot of death? No one surely, who has remarked the potency which this institution has ever shown in securing ends on which it chooses to bend its whole purpose, and employ all its exertions. I repeat, then, that the press has shown a dull insensibility to the high motives and feelings by which it ought to have been fired in this case of enormity, or it has been a traitor to its trust. It ought forthwith, to have put the Masonic institution upon the defensive. That was its true position before society; under a case of conspiracy and crime, planned and executed by those who notoriously belonged to the secret institution. I lay this down as strict reasoning, and so let it be judged; so would I clinch upon the press the charge of infatuated dereliction or of accessory guilt.

The worst is to be told. From whence this infatuation, or this connivance? Whence this most marvelous exception to all its wonted eagerness and fire? Whence the sudden spiking of that artillery that ever, heretofore, has played its volleys upon crime? Whence but because the press itself is under deleterious enchantments of Masonry, or otherwise wears its manacles? whether the iron ones forged for it by the institution itself, or those existing in the influence of readers and patrons the result is still the same. How else *could* it have happened that it has withheld from the people the incontestible evidence of Masonic guilt which the repeated and solemn trial in New York have afforded? Does it act in this way on other occasions? Did it even suppress from its columns the publication of the case of the wretched pirate Gibbs, with all its train of particulars, during this present spring? Has not this case—a case certainly of no novelty in its principle—been running the rapid rounds of almost all the papers of the Union? Yet no word have we of the trials at Lockport, that were going on at the same instant; not a whisper, not a breath. All is silent like the tomb. How will the press shake off the obloquy of such conduct? It cannot shake it off. There is no other explanation of it than the one given. Will it pretend to allege that those trials brought out no evidence of Masons' guilt? Will it presume to say, in extenuation, that the murdered remains of Morgan are still unfound? Preposterous, insulting extenuation! Why not publish the evidence itself and let the people judge; as, at all events, the case had become one of great and commanding public notoriety? If the people were to transfer a portion of their indignation from the murderers of Morgan to those presses of the country that have evinced an anxiety to hush up the foul deed, they would be acting righteously. It would show the Press, by a lesson never to be forgotten, that the people were the true fountain of justice as well as power.

I feel anxious to stop; but as yet I cannot. I must look round upon the unparalleled scene. It brings with it a weight of thought and feeling that is oppressive. I did not sit down to write a dissertation on Masonry, nor am I going to give myself to this task. I dwell not upon its remote origin and long history; upon its curious titles; upon its ceremonies of oriental mould, and celestial exaltation. I dive not into its claims to science, to philanthropy, or to religion. All these I leave, for good or for bad, for censure or for commendation. My concern at present is with none of them. I purposely turn away, that there may be no diversion from the scene I am surveying. I am in a field by itself. There my astonished sight beholds two figures: the State with the broken sceptre of the laws in her hand one side, and Masonry, with a veil over her face on the other. My vision is distinct, though the spectacle is so portentious! I go not beyond the narrative that presents it. Keeping to that I am guarded against mistake or confusion. I have here immovable ground under me. I take post as upon the verity of a legal record. A few facts are all that I want, and these I have. I desire to render the case irresistible, by it concentration and its simplicity. I believe that Morgan was seized, carried far from his home by Masons, and by Masons murdered. I believe that this was the result of a conspiracy engendered and carried through, under circumstances of peculiar deliberation, malignity, and terror. Yet, to this very hour the infamous deed remains unpunished. I have watched the pursuit of justice. I see how she is disheartened, fatigued, worn down, by efforts continued throughout years to clutch these worse than Calabrian banditti. I see her at fault, I see her countenance in despair. Mosons know the whole tale of blood. Who can can deny this? Masons conceal it. Who can deny this? Can then, any sentient, reasonable being say that Masonry is *not* at the bottom of the evil? True, there are depraved Masons who act in this manner, and I do not mean to judge all other Masons by them; but Masonry, corporate, existing Masonry is the root. The abandoned fiends of the order who know the truth, conceal it on system. They are wicked through principle. They confound crime with virtue; murder with Masonic merit. Like imps of pandemonium, they rejoice and dance in their sin. Like the crew in the mask of Comus, they are unconscious of their "foul disfigurement." The deeper their guilt, the more they make themselves invulnerable. You can no more grasp them, than if they sink into the earth, or mount into the air. Its spirit, inexorable as death, destroyed the life of this citizen; and, like a spirit, became invisible. It is here—it is there—it is gone; nobody can see it; but society feels it. It is the spirit of night. The magistrate strikes, but it is into vacuity. He follows up the blow, again and again, but it falls upon a shadow. Is all this nothing? Is it to be forgotten; to be mentioned with indifference; to be sneered at as fanfaronade? If the press has turned deserter, and gone over to the enemy, whose profligate cohorts have overthrown the

laws, is that a reason the people should not be true to themselves? Is the whole army to be given up, because the sentinels have skulked? If so, where is our intelligence? where our estimate of the popular dignity? where our stern republicanism? where our quick, our exalted sense of country? Where we may ask, had fled our Jefferson's sagacity, when he told us that a Republic was the strongest government upon earth, since it was the only form under which, on a breach of the law, every one would fly to its support as a personal concern? Had he heard the opposing spirit of our day, that could spurn the law! Had he heard of the spirit, creeping in darkness, that could not only cover the guilty with an armor impenetrable, but try to throw odium on those who cry out for retribution? Solon, being asked which was the most perfect popular government ,replied, That where an injury done to any private citizen is such to the whole body. The blood of a murdered Roman, of one single Roman, could once rouse that whole race of freemen, as by a voice from above. It could call down a just vengeance against all who caused the deed. More than once, it changed their government. It expelled the Tarquins; it overthrew the Decemvirs. It kindled a holy enthusiasm which nothing could appease until the guilty authors were blasted and consumed, that thus the wounded commonwealth, a name sacred in Roman eyes, might have its propitiatory sacrifice. It was so that Roman glory, that work of ages, as Tacitus describes it, that toil of patriots, and statesmen, and legislators, and warriors, was founded and kept pure. But in our boasted Republic, the blood of an American who was taken from his home—bound—tortured—agonized—borne by the conspirators along the high roads with an impudent cavalcade of carriages and horsemen—cast into a fortress over which had floated the sovereign flag of the Union—and at last immolated—by harpies belonging to an organized and powerful institution, who conceal their crime under the horrible delusion of their mystic tie—all this is to go for nothing! The institution is not to blame! No! it is no fault of the institution! The immolation is to cause no public dismay. We are to sit still in stupid gaze; some beholding it with folded arms, others in derision! The press is silent, or the press scoffs! The institution even turns complainant. It positively grows belligerent; it shows batttle. It will not be "persecuted." It will have no noise made; none of all this flash, and rodomontade, and bluster. The small number who are driving the conspirators into the toils, and permanently breaking up their den, to save the future from all possibility of similar tragedies, are denounced, ridiculed. They are *infected* with "an Anti-masonic excitement," are demagogues, office-hunters; the mere getters-up of a groundless party, without use, or motive, or object! Was ever an intelligent community so treated before? Was ever the understanding of rational men so trtfled with? Did ever corporate hardihood, in any age or nation, assume a front so brazen-faced? Let it go on. It works in its proper office. In this manner let it perpetuate its power of defeating the laws. In good time we shall have some other "*affair*;" some fresh peccadillo; some new variety in the dramatics of mystery, for an evening's amusement and editors' gibes!

I must hasten to a close. The subject is too fruitful, too pain ful. My opinions of Masonry will be collected from this letter. I would not give them without my reasons; more especially you as admonish me of your intention to publish what I write. No one better knows than I do, that we are surrounded daily by individuals of the order, whose good qualities as citizens all remain pure; whom we respect, and value, and love; and the mind of a really great man, who knows his duty to his country will soar above all its pernicious obligations. Of this our country has afforded illustrious instances. But after the developments I have given, I must, I do believe the evils of Masonry to be stupendous; I must, I do believe that they counterbalance, a thousand fold, any good that it can achieve. It follows that I think favorably of the exertions which you and your Anti-masonic friends, here and elsewhere in the United States, are making to root out its bad influence from the face of the land. I hope that you may continue them with ardor. Taking care that they avoid personal slander or injustice, let them fall short of no just means that may give promise of success. You have a vigorous foe; but fact, and argument, and the force of truth are with you. Employ these weapons vigorously on your side. If you do make up but a small band, more is the honor to your public spirit; and more the reproach to those who remain insensate under an attack so high-handed upon life and liberty, where guilt has been so presumptous, where the bloody league continues, as malevolent as ever, unbroken, unabashed. Jenkins, the Englishman, when under torture by the Spaniards, and expecting death from those who were mutilating him, commended, says the English historian, his soul to God, and his cause to his country. But where is Morgan's country? Where the avenging arm for him? As yet, he has found none. Unrelenting and bloodthirsty conspirators could even dare to convert a fortress of the republic into his dungeon. Monsters in human shape, they thrust him into the cavern of death. But who takes up the cause of his wrongs? I perceive tens of thousands marshalled against it; but who espouses it? There are none but you. Go on then in your course. You are under the broad banner of the law, of patriotism, of humanity, of public order, of private safety; the banner of right reason and of right feeling. You have all the motives that can urge good citizens to action. You have shown that you are not afraid of Masonry, or bound by its spell; and as to those who chant its praises say to them all that they are as dust in the balance to the unfathomable guilt which bad men of the brotherhood have forever fastened upon it; and that the only way to stop the stream of blood and pollution, which you have detected simply in Morgan's case, is to dry up the fountain. Say that you will never cease from your endeavors to break down a power in the country which has shown itself, in the face of millions if they will but look, to be an overmatch for the laws. Keep up an eternal battery against its dangers. "*I like a clamor*," says Burke, "*where there has been an outrage; the fire bell at midnight breaks your sleep, but it saves you from being burned.*" We have been told that Masonry is too strong to be put down; that such attempts have been made in European countries, but have failed. Let this animate you but the more. Already it has been the glory of America to set Europe the example of conquest over public abuses, in many memorable ways. It may be her further glory to be the first to dispel the solemn folly, and break the tyrannical fetters of Masonry. The day that shall witness this triumph among us, may well deserve to stand next in our celebrations to the Fourth of July.

In the momentous nature of the general principles I have had under review, I had almost lost sight of a point personal to myself, which your letter embraces, but which I must not omit to answer. It is whether I am a Mason or not? I have to say that I am not. Many years ago I became an "Entered Apprentice," went to a lodge once,—and but once. On my return from England, after an absence in the service of the United States, I voluntarily withdrew from the body, by a letter to that effect. My separation from it was in 1826, before the murder of Morgan was known to me, and had no connection with the just indignation which that deed excited among a portion of the citizens of New York. I am happy to find that this feeling is shared by some of the citizens of our State; yourselves as a portion of my immediate neighbors and friends among the rest

I remain with great respect and esteem,

Your friend and fellow citize,

RICHARD RUSH.

Miscellany.

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Rejected.....	43	43¼
Oats—No. 2.....	31	38
Rejected.....	26½	27
Rye—No. 2.....		68
Bran per ton.....		10 50
Flour—Winter.....	5 87	7 87
Spring.....	3 50	5 87
Hay—Timothy.....	11 50	14 00
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Mess Beef.....	10 75	12 00
Tallow.....		8¼
Lard per cwt.....		12 25
Mess pork, per bbl.....		20 75
Butter fancy yellow 27c.; common to choice roll.....	18	20
Cheese	6	10
Eggs.....	10½	11½
Seeds—Timothy.....	2 35	2 40
Clover	7 25	7 60
Flax	1 00	1 35
Broom corn	3	9
HIDES green to dry salted.....	5	12
Lumber—Clear.....	32 00	40 00
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CHICAGO, THURSDAY, JUNE 1, 1876.

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The Publishing House.

PROGRAMME OF CONSECRATORY SERVICES TO BE HELD ON SATURDAY, JUNE 3D, AT 2 O'CLOCK P. M

Prayer.
Reading of Scriptures by Rev. J. W. Bain.
Prayer and singing.
Brief account of the efforts to secure the Publishing House by Rev. J. P. Stoddard.
Singing.
Address by Hon. J. B. Walker.
Singing.
Address
Singing.
Consecration prayer.
Conference in which all may take part.
Doxology and benediction.

Topics of the Time.

As a corollary to the political conference held in New York on the 15th of May, it is suggested that a golden opportunity is now presented to the two leading parties. Let them drop their party strife and scheming, and at their coaventions to be held during this month both nominate the same candidate— a man of recognized ability and integrity, outside the party rings, a fit representative of a new era in our political affairs which shall fulfil the the prayer of Whittier's Centennial hymn—

"And cast in some diviner mold
Let the new cycle shame the old."

A score of such men can be found whose election if thus nominated would be almost unanimous, for all other ssues could afford a brief postponement in such an hour of patriotism.

The Methodist Episcopal General Conference was still in session at Baltimore during last week with a prospect of filling up the whole month. The committee on the State of the Church, to which has been referred a number of petitions against the lodge, has either quietly dropped that tormenting subject, or else the press reporters are combiued to suppress information. A Mr. Cumback of Indiana brought forward an unfortunate resolution providing for the expulsion or suspension of members for refusing to pay a just proportion of church expenses. The proposition was tabled, but how will this reverend Congress receive a proposition to exerciae discipline upon acting lodgemen. This would be a serious and practical question. Some day the Conference must meet it, for no amount of votes will keep it on or under the table. The Conference celebrated its centennial on Saturday, the 20th. The first General Conference was held in Baltimore, May 21, 1776. The minutes of that meeting were read and centennial orations pronounced befitting the interesting occasion.

The Chicago city government is not yet passed through the furnace of purification. The new Mayor, Mr. Hoyne, is not only a man who understands the moral and legal responsibilities of the place, but is firm enough to put his finger on the festering spots and use a severe surgery to remove them. In his messaage to the Council he shows the necessity and wisdom of reducing the pay of employes, excepting school-teachers; and at its next meeting sent notice that he had removed the Comtroller, the Board of Health, the Buiding Inspector, and the City Marshall, practically abolishing the last three offices and turning over their duties to other departments. These sweeping reforms are met with favor by all classes, but the ex Mayor and his tax-eating companions, who contest every step toward reform by personal effort and legal process.

The Cabinet had a moving day last week. The President without the usual outward premonitions sent to the Senate the nominations of Attorney General Pierrepont to be Minister to England, Secretary of War Taft to be Attorney General, and J. D. Cameron of Pennsylvania to be Secretary of War, and approval was immediately given. There is a general approval given to the changes. Pierrepont is not fully clear from blame in his management during the Babcock trial, but all agree that he will represent the government in England; Judge Taft will probably find his new duties more fitting to his taste and experiences, and Don Cameron is a business man of large experience and considerable ability. But here this record stops, and his nomination is generally recognized as a political maneuver by some in favor of Conkling, by others to reinstate Simon Cameron, the Reynard of the Republican party, in the inner circle of political power, from which the indignation of the country cast him down in the early days of the Rebellion. His son, who has been thus suddenly brought out of private life, has been known for a few years as a political wire-puller, which gives to these charges a color of veracity, and places the President in the ranks of the foes of civil reform.

1776—A Voice of Seventy-six—1876.

I

I come! I come! a festal year.
With eyes of light and voice of cheer.
I come! a grateful nation waits,
With incense at her temple gates;
I pour into her listening ears
The greeting of a hundred years.

II.

I come, a Reaper of the land,
Columbia's sickle in my hand,
And gather in, from far and near,
With ringing song and bounding cheer,
From seed of blood and toil and tears,
The harvest of a hundred years.

III.

I come, a Sower, sent from God,
To plow the hard and trampled sod,
And sow, in all the fields of earth,
The seeds of Freedom's second birth,
Enfolding with their hopes and fears,
The longings of a hundred years.

IV.

I come, a Prophet of the day;
The night shall fall and pass away,
The looming years are all sublime,
With visions of a better time,
And soft millennial light appears—
And the sunshine of a hundred years.

—Mass. Ploughman.

The Relation of Christianity to Our Government.

AN EXTRACT FROM AN ESSAY READ BEFORE THE ELGIN CONGREGATIONAL ASSOCIATION, AT ITS RECENT MEETING, BY REV. L. TAYLOR OF WHEATON.

There has come to be in our land a large growth of paganism by immigration from China, and other nationalities are numerously represented, cleaving to principles averse to our institutions. To these we are to add Mormonism with its immense immoralities, also Romanism with its almost limitless means of propagandism in efficient operation, hostile to American ideas and government; also the lodge, the secret societies without number, whose interests are sustained by large memberships, bound by fearful oaths to give their influence for the support and increase of their own orders in defiance of moral principles and civil government if they stand in their way, or the personal advantage of a member requires; and then when we increase this aggregate by the hosts of corrupt politicians and persons of corrupt morals and anti-Christian principles, who are clamorous for positions under government where they can wield power to their personal advantage,—when we put all these forces together and others of a similar character, that might be named, we see terrific influences operating which, in no distant day, unless arrested and extirpated will work the ruin of the nation.

Here is a work which government cannot do. It is peculiarly the work of Christianity. Legal enactments and the execution of law, if free from the restraints of these influences, which is far from being true, pertains to the external relations of society and are not thorough educators of the people. The demand is for radical changes in personal views and moral character on a wide scale, the forming and developing of principles in harmony with justice and the revealed will of God. Such results are produced by the forces which Christianity wields, and such results must be secured in order that our government may continue and prosper.

Hitherto nothing has been so serviceable to our government as Christianity, and it will hold the same capabilities in all time to come if kept in purity, because it is the great source of moral purity and righteousness, it is the right hand of our national success. The divorce of our government from Christianity would be fatal to its prosperity if not to its very existence. The relations between the two need to be more intimate; and their forces though working in their separate spheres should work in harmony, and the friends of government and of Christianity need to be aroused to increased diligence, watchfulness and prayer.

Our Foreign Letter—The Professorium.

This is the name the professors at Leipsic give to their annual levee held in one of the public halls in the city. The kind invitation of Prof. Bruhns, director of the Observatory, enabled me to attend one last winter. I arrived in the "Schultzenhaus" just in time to get into a group of men crowding around a door up stairs to deposit their overcoats and hats and get checks for them. Others who had preceded me were standing around in their swallow-tail coats and white neckties, struggling with their white kid gloves. Later in the evening an envious American in the gallery (to which the uninvited were admitted as spectators) ventured the assertion that half the coats in the room were borrowed for the occasion. After I had conformed to the toilet requirements as nearly as the want of a "swallow-tail" would permit, the professor saw me and invited me down stairs into the large hall. A professor of history was speaking on the fruitful topic "*das deutsche Reich*," to a large audience of professors, with their wives, daughters and friends, among whom was a sprinkling of students. The more sedate portion of the hearers listened with commendable attention; the ladies, I fear, divided their attention between the words of the speaker, and the elegant dresses worn by themselves and their neighbors, and perhaps a number of the younger students agreed with Pope, when he says, "the proper study of mankind is man," using man in its generic sense and applying it to the young ladies. Some of them seemed to think that they were invited for the purpose; at least one told me "the professors in-

vite students that their daughters may have dancing partners." On the whole the address seemed to be a necessary evil accepted for the sake of form and to give an appetite for supper, which was waiting to be brought in as soon as the speaker should close. A round of applause rewarded the professor when he had successfully "developed" the German Empire to the time of Emperor William; the audience rose from their chairs; brisk waiters carried in long tables from side doors; the professors searched the crowd for their invited guests and conducted them to their respective tables. In a short time I found myself seated between the wife and mother-in-law of Prof. Bruhns. Among the other guests were the professor's father-in-law (pastor of one of the city churches), and three incipient astronomers, one of whom though only about twenty years old, reads German, English, French, Italian, Latin, Greek, Hebrew and Arabic, and calculates orbits of new planetoids; the second accompanied one of the German Venus expeditions to China, the third makes himself useful as the professors "famulus." For all the interest these astronomers take in the distant stars, they did not neglect sublunary matters this evening. The professor was busy as the waiters helping his guests, and the latter did full justice to the different courses. First we had a cup of *bouillon* or soup to drink, the severa courses of fish and meat with vegetables and fruit sauce; finally a dessert resembling ice-cream. White and red wines were on the table from the beginning to the end of the supper, and were used liberally. My abstinence was a source of some surprise to my host and hostess and their guests. Mrs. Bruhns endeavored to argue the point with me, but accepted my statement that many Americans considered it their duty to abstain from strong drink altogether, partly for the sake of their influence on others. The professor concluded that I must be a Quaker. He was none the less kind however, and Mrs. B. when she learned that the invitation had been limited to a part of our family, made up the deficiency by inviting us to call at their home, and afterwards honored us with a call.

After the supper toasts were in order. The speaker of the evening, and the ladies were duly "browned" in neat little speeches, followed by cheers and the jingling of wine glasses. Waiters made their appearance to empty the tables of their dishes and the professors' pocket-books of superfluous coin. The company dispersed to other rooms as far as possible; the tables were carried out, the floors swept and the band began to play. At this juncture I went to the gallery from which I could better survey the scene. The floor was soon filled with dancers, who first marched to slow music until they apparently wound themselves into an inextricable knot. Then there was a moment's pause, after which the band struck up a waltz. One after another, couples disengaged themselves from the crowd, and commenced spinning around on the floor. Gray-haired professors and beardless students alike engaged in the mad chase, frequently running against each other, or stepping on the long trails of each other's partners, tearing off yards of lace. This charming scene of social equality was surpassed if anything in the smoking-room, where all who entered, teachers and students, were furnished with clay pipes and tobacco, and contributed to a common cloud of smoke. I did not enter this place, but had an account of it from my astronomical philological friend.

When I went to the cloak-room at about 10:30 P. M., I had no difficulty in getting hat and overcoat, for at this early hour my *groschen* was the first reward the woman in attendance had received for her care. She deposited the coin on an empty plate and waited for more. The servants and waiters probably reaped the most substantial benefits from the entertainment, for the system of "backsheesh" is fully developed in Germany. The company did not break up till one or two o'clock next morning.

From the way in which people amuse themselves some idea of their character may be gained. The German professors are intellectually the equals, if not the superiors of any class of people in the world. They are generally men of honor, and kindly disposition, and are enthusiasts in their pursuit after knowledge. They bring mines of intellectual wealth to their hearers, but when they feel called on to manifest their good will and interest in the students outside of the lecture-room the best things they have to offer are wine, tobacco and dancing, mixed with the more innocent offerings of a good supper and spicy speeches. Rich in intellect and frequently in purse, they are as a rule poor in spiritual things, which cannot be gained by hard study but are revealed unto babes. Would that with all their gettings they might "get understanding."

Heidelberg, Baden, April, 1876.

Sam Wo and the Hip Yee Tong in California.

It is not easy for persons at a distance to understand the character and condition of the Chinese in this State. I will try to make it plain by a brief biography: Sam Wo was a young man of the coolie class, who earned about ten cents a day in his native city. With his wages he bought rice enough to keep him from starving and a cotton blouse to cover him. To this poor drudge comes one day a man, well-fed and well dressed, who says: "Why don't you go to America? You can earn there a dollar a day. You can come back in two or three years with five hundred dollars and be a rich man."

The coolie opens his almond eyes as wide as he can, and answers: "I would like to go where I could get so much money; but how can I?" "Easy enough," is the reply. "The Great Hop Wang Company will pay your passage and get work for you in America. They will take out of your wages ten dollars a month until what they advanced for you is made up, and after that you will have all you earn, and can save twenty dollars a month."

The coolie agrees to go on these conditions. He signs a contract drawn up by the agent of the Hop Wang Company and becomes their slave. He is taken to a steamer and put in the steerage with a thousand others. The Company pays their passage, and furnishes rice for them to live on during the voyage. When they reach San Francisco they are marched to one of the Company's buildings, on Jackson street. Sam Wo is put into a room in the fourth story just twelve feet square. He is to eat and sleep there with five other men. They have a little charcoal furnace to cook their rice on, and a few old blankets to sleep on. The agent of the Company takes Sam Wo to a factory and puts him in charge of a boss who sets him at work. Saturday night the boss says: "You earn this week five dollars. I keep two fifty on the passage money advanced by the Company, fifty cents for rent of your room, one dollar for the rice furnished you, fifty cents for my commission, and that leaves fifty cents for you." Sam takes the fifty cents and starts for his home on Jackson street. After supper he goes out to see the sights. He finds his way into one of the 120 gambling houses in the Chinese quarter. He risks his money in a game of tantan. He loses it, of course, and goes to bed that night as penniless as he came. Thus he goes on week after week. He thinks after a while that he must have paid for his passage. He enquires of the boss about it, and is told that he owes the Company for interest on the money advanced, for getting him employment, etc. If he grumbles at this he is told to keep quiet or he will be turned over to the Hip Yee Tong Society.

He knows what that means. The Company that imported him keeps a band of professional assassins. If any Chinamen offends them they give his name to the Hip Yee Tongs, and at once a notice is placarded in Chinese all over the quarter offering a reward for the murder of the man who has offended the august Company. The Hip Yee Tong is a secret association. One or more of Sam Wo's room-mates may be members of it. All Chinamen are afraid of it. They know that its placarded threats are not idle ones; that many have been mysteriously murdered. Sam Wo cannot tell of his troubles and fears to any of us, for he cannot speak our language, and he is taught by his masters that we all hate him. His whole intercourse is with his own countrymen. He is kept by them in ignorance of, and prejudiced against, the institutions of the land of his sojourn. He does not mean to stay here but a few years. He is going to get his five hundred dollars and return to China. Time rolls; and between the exactions of the Company to which he belongs and the temptations to vice that pass around him, Sam saves no money. At last he gets discouraged. He takes to opium. He becomes a miserable skeleton. He is found one day dead in his garret. The agent of his Company bundles up his bones and ships them back to China, and that is the end of Sam Wo and of his hopes of getting rich by coming to America. Such is the brief, sad career of tens of thousands of these poor slaves; for slaves they are as really as the negroes in Cuba. Occasionally one of them is attracted to the Chinese Mission, and learns the story of the Cross. But most of them live as heathen in the midst of our Christian population, nay, in the houses of Protestant church-members. They die as they lived, and their bones are sent home for burial.

A few Chinamen come here who have wealth and education; a few bring families with them. But fully ninety-five per cent. of all who come are brought here by the Emigration Companies, and are of the lowest class—the mere scum of the overcrowded population of the Chinese cities.—*Rev. C. E. Babb in Herald and Presbyter.*

Don Quixote de la Mancha.

THE BEAUTIES OF KNIGHT TEMPLAR MASONRY.

In September, 1871, a great gathering of Knights Templar took place in Baltimore. The following written at the time paints the humors of the occasion:—

As I passed through Baltimore, after writing the above, with my mind full of Ku-Kluxism, I saw all the streets full of remarkably well-dressed nondescripts, wearing ostrich plumes in their *chapeaux*, and an astonishing quantity of small sword and gimp. But for the length of the procession I should have said it was a menagerie and circus combined, "showing" in the streets, in the old-fashioned way. Again, it might have been the Ku-Klux, or the Maryland militia, parading in honor of Yerger's arrival.

I flew to my paper—not a very long fly, intellectually, as it was the Baltimore *American*—and found the Knights Templar were collected from all parts of the globe. Yes, that perished, vanquished order of chaps existed; they held their lists in the newspaper columns, long ones, and exceedingly dull reading. There I found the name of my respected tailor set down as Sir William Apollo, whom I had always accosted as plain Bill. Everybody was a "*Sir Knight.*" The broad-cloth was tremendous. I forget how many bands of music boomed at once.

Now, as there was no election for commissioner of the poor going on, no great protracted meeting, no infringement of the eight-hour law, not even a theft of Baltimore city vouchers, I asked my next neighbor in the arrested street car why the Knights Templars had resisted thus the change of the moon.

"Are you a Mason?" said this individual.

"No. I thought it necessary to insure for my life, but not for my burial."

"They are a celebrated order (I think he said 'order'), of Freemasons, celebrating their clothes."

I looked along the lines of those extravagantly dressed mystics, and re-

vived the feelings of my youth when, in a hat of parti-colored tissue paper and a chicken cock's plume, I wore a sword, and was a Knight Templar like unto these,—the same in love of display, in innocent vanity, in utter irrelevancy to any occasion of war, funeral or militia training, and, in my capacity of benevolent society, chiefly efficient because when parading I did not embarrass the wash-tubs at home, nor do some less ridiculous species of mischief. Oh! if I were ever to be a boy again, and command my crack company (we called it the "Eagle Blues," on account of the well known color of eagles), there should be another great feature of Masonry added to our tactics; we would have *grips*. In this dark, unsettled age, no lad should be without his grips. The tying up of the navel, vaccination, and the first degree in brimstone and treacle, will all have been in vain unless the grips, according to Solomon, are impressed upon the adolescent understanding. I hope I am correct in my solution of Masonry!

Masonry always appeared to me, standing on the outside, to be a huge juvenile joke, and the more people who go in thereat makes the joke only broader. I like its smell of antiquity, so well sustained by its regalia, which has all the flutter of a millinery shop; its perfect consistency in matters of heraldry; the excitement it makes in those two fragile, sensitive minds, the wife's and the priest's; the extensive assurance it gives of burying you in good standing, and relieving you of any anxiety about your family. As Miss Somebody, in Dickens, wanted to be sent to a hospital in order to eat some chicken, the Mason appears to me to submit to initiation in order to insure himself with a contingent hospital. But then there is no use in rejoicing over it in such prodigal clothing.

A Mason, long antiquated and lost to his lodge, once told me:

"Masonry is a lot of fellows getting together in a room and swearing not to tell. After one swears not to tell, there is nothing worth telling."

An esteemed relative of mine, whose reverence is wider than his experience, advised me thus, a year ago:

"I belong," said he, "to three institutions I am proud of: the Methodist clergy, the profession of medicine, and the Freemasons. Those," concluded my venerable relative, with a smack of his lips, "are all ancient and honorable institutions."

Doubtless so! No railroad conductor nor militia officer was ever known who did not expect to require them all. People whose inclinations are to go to Alaska or Australia without money or errand, ought to take some such precautions. A copy of Joe Miller in the pocket, or some skill on the jewsharp, will carry one nearly as far. Almost any kind of grip is a good thing to have. The infant at the parent fount, General Grant at his cigar—we all have our grips.

When the subsequent New Zealander or Apache wanders over the United States, and, amongst the debris of the republic, observes certain mammoth Masonic temples tumbled to monogram and granite, and wonderously asks, "What part of the self-reliance, independence, politics, and government of the late extensive cuss were these?" The answer might be, if there was any echo to ruins:

"Grips! Merely grips! Nothing more."—*Gath in the Chicago Tribune, Sept.*, 1871.

Masonic Morality.

BY H. H. HINMAN.

"With respect to the duty of any individual to keep the secrets of another if communicated to him as such, *be what they* may, there can be no doubt in any reasonable and well-informed mind. It is sanctioned by every principle of religion, morality and benevolence, and is strictly enjoined by the laws of honor from which no gentleman will ever depart."—*Luther Pratt's Defence of Masonry, page* 134.

This is a specimen of Masonic morality. In this view of my obligations I may swear to conceal the secrets of my companion R. A. Mason, "murder and treason not excepted," and ask God to help me, and yet be guilty of no wickedness. Nay, I have discharged a debt of honor which "no gentleman" will neglect. To state such a proposition is sufficient. "The fool" who "hath said in his heart, There is no God," may believe it. Men of common sense will see its absurdity without argument. Yet this is Masonry.

The Curse of France.

Ex-Secretary McCulloch, formerly of the treasury department, and now a banker in London, has written several letters to the New York *Tribune* on the French financial affairs. They have, and worthily, attracted much attention. The present debt of the French nation is, he says twice that of the United States, and what is remarkable is that this debt has grown more rapidly, not when the country was engaged in war but when it was preparing for war. The standing army has been at the bottom of all the financial troubles in France. And he adds, it is her standing army and the standing armies of other countries that menace the peace of Europe. These armies, he rightly asserts, are not created for the preservation of peace, they are the preparation of war. They mean war and nothing else. It would be a measureless blessing to France "if she would forget her triumphs under the great Corsican, and get over the delusion which she indulges that she must become again the great power of Europe." What a blessing it would be to France and to civilization everywhere, if she would now say "The Republic is peace," and verify the saying by following the example set by the United States at the close of the late civil war, by disbanding her army. If she should do so she would shame every European nation into doing the same.—*Advance.*

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker, of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick, of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—The action of the American party at the late Iowa State Convention is thus reported in the *Christian Expositor* of Council Bluffs:

"A committee was appointed to place an electoral ticket in the field. It was determined to carry the contest to the polls. Vigorous efforts are to be made to receive the largest anti-secrecy vote possible at the Presidential election. It was thought that while secret oath-bound clans, such as Freemasonry, control the parties, hope for reform in politics is vain.

This was by far the largest and most enthusiastic anti secrecy convention yet held in the State. The cause it represents is evidently on the advance. A deep, permanent feeling against secret societies is increasing rapidly in Iowa, and not many years hence will the now prosperous and vaunting secret orders be worsted and driven to the wall. This movement is on the side of God and truth, and must eventually triumph."

—The National Prohibition Convention met at Cleveland, Ohio, and nominated Green Clay Smith for President and G. T. Stewart for Vice President of the United States. The resolutions adopted declared for a prohibitory amendment to the constitution, and treaties with foreign powers to prevent the importation of liquor; the reduction of postal, telegraphic and railroad rates; the suppression of gambling, polygamy and the "social evil;" the national observance of the Sabbath; the use of the Bible in the public schools; complete separation of Church and State, and various other things. Pres. H. A. Thompson of Otterbein University was chairman of the convention.

—The National Independent Greenback Convention, recently in session at Indianapolis, adopted a soft money platform and nominated Peter Cooper, of New York, for President, and Newton Booth, of California, for Vice President, of the United States.

—The *Christian Republic*, Home, Tenn., says of our political reform movement:

"There has also grown up by the side of this Association a political party, small as yet, but increasing in numbers, and squarely committed against secret orders of every name and kind. This party has a platform of principles, which for clearness of statement and definiteness of outline certainly compares most favorably with the glittering generalities usually found in the platform of parties. Their candidates are already in the field, and are certainly men of sterling character. Their candidate for President, James B. Walker of Ill., is a man of great learning. He is an author of wide reputation, and a man whose Christian integrity will undoubtedly command the respect and confidence of all. I heartily congratulate the friends of this cause on the success which has crowned their efforts.

The Elections of 1876.

Our Congress has been nearly six months in session, and what has the nation gained in honor or legislation? Senator Morton wants the nomination for the White House, but what speeches or acts in this emergency entitle him to the distinction? Senator Conkling has been intriguing for the same prize, but what, as the representative of the leading commercial State of the Union, has he done for the prostrate commerce and industries of the country? Has he lifted his eloquent voice in denunciation of inconvertible currency and inconvertable men? And what have the other party aspirants for the Presidency done to entitle them to our votes and the confidence of the country? Nothing whatever. They are all creatures of expediency, aiming above everything else to conciliate and consolidate the party in their own interests. We have had enough of them. We want, for the present crisis, men whose words are better than the quibbling bonds and platforms, through which smart lawyers can drive a coach and six, holding all offenders guiltless. Belknap's resignation was hastily accepted. That placed him beyond the penalty of impeachment. West Point soldiers, in some cases, stand like the Freemasons, faithful to each other. The country has had enough—aye, more than enough—of such dastardly treachery and incapacity. The voice of the citizens, ground down by these continued outrages, is

being heard, and is marshalling for the fight. The elections of 1876, if we do not misread the signs of the times, will be as fruitful of advantages to the country as were the votes of the fathers one hundred years ago.

Our Centennial Exhibition is admirable; and now let us prepare for an exhibit this Fall which will redeem the nation from the self-seeking politician and place it once more upon the solid rock upon which Washington and his comrades built so well. Europe is watching our political exhibition. Let it be worthy of ourselves and our country.—*N. Y. Witness.*

Temperance.

LOCKPORT, Ill., May 26, 1876.

Five old friends accidentally met the other morning at Mr. Preston's and sat down for a social chat of an hour or so. Their ages ranging from seventy-seven to eighty-eight and averaging past eighty-two; and all healthy, strong and active, and in full possession and perfect use of their mental faculties and for the last fifty years all teetotalers.

Will some of our younger friends who *indulge* in chewing, smoking or drinking *very moderately*, make note of this. Respectfully, B. F.

Prohibition.

SENTENCE OF SALOON KEEPERS—A REMARKABLE ADDRESS.

Hon. N. M. Hubbard, District Judge of the Eighth Judicial District of Iowa, in passing a sentence upon some liquor dealers for violation of the Prohibitory laws of the State, said:

"While there are greater crimes known to the law which are punishable with great severity, there are none which involve more of those qualities known as despicable meanness and audacity, than the selling of intoxicating liquors.

"There is something in the taking of human life by violence so instantaneous that it shocks and terrifies the minds of all, and yet we look upon the man who takes human life quite as surely, but by a slow, lingering process—if not without condemnation, at least without horror. You who stand before the court for sentence are, in every moral sense murderers, and you are within the spirit, if not the letter, guilty of manslaughter, for the law says that whoever accelerates the death of a human being unlawfully is guilty of the crime. Your bloated victims upon the witness stand, and who undoubtedly committed perjury to screen you from the law, not only abundantly testify that you are accelerating death, but that you are inducing men to commit still greater crimes than your own.

"You still maintain the appearance of respectability, but how morally leprous and scrofulous you are inwardly, the ruin, poverty and idleness you are bringing upon this community declare as from the house-tops. You are living in idleness and eating the bread of orphans watered with widows' tears, you are stealthily killing your victims and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, thriftless poverty and rags. You are sowing the seeds of ignorance, idleness and want among the generations to come.

"Anxious wives and mothers watch and pray in tears nightly with desolate hearts for the coming home of your victims, whom you are luring with the wiles and smiles of the devil into midnight debauchery.

"In fine, one can have no adequate conception of a cataract until he has seen Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean until he has witnessed one; so no one can know the utter degradation and total depravity to which his species can be brought until he looks upon the desolate ruin caused by your hellish traffic.

"You are persistent, defiant lawbreakers, and shamelessly boast that in defiance of the law and moral sense of the community you will continue in your wicked and criminal practices.

"It has therefore now become the imperative duty of this court to let fall upon you so heavily the arm of the law that you shall either be driven from your nefarious traffic, or ruined in your fortunes or wicked prosperity. You have become a stench to the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of his court these prayers shall be speedily answered by signal and exact justice for your crimes. This court will feel a proud satisfaction in taking from you by law your ill-gotten gains and giving it to the common school fund of this county, where, let us hope it will assist in educating the rising youth to shun your vices and wicked practices.

"And finally let me entreat you, if you are not lost to every sentiment of humanity, to desist from your criminal vagabond traffic and betake yourselves to some honest calling for a livelihood; and you may yet become useful, virtuous citizens, and entitled to the respect of a Christian community; while if you persist in this way your ruin is certain, and you will receive, as you deserve, the execration of mankind.

"You may think that the sentence of the court is harsh and unjustly severe, but the court assures you that, compared with your crimes and the desolation you have already brought upon the community, it is mild in the extreme."

Reform News and Notices.

The National Christian Association, which has for its especial object the removal of those despotic, idolatrous and deistical associations commonly called *lodges*, will hold its Ninth Anniversary in Farwell Hall, Chicago, Ill., June 20, 21 and 22, 1876; the opening session being at 8 o'clock on the evening of June 20th.

The business meeting of the Association will be held in the Carpenter Building, 221 West Madison St., at 10-30 o'clock of June 20th. Members will find the office on the second floor at the head of the stairs.

The Board of Directors have selected Saturday, June 3d, as a day of fasting and prayer for the overthrow of secret associations. Those who observe it are especially requested to remember the Convention in prayer. Ministers of the Gospel of that Saviour who is shut out from these secret lodges are requested to preach on the subject of Secretism on Sabbath, June 4th.

Past Master Ronayne will visit Washburn, Woodford Co., Ill., on June 5th. He will work the three degrees of Masonry and lecture there on June 6th, 7th and 8th. He can also visit any other point in that neighborhood where his services may be required. Address James Robinson, Washburn, or this office as soon as possible.

Footfalls Among the Wolverines.

DEAR K:—Since I last wrote I have made a visit to Calhoun and Barry counties, where in twelve days I gave ten lectures, and preached three sermons, after which I returned to Fenton, to meet and assist in settling my family, whom I had not seen in nearly five months. This done, I am again on the war path once more in Barry Co., making my home for a few days, with that sterling Anti-mason, Dea. S. P. Poole, and his amiable family. Here I seize upon time to write, and tell your readers of the incidents of the twelve days above referred to.

On the morning of April 15th, I took the cars from Highland to Battle Creek, where I found in waiting for me George Swanson Sr., and his son George the Jr., two as true Anti-masons as one will meet in a day's travel. To fall into the hands of such men is as refreshing to the toil-worn lecturer as is the shadow of a great rock in a weary land to the thirsty and sun-beaten traveler.

We were soon behind a good team and with umbrellas up, were off on a seven miles ride to

BEDFORD,

the north-west corner town of Calhoun Co., where we arrived near 5 o'clock P. M. Here I was introduced to Rev. J. L. Crane, pastor of the Congregational church, who kindly asked me to tarry with him over Sabbath, and as he was unwell I preached for him morning and evening. On Monday and Tuesday evenings I lectured in the same house, to overflowing congregations, going over my usual grounds, very much to the astonishment of some, and to the intense disgust of some Masons, three of whom at the close of my last lecture, concluded for a while to let loose their jewel of a silent tongue; much to their own gratification, I doubt not, and certainly very much to mine.

I had noticed while speaking, at my left, on a seat running along the aisle, three gentlemen, who soon shaped themselves to me as members of the craft. I felt satisfied also, from their looks that "they meant business!" Accordingly, when at the close of my remarks, I gave opportunity to deny my statements, the one nearest the desk, after some hesitation arose and announcing himself a deacon of that church, began to speak of the "brother"—and then stopping, and with a look about as full of malice as a Christian deacon could well assume, went on to say; "No, I will not call such a man, brother!" whereupon he seemed relieved. He then took up a side expression I had thrown in, and tried hard to turn it into a personal attack upon myself. He touched upon no point I had made against the institution, only making a general charge against me of "misrepresentation." After which he said. "I am a deacon of this church, I am a Mason, and a Christian, and I intend to remain a Christian, *so long as I am well!*" What he meant to be when *unwell* he did not say. He then said; "The man knows we cannot deny what he says, and *prove* our denials, without exposing the secrets of our order," and then made a pitiful plea for the confidence of the audience, and then took his seat, perspiring like a man in a hay field.

The third man then took the floor, and in effect added nothing to what the other had said, save that with great *empressement* he made the same play upon the word "gentleman," which the deacon had gone through with on that of "brother;" after which he gave way to the gentleman who occupied the space between himself and the deacon. The most important contribution which this latter speaker made to the debate was to say that "Masonry *was* a religion—it is all religion." For which I immediately tendered him my hearty thanks.

This display of Masonic helplessness and imbecility in defence, taken in connection with the standing of the three defenders produced a painful and profound impression upon the pastor, and upon every true-hearted Christian in the audience. Here was a deacon in the church, a Universalist, and one as near an atheist as it will do to take into a lodge, banded together to defend Masonry, the bitter enemy of Christ and his church! It was an instructive scene, and the impression made upon many minds will never be effaced. The effect upon the pastor has been to make him a wide-awake, active worker in our cause, I am indebted to him and his family for kindnesses never to be forgotten.

From this place, having been joined by Remington, we passed on to

CEDAR CREEK,

on Wednesday the 19th, where two lectures were given to full audiences in the U. B. house of worship. Nothing occurred here worthy of note, save that a Bro. Brown, with whom I was making my home, was, during Friday, thrown from a large roller and badly injured. At the close of my Thursday night's lecture we were taken by Rev. E. W. Bruce some 8 or 9 miles to

HICKORY CORNERS,

where I spoke on Friday and Saturday nights in the Baptist church. Here is a young lodge in full blast, with some who were contemplating a connection therewith. Some of these were effectually cured. At the close of my last lecture a young lawyer accepted my challenge, and afforded the audience much amusement by his lame and impotent attempts to bolster up the rickety institution against the recoil of its own guns, directed by an Anti-mason. He admitted my charge that the Mason was a "slave," but undertook to offset it by claiming that when we join anything, even the church, we part with a portion of our liberty! Poor sceptic, how little he knew of the "glorious *liberty* of the sons of God!"

After he sat down a Baptist brother, who had become entangled in the meshes of Masonry, took the floor, and quite noisily put in what he intended as a defense of the lodge. I wish I could transfer the scene to paper, that your readers might see its sides of sadness and ridiculousness. He utterly scouted the idea of being enslaved and then frankly acknowledged that he was so tongue-tied as to be unable to deny my positions. The remarks of these champions of secrecy, under the circumstances were more damaging to

Masonry than mine, and I felt grateful to the speakers for them. When they sat down I arose and called the attention of the audience to the fact that no position of mine had been denied, whereupon the lawyer arose again and began to say that I had spoken falsely respecting their obligations, whan Remington sprang to his feet and said, "Sir! did you not take those obligations?" Our champion stopped, turned pale with rage, stammered out, "It's none of your business," and sank into his seat. If Masonry has any more such defenders I shall always be happy to see them coming to the front.

Sunday evening the 23d, I preached for Bro. Bruce, the pastor of the Wesleyan church, with whom I found a real "Pilgrim's" home. In the front seat, right before me sat our young lawyer in company with a young lady, who gave him quite a sensation as she boldly gave her name for a dollar on a subscription here taken for our work, amounting to more than $30.00. God bless Mr. Bruce and his little church.

QUAKER SPRINGS,

some 22 miles north of this was our next stopping place, where, under the auspicies of Lewis Baldwin, a Baptist Bro. and Calvin Hill, Esq., I gave two more lectures in a large school-house. These two men are Anti-masons of the genuine stamp. On Wednesday the 26th, the former transported us to

MIDDLEVILLE,

where, with two lectures in the Baptist church I closed up my labors for this trip. J. L. BARLOW.

Hartsville, Ind.—Visit of Mr. Ronayne.

HARTSVILLE, Ind, May 23, 1876.

According to announcement Mr. E. Ronayne of Chicago, delivered three ectures in the College chapel, and worked the first three degrees of Masonry on the 15th, 16th, and 17th evenings of May. The numbers present from time to time gave unmistakable evidence that there is a real interest felt upon the subject of secretism, and that the tide of opposition to it is rising in this section of the country. The lecturer gave evidence that he was perfectly familiar with his work "in the lodge." The points he presented in which Freemasonry is a system of religion, but idolatrous and anti-Christian, were so clear that Masons of ordinary sense could see if they desired, its relation to Christ, and the duty of Christians to Masonry; that persons could not adhere to Masonry and be consistent Christians. He certainly satisfied all reasonable persons who were present that we can know what Freemasonry is without belonging to the lodge. What Past Master Ronayne did in initiating persons into the mysteries of Masonry in Key-stone Lodge, in Chicago, he did in the presence of many persons in the chapel in Hartsville. True, some Masons who were not present report that it was all a lie. Yet there are some of the craft who were present who admit the truth of what he did so far as they know. "A house divided against itself cannot stand." Thus it is with Masonry in many sections, its members are divided among themselves; some of them admit that its secrets are revealed, while others say they are not revealed.

The fruits of this meeting will be gathered in the future. Many young gentlemen and ladies abhor such obligations and tomfoolery as the initiatory ceremonies which Freemasonry imposes, while old persons and children look upon them with derision. He also showed in a graphic manner how Masonic obligations influenced civil proceedings in our courts. I sincerely hope that the lessons so earnestly and clearly presented will be honestly studied and reproduced by many, and that those faithful warnings of the speaker will be heeded. How can men who are bound be free? How can men who are the subjects of a despotism exercise at all times their rights as American citizens, or do their duty as earnest Christians? This good work of reform must go forward. There is much power all over this land in its favor, which is not yet aroused. Let all the friends of equal rights, of a free government, and of a living Christianity stand at their posts.

D. SHUCK.

Correspondence.

Notes from the Great Centennial Exposition.

PHILADELPHIA, Pa., May 18, 1876.

DEAR BROTHER COOK:—Patronage increases. I distribute more papers and tracts. I shall want a package of *Cynosures* of fifty soon, if there should be no falling off, and more if there should be a growing interest in the work as now.

People are less shy, more frank, and much more free to talk with me. Some express fears for me but as they see I am not hurt are less reticent and speak less guardedly and with less qualification. What an institution in a free republic to keep men in fear! Several warm friends from New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, New Jersey, Ohio, Virginia, Kentucky and Indiana, have called and speak words of encouragement and cheer.

I had conversation with a 33rd degree Mason from Boston who covertly conceded that Masonry was all out, and said he told enthusiastic Masons that it was all sham to pretend that there is any religion or any great moral excellence in Masonry. A Knight Templar the same day told me the whole thing was a humbug, and said that he told one of the fraternity so and he agreed with him; but still he told me he was so constitutionally a coward, he dared not come out. Not that he feared personal injury but that his business would be injured.

I sometimes ask myself the question involuntarily, Is it so? Have we such a fearful institution in our boasted free country, that can by its powerful and fear-producing menaces, nullify the constitutional guarantee of freedom of speech? And I might add, and muzzle the press? Here I might also ask, Have we a government? If we have, it is a throttled government struggling with a grappling foe. And I pray not, "God save the King," but most devoutly and ardently, "God save the Republic."

We may, by these leaflets yet dispute successfully and displace the usurped power and almost conceded authority of oath-bound secrecy.

May 19.

A proposed Mason yesterday said that he would call this morning and get Morgan's Expose, because he wanted to know what he had before him. He has not come yet, but may be in any moment. I had a rush yesterday, both of friends to our cause, (sprinkled with Masonic inquirers) and those less anxious either way. I gave out more tracts and *Cynosures* than in any two or three days before. Well, I have sent these shining leaflets to thirteen States; Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Virginia, Ohio, Indiana and Kentucky. I do not remember that I told you that a Baptist D. D., from Kentucky, who reports himself as a life-long Anti-mason, called and left his blessing upon me and the enterprise, and his name and residence for future correspondence.

Did I speak yesterday of a Virginia evangelist, who says he finds secretism alarmingly in the way of the progress of the Gospel, and he has almost made up his mind to go into the lecture field.

Bro. Hubbard is very kind, and he and his excellent wife do all they need to make me comfortable; and he takes upon himself to scatter the tracts wherever he goes in the city, and has scattered a goodly number.

The tracts go with a strongly increasing distribution. To-day a New Zealander, an Austrian from Vienna, a man from Montreal, Canada, a D. D. from Memphis, Tennessee, an intelligent D. D. from New York City, men from St. Paul and Minneapolis, Minnnesota, and many others have generally taken all our tracts, that is one of each kind.

The Austrian promised he would translate them into their language. I have many a pleasant conversation about every day, not only with the friends of our cause but with professedly adhering Masons; and in some of these cases before we part, some of them unwittingly let out that they are not satisfied with Masonry, and some come out most heartily and declare themselves disgusted or in words to that effect. Many Anti-masons, both male and female express surprise that so strong an organization as ours exists, and they had not even heard of it; but when told the reason, that the press and pulpit are under Masonic surveillance, and prominent business men are afraid to speak, and that therefore almost universal silence on the subject reigns, the wonder ceases.

I see in the last *Cynosure* an account of the opening of the Centennial on the 10th. I failed to witness that, not arriving on the ground till after the exercises closed. The grounds were very muddy on account of a very heavy rain the day before.

Birds carry seeds immense distances where they germinate and originate new grades or kinds of vegetables. So these leaflets are bearing the seeds of truth all around the world. Let us pray that as they pass they may jostle down paganism in its native heathen form as well as its oath-bound secret forms. God is in this work and for him I labor.

May 22, 1876.

I see it stated that I shall "keep the many readers of the *Cynosure* informed of the interesting features of the great Exposition as they occur." I will say most heartily, I wish I could; but in order to do it, only in outline, I should need to multiply myself by at least 100, with the skill of experts at reporting. Besides I am very closely confined to my work, to stand or sit by my book case and fold and hand out tracts; tell the people of our National Christian Association, (of which multitudes are ignorant) our Publishing House, our *Cynosure*, of our benevolent effort to deliver the unfortunate hood-winked and cable-towed victims from their fetters, of which the masses all over the country are ignorant.

The idea of its being a benevolent effort makes the Masons look queer, and it seems to some a huge joke, while some can appreciate its fitness and seem to feel the need and are glad, and express an astonishment that they have known nothing of it before. It is wonderful how many Anti-masons there are in every part of our land, and how everywhere they are put in fear to speak out their sentiments; and when they do, it is with bated breath. I tell them that if our country is ever delivered from this nightmare of secretism it will be after men have cast off all fear of the menaces of these denizens of dark conclaves, these would-be tyrants, and speak out boldly their views as they would if they were but grasshoppers. I here talk of the matter as freely as if it met the approval of all. Many look at me with astonishment. More approve of it silently than dare utter it, and look at me as the barbarians did at "Paul, expecting him to drop down dead," and sometimes say, "Are you not afraid the Masons will kill you?" which shows the awful surveillance under which the people are held in fear.

As to keeping the "readers of the *Cynosure* informed of the interesting features &c.", I will cheerfully do what I can; but as yet I am far from being informed myself; having seen but little of it. My special work commands almost my entire attention. "I am engaged in a great work and cannot come down;" a work that pertains not only to the civil but to the Christian welfare of our country; and not only of our country, but of the world. Leaflets have gone out from this little book-case belonging to Ezra A. Cook & Co., that are destined to begirt the earth with a flame of light, and penetrate the dark conclaves where treason is plotted against God and our country.

So you see I can do but little of what has been suggested. I do not get time even to read the dailies, or one of them. If I could have time to gratify my own desire for sight-seeing, I might then be better prepared to gratify others.

I would not have you think I am fool-hardy, or that I am insensible to the danger that may surround me; but these are times when Christians should not fear; when they should not tremble or betray trepidation. There is too much at stake, too much in jeopardy—not God's kingdom—but souls, and our civil institutions. It is a time for all who are friendly to this cauae to speak out and act against this heaven-daring enemy of all righteousness. One should not wait for another to know how he fares for his daring. Immediate and simultaneous effort should be made; for peril to souls and our civil institutions is imminent. No time for sleep. Every device that secretists

are capable of or equal to, they are putting into requisition to increase their numbers and their strength, and their hold upon the people and the helm of civil and ecclesiastical power. They do not slumber; and their apparent quiet and innocent looks, and pretended indifference, augur only their secret activity; not a blank as to interest, as they would have us think, but a settled though silent purpose. Men of America, people of the living God, come to the rescue. God and the perils of our Christian and civil institutions call you to this work! A. D. FREEMAN.

They Do not Go Together.

An Odd-fellow was recently defending his secret order to a brother church member who had called secretism in question, and attempted to justify the lodge prayers which ignore Christ as the Way to the Father, on the ground that the membership had different views about religion! If Christians are required to leave their Christian faith at the door of the lodge are they sure of finding it when they come out? Is the devil dead? Does he as in the olden time still crouch in waiting to seize every opportunity of destroying souls by causing doubt where faith should be, and alluring with deceivableness of unrighteousness from the narrow life-path? It is to me utterly amazing to find men, otherwise sensible, so insensible to the cloven foot of secretism, while it pretends to be an angel of light.

Christian secretist, is Christ indeed your Master? Shall I address any one as a swearing Quaker and not be regarded as using an incongruous adjective? And shall not the secretist Christian be regarded as equally incongruous? It certainly would if the character of the terms were equally well understood. Jesus, the true light, is, alas, too often obscured by human darkness, which is ever so ready to be led by idle rites and ceremonies which should shame any man worthy of the name. T.

Rejoicing in the Lord's Work.

BOLIVAR, Ohio,
May 10th, 1876.

Dear Editor of the Cynosure:

Beloved, I am yet alive and able to work a little in our good cause. Would that I could accomplish more good, but I am rejoicing and praising God for the great good He has done, and is now doing on the earth. When the good news came that we were successful in raising the necessary funds to secure the munificent Carpenter donation, I said, "Glory to God." Thank and praise the Lord, I have a little stock in that grand affair, would that I had more. I rejoice with you, dear friends, and congratulate you all in this, one of our most grand victories over our enemies in this grand reform of ours. May God bless abundantly our general agent and lecturer, brother J. P. Stoddard, for the unceasing labor in this grand work. And now, in the language of that good old brother, Isaac Preston, in the *Cynosure* of April 20th, I too want to see the machinery of the Publishing House in full and perfect operation, and our thousand voluntary colporters engaged in selling the books and distributing the tracts of the society to the masses of mankind throughout the land, till the church and state, congress and the legislature, the courts, the jury and the ballot-box, religion, business and politics shall all be free from the blighting and demoralizing scourge of oath-bound secret conspiracies. Who of us that is looking for the fulfillment of God's word, when "The knowledge of the Lord shall cover the earth as the waters cover the sea," but will give a hearty amen to the above, for most certain it is that these blighting curses must first be removed before God can fulfill his words and bring this wicked world back to Him.

But be encouraged, dear brethren. Jesus is going to reign until his enemies are all put under his feet. God is working delightfully and powerfully in the hearts of his people everywhere, and all he asks of us is to give him our heart, and all we have and are, and if we do his bidding he will do all the work himself, and we have only to wait, look on and rejoice, wonder and praise him.

My heart was made glad again, while beholding in the *Cynosure*, May 4th, the work of Rev. A. D. Freeman, at the Centennial. May the good Lord stand by, support and bless brother Freeman, in this grand enterprise. This is just what we want, brethren, and what we have often thought of and prayed for, that we could or would be represented at this our great Centennial Exhibition. Oh, I am so glad to learn that our beloved *Christian Cynosure* opposed to secret societies, is going to have a place so conspicuous, even in bold golden letters in this monstrous exhibition, where millions of people can and will behold it!

Now, my dear friends, I wish to say to you, that so far as enlightening the minds of the people upon this all important subject of secretism is concerned, to my mind the above exhibition is going to do more in that direction than all our previous efforts, that is if we back it up. If God bids us to loosen our purse strings a little, surely we must do that. Brother Cook says it is hoped a million persons may here receive three or four of our briefest and most pungent *Cynosure* tracts. Money is greatly needed to pay for these tracts. He seems to live by faith, for he says, "We are sure God will send it." Well, I believe so too, for I do believe in my very heart and soul that God is moving with us, and will bring to light the hidden things of darkness. Amen. O I do hope and trust that every earnest reader of the *Cynosure* and all others that are with us in this reform will lend a helping hand. Throw in your mite, brethren, and victory will most assuredly perch upon our banners. To this end we must not forget to put on the whole armor of faith and prayer. Here is where our strength lies; the gates of hell cannot prevail against it. We must resort often to that secret spot where God meets and talks with his children. O I am so sure and so glad that God hears and answers prayer! I have of late obtained a little book, "Alone with Jesus," and O how it has strengthened me!

"I love it; I love it; and who dare
To chide me, for loving the place of prayer.
Let me often be found in that hallowed spot
For a charm is there that the world knows not.
Let me listen to truth coming warm from the heart,
And feel by its power gushing tear-drops start;
Would you learn the spell? my Jesus is there,
And a sacred spot is the place of prayer.
I have sat in that bless'd place many a day
When our fathers were there with their locks of gray,
And I almost worshipped them as they bowed,
O'er the Bible to bless the gathered crowd.
Years passed on, and they were laid in the tomb;
And my cheek wore the freshness of manhood bloom,
But I found no joys that the heart could share,
Like those I had in the place of prayer.
They are past, they are past, those seasons so sweet;
But my heart lingers round them, nor can I forget,
Where thirsty and fainting my spirit has found
Waters cool and refreshing, and a balm for each wound.
Oh, say it is folly and deem me weak
When the scalding drops start down my cheek,
But I love it, I love it and cannot tear
My soul from the hallowed place of prayer."

A humble soul, like a white sheet, must be prepared to receive that which the hand of heaven shall imprint upon it.

Use not evasions when called upon to do a good action, nor excuses when you are reproached for a bad one.

The happy man: If thou hast a Christ in thy heart, a cross on thy shoulders, a world under thy feet, a heaven in thy eye, thou art the happy man.

A Christian has nothing to call his own, save Christ and his salvation; all the rest is surrendered to *God*.

Fraternally yours,
JOSEPH KEEL, SR.

Let the Abolitionists Boast.

[As Paul gloried, half-ashamed of his foolishness but COMPELLED to it, or rather let them sing unto the Lord for "HE hath triumphed gloriously."]

SARPY CENTRE, Neb.,
May 3d, 1876.

I wish to answer a column in the *Cynosure* of April 27th, entitled, "A New Emancipation Needed." The writer forgets that it was longer ago than in slavery times, that it was said by Christ, "Whosoever is not *for* me is *against* me," (said for all future generations); forgets it (if he was not an infant, or then living in some far off land where no knowledge of the evil could reach him), when he says he has never had any connection with either the pro-slavery or abolitionist party. Hands off, ye unsanctified in heart and life! "What hast thou to do to declare my counsel, saith the Lord." It was the "lapwater" abolitionist whose prayers and works came in remembrance before God, when, because slave-holders and their abettors, and men who sat astride the equator and would not come over and help, because of these, I say, He, the Avenger, brought blood up to the horses bridles, and lo! the work was done. It is our business to learn and to teach wisdom from the past. We ask the whole world to go with us. But, if they will not go, we can do without them. For little David's God is as helpful now as he was when Goliaht fell with the sneer yet upon his impudent lips, *I have seen* abolitionists whose bragging needed quelling, but it was not those who, not ashamed of what they have done, with armor still buckled are continuing to fight, with spiritual weapons, whatever is opposed to the kingdom of Christ; not putting on their own crowns of victory, but waiting in patient, earnest working until God himself shall adjust them. Why does Mr. H. say WE must do much more when he never had any connection with us? Little flock, whose zeal is kindled by reminiscences of past experience, fear not those who wish to have their past sins "healed but slightly," while the sore is still in their hearts, and they are not willing that their history should aid in the present movement, by giving a warning impetus to the wheels of God's rolling chariot. Do not be afraid to speak of Luther's reform for fear you will not gain the Catholics. Boast on, for Paul's example has proved that it is not always wrong. Yes, tell how the past was won ere we thought the battle done. How the cause of God, for his helpless sable sons, for the wretched drunkard, and for the fettered Mason is the one cause, the abolition of slavery. As far as heaven is from hell is the oppressor from the righteous man, and so how shall they work together except they are agreed? Their language is already confounded. I am of the opinion that we are yet too many, and I repeat "hands off, ye uncircumcised in heart and life." Repent of the past, and then will the "mountains be sunken and the valleys be raised," and blood guiltiness be remitted, and "The bloody chasm" shall be no more. Until then, friends, let us be content to work without the South if need be, and without the old fence riders too, who always said after pouring out their full vials of wrath, that "they were as good abolitionists as any of us." And they are now saying that they abolished slavery. Behold, who will God have in derision if not these? Farewell to the Jehu's, and welcome to the Stephen's, and to the Mary's who were first at the tomb of Christ. We like the dying testimony that does not fear stones. We like the mills of God; though they *do* seem slow, they are sure. And may we all have strength to abide in the day of the severest trial.

Noble veterans! Hoary-crowned birds of paradise, sing on, and warble of the wounds and glorious triumphs of the past. It will help you and us to bear the present. The spray of Jordan will too soon waft your music to the other side.

HANNAH D. CHAPMAN.

REMARKS.

J. H H., on the sixth page of the *Cynosure* of April 27th, writes from a different standpoint. In order to find the exact position of a fixed star it must be viewed from different stations. He forcibly presents an important thought, viz: "There is another and a much higher emancipation needed for the negro without which all that has yet been accomplished for him will be of little avail." All, who have, for a

time, successfully engaged in Christ's service, are in danger of resting on past achievements. The emancipated people are fearfully preyed upon by Satan and his servants. The pretentions of secret societies lead many of them into a soul slavery. Do them good as you have opportunity.

We think, however, that allusions in the *Cynosure* to the abolition of American slavery will not prevent real Christian people of the South, from co-operating in this reform, who, under any circumstances would intelligently and sincerely do so.

The *Cynosure* has had for years a few subscribers in most of the southern States. Not more than a year ago, if we remember correctly, a subscriber living in Virginia wrote us that he and his father both fought in the rebel army. That since then he had been converted and by the grace of God, he saw the sin of slavery. He showed his interest in the war against secret societies by securing from six to ten new subscriptions for the *Cynosure*. The clouds of self-interest and false education, we trust, are being lifted from the once slave-cursed States. Their "seven thousand," who have not bowed the knee to Baal, will yet come up prayerfully, intelligently and uncompromisingly (strengthened by the record of the late abolitionists) to oppose those societies which, in words of J. H. H., "Are eating the godliness and the manliness out of the nation."

OUR MAIL.

Linus Chittenden, Crystal Lake, Ill., writes:

"My losses by the pickle failure last fall crowd close to $115, yet I expect to attend the Convention in June."

We hope many of our readers are preparing to be present at the June Convention, and it would be desirable for them to send us their names beforehand."

E. Norelius, Vaso, Minn., writes:

"The Swedish Lutheran Augustana Synod of North America is decidedly opposed to all secretism, and yet despite of all vigilance the wicked thing creeps into some of our churches wherever the people are more Americanized."

W. S. Spooner, Fairbury, Neb., writes:

"It is said when the enemy shall come in like a flood the Lord shall lift up a standard against him. The tendency of the times is that secrecy as a flood is coming in here. We see the people taught that it is the only sure and efficient remedy for high prices, financial difficulties, dishonest officials, and even domestic troubles. The charity and benevolence of secrecy is extolled to the skies, and Christianity is expected to lay its hand approvingly on the head of and even embrace the dark handmaid; and the fruit of the unholy alliance is seen in the many professedly Christian, yea ministerial, apologists, some of whom can in solemn conference resolve that secrecy is an evil and a sin, and resolve at the same time to advise Christians to avoid and abstain from all connexion therewith, well knowing that history, reason and revelation all alike teach that it requires something more than advice and admonition to enable and even to constrain any one to abstain from all appearance of evil. We need, the world needs, Christianity needs, to have a standard reared so all the world can see it; a standard true, pure, consistent, undefiled, incorruptible, a standard to which all can look for deliverance and look with confidence. And who shall lift up this standard but Christ, the great Head of the church; Christ, to whom all eyes are turned."

A. J. Weaver, East Sandy, Pa., writes:

"God showed me before I knew anything about its secret works of darkness, that Masonry was a wicked institution, and that I could not receive the sacrament of the Lord's Supper from the hand of a man whom I know to belong to the order, without being a partaker of his sin."

C. D. Brooks, Dunkirk, N. Y., writes:

"You may put me down as a perpetual subscriber to the *Cynosure*, while the monster evils it combats have such an unhealthy sway in our land."

James G. Laughlin, College Springs, Ia., writes:

"We were grasshoppered last year, but it is my purpose to have a little stock in your Publishing House, in the last $10,000."

We hope many who as yet have no stock in the Pub. House will invest as many shares as possible, so that we may soon have a warrantee deed of it.

J. A. Brenneman, Davis, Ill., writes:

"A few of us here wish to know what we shall do in order that we may vote the American ticket. We wish to know how many subscribers to the *Cynosure* there are in this State, and their addresses, if it would not be too much trouble. We are so few in this State and so far between, that it may appear useless for us to try to do anything, but for one I intend to keep doing as long as I feel that God is with me in the work. The more I see the working of the institution of Freemasonry, the more earnest I am in opposing it, and how any Christian, man or woman, having any knowledge of its true character and influence, can hold their peace and not cry out against it, I cannot understand. We want in this State a first-class lecturer to travel and lecture all the time."

John Macauley, Pittsfield, Ill., writes:

"There is no church here that excludes lodge members of any kind. I have taken the *Cynosure* for three years and expect to take it a good many more."

Thos. E. Radabaugh, Cambria Mills, Mich., writes:

"I am in the midst of secrecy; surrounded by grangers, Good Templars, Sons of Temperance, Odd-fellows and Freemasons, of all grades and classes, big and little, high and low. O that God may speed the day when all such clans shall be swept from the face of the earth!"

The Sabbath School.

Lesson for June 11.—The Apostles Before the Council.

SCRIPTURE.—Acts v. 27-42. Commit 27-33; Primary verses, 38,39.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard that they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished: and all, even as many as obeyed him, dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

GOLDEN TEXT.—"If God be for us who can be against us?"—Rom. viii. 31.

TOPIC.—Strong in the Lord.

HOME READINGS.

M. Ex. 15: 1-21....The Lord the Strength of Israel.
T. 1 Sam. 17: 32-50...."The Battle is the Lord's."
W. Ps. 27: 1-14....The Lord is my Strength.
Th. Ps. 48: 1-11... "The God of Jacob is our Refuge."
F. Is. 26: 1-21....In Jehovah is Everlasting Strength.
S. Joel 3: 1-21....The hope of His people.
S. Heb. 11: 17-40....Made Strong through Faith.

—The attitude of the world toward the Christian religion has ever been one of prohibition. By faggots and stakes, by floggings, by rocks, by torture, by prisons and cruel persecutions, it has repeatedly said: "Did not we straitly command you not to preach in this name?" The reason is not far to find; for "the friendship of the world is enmity against God." Luke xiv. 26; John xv. 19; xvii. 14; Gal. i. 10; vi. 4; 1 Thess. ii. 4; Jas. iv. 4; 1 John ii. 15; iii. 12.

—We cannot escape the blood. "This man's blood" must come upon us either in condemnation or in justification. Heb. ii. 3; x. 29; Luke xxii. 20; Eph. i. 7; Heb. ix. 22; 1 John i. 7; Rev. vii. 14, 15.

—Courage to speak for Christ, courage to act for Christ, courage to live for Christ anywhere and everywhere is the great need to-day. Every Christian ought to feel that he "ought to obey God rather than men." How shall the weak, the timid, and the fearful become strong and courageous? Easily enough—for courage is, also, a gift of God. "Be strong in the grace that is in Christ Jesus." Josh. i. 9; Judg. vi. 14; Ps. xxvii. 1; Is. xxxv. 4; 1 Cor. xvi. 13; Eph. vi. 10; 2 Tim. ii. 1.—*Nat'l S. S. Teacher.*

Farm and Garden.

Fruits for Home Garden.

The currant is of very great importance in keeping up a succession of summer fruits for the family—coming next after strawberries and raspberries. In fact we prefer to use them mixed with raspberries, while we can, in preference to either alone, as the one is deficient in acid, while the other has superabundance. However, when the currants are fully ripe, and the weather is at summer heat, the acid of the currant is grateful and wholesome to most people who are accustomed to eating fruit. The fact that children and others want considerable sugar with acid fruits ought not to be so much of an objection on the score of economy, for sugar is of itself quite nutricious, when used with other articles, and less costly than butcher's meat.

The quality of currants depends more upon the culture than the kind or variety. That is to say, the common red variety is as good as any, if the bushes are well cultivated; but if neglected and starved, the fruit is small and very sour. Clayey soil, a little moist, but not wet, is the best for currants, but they will do well on any soil if made rich, and if dry, give mulching of manure or litter about the roots. Pruning, too, is essential to prevent their growing too thick, so as to exclude sun and air from the leaves and fruit.

The Cherry Currant and the Versailles are larger than the common but not any better, if as good. The White Grape is a large and fine variety, desirable for table use, especially to mix with the red. The White Dutch is also very good, only a little smaller—both are thought to be less acid than the reds, but this depends mainly on culture. Do not let the ground about the bushes "go to grass" if you want good fruit; and remember to give a dressing or mulching of manure annually.

The currant worm is best kept off by dusting the leaves with powdered hellebore, to be had of all druggists.

Blackberries.

If any reader is now making his first experiment in the culture of blackberries let me give him a word of advice, to wit: that he try mulching instead of hoeing the plants. If, however, he has a large lot of them, set in rows so that a horse cultivator can be used between them, it may be best to cultivate and hoe. But for small patches I think mulching is better for keeping down weeds and keeping the soil cool and loose around the plants. I used to try hoeing, but the rows were near together so I could not use a cultivator, and I found in a short time that I had gotten hold of a bad job. Wherever I cut a root with my hoe there a shoot would spring up, and very soon I had three plants where there was room but for one. Becoming disgusted with this method of culture I took up my plants and decided to mulch instead of hoeing. Old hay or straw costs but little, will keep down weeds and promote the growth of the plants. Let those who have been in the habit of hoeing give the mulching a trial.—*Cor. Boston Cultivator.*

The *Fruit Recorder* says the Snyder and Western Triumph are the two hardiest blackberries, the shoots being alive to the very tips after a hard winter which badly winter-killed other sorts.

Cucumbers are generally permitted, or compelled rather, to grow flat upon the ground, but vines have been trained upon trellises with the very happiest results. Indeed nature never intended the cucumber for a mere surface runner, else it would not have been provided with grasping tendrils. A low order of trellis keeping both vine and fruit off the ground, adds largely to the yield and the quality. When space is an object, a great saving of ground may be accomplished by training upon high trellises.—*Cor. New England Homestead.*

The Tract Work.

Hereafter we propose giving a weekly statement of receipts for the tract fund with names of contributors, also the names of those to whom tracts and books are sent. We give in this number the receipts from Jan. first and also the names of those to whom tracts have been sent. Seventy-four thousand pages of tracts have already been sent to the Centennial at Philadelphia. Within the past nine months Enoch Honeywell, Esq., has furnished us for distribution 284,000 pages of his two tracts, which we are fully assured have saved scores of young men from the soul slavery of the lodge.

Has God entrusted any money to you that you can use better than in this tract work?

EZRA A. COOK,
Secretary Tract Committee.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 1, 1876.

OUR FAST, JUNE 3rd.

The most cursory reader of the Scriptures must see that in no one particular, has the religion of the present day receded from the religion of the Bible more obviously than in the matter of fasting. Moses, Elijah, and the Saviour fasted. Prophets and apostles, holy men of all ages have fasted; including especially the personal disciples of Christ and the founders of the Christian church. They fasted when they chose church officers, when they ordained them, and on all occasions and events where Divine light, guidance, instruction or deliverance were needed.

A father had brought to Christ his demoniac son, who had been a long time in that case. The demon who possessed and tormented the child, was cast out and the son returned to his father. And the disciples asked, "Why could not we cast him out?" Our Lord answered, "Because of your unbelief;" but added, "This kind goeth not out except by prayer and fasting."

If there be an enterprise on earth fit to compare with dislodging and driving out Satan from his control over that child, it is assailing his worship in his strongholds, the lodges of spurious worship and counterfeit religion. These lodges which call themselves "ancient," in their idolatry are so. And if the restoration of the faculties of that youth, bodily and mental, which had long been habituated to the sorcery and magnetism of the devil, required "prayer and fasting" as the appropriate means in his case, how much more the deliverance of whole neighborhoods from the cunning of that vile craft in whose ritual the minds of a mass of men are brought into loathsome contact with Satan, whose touch, like the torpedos, deadens the moral sensibilities and darkens the moral natures of men.

But the National Christian Association regards ours as a "Christian government,"and government itself as the ordinance of God. And our politics require fasting as well as our religion. The fast ordered by a Mordecai and kept by Queen Esther was political fast for national deliverance. And it was a successful fast.

The fastings of the celebrated "Long Parliament," have been jeered at as fanaticism; but as Macauley has said, no man ever jeered at one of the men who inaugurated and carried through the mighty struggle which saved the popular rights and liberties of England and the world, when he met him in debate or in battle. Hume, though a regular tory and apologist of monarchy and the Stuarts, gives the highest possible enconiums to the Parliament, and especially the lower house of it, which went into and through that strife, and brought out of its seven times heated furnace the rights and liberties of mankind. They were the coolest, clearest headed set of men on earth.

"The Commons," says Hume, "renewed their eternal complaints against the growth of popery, which was ever the chief of their grievances." But while they saw and said, as Gladstone has done since, that the sworn minions of a foreign pontiff, whose creed is despotism, could not be good and true citizens of Great Britain, they voted the needed supplies, though their king was an ill-concealed papist and his queen an open and avowed one. And though Charles told them in plain terms, that if they did not vote him what subsidies he demanded he could and would rule the realm, themselves included, without their aid or co-operation; and his favorite minister in power reiterated and enlarged their sovereign's claim of a right to rule as sole despot, without the forms of civil government; yet they lost neither their temper nor their sense. Though they reformed the criminal code by narrowing the definition of treaaon and abolishing the torture, they impeached and executed both Laud and Strafford, the tools of his tyranny, and finally brought Charles himself to the block, and thus held up to the nations the hitherto unheard of and almost undreamt of truth, that kings and pontiffs are amenable to law. And though fanaticism came afterwards, it came not as the child of prayer and fasting, but as the offspring of the arbitrament of blood.

But we, to-day, are neither Roundheads or Cavaliers, but simply associated Christians and citizens. And though we naturally look back to the fires which forged out American freedom, and see in the titles, gewgaws and trumpery of the lodge, still, as then, the means by which priests and despots have ever managed the masses; yet we neither follow Cromwell nor Charles, but Christ and the Apostles in prayer and fasting for the deliverance of man.

THE SABBATH—"BLUE LAWS."

The comments of the press on the vote of the Commission, twenty-seven to nine, to close the Centennial Exhibition on the Sabbath, evince a degree of ignorance in the writers which is both amusing and amazing. They show.

1st, a general belief in the "Blue Laws," which error has been an hundred times corrected. The public has been informed, over and again, that the only "Blue Laws," were a small volume under that name published by an English Episcopal rector, as a vituperative romance and caricature of the laws of the early colonies against Sabbath-breaking and other popular vices.

2d, It is curious that such laws are popularly spoken of as belonging to *New England*, whereas the most stringent of them were enacted south of Mason's and Dixon's line. Thus:—

South Carolina, in 1712, it was "*enacted*," "That all and every person whatsoever, shall, on every Lord's day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and, having no reasonable or lawful excuse, on every Lord's day shall resort to their parish church, or some other parish church, or some meeting, or assembly of religious worship," etc.

As late as 1803, Tennessee enacted: "That all and every person or persons whatsoever, shall, on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety, and all labor on land and water, except works of necessity and charity is prohibited on that day."

As early as 1835, twenty-three then existing States had enacted laws punishing the violation of the Sabbath, though not all of them, like the States above cited made laws compelling attendance on public worship.

Yet prints like the *Chicago Tribune*, which we recently cited, are making the public believe that the "Sunday Laws" were peculiar to New England, and belong to the imaginary "Blue Laws" which never had an existence. Whereas attempted legal coercion in religion belonged more appropriately to the institutions of the South where slavery tinged everything with its own despotic nature.

But about a divinely sanctioned and legally guarded Sabbath, there was no diversity of opinion, except perhaps in Louisiana, where the first legislation was French. It is so plain that the abolition of the Sabbath puts labor at the mercy of capital, compelling the masses to divide their time between toil and vice, and it is so obvious that the Fourth Commandment, providing the teaching-day, is the very atmosphere in which the other nine commandments draw their breath, that the natural reason of men demands a Sabbath till corrupted by priestcraft or infidelity.

Weekly Prayer Meeting in the Carpenter Building.

We congratulate our leaders on the opening of a prayer meeting intended to be held weekly in the new building so kindly donated by Mr. Carpenter. The General Agent, Mr. Stoddard conducted the services on Tuesday evening of last week, and the President of the Chicago local Association, Rev. J. W. Bain, was expected to conduct them on Tuesday evening of this week, in the same place, viz: The rear room of the second story which has been fitted up very comfortably for that purpose as well as the more special meetings for the work of the Association.

At the close of the prayer meeting those present unanimously adopted the following:

We hold that there is no need of secret societies to promote true Christianity, to secure individual rights or for the promotion of any legitimate object.

2d, We regard such societies for the promotion of these objects as an impeachment of the wisdom of Christ in founding his church, as an abiding danger to our political institutions, a special reproach upon the freedom of conscience, and a great barrier to the full enjoyment of that civil and religious liberty which belongs to every free man and is the crowning glory of our beloved country.

—Rev. L. N. Stratton, editor of the *American Wesleyan*, has arranged to speak as follows on his trip to the Anniversary: Jackson, Mich., June 8th and 9th; La Otto, Ind., 11th to 13th; Albion, Ind., 14th and 15th; Ligonier, 16th to 18th. After the National Convention he visits Wheaton and Princeton, Ill.

—The *Biblical Messenger*, heretofore issued at Waterbury, Vt., has now changed its office of publication to Exeter, N. H.

—In September, 1871, the Knights Templar had a grand parade in Baltimore, and paid a visit to Mt. Vernon (to keep up the name of Washington's connection with Masonry) stopping in Washington over one day. Of their visit it is enough to know that the Woman's Club of Washington charged them in the public press with reviving the business and filling the empty coffers of the houses of ill fame of that city. We have taken some trouble to get a copy of Geo. A. Townsend's caustic review of the parade in Baltimore. This same letter was put in type and in the forms ready for press on the Saturday evening before the Great Fire in this city. On Sunday night the type was melted or burned up, and no copy of the letter could then be found for re-publication,though eagerly sought for. The demonstration of these "Sir Knights" at the Centennial begun day before yesterday makes the reappearance of this letter of some interest.

—Rev. A. H. Springstein lately sent to the *Reformer and Free Press* the statement of a prominent Michigan Freemason. He writes:

"Lawyer Look, a Masonic author of some note, and the Grand Lecturer of Michigan, said to me, 'You are right, the lodge does rule the country, from the Congress down to the Post office, including this Postoffice; and we intend it shall, and you can't help yourselves.' This Mr. Look is one of the converts in the recent revival in the Pontiac M. E. church. One Methodist, in presence of all, admitted that he took the first degree just as I gave it in the Postoffice. He then said that it was a help to his religion, and he intended to take the second and third degrees soon.

While we give some time to this question, the work of grace is becoming more and more deep on my charge. Many are seeking to be sanctified wholly; some have found. We thank God and press onward."

—Dr. C. H. Fowler, formerly of the Centenary M. E. church of this city and now President of Northwestern University, was elected to succeed Dr. Curry as editor of the New York *Christian Advocate*. Dr. Fowler is a talented and ambitious man, whose proselyting efforts for the lodge have been somewhat conspicuous at the West, and do not promise much assistance in his new position to the efforts for a pure church and a ministry unpolluted with false rites and "strange" oaths.

—The Illinois State Republican convention nominated last week for Governor, Shelby M. Cullom; Lieut. Gov., Andrew Shuman; Geo. H. Harlow for Secretary of State; T. W. Needles for Auditor; Edward Rutz for Treasurer and J. K. Edsall for Attorney-general.

Of these Shuman, Harlow and Needles are Freemasons. There must be some better names than these presented for the suffrages of voters to whom the lodge is an abomination.

—Monmouth College announces that the services of Blaney Lodge quartette of this city have been engaged for the annual commencement, to take place June 22nd. We question whether this is not an acknowledgement on the part of an anti-lodge institution which might be worth the notice of its Board of Trust. A chorus of students singing the glorious psalms of praise would be music more pleasing both to ear and heart on such an occasion.

—The following item from the *Free Methodist* informs us of the final arrangement by which the *Reformer and Free Press* has been transferred to Messrs. Baker and Arnold, publishers of the first named journal:

"In our issue of April 19th, we announce that the *Reformer and Free Press* had been transferred from Arnold Brothers to Rev. John Levington and Rev. A. H. Springstein of Mich. At the time the announcement was made we supposed the arrangement was so far completed as to warrant the notice, but the plan has not been carried out, and the list of subscribers has been united with that of the *Free Methodist*; an arrangement which we trust will be satisfactory to all concerned. The Arnold Brothers have labored faithfully to keep the paper in its own field but failing health and a multitude of other cares have compelled them to desist from its farther publication."

—The following resolutions relating to the deliverances of the General Assembly of the United Presbyterian church upon secret societies and dancing, were adopted at the last meeting of the Presbytery of Kansas:—

1. That this Presbytery understands the deliverance of the General Assembly on the subjects of secret societies and on dancing to be adverse to any of its members belonging to secret orders of any kind, and also that the members of the church should not engage in or countenance the dance, even as a social amusement.

2. That all church sessions under the care of this Presbytery are directed to maintain kindly, but firmly, the church principles on these subjects.

3. That all members of the U. P. church, by their vows when they unite with the church, are bound to observe the order, and be subject to the teachings and discipline of the church while they are in connection with it.

Religious Intelligence.

—The Synod of the Reformed Presbyterian church met in Pittsburgh last week.

—Mr. Moody is visiting his friends and the Christian workers of his church in Chicago. It is not expected that he will engage in any protracted public effort at present.

—The St. Louis Presbytery is the only body in the Southern Presbyterian church that has taken action in favor of establishing fraternal relations with the Northern Assembly.

—A petition has been addressed to the United Presbyterian General Assembly, which met in Philadelphia May 24th, asking it to change the rule forbiding the use of musical instruments in the churches.

—Dr. H. M. Field, of the *Evangelist*, reports from England that Sir William Muir, a resident of thirty-nine years and Finance Minister, tells him that "the missionaries have been the benefactors of India; that to them greatly is due (especially to the labors of Dr. Duff) the magnificent system of national education which has grown to such proportions, and he added (what it pleased me to hear), 'We owe a great deal to your American missionaries in the Northwest.'"

—India has her own Sunday-school monthly. It is the official organ of "The Indian Sunday-school Union" and its first two numbers have been received in this land. The new publication is called *The Indian Sunday School Journal* It is an attractive magazine of twenty-eight pages, issued from the American Missionary Press at Lucknow. Besides notes on the International Lessons, the numbers already issued present several instructive papers read before the recent Allahabad Sunday-school Convention.

—The Right Hon. W. E. Forster has undertaken to distribute the Peek prizes gained by 4,000 children of the London School Board in subjects of Scripture teaching. In addition to Mr. Peek's prizes, which will be awarded annually, the Religious Tract Society gives 4,000 handsomely bound New Testaments. No fewer than 70,000 children entered their names to compete for prizes.

—The union between the Reformed Presbyterian Church and the Free Church in Scotland took place on May 25. The accession to the strength of the latter church will be forty-two congregations, with a membership of some 7,500 and an annual income of about 14,000l.

—It is announced that fifty preachers are needed to supply the vacant Presbyterian churches and mission fields in Missouri and Kansas this Spring.

News of the Week.

—The trial of Munn, ex-revenue collector for whiskey frauds was concluded here last week. He was acquited.

—Gen. Sherman has by direction of the President, telegraphed to the military authorities in the vicinity of the Black Hills to protect all whites coming in from the Hills and all those going there with food for those who are in need of it and who cannot get away without assistance; but gives instructions that all those who persist in invading the Indian country without authority from the government are to be left to take care of themselves.

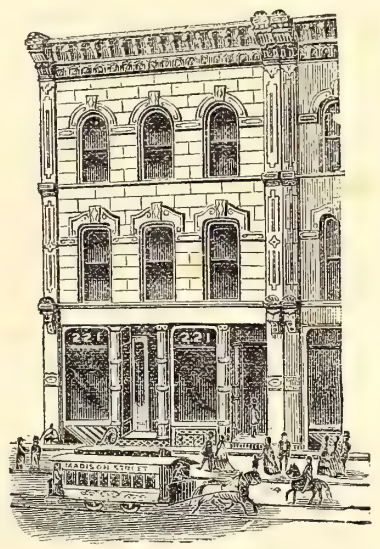
—Rev. Dr. Storrs' Church of the Pilgrims paid off a mortgage on their edifice last week of $100,000. The mortgage was held by the North American Life Insurance Company of New York.

—The fast mail train on the morning of May 26th jumped the track at West Albany. The fireman, Charles Johnson, was killed and Sixbury, the engineer was fatally injured. The cars were thrown five or six yards from the track.

—A heavy reduction in passenger rates is announced by the New York Central management, owing it is said, to cutting under by rival lines leading west from Boston. The new tariff to go into effect to-day on the New York Central places the fare between Chicago and New York at $17, instead of $25, as before; Cincinnati, $15; Indianapolis, $16; St. Louis, $22; Louisville, $19; Detroit, $13. This will compel a corresponding reduction upon the connecting lines from Chicago to the seaboard.

—The European troubles grow more complicated and threatening. England does not fully agree with the memorandum from Russia which has been urged by other powers, and a European conference may have to be called. Meanwhile she is preparing for emergencies, as 100 tons of gunpowder and a million cartridges have just been dispatched from Woolwich to Gibralter, Malta, and the Mediterranean fleet. This is quite independent of the ordinary supply. It is stated also that all available workmen are to be placed at work on the ships which are nearest to a seagoing condition.

—The Turkish government is moving vigorously in its dealings with Salonica rioters, of whom nineteen were sentenced on Friday and Saturday last —four to capital punishment, and the others to forced labor for life, and to various terms of imprisonment.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association

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Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Thy Will and Mine.

Laid on thine altar, O my Lord divine,
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

Hidden therein, thy searching gaze canst see
Struggles of passion, visions of delight,
All that I have or am, or fain would be—
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears and dimmed with sighs,
Clinched in my grasp till beauty hath it none.
Now from thy footstool, where it vanquished lies,
The prayer ascendeth—May thy will be done!

Take it, O Father! ere my courage fail,
And merge it so in thine own will, that e'en
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it thine.

—Selected.

God's Hidden Ones.

PSALMS LXXXIII. 3.

God hides his people. He gathers them as an hen gathereth her chickens under her wings. To him they run as to a place of safety, a rock of refuge, a tower of strength. They lodge under the shadow of the Almighty. He covers them with his feathers, and under his wings do they trust. He is their shield and buckler. In the time of trouble he hides them in his pavilion, and keeps them in the secret of his tabernacle. In the secret of his presence he shelters them from the pride of mortals and from the strife of tongues. In famine, pestilence, persecution and trial, he shields them from harm, and watches them with an unslumbering eye. And in the day of judgment he shall say, "Come my people, enter into thy chambers, and hide thyself for a little moment until the indignation be overpast."

Ever does God work for the deliverance of his people. He hides Noah from the deluge, Moses in the ark, Elijah by the brook-side, Daniel in the lions' den, the Hebrews in the fiery furnace, and thus in a thousand wondrous ways, he shields, and guards, and hides his trusting ones.

But we must be content with our hiding place. Often we become dissatisfied with our obscurity. The lamb frets at the confinement of the fold. The dove flies away from its cote to soar on high with hawks and eagles. The Christian dislikes to condescend to men of low estate, and longs to climb the pinnacle of wealth, and fame, and pride and power. He envies the great; he minds high things; he says I, too, will spread abroad my name and fame; he strives, and cries, and causes his voice to be heard in the street; he is honored, exalted, respected, revered, all men seem to speak well of him, as their fathers did of the false prophets; wealth, fame, and luxury are his; until his soul is absorbed, his feet have well nigh slipped, and it seems as though he could no longer be reckoned with God's hidden ones.

Suddenly there comes a change. God loves the man,—he lays his hand upon him and hides him. Sickness comes, and he drops out of sight, hidden forever from worldly eyes, and how soon forgotten by the world in which he moved! Or God hides him in poverty, and lowliness; and teaches him that riches are not forever, and that the Lord is the hope of his people. Or calamities overwhelm him; he falls into disrepute; he is overtaken in faults; or slanderers assail him, and his name which once filled the trump of earthly praise, is sneered at, and derided, and hissed forth in very key of hatred and disgrace. The pinnacle on which he stood totters beneath his feet; the reputation which he sought is blotted and blasted in an hour; the multitudes who hailed him as a leader and a pattern, look now at him in pity or in scorn; the throng that shouted hosanna, now say crucify; the dreams and ambitions of his life are over, he covets the obscurity of a peasant's cot, and wears his withered honors as a burden and a shame: his spotless garments are defiled; the dove, soaring among eagles, comes back with torn plumage and mournful voice; the lamb fares hard among dogs and wolves; and he who has sought and found his fill of worldly praise, longs for a place where he can hide and die alone.

Christian, are you one of God's hidden ones! Be quiet and content. Mind not high things, but condescend to men of low estate. Learn of him who is meek and lowly of heart. Before honor is humility. Be content with your dinner of herbs, and do not covet the "stalled ox and hatred therewith." Be thankful for your hiding-place, and in lowliness and peace await your Master's will. Your day of honor is to come. Be faithful in your low estate until God shall bid you, "come up higher." Your day of glory will come; though slow, it will be sure. This world is not the place where Christians display their glory. They are strangers here; they follow a crucified and exiled king; they share his shame and they expect to share his glory. Their royal robes are not yet ready; their crowns are laid up until "that day" when the Lord the righteous judge shall give them to his saints. Till then they are hidden; they walk the Master's lowly path. The world knoweth us not because it knew him not. But when He shall come "whom none of the princes of this world knew," and who, mocked by Herod and condemned by Pilate, once hung bleeding upon the malefactor's cross, then shall his hidden ones be revealed. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." "Then shall the righteous shine forth as the sun in the kingdom of their father." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."—*The Christian.*

Christian Laconics.

We cannot be too thankful even for *small mercies*, but we may be too troubled about *small miseries.*—1 Thess. v. 18; Luke x. 41.

It is *backward and downward* with the wicked—it is *onward and upward* with the righteous.—Job xvii. 9; Matt. vii. 13.

Grace and glory are inseparably joined—he that gets the one may be certain of the other.—Ps. lxxxix. 11.

Sin forgiven is peace restored.—Matt. ix. 2.

Satan promises what he never gives—*lasting pleasure;* and gives what he never promises—*everlasting pain.*—Gen. iii. 4.

Worth, and not *wealth*, is a nation's safety.—Prov. xiv. 34.

When love is warmest, praise is longest—the heart helps the tongue.—Luke i. 46, 47.

What can grace not do? for it raised saints even in *Cesar's household.*—Phil. iv. 22.

One may be *sincere* without being *safe*—Prov. xvi. 25.

There will not be a *tear* in heaven—there will not be a *smile* in hell; there will be *no weeping* in the former, and *nothing but weeping* in the latter.—Rev. xxi. 4; Luke xiii. 28.

He that would commune *much* with God must commune *little* with the world.—James ix. 4.

Forbidden pleasures, though *loved* at first, are *loathed* at last.—2 Sam. xiii. 15.

Though we must never be weary of he Lord's work, the sooner we weary of Satan's the better.—Gal. vi. 9; 1 Peter iv. 3.

To be blessed with *happiness* we must be beautified with *holiness.*—Ps. cxix. 1.

None can enter by the heavenly gate *above* who do not enter by the narrow gate *below.*—Luke viii. 24.

Humility is a grace not merely *ornamental* but *essential*—not what *may be* in the Christian, but what *must* be.—1 Pet. v. 5, 6.

Incident in an Observatory.

It is now some years since I paid a visit to the royal observatory at A——. I had the good fortune to secure an introduction to the assistant astronomer, a genial and communicative sort of a man, who took both pride and pleasure in showing the wonderful instruments and contrivances, in the large and lofty building for obtaining with mathematical exactitude, the facts and data of his science, a science which, it will be admitted, is, apart from religious truth, the sublimest and most awe-inspiring that can engage the human mind. It would be interesting to give an account of the various instruments in an observatory, and their uses, such as those to which my attention was drawn. I pass this over, and all the more readily, since books are easily procurable, in which such information is clearly and attractively given. My special object now, is to relate a serious and striking incident which occurred during my visit, involving moral and spiritual lessons, suggested to the writer at the time, and which were often remembered with advantage in after life. In the course of our inspection, my friend the assistant astronomer, pointing to a certain instrument, said, "This is called a mural circle. It is contrived for a two-fold purpose, to observe the transit of stars across the meridian, and to mark the angular distance of each of those stars when so crossing, from the pole of the heavens. It is not to this, however, I wish to direct your attention, but to a rather startling fact, which I think will interest you more. "You observe," he said, "the large size of the instrument; it is a telescope some feet in length, in connection with a double wheel of wide circumference, and of heavy spokes, one wheel is fixed, and the other, you see, is movable with the instrument, and the whole apparatus is firmly supported in the plane of the meridian on a long and powerful axis, which axis is inserted deeply into the great column of stone, from whence is derived the name of the instrument, mural, that is, wall circle."

"It is of the greatest consequence," he continued, "that this instrument should be steady; even a slight vibration would vitiate an observation and render it useless. To secure steadiness this column of stone, or rather of marble (for it is really such, the neighborhood supplying that material in abundance) is of the most massive construction. It rises, as you perceive, about seven feet from the floor, is sunk several feet into the earth, and the whole structure, column, circles and telescope, weigh together some 120 tons."

"You see that vessel there," he said, while pointing to it. It was a large cup of mercury resting on a brass stand, which had been let, like the axis of the mural circle, into the marble column. "You observe," he continued, "the shadow of the window sash upon the bright surface of the mercury." "Yes," I replied, "and it is very distinct, for the sun is clearly shining." "And that so much better for my purpose," he observed. "Now," he proceeded, "keep your eye fixed steadily upon the shadow of the window sash, while I give a gentle blow to the marble column." I did as directed, and while gazing intently upon the shadow mark, my friend, with his hand gave such a blow to the marble pillar as boys in sport give their playmates, and to my amazement the shadow on the cup of mercury began on the instant to move and tremble. "You see," said he, "the effects of that little concussion. It has stirred and agitated the whole 120 tons of solid stone, and the effect," he added, "will never be lost. The vibration will continue in its results and effects forever. And no doubt," he went on to say, "from what you have seen, you will now be prepared to believe the saying of one of our modern philosophers, which some in their ignorance have laughed at, namely, this: That at *every step we take we shake the world.*" As I looked and pondered I seemed never to see so clearly, and to feel so deeply my responsibility as a moral agent in the

kingdom of God. It was plain to demonstration, that no act or even word of mine was without its result; but that everything I did bore a relation and exercised an influence upon the world around me, and that not merely upon the material but upon the moral, upon the lives and characters of my fellow men; for if result followed action in the one world it was certain the same thing must obtain in the other. To use the idea of an apostle (although in another connection), I could not live to myself, and neither could I die to myself. I seemed also to perceive with startling vividness that no human deed however trifling it may appear, can, with truth, be regarded as insignificant. I had known before that in certain special circumstances, a so-called trifling act may be fraught with stupenduous results; for I had read how in passing through an Alpine ravine, a loudly sounded word of human speech has been known at times to bring down upon a band of travelers, by its vibration in the air, the overhanging avalanche. But here it was revealed that every movement, springing from the living forces of heart and mind within me was productive of no mean result.—*British Messenger.*

THE END OF THEATRICAL PERFORMERS.—Epitaph on the tombstone of a performer and his wife in the graveyard at Waterbury, Conn.:

"Out! out! brief candle;
Life is but a walking shadow
A poor player that struts and frets his hour upon the stage, and then is heard no more.
It is a tale told by an idiot, full of sound and fury, signifying nothing."

The dismal truth of this epitaph, the life of many a theatrical performer illustrates. Do not patronize and smile upon these victims, whom Satan uses for the destruction of souls.

Children's Corner.

Letters from our Boys and Girls.

PROPHETSTOWN, Ill., May 3, 1876.
Editor Christian Cynosure:

I am a boy 14 years old. I am a constant reader of the *Cynosure.* I like the tone of the paper very much. I think secrecy is as great a sin as slavery. I am very much pleased to hear the *Cynosure* is a going to be represented at the Centennial. I enclose you one dollar for special fund of tract distribution. Yours for the right, C. FRED RISTOW.

Thank you, Freddie, for your kind and timely contribution. It may be the means of savingmany boys from the dreadful snare of the lodges.

BELLFONTAINE, Columbia Co., Wis., May 8, 1876.

MR. EDITOR:—I am a little boy 11 years old. My father is a farmer, and reads the *Cynosure,* and likes it very much, and gives some copies away. He has got some of your tracts and gives them away too. I send you an acrostic, and would like to have you publish it if you think best. Yours truly, ARTHUR C. ALLEN.

You will see your acrostic on this page. It's a good subject you have chosen. May the Lord indeed be on your side in life and death. Try again.

Trotty's Almanac.

Monday to wash all the dolly's clothes,
Lots to be done, as you may suppose.

Tuesday to iron, and put away;
That takes a body the live-long day.

Wednesday to darn and to fix and mend—
Plenty of sewing, you may depend.

Thursday, if shiny, we visiting go;
Then we are dressed in our best, you know.

Friday—oh! then we go out to shop;
Once you get out, it is hard to stop.

Saturday, polish, and scrub, and bake;
Fire's out; hardly can keep awake.

Sunday, oh! that day of all is the best.
Glad when it's here, for we take our rest.

Fifty-two weeks to make up the year.
But all the year round to love every one here.
—The Nursery.

Scriptural Acrostic.

T–he Lord is on my side. I will not fear what man can do unto me.

H–ow sweet are thy words unto my taste! Yea, sweeter than honey to my mouth.

E–very way of a man is right in his own eyes, but the Lord pondereth the hearts.

L–et them all be confounded and put back that hate Zion.

O–send out thy light and thy truth, let them lead me.

R–eturn we beseech thee, O God of hosts; look down from heaven and behold; and visit this vine.

D–eliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

I–am as a wonder unto many, but thou art my strong refuge.

S–o foolish was I and ignorant, I was as a beast before thee.

O–God, how long shall the adversary reproach.

N–evertheless I am continually with thee; thou hast holden me with thy right hand.

M–ark the perfect man and behold the upright for the end of that men is peace.

Y–ea, they turned back and tempted God and limited the Holy One of Israel.

S–urely he shall deliver thee from the snare of the fowler.

I–f any man have ears to hear let him hear.

D–eal with thy servant according unto thy mercy, and teach me thy statutes.

E–ven a child is known by his doings, whether his work be pure, and whether it be right.

A little girl six years old was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee she hesitated a moment and then added, "Lord bless my two pennies for Jesus' sake, Amen." After the child had gone to bed her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply. Do you, dear young reader, pray "God bless my pennies," when you give your mite to some ragged school? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.—*Selected.*

Profanity.

TO THE BOYS OF AMERICA.

DEAR BOYS.—Did you ever see a lovely plant overshadowed and choked by great and ungainly weeds till it had no strength to bud or bloom? Just so the noxious weeds of profanity shadow your character and choke from your heart every sweet blossom of purity and refinement.

I hope there are many among you who never use bad language of any kind, but I want to warn you all against profanity. First, it is exceedingly sinful to take the name of God in vain, and how often do we hear the name of our blessed Jesus Christ—who died for us—profaned. Any boy has some influence, be it more or less; and if he indulges himself in the use of profane language he places a very bad example before his acquaintances.

About Bananas.

Few people who see bananas hanging in fruit stores think of them as more than a tropical luxury. In fact they are a staple article of food in some parts of the world, and, according to Humboldt, an acre in bananas will produce as much food for man as twenty-five acres of wheat. It is the ease with which bananas are grown which is the great obstacle to civilization in some tropical countries. It is so easy to get a living without work that no effort will ever be made, and the men become lazy and intolerably shiftless. All that is needed is to stick a cutting in the ground. It will ripen its fruit in twelve to thirteen months, without further care, each plant having 75 to 125 bananas and when that dies down after fruiting, new shoots spring up to take its place. In regions where no frost ever reaches, bananas are found in all stages of growth, ripening their fruit every month and every day in the year. Col. Whitner, near Silver Lake, Florida, has probably the largest banana plantation in the United States, containing fully ten thousand plants in bearing. Some of these are large trees, which do not die after bearing their fruit, but the majority are of the dwarf species, which are renewed every year. Slips are planted about eight feet apart and rapidly pu h up leaves disclosing six or eight small bananas behind this protection. Some plants will have sixteen or twenty leaves and branches of fruit, bending over as it ripens, forming a most beautiful sight. The culture of bananas is very profitable, and with the unlimited capacity of Florida and the West India islands for producing it, there should always be a supply equal to any possible demand. —*Selected.*

Speak in a Low Voice.

A good Quaker, eighty-five years of age, whom no one had ever heard speak a cross word, was asked by a young man how he had been able, through the trials and perplexities of a long life, to keep always so pleasant. He replied:

"If you never allow your voice to rise, you will not be likely ever to ge very angry."

Home and Health Hints.

HOW TO KNOW FRESH MEAT AND FISH.

Ox beef should be of fine grain or fiber, the flesh or lean of a bright red color and firm; the fat white, and distributed throughout the lean; it should not be yellow or semifluid. If the meat is entirely lean it will be tough and its nutritive power low. Heifer beef is close-grained, but paler than the preceding; the fat is very white and the bones are small; its flavor and nutritive power are inferior, and its value therefore less. Bull beef is of a very dark color. It does not contain much fat, is generally tough, and has a strong meat like odor, and an unpleasant taste. It should never be used.

Veal is dry if fresh. It should be close-grained. If the meat is moist and flabby it is stale.

Mutton should be of a clear deep pink tint; firm and with a liberal supply of fat. Fine wether mutton may be recognized by the presence of a small mass of fat on the upper part of the leg. It is more nutritious than ordinary mutton, and the darker its tint the finer its flavor.

Pork should be of a pale pink tint, and the fat very firm. If it is soft or if the fat is yellow the meat is bad. If it is semifluid the animal has probably been fed on flesh. It must not be forgotten that pork is apt to contain certain parasites, viz: the cysticercus, which produces tapeworm, and the trichina spiralis.

If the eyes are bright and the feet supple in poultry and birds, they are fresh; but if these signs are absent they are either diseased or stale.

Fish should always be used as fresh as possible; when in this state the eyes are bright, the eyes of a fine red color, and the body stiff. It would be a great improvement if fish were always kept alive at the stalls.

Men are drowned by raising their arms above water, the unbuoyed weight of which depresses the head. Other animals have neither motion nor ability to act in a similar manner, and therefore swim naturally. When a man falls into deep water, he will rise to the surface, and will continue there if he does not elevate his hands. If he moves his hands under water, in any way he pleases, his head will rise so high as to give him free liberty to breathe; and if he will use his legs, as in the act of walking (or rather walking up stairs) his shoulders will rise above the water, so that he may use the less exertion with his hands, or apply them to other purposes. These plain directions are recommended to the recollection of those who have not learned to swim in their youth, as they may be found highly advantageous in many cases—*Sanitarian.*

Look to your cellars. Now is the time to clean up the cellars, as it is a work that should not be left until warm weather is upon us. By that time any vegetable matter left remaining will decompose and produce an atmosphere most deleterious to health. The meat stands should be emptied upon the asparagus beds or manure heap, and must not be thrown anywhere else, as the brine will kill even trees as thick as an arm if applied in large quantities. The cellar should then be thoroughly whitewashed and burnished up nice enough to dine in it. A filthy cellar is an abomination that no housekeeper who has any claim to tidiness will allow to remain an hour longer than can be helped. The health of the entire family may be seriously endangered by it, and we have no doubt that in many instances fevers have resulted from unwarrantable neglect in this matter,—*Germantown Telegraph.*

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WAS WASHINGTON A SECEDING MASON?

The fact that George Washington was, for the last thirty years of his life a non-affiliated Mason, is clearly established by his own pen in a letter dated Sept. 25, 1798.

"Gen. Washington was written to by Rev. Mr. Snyder, who spoke of him as presiding over the English lodges in this country. Washington in reply, dated Mount Vernon, 25th September, 1798, speaks of his illness, 'which allows me to add little more now than thanks for your kind wishes and favorable sentiments except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS. With respect, I am, sir, Your ob't. servant.

GEO. WASHINGTON.' "

That the tenor of his farewell address is decidedly in condemnation of secret societies is undeniable, whether he referred to Freemasonry or not. The following from Giddin's Almanac of 1831, copied from the *Pennsylvania Intelligencer*, contains important evidence. Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered WASHINGTON A SECEDER. The following is the article referred to:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are?*

We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—"They are ANDREW JACKSON and EDWARD LIVINGSTON!!!'—*Penn. Intel.*"

SECRET SOCIETIES.

The relation and Duty of the Church and her Members toward them.

BY REV. J. G. CARSON, D. D.

It is proposed to establish the truth of the following proposition, viz.: "That associations formed for political, benevolent or other purposes which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws are inconsistent with the genius and spirit of Christianity and church members ought not to have fellowship with them."

This declaration contains a statement of principle, and an inference from it; the latter following as an irresistible consequence from the former—for if we can show that these associations in spirit and workings, are inconsistent with those principles of God's word, which Christians universally recognize as of paramount obligation—then it will follow that members of the church—not of this or that one, but of every church, ought not to have fellowship with them. And if Christians can but be convinced of the sinfulness of their connection with such associations, and be persuaded to sever or keep aloof from all such connection—if the church of God would but use her influence and lift up her testimony against this great and growing evil of secretism, the power of these societies, for evil, would be so weakened as to excite little alarm. And on the other hand, the presence of church members in them, and the silent indifference or active encouragement of the church of God regarding them, is that which gives them respectability and constitutes the chief part of their strength, just as formerly was the case with slavery in this land.

The church cannot afford to occupy a neutral, much less a friendly position towards them; for, if they belong to the "unfruitful works of darkness," as I think can easily be shown, then she is bound not only "to have no fellowship with them, but rather to reprove them." If, as I think will be evident as we proceed, they belong to the world that lieth in the wicked one—the god of this world—then they are the enemies of Christ and his kingdom, from which she is bound to maintain a complete separation, and with which she must wage an uncompromising war. And what is the duty of the church is the duty of individual Christians.

The question is one of intensely practical importance, and nothing can be more amazing than the apparent apathy and indifference of the churches generally, on this subject, as formerly on the subject of slavery, unless it be the impudence and arrogance of these societies in claiming recognition and encouragement and at the same time resisting and bitterly resenting all investigation and judgment of the character and truth of these claims. Indeed the very attempt to screen themselves from public observation, and honest, candid investigation, is itself a confession of weakness and is the old cry of the demons, to which the enemies of Christ and truth have always resorted to stifle inquiry—saying, "Let us alone, what have we to do with thee, thou Jesus of Nazareth?" But despite all these attempts by ridicule, defamation, and even persecution and violence to stop our mouths, we claim the right in the name of the Master, and are bound in faithfulness to Him—and to this point it must come sooner or later with all the churches, to inquire, "Art thou for us, or for our enemies?"—"to try the spirits whether they are of God."

Now, in the pursuit of this inquiry it is not necessary for us to become members of these societies, or to pry into what they call their secrets in order to ascertain their true character. We need only to examine the principles which confessedly underlie their organization, and the character and tendency of their legitimate workings, and show that these are inconsistent with the principles laid down in the word of God—"to the law and to the testimony if they speak not according to this word it is because there is no light in them." Nor is it necessary to deny that there is anything good in these associations, or to assert that all of them are equally bad. But if on the whole they are evil in their tendency and workings; if there are some things necessarily belonging to all of them which are wrong and sinful, if connection with any of them involves the Christian in acts of at least doubtful propriety, and closes his mouth against the acknowledged evils of the more dangerous societies, then we are warranted in drawing the conclusion that Christians ought not to have fellowship with them; and if I shall succeed in persuading a single one of my fellow Christians, who have become entangled in the snare of unholy conformity, to break that connection, or prevent any one from becoming involved in such connection, I shall feel amply rewarded. I appeal to your understanding, not to your prejudices, to your reason and conscience, not to your passions. "I speak as unto wise men, judge ye what I say."

PRINCIPLES OF THE ORGANIZATION.

1st. The first reason I would offer why these associations are inconsistent with the genius and spirit of Christianity, is that *they constitute an artificial relation of fraternity or brotherhood, the obligations of which are inconsistent with the duties we owe to our fellow men in those relations which God has established and in which he has placed us.*

God has instituted the brotherhoods of man or society, of the family, and of the church. These have their foundations either in the nature of man, or in his relation to God through Christ. The obligations of these relations, the family, the church, and the state are, divinely imposed—are neither arbitrary nor voluntary; which can neither be assumed nor laid aside at pleasure. Every one is born into the family, and into society, and even when joining the church (as we express it,) although in one sense a voluntary act, yet he thereby merely recognizes and acknowledges those obligations which every one owes to his God and Saviour. These relations being thus divinely appointed and regulated, are designed and adapted to move on together and co-operate harmoniously like the planets of the solar system in their several spheres, their duties and obligations neither interfering nor conflicting with each other. But it is not so with these associations. The relation of fraternity which they form is a purely artificial one, having its foundation neither in nature nor in grace. Certainly it is not of Divine institution, and cannot be referred to any of those natural or gracious relations which he has instituted, the duties and obligations of which are imposed by purely human authority, self-assumed and self-imposed. Hence arises, and must necessarily arise, discord,—corruption—conflict, just as if a new planet were introduced into the solar system by some other power than that of God.

Here is a relation, a brotherhood, whose tie cuts right across all other relations, enters the family, interfering between parents and children, husband and wife, brothers and sisters; enters society, interferes with its various relations both civil and social; enters the church, coming between pastor and people, and between members of the same church, often producing alienation and distrust if not positive discord and conflict. It is in vain to say that membership in these societies need not conflict with a man's duty in his other relations. In the very nature of things they must conflict, and as a matter of fact, we all know and see that they do conflict in multitudes of instances; and when the obligation of these societies is regarded at all it becomes necessarily paramount to all others. Instances might be given illustrating this in the family, (as at funerals); in the state, (as in the case of judge and juries,) and in the church, (as between pastors and people.)

To this principle our Lord refers when he charges the Pharisees with making void the law of God by their traditions. They had invented an artificial relation with its appropriate sign, or pass-word, by which they undertook to set aside the obligation of children to their parents. The law of God said, Honor thy father and mother, and whoever hateth father and mother let him die the death; but ye say, "If a man shall say to his father or mother, corban, that is to say, it is a gift by whatsoever thou mighest be profited by me he shall be free, making the word of God of none affect by your traditions:" Mark, 7:10–12. Precisely on the same principle do these associations come between those whom God hath joided together in the various relations of life, making distinctions where God has made none either in nature or grace; thus producing disturbance, unsettling confidence, and introducing suspicion, alienation, strife. Now, while it is improper for any one to enter a society which does or may conflict with the duties he owes to his fellow men in the other relations of life, it is especially wrong and inconsistent for a Christian to do so. The very principle on which these societies are organized is that of caste and their obligation requires them to help each other in preference to all outside, no matter how closely connected these outside ones may be otherwise. I do not say that this obligation is always regarded as paramount, but I do know that this principle of favoritism belongs to all these associations, is avowed by them, and urged, indeed, as one of the most powerful inducements for members to join them, viz.; the superior advantages to be enjoyed in various ways from the patronage, support and assistance of their fellow members to which they are all mutu-

ally pledged. I do know, also, that many regard their obligation in this light, and treat it as paramount to all others. A Presbyterian elder, when asked the question,—If two men claimed his assistance equally needy, the one a Christian or fellow member of the church, and the other a fellow Mason, which he would feel bound to prefer?—answered without hesitation, "The Mason." Another stated, that if the claims of his mother and those of a brother Mason came in conflict he should feel bound to regard the latter before the former; and, indeed, this, as we have said, seems to be the natural and obvious meaning of this pledge of brotherhood and mutual help if it have any obligation at all. The only way in which the Christian can maintain the integrity of his conscience between these conflicting claims is by treating this artificial obligation as a nullity. Now every one can see how a conscientious judge or juryman sworn to administer impartial justice between the parties brought before them would feel himself, to say the least embarrassed by his relation to one of them as a member of the same fraternity. Has any one, much less a Christian, a right voluntarily to place himself in a relation the obligation of which he must either disregard and treat as a nullity, or else violate his obligation to his fellow men in the other relations in which God has placed him. Partiality, favoritism, the making of discriminations among men on the ground of fictitious or artificial distinctions which is the very essence of these associations, is just as unwarranted and inconsistent with the spirit of Christianity as the same partiality would be unjust and unwarrantable in a judge on the bench. Jas. 2:1, 2: "My brother, have not the faith of our Lord Jesus Christ of glory with respect of persons. For if any come into your assembly a man with a gold ring in goodly apparel and there come in also a poor man in vile raiment and ye have respect to him that weareth the gay clothing, and say unto him—Sit thou here in a good place, and say to the poor man, stand thou there, or sit here under my footstool, are ye not, then, partial in yourselves, and are become judges of evil thoughts, or as it ought to be rendered—ill-reasoning judges?" Therefore we say these associations the very principle of whose organization requires their members to exercise this partiality towards their fellow members are inconsistent with, &c.

2nd. The second reason why these associations are inconsistent with the genius *of Chistianity is because the obedience which they require of their members to their superiors is inconsistent with that supreme allegiance which every Christian has vowed and owes to Christ.*

The spirit of these orders whether religious or secular is that of an unmitigated despotism, requiring an obedience which is implicit and unquestioning. This is seen most fully in the society of Jesuits, the prime qualification of whose members is an entire subjection of their will to that of their superiors; and although all these secret orders do not go to the same length as do these Jesuits, or even the Masons, yet their spirit and tendency is the same, and so far as they are allowed to exert their legitimate influence, the effect is to destroy all independence of thought, speech, or action on the part of their members and render them passive tools in the hands of their superiors or the orders they represent. This is symbolized in some of their ceremonies, inculcated in their lectures, and expressed in the subordination of the various degrees and in the high-sounding titles given to their officers—Masters—Grand Masters—Most Puissant Potentate, &c. Indeed, obedience to the Master is one of the cardinal virtues in their orders. And of their power to enact this obedience, when they deem it necessary, let the abduction and murder of Morgan bear witness; and also that intolerant spirit everywhere manifested by these orders which aims to fetter the freedom of speech and of the press, and which prevails to muzzle editors, publishers, and public speakers, and even the ministers of Jesus Christ, most of whom dare not utter their own convictions, and can hardly call their souls their own. Now while any one who has any regard to his own manhood ought to scorn to place himself in subjection to any will or authority less than Divine, it is specially unworthy of the Christian who, as the Lord's servant, is free from both the doctrine and commandments of men. "Ye are bought with a price be ye not the servants of men." "Call no man master, neither be ye called master, for one is your Master even Christ." To Him every Christian owes and cheerfully acknowledges implicit subjection—entire and unreserved obedience. He only is worthy of it and entitled to it, because He is God; nor dare any Christian, on peril of treason to his Lord, acknowledge or promise subjection to any man or set of men only in the Lord. It is only so far as they represent the authority of Christ that we owe obedience to our superiors in the family, the state, or the church. Children are to obey their parents in the Lord for this is right. Wives are to be in subjection unto their husbands, as unto Christ. Citizens are to obey civil magistrates because they are ministers of God—the powers that be ordained are of God, and we owe this obedience not only for wrath, but also for conscience sake, because they represent the authority of God in all their lawful commands; and even in the church, Christians are under obligations to those who have the rule over them only in the Lord; that is, so far as they represent the authority of Christ; anything else than this is rank popery, culminating in the Jesuitical dogma of papal infaliblility. Now it may be safely affirmed that the subjection which membership in these orders involve is worse, more inconsistent with Christian liberty than popery itself, because the priest and the pope have some shadow of pretension for their claims to implicit subjection because they pretend to be the vicars of Christ, and to represent his authority. But where in all these orders is there even a pretense of representing His authority? Where in all the word of God has he given them authority to command my obedience, and how can I consistently with my supreme allegience to him, voluntarily place myself in subjection to any such usurped authority, or promise *any kind* of obedience to it, when it is not and can not be obedience *in the Lord?* Surely Christians and Christian ministers especially, who ought to be so jealous even of their lawful superiors, where their authority infringes upon, or conflicts with that of Christ, must see that in joining these orders they are renouncing their allegiance to him, and promising subjection to those who neither pretend to represent the authority of Christ nor can ever claim obedience to any of their behests on the ground of that authority. "And no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." If there were no other reason than this one, it is sufficient of itself, one would think, to convince any conscientious Christian that these associations are inconsistent with the genius and spirit of Christianity.

3d. *Because the morality and benevolence which they inculcate and practice are selfish and partial, so inconsistent with the genius and spirit of Christ, and ought not to he encouraged or patronized by Christians.* The whole system from beginning to end is just a system of organized selfishness. Instead of being governed by that royal law of Christ: "As ye would that man should do unto you, do ye even so unto them." The Christian in these societies finds himself restricted and narrowed down to this miserable law of selfishness—do to others as you expect them to do to you—which is the rule and limit both of their morality and benevolence, so called.

(1.) Their *morality* is *selfish* and *partial*, although the professions which some of these societies make of being the special patrons and teachers of morality, may at first sight appear plausible, yet when we come to inquire into the principle which underlies their so-called morality, it will be found nothing more than a species of a personal honor—a somewhat extended kind of selfishness. It is true, they inculcate friendship, love, and truth, and oblige their members to abstain from injustice, wrong or injury. But to what extent? Toward all men? Oh, no! only toward their fellow members,—and why even toward them? Because the one is right and the other wrong, that is required or forbidden by the law of God, the only standard of true morality? Oh, no! For this would require them to make the obligation universal and extend it to all men, which would destroy their very character as exclusive mutual aid societies. Take for illustration the Masonic fraternity. The obligation of this order requires its members to act honestly and uprightly towards their fellow members, and to abstain from injury towards them or their wives or sisters. This implies a license to act otherwise towards all others; that is to say,—if they are restrained from acting unjustly towards others, it is from some other principle than their Masonic obligation; such injustice and immorality does not affect their standing in the order, nor is it considered or treated as a breach of Masonic obligation. The most dishonest and immoral men can and do maintain their standing in the order, provided their offences are not against Masonic law. What is this but a species of worldly honor, and no more deserves the name of morality than that honesty which may be found among thieves and banditti.

That I do not overstate this matter let me refer to an instance that I have seen quoted by their own writers as an illustration of the superior excellence and advantage of the Masonic obligation; and many similar instances might be given from our own rebellion and the Sepoy rebellion in India. A pirate captured a vessel and murdered all its inmates except two who were Masons as he was. Here was one who considered his obligations of asonic morality limited to his own order, and whose multiplied crimes of fiendish cruelty did not affect his standing as a Mason, so long as he refrained from injuring his fellow Masons. Is it not worse than a misnomer to call such conduct by the name of morality, or to compare it for a moment with that universal honesty and integrity of character and conduct which the gospel of Christ not only teaches, but produces—"teaching us to deny ungodliness and worldly lusts and live soberly, righteously, and godly, in this present evil world," the disregard of which in regard to the poorest and humblest human being, would not only, if known, affect the Christian standing of the most eminent minister, or member of the church but would destroy the reputation and standing of any church which should tolerate such an one in its membership for an hour; and yet I repeat, this is the extent of the morality which the Masonic order, as such, (and the same is true, to a certain extent, of the others,) inculcates and enforces—simply and solely the morality of selfishness. How degrading to, and unworthy of, the Christian to lend the sanction of his name and influence to any such caricature and fraud, by which thousands are deluded into the thought and belief, that with such false and spurious morality as their religion they can be as good Christians as church members, and fitted at death for entrance into heaven, or the Grand Lodge above. Surely Christians instead of having any fellowship with, ought to expose and testify against all such miserable pretences as dishonoring to Christ and ruinous to the souls of men. The same substantially may be said of their—

(2.) *Benevolence*; which like their morality is both *partial* and *selfish*. Many of these associations claim to be benevolent and charitable, even above the church; and there are some Christians who are base enough and silly enough to echo their claims, not only inside, but outside of these orders. Now, whatever may be said of the short-comings, in this respect, of individual members, or even of the church, yet we dare affirm that the only true charity and benevolence that is found in the world, and even in these orders themselves, is due to the presence and influence of the Christian religion, and that what goes under the name of benevolence as inculcated and received by these associations, is not worthy to be compared to that large-hearted and universal philanthropy, and active benevolence which Christianity not only teaches but produces in all who embrace its doctrines.

(To be continued.)

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One of our subscribers in Pittsburgh, Pa., orders five copies of the *Cynosure* sent to a pastor of a mission church in Salem, Ala. The pastor expects to collect the money to pay for the papers from the people who read them, but if he fails the friend in Pittsburgh will make up the deficiency. We mention this circumstance, thinking it may suggest to some other friends a way of spreading the sentiments of this reform, which they had not thought of or tried before.

J. W. Knowles, Cynthiana, Ind., writes that they "greatly admire the paper," but do not feel able to subscribe just now. We hope he will remember them and send in their names when they are able.

Irvine Guilford, Grand Ledge, Mich., writes:

"I am not succeeding very well in obtaining subscriptions. Find plenty who want it but money is lacking. Will do better I think before fall."

This is the season for planting and we hope for an abundant harvest at the time appointed.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING May 26th, 1876, from C. D. Brooks, A. Beatty, G. H. Blanchard, O. Breed, C. Church, D. C. Cone, B. Crumpacker, V. R. Cary, J. Dickson, R. Day, H. T. Ferguson, A. J. Flesher, S. French, M. M. Gower, I Guilford, E. C. Guild, A. Housel, J. H. Hanna, W. King, J. W. Knowles, G. W. Keller, J. Laughlin, J. Macauley, J. Marble, A. W. Morris, C. F. Ristow, T. Rudabaugh, W. S. Spooner, J. W. Stetson, Mrs. C. Starkweather, J. P. Stoddard, C. L. Stoddard, J. Q. Willitts, J. Wilkins, R. Wait, A. Olney.

Books Sent,
week ending May 27th, 1876,

BY EXPRESS

to J. Francis Adams, John Vial.

BY MAIL,

to Daniel Rowe, J Q Willitt, H E Snavely, Mrs. Dollie Small, Wm. N Perrin, S Pierce, S J McKinney, John H Stillings, John Macauley, Mrs. J W Stetson, C H Freeman, Abner Spykner, Rufus Day, G M Elliott, Mrs. C Starkweather, S M Jackson, Robert Tetley, D L Paightel, W S Everett, L A Bingham, William Aue, S R Cornell, Fred W Ransom, Geo. W Kemp, J M Oxley, Samuel French, S S Dentler, John F Thackray, L W Hibbs, Peter Levan, Matt. P Watson, E R Dunlap, Edgar E Miles, Wm. D Lefkin, W Cunningham, D Hardy, T N Knauss, Wm. G Rowe, J C M Drake, John F Dorr, Wm. Whitecock, H E Dakin, Richard McCarthy, Albert Hiffman, J G Bidamon, James H Lloyd, J T Bullivant, John Oates, Jas. M Chamberlain, W A Howard, G Burford, P Schravesande, J H Heitland.

Donations to Tract Fund.

from Jan. 1st to May 27th, 1876.

CENTENNIAL TRACT FUND

from Philip Kribs 50 cts, J Slonecker 50cts, J C Graham $1.25, C Fred Ristow $1.00, Wm. Sherman $3.00, F F French $1.00, John and Mary Andrus 30cts, Mrs. O Vorce $1.00, A N Boardman $1.00, A F Curry $1.00, M E Fisk $5.00, Ezra A Cook & Co., $15.55.

GENERAL TRACT FUND

from L R Wilber $1.60, Windfield Hine $1.00, John Harley $1.50, Abbieh Coe $3.90, T Kingsnorth $1.00, D J Ellsworth $4.00, Geo. Johnston $1.20, Araunah Gilbert $1.00, Peter Nicklas & Bro. $3.20 J A Conant $10.00, Rev. David Goodwillie $5.00, D J Ellsworth $5.00, Mrs. Danley 50cts, S Simpson $4.00, John Fetterhoff $3,00, Joseph Keel Sr., $5.00, James Craig $2.80, H Johnson 50 cts, H S Limbocker 75 cts, J A Conant $10.00, Ezra A Cook & Co. $75.09.

TRACTS SENT

from Jan. 1st to May 22nd, to Rev. J W Raynor, W Teter, Merritt More, Baptist Seminary Chicago, Rev. A S Bartholomew, Isaac Preston, Rev Grull, H H Hinman, Mrs. H C Spaddle, C C Craighead, Elder J L Barlow, Elder A D Freeman, D J Ellsworth, W Hamyn, J B Cannon, Geo. Johnston, J S Hickman, J C Morgan, J Stoughton, A E Seger, A C Pratt, Rev. S P Davis, J A Conant, A Hamilton, Sylvester Lee, M F Scott, J P Stoddard' Chicago Ave. church, H H Hinman, Rev. J W Raynor, M Coffman, D J Ellsworth, Box 12 Smyrna, Mich.. W Fenton, f G Oberholzer, Isaac Hartman, G M Elliott, Y. M. C. A., Chicago Ave. church, H S Limbocker, J A Conant, B W Bowman, Elder A D Freeman.

MARKET REPORTS.

CHICAGO, May, 29 1876.

Grain Wheat—Minnesota	$1 09	1 12
" No. 2	1 07	1 07¾
" No. 3		99
" Rejected	88	89
Corn—No. 2	45¾	46½
Rejected		41
Oats—No. 2	28⅝	32½
Rejected	23½	24
Rye—No. 2	70	70½
Bran per ton		10 50
Flour—Winter	5 87	7 87
Spring	3 50	5 87
Hay—Timothy	9 00	14 00
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8
Lard per cwt		11 20
Mess pork, per bbl		19 20
Butter fancy yellow 27c.; common to choice roll	18	20
Cheese	6	10
Eggs	11	11½
Seeds—Timothy	2 50	2 40
Clover	7 25	7 60
Flax	1 00	1 35
Broom corn	2	9
HIDES green to dry salted	5	11
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	35	50
Unwashed	23	28
LIVE STOCK Cattle, Choice	4 75	5 00
Good		4 65
Medium		4 25
Common	3 50	4 00
Hogs	4 50	6 75
Sheep	3 75	5 50

New York Market.

Flour	$3 00	9 50
Wheat—Winter	1 24	1 45
Spring	1 14	1 32
Corn	56¾	62¾
Oats	38½	47
Rye	84	96
Lard		11¾
Mess pork		20 85
Butter	16	25
Cheese	4	11½
Eggs	13	18

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, JUNE 8, 1876.

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Topics of the Time.

"Ten exhortations, ten visits scarcely suffice now where formerly one would have brought a soul to the sacrament" said the Romish Bishop Vaughn in a recent pastoral appeal for a diocesan seminary. What better testimony can be asked of the power of a free Bible, school and press against the hoary superstitions of Rome.

Some weeks ago the chief engineer of the Chicago water-works was dismissed by Mayor Colvin for some personal pique. But while the grounds of removal were probably insufficient, other things have come to light which justify the removal. The engineer's name is Dewitt C. Cregier, and for two terms he served the Masonic Grand Lodge of Illinois as Grand Master for $1,500 annual salary, all the while as an employe of the city. It is known that he would leave his important post at the water-works for days together while away at some lodge pow-wow. At the time of the great fire of 1871 he was out of the city inaugurating a lodge, and did not return, so Masons say, until the Tuesday after the fire had burned up the business and homes of Chicago and his own water-works establishment, which he should have guarded against any attack by fire so long as Lake Michigan held water. The most significant feature of the affair however is the threat published in the *Tribune*, along with the notice of his removal, that Cregier's *Masonic friends* would take the matter in hand and secure his re-appointment. They have done so and succeeded; and have thus once more shown the desperate power of the lodge in our public offices, for this ex-Grand Master holds his position by virtue of his Masonry alone.

Gen. Hawley of Connecticut has been re-elected President of the Centennial Commission, which is regarded as evidence that the Sabbath regulation will not be withdrawn; Gen. Hawley having affirmed that he would resign if the Exposition was to be open on the Lord's day. A great meeting of forty thousand citizens of Philadelphia was held at Music Fund Hall on the 24th, to ratify the action of the Commissioners. Four hundred prominent bankers and capitalists of the country, with a score of great religious gatherings and hundreds of churches have given a vast support to the wise regulation of Sabbath closing.

In postponing the dedication of his large North Side tabernacle until it is paid for, Mr. Moody gives to all the churches another fact for their counsel and admonition. An opening service was held by him on Thursday evening last and continued on the following evenings of the week with vast audiences. On Friday evening, Pres. Blanchard took part in the exercises at the invitation of Mr. Moody, thus showing that there is no flinching from the good work begun in New York and Philadelphia. Twenty thousand dollars were needed, and before Sabbath evening the amount was nearly raised, and will be completed before the formal dedication. The ceremony of giving to the Lord a church building which may shortly be sold out for the benefit of creditors is very like the matter of Ananias; and a lingering church debt to say the least seldom promotes holy living or helps the faith of churches.

As the lodge is a shelter of whatever opposes Christ, so the great Masonic building of New York serves for a temple for false systems and rites. The communists gather there to influence politics, and the other day the "Theosophical Society," a company of infidels and spiritualists, held funeral services over one of its members there. Seven lights in the form of a triangle were on the coffin, a serpent twisted around a wooden cross stood beside it, and incense was burned. The ceremonies were conducted by seven persons robed in black in the form of an "ancient Egyptian liturgy," which with the long array of mystic titles belonging to the dead man, marks plainly the Masonic connection of the whole affair.

Pray for the blessing of God on the approaching Anniversary; and *do* all you can for it by sending delegates or suggestions or other help.

"That Funny Apron."

AS SUNG BY GEO. W. CLARK—WORDS BY ELDER J. L. BARLOW.

I.

Of all the funny gentlemen who walk the crowded street
And in regalia march in grand procession!
The oddest, queerest of them all that any one can meet
Are the "Ancient" craft who ape a true profession.
But the truth is they are shamming!
And with legends false are cramming!
All the silly ninnies who will take and choose 'em.
Each one thinking he grows wise
As he drinks in all their lies,
And doth wear an apron white beneath his bosom!

II.

In bright and sunny weather, in the leafy month of June
These speculative gentlemen out coming
From dark and tylered lodges, with slow or lively tune,
On St. John's day for recruits they go out drumming.
This is sure the meaning of it:
And they make it of great profit:
These grown up boys to catch and with flags amuse 'em,
While their cash they meanly take,
And each victim they will make
Wear a little patch of white beneath his bosom.

III.

If a corner-stone is to be laid, in city or in town,
This crafty craft will somehow come to square it.
Tho' knowing naught of tools, the world believes they've "done it brown."
All the honor they'll be claiming, none may share it:
O, is it not amazin!
That the creature called Freemason
Should so church and state control, none dare refuse 'em:
For each craftsman like a lord,
Looks above the common herd
'Cause he wears a sheep-skin white beneath his bosom!

IV.

Of all Republicans they're the strangest I am sure;
With knights, grand puisants, generals and other lofty titles,
Priests clad in Aaron's robes—attention to secure—
While they're striking blows at freedom's very vitals.
And they boast they're growing stronger,
While we tolerate them longer;
And are loudly claiming we do much abuse 'em,
From the efforts we do make
All the people to awake,
To that *funny patch beneath each Mason's bosom.*

The Church and Secret Societies.

It is sad to see how ready many church members are to entangle themselves in the "legion" orders which are springing up in these last days. They need to be instructed anew in the Gospel and in the mission of the church. The following extract is forwarded for publication with the hope that it may do good. Let no one read it with prejudice, thinking it aimed at the modern organizations which they look upon as so praiseworthy. It was written nearly half a century ago, before many of them started, by Rev. Hubbard Winslow, then pastor of the Bowdoin Street church, Boston:

"The church of Christ is the only divinely constituted society for reforming the world. Benevolent societies for securing and putting into operation the means of diffusing the Christian religion on the earth, such as Bible, missionary, education, and other kindred societies, are not independent societies, or societies undertaking to reform mankind independently of the church, but they are the instruments or means of the church by which through the grace of God she is laboring to accomplish her work. There is no power on earth adequate to reform and save mankind but the Christian religion. This only is the 'power of God unto salvation.' And there is no other depository of this power but 'the church of the living God, the pillar and ground of truth.' We shall not undertake to decide the great question whether any human societies except such as are instruments of the church, should be organized for the professed purpose of reforming mankind; this much, however, we are bold to say, that the church must ever hold the supremacy, ever be made 'the pillar and ground of truth,' and no other should be countenanced which tends to divide with it our affections. No society can be good that does not increase rather than diminish our attachment to the church. Let this test be applied to all reformatory societies of human invention.

"There seem indeed to be inherent difficulties in the way of the permanent and valuable success of such societies which cannot be obviated. Composed of heterogeneous materials; men of all kinds of faith, and of no faith; men of all kinds of principle, and of no principle; men of all kinds of character and conscience, and men of no character nor conscience; embracing men of various and conflicting designs; some perhaps honestly seeking the suppression of vice, and others under pretense of doing the same, really seeking a mercenary, ambitious, or political object; they have the elements of their early dissolution and death within them. 'Can two walk together except they be agreed?' It is as difficult now as it was in the days of Amos. Experience has fully decided that reformatory societies, composed of unbelievers as well as believers, tend so surely and speedily to become connected with secular, mercenary, ambitious, political ends that Christians who would keep themselves pure, need to be very cautious in forming alliances with them. Those who join them for good motives not unfrequently find, after a while, that they have mistaken their company, and they retreat back into the church to operate again there, in a congenial element and in a more Christian way. Generally speaking, those Christians who have the least to do with these reformatory societies of human invention; who are content to put forth their moral influence upon society as members of the church of Christ, by their personal character and conduct; who, by their holy examples, their prayers, their labors in Sabbath schools, their co-operation with their pastors, their benefactions, their spiritual conversation, 'adorn the doctrine of God our Savior in all things,' though they may seem at first to operate more slowly, yet operate more safely, and in

the end accomplish a thousand-fold more real good to mankind than those who are impelled by a fiery and tempestuous zeal in other and more secular methods of reform.

"When the Christian church maintains her proper place and character, she is entirely aloof from all worldly ends; she has no alliance whatever with mercenaries and politicians. She belongs to a kingdom that is not of this world. Yet there is no virtue which she does not promote, no iniquity which she does not condemn. Not the absence of a single vice, nor the presence of a single virtue is to be desired in our world, which it is not her high prerogative, acting in the name of Christ to secure. Constituted by God for the express purpose of maintaining and extending the cause of righteousness; composed of homogeneous materials; men called out and separated from the world unto God, for the express purpose of promoting his kingdom; armed with divine truth; attended with the promised presence of Christ himself, and the power of the Holy Spirit, surely, if any society upon earth can reform and save mankind, the church can do it."—*Sabbath Recorder.*

Secession a Duty.

BY H. W. CLARK.

The witnesses against the lodge are comparatively few. There are hundreds to-day who would come out and boldly expose what they have proved to be a corrupt and baneful system by being themselves hoodwinked, if it was not for the regard they feel for the awful oaths and "solemn obligations" they have taken on their bended knees, with the Holy Bible, square and compass between their hands. I know there are too many who lie low and keep dark from pecuniary motives, and some for lack of moral courage. And it does take quite an amount of moral courage to come out and boldly combat popular iniquity, such as is tolerated by the lodge, when life-long persecution is to be the result.

But there are many who really desire to be free from the shackles that now bind their conscience. If I could speak to all such, I would say, read in the 14th chapter of Matthew King Herod's oath and the result. Was Herod's oath binding? If so, then the consequences of said oath were not wrong. Then read Lev. v. 4. Such oaths are sinful.

When I hear Masons intimate that Mr. Ronayne or others are "perjured villains," it is to me a positive admission that their revelations are true. Now if telling the truth violates some oath or obligation that we have taken, this fact alone makes such oath a nullity. It makes no difference how binding the wording of the oath may be or what penalties are connected therewith, it is but a solemn farce.

Truth and falsehood are opposites; are so in the nature of things. Truth ever existed. Falsehood had a beginning. By the principles of truth God governs the universe. Our obligation to truth is above and before all human law or obligation. Therefore any law or obligation that conflicts with this higher law can be of no binding force whatever. And an oath taken according to such a law is only presumption and blasphemy. Then, again, an oath has no legal binding force unless administered by some one duly authorized to administer an oath. I ask, what legal right have the officers of the lodge to administer oaths?

Now we walk into a civil court. A Mason is on the witness stand, and a "brother" Mason on trial. Witness with right hand on the Holy Bible, or raised, is sworn to "tell the truth, the whole truth." This the law requires. This common morality requires. This the safety of community and loyalty to our government requires. Said parties are strangers to me, and so I don't know whether witness is a "great and good man" or not. But soon learn that the "common people" are almost astounded. The witness is telling what he knows to be false. What's the matter? O he is a high Mason, that's all. His conscience is seared by many red hot Masonic oaths.

Another witness is called. A young man about twenty-one. He hesitates. He "quibbles." I learn that he has "just joined" the Masons. He has some conscience left. He hates to swear to a lie but must not violate his Masonic obligations. Poor fellow! Hoodwinked and cable-towed, neither naked nor clothed. These men (if they are still men) swore before high heaven to tell the truth. Why did they not do it?

Here we see conflicting governments, conflicting laws, and conflicting oaths. Two such governments cannot long exist together. In the nature of things one will destroy the other. Now if we have a legitimate government, this this conflicting government is illegitimate, and must be cast out as dangerous and treasonable, whose laws and oaths are null and void on this account, and must be put in the same catalogue with the laws and oaths of the Knights of the Golden Circle, the Ku-Klux clans or bands of highway robbers.

By Webster's dictionary foreswearing is perjury. Every man who takes the oaths of the secret organizations is a "perjured villain" for every man has to be foresworn; swears to obey, conform to, "conceal and never reveal," before he knows what he has done. He violates the laws of God and man, runs the fearful risk of everlasting condemnation, in taking this foolhardy leap in the dark. Such oaths valid! No; the very thought is repulsive. The whole thing is a cunning device and a snare of the devil.

Now every lodge-sick soul has an important duty to perform. A duty he owes to himself, to his fellow man, and his God. Duty to himself to arise and break loose from the shackles of bondage and boldly assert and once more feel himself a free man. To his fellowmen, to keep them as far as in his power from becoming "entangled in the yoke of bondage. To his God by repentance according to his word, as he has by accepting the religion of the lodge, denied the only true God and Jesus Christ, through whom alone is salvation.

And then farther he should "bring forth fruits meet for repentance," by assisting the anti-secrecy reform with his money as God has prospered him. By refusing to give aid, either by money or vote either to individuals or institutions that are under the influence of the lodge. I have no faith in half way work; reformation in this work must be genuine, thorough, to be of any use, and by the grace of God it can be. As the Apostle Paul said, and Mr. Ronayne repeated at the Sugar Creek meeting, "By the grace of God I am what I am."

The Great American Weakness.

Under this title the *Catholic Review* publishes the following "o'er true tale," from the columns of the N. Y. *Journal of Commerce:*

Deacon Grimes called the other day upon Mrs. Butterwick to ask for a subscription to the Missionary Society

"Your husband is a Presbyterian, I believe, Mrs. Butterwick?" said the deacon.

"No," replied Mrs. B., "he belongs to pretty near everything else on earth but the church. That's what I say to him, that while he is joining so much he'd better join something decent, that'll do him some good. But he says he has no time. He belongs to about forty-six secret societies of various kinds. He's the awfullest man for such things you ever saw, and all the time running after them. Monday night he goes round to the Freemasons, Tuesday night he associates with the Odd Fellows, Wednesday is his Red Man night, Thursday is his Temperance lodge, Friday he goes fooling along with the Knights of Pythias, and all day Sunday he is visiting the sick and the widows and orphans of dead members. If there were sixty days in a week I believe Butterwick would have some lodge to attend to every night.

Mr. Grimes, that man actually knows ninety-three grips and over two hundred passwords. And he's awful mysterious about them. The other day I saw him swinging his arms about kinder queer at breakfast, and presently he stops and says: 'Thunder, I forgot where I was! Mary Jane, you saw that? It was a grand hailing sign. Swear you'll never reveal it.' And you know he'll wake up nights and ask me if I heard him talking in his sleep, and if I say yes, he'll look scared to death and get out his pistol and say he'll blow my brains out if I ever repeat one of those passwords. And he is all the time practicing grips on me, but he won't even tell me what any of them are, although he knows I'm just dying with curiosity. He says he knows more secrets than any other man in the whole State, and he says if he was to tell one of them, those Knights and Patriotic Sons, and the rest of them, would put him into a vault and seal him up alive, or tear him apart with red-hot pinchers.

He's so careless, too. I see him giving the grand hailing sign to the slopman yesterday, and the slopman asked Bridget if Mr. Butterwick had the St. Vitus dance bad; and I know when he tried one of those grips on the man that came to tune the piano, the man said if he squeezed his hand that hard again he'd give Mr. Butterwick a bloody nose.

And as for processions. Well, it seems to me that when Mr. Butterwick ain't at a lodge he's marching in a procession. Always some funeral, or celebration or something, and he turns out and goes skipping around through the streets, dressed in a cocked hat and sword, and looking fierce enough to frighten anybody out of their wits. And he told me that sometimes he gets all these grips mixed, and he'll give a Mason an Odd Fellow's grip, and tells me not to be surprised if he is kidnapped and made away with before morning. And he'll kiss the children good-by, and make his last little arrangements so's everything'll be straight when he's gone; and then the children and me'll cry, and he'll look solemn, and go to bed to rest before he meets his doom. But nothing ever came of it. They never touched him.

You ought just to see the letters that come here directed to him. 'E. Butterwick,' and then a whole alphabet of letters strung after his name. He's a Right Worshipful Grand Master and a Sir Knight, and an Eminent Past Grand Sachem, and a Noble Grand, and a Grand Chancellor, and a Chief Magnificent Rev. Druid Priest, and a lot more such things as that, enough to take your breath away; and with it all he's no more stuck up than you are. Just as humble as a lamb. And he says that he can reel out more stuff that they say at ceremonies than'll fill a small library; and he has about sixty sheepskin aprons, and all kinds of pictures on them that he wears when he is on duty.

So he has no time to tend to church, and no money for the heathen. He spent his last dollar Saturday paying up his past dues to the Knights of Pythias, and he says if he can't settle up with the Druids by Thursday they'll cut him off and chuck him out. I don't know what happens to a man when the Druids shut down on him, but Butterwick hints that it is not much better than sudden death. Perhaps you're a Druid? No? Well, you call and see Butterwick and he'll explain it to you, and meantime those heathen'll have to shuffle along the best way they can. Maybe, if you was to write to them how Butterwick is fixed they might consider that sufficient. Good morning. Remember me to Mrs. Grimes."

Then the deacon withdrew, and went around to visit a less mysterious family.

Ann Eliza Young says of Brigham's distillery: "Over the door he placed the All-seeing Eye, with the inscription, 'Holiness to the Lord. Zion's Co-Operative Institution. Wholesale Liquor Dealers and Rectifiers.'" He certainly put his knowledge of Freemasonry to a practical use. The All-seeing Eye is sometimes placed in about the same kind of company in this country.—*The Christian Radical.*

Temperance According to Webb.

BY J. K. ALWOOD.

"This virtue should be the constant practice of every young Mason, as he is thereby taught to avoid excess, which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons."—Webb's Mon., page 44-45. Notice! A *good* Mason is simply one who keeps the secrets. Secrecy is excellency in a Mason, no matter how much sin there is in his heart. See the proof on page 49 of this same Monitor: "Finally, keep sacred and inviolable the mysteries of the order, as these are to *distinguish* you from the rest of the community, and *mark your consequence* among Masons." This makes it plain that in the estimation of a Mason, the highest degree of piety and intelligence in an outsider is but dust and ashes compared with the *secrets, seerecy* and *secretism* of the *vilest rough* on earth. The divulgence of Masonic secrets is the thing which above all others "subjects to contempt and detestation." Jesus said, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, proclaim ye on the housetops." This is one great reason why his name is expunged from their ritual.

But let us see some more links of the strong chain that holds the tongue and lips of Masons in the interest of every rogue who can raise money enough to buy degrees. "And here (in the Royal Arch degree) we are bound by the most solemn ties, to promote each other's welfare."—Mon. p. 171. We can think of a good many "solemn ties" by which a man may be bound. But the most solemn tie we can think of is an oath enforced by a death penalty binding a man to support another under all possible circumstances. I can think of no other "tie" that would be so "solemn." And this is precisely the tie that binds the Royal Arch companion: to keep the secrets perfectly and "espouse his cause whether he be right or wrong, murder and treason not excepted". Webb's Monitor tells the thing straight, though not in lodge terms. It would not sound well to talk about supporting a fellow "right or wrong, murder and treason not excepted," in a Freemason's Monitor. A monitor is a book designed to win favors for Masonry, and must contain *nice* things. If a rough idea *must* be inserted for the enticement of the *rough*, it must be covered with a velvet garb. And they MUST be presented to win the rough.

"Let Us Have Peace."

In a recent interview with a prominent minister in Chicago, who told me that he was a Mason, I urged upon him the importance of giving up his connection with Masonry on the ground that a large and increasing number of brethren were seriously grieved and offended by it; and cited the words of the great Apostle that, "It is good neither to eat flesh nor drink wine, nor anything whereby my brother is offended, or is stumbled, or is made weak." He replied that it was just on that ground that he thought the Anti-masons ought to desist from their vain and injurious assaults on Masonry. It seriously hurt the feelings of the good brother who had joined the lodge.

Well now I have a proposition, or if you choose an exhortation. Ho! all ye Anti-masons, a great host of men and women scattered through all the churches—good people in the main but extremely fanatical. How can you persist in disturbing the peace of of the church and wounding the feelings of our dear brethren of the lodge? Why will you madly endeavor to stir up prejudices in the church against such social recreations as leading a man into the lodge "neither naked nor clothed, barefoot nor shod," and swearing him under penalty of having his throat cut and his tongue torn out? Why will you object to these dear brethren playing at Hiram Abiff lying in the grave fourteen days and then being raised on the five points of fellowship and having Mah-hah-bone spoken in their ears? I tell you, friends, when you talk about these matters you *intrude on the sacred privacies of the lodge*, and the members thereof feel *deeply afflicted*. Now the church wants peace, and if this strife continues to be stirred up you can never have it, for adhering Masons can never feel quiet while their institution is assailed.

It is true they form but a fraction of our population. Only one person in eighty is a Mason. Not more than one church member in forty belongs to the lodge; and it is true that if there were no Masonry there would be no Anti-masonry, but then these brethren won't give up their Masonry, and as we have need of all our members and ought to respect their rights, we should desist from our annoyance lest they be so offended as to leave the church.

I therefore exhort and entreat you in the name of that wisdom set forth in Jas. iii. 15, to suppress your convictions, and as the abolitionists of twenty-five years ago were exhorted to overcome their prejudices, and obey the fugative slave law with *alacrity*, so will you consult your own ease by bowing the knee to Freemasonry, and no longer like so many Elijah's, seek to be troublers in Israel. AHAB.

—The missions on the west coast of Africa have already done much to repress the cruelty of the degraded graded tribes who people those unhealthy shores. In Old Calabar, the missionaries of the United Presbyterian church, after twenty-five years of labor, have succeeded in uprooting the worst forms of heathenism. A little further south the English Baptists are established on the banks of the Cameruns River. If they have not gathered many converts, they have, at least, established an asylum for fugitives from the horrible custom which prevails in the mountains back of the coast. As soon as some person of influence dies, one or more victims are selected and, on the charge of witchcraft, are compelled to drink poison, or are in other cruel ways put to death. A Baptist missionary writes that within the past seven months the little mission settlement has afforded shelter to seven persons who had been thus condemned.

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The New York Reform Conference.

EXTRACTS FROM ITS ADDRESS TO THE AMERICAN PEOPLE.

The national election is approaching under circumstances of peculiar significance. Never before in our history has the public mind been so profoundly agitated by an apprehension of the dangers arising from the prevalence of corrupt tendencies and practices in our political life. And never has there been greater reason for it. We will not display here in detail the distressing catalogue of the disclosures which for several years have followed one another in rapid succession and seemed to have left scarcely a single sphere of our political life untouched. The records of courts, of State Legislatures, and of the National Congress speak with terrible plainness, and still they are adding to the scandalous exhibition. While such a state of things would, under any circumstances, appear most deplorable, it is peculiarly so at the present moment. We are about to celebrate the one hundredth birthday of our national existence. We have invited the nations of the earth on this great anniversary to visit our land and to witness the evidences of our material progress, as well as the working and effects of that republican government which a century ago our fathers founded. Thus the most inspiring memories of our past history are rising up before us in a new glow of life, forcing upon us the comparison of what this Republic once was, what it was intended to be, and what it now is; and upon this we have challenged the judgment of civilized mankind conjointly with our own. There is much of which every American citizen has just reason to be proud: an energy and thrift, a power of thought and action, a progressive spirit, which in magnificence of result have outstripped all precedent and anticipation; a history abounding in illustrations of heroic patriotism, fortitude and wisdom; a greater freedom from foreign wars and revolutionary changes of government than most other nations can boast of; our Republic, but a century old, and just issued from the only great civil conflict we have had to deplore, so strong in resources and organization that it stands in the foremost rank of the great powers of the earth. And yet, with all these splendid results on record, it cannot be denied that at no period during the century now behind us have the American people been less satisfied with themselves, and that the centennial anniversary of the Declaration of Independence, in so many respects to all Americans a day of sincerest pride and rejoicing, is felt to be in other respects not without self-reproach and humiliation. Of this the corruption revealed in our political life is the cause. To the honor of the American people be it said, every patriotic citizen feels the burning shame of the spectacle presented in the centennial year; there the mementoes and monuments of the virtues of the past, and here the shocking evidence of the demoralization and corruption of the present; there the glorious eulogies pronounced on the wisdom and purity of the fathers, and here, in mocking contrast, the verdicts of courts and the records of legislative bodies illustrating the political morals of to-day. And this before all mankind solemnly summoned as a witness to the exhibition and a guest to the feast. Never was there cause for keener mortification, and keenly does it strike every patriotic heart. How can we avert such dangers and wipe out such shame? By proving that, although the Government machinery has become corrupt, the great body of the people are sound and strong at the core, and that they are honestly determined to reform the abuses of our political life and to overthrow at any cost, the agencies of evil that stand in the way. Only such an effort, well directed and sternly persevered in until success is assured, will save the good name of the nation, prevent the prevailing disease from becoming fatal, and restore to its old strength the faith of our own people to their institutions.

It is useless to console ourselves with the idea that the corruption among us must be ascribed solely to the immediate effects of the civil war, and will without an effort at reform soon pass away. There is another cause which is not transitory, but threatens to become permanent. It is that system which has made the offices of the Government the mere spoils of party victory;

the system which distributes the places of trust and responsibility as the reward of party service and the bounty of favoritism; the system which appeals to the mean impulses of selfishness and greed as a controlling motive of political action; the system which degrades the civil service to the level of a mere party agency, and, treating the officer as the hired servant of the party and taxing him for party support, stimulates corruption and places it under party protection; the system which brings the organization of parties under the control of their most selfishly interested and, therefore, most active element, the place-holders and the place-hunters, thus tending to organize a standing army of political mercenaries, to be paid out of the Treasury of the Government, who by organized action endeavor to sujugate the will of the people to their ends through the culti vating of a tyrannical party spirit.

In view of the grave circumstances at present surrounding us, we declare that the country cannot now afford to have any man elected to the Presidency whose very name is not conclusive evidence of the most uncompromising determination of the American people to make this a pure Government once more.

Our duty in this regard is plain and imperious. It suffers no trifling or equivocation. The worn-out clap-trap of fair promises in party platforms will not satisfy it; neither will mere fine professions on the part of candidates; not mere words are needed, but acts; not mere platforms but men.

We therefore declare, and call upon all good citizens to join us, that at the coming Presidential election we shall support no candidate who in public position ever countenanced corrupt practices or combinations, or impeded their exposure and punishment, or opposed necessary measures of reform.

We shall support no candidate, who while possessing official influence and power, has failed to use his opportunities in exposing and correcting abuses coming within the reach of his observation, but for personal reasons and party ends has permitted them to fester on; for such men may be counted on, not to uncover and crush corruption, but for the party's sake, merely to conceal it.

We shall support no candidate, however conspicuous his position or brilliant his ability, in whom the impulses of the party manager have shown themselves predominant over those of the reformer; for he will be inclined to continue that fundamental abuse, the employment of the Government service as a machinery for personal or party ends.

We shall support no candidate who, however favorably judged by his nearest friends, is not publicly known to possess those qualities of mind and character which the stern task of genuine reform requires; for the American people cannot now afford to risk the future of the Republic in experiments on merely supposed virtue or rumored ability to be trusted, on the strength of private recommendations. In one word, at present, no candidate should be held entitled to the support of patriotic citizens of whom the question may fairly be asked: "Is he really *the* man to carry through a thoroughgoing reform of the Government? Can he with certainty be depended upon to possess the moral courage and sturdy resolution to grapple with abuses which have acquired the strength of established custom, and to this end firmly to resist the pressure even of his party friends?" Whenever there is room for such a question (and doubt as to the answer,) the candidate should be considered unfit for this emergency. This is no time for so-called availability springing from distinction gained on field of action foreign to the duties of Government; nor for that far more dangerous sort of availability which consists in this—that the candidate be neither so bad as to repel good citizens, nor so good as to discourage bad ones. Passive virtue in the highest place has too often been known to permit the growth of active vice below. The man to be intrusted with the Presidency this year must have deserved not only the confidence of honest men but also the fear and hatred of the thieves. He who manages to conciliate the thieves cannot be the candidate for honest men.

Every American citizen who has the future of the Republic and the national honor sincerely at heart, should solemnly resolve that the country must now have a President "whose name is already a watchword of reform; whose capacity and courage for the work are matters of record rather than of promise; who will restore the simplicity, independence, and rectitude of the early administrations, and whose life will be a guarantee of his fidelity and fitness;" a man at the mere sound of whose name even the most disheartened will take new courage, and all mankind will say: "The Americans are indeed in earnest to restore the ancient purity of their Government."

—Gen. Green Clay Smith, the prohibitionist nominee for President, is a nephew of Cassius M. Clay; and his mother was a cousin of Henry Clay. So he is of the Clay family, and full of Kentucky blood. He is a Baptist preacher also. Rev. Sam'l T. Spear states that Kentucky excludes ministers from civil office on account of their ecclesiastical functions; but this would not affect a United States officer.

—The vote for Walker and Kirkpatrick in the New York *Witness* numbered 40 on Thursday.

Political Notice.

There will be a mass convention of the friends of the American party in Farwell Hall, Chicago, June 23rd, 1876. Commencing at 9 o'clock, A. M.

J. P. STODDARD, *Chairman Central Com.*

The following is suggested as a programme for the meeting and the gentlemen whose names are mentioned in connection with the several planks in our platform have been invited to attend and open the discussion on each plank in a fifteen minutes' speech to be followed by five minute speeches by volunteers.

1st. R. H. Pollock, Wooster, O.
2nd. Pres. J. Blanchard, Wheaton, Ill.
3rd. Wm. Wishart, Ontario, O.
4th. Judge Zearing, Chicago.
5th. Rev. J. L. Barlow, Fenton, Mich.
6th. Rev. A. Lord, Elgin, Ill.
7th. Rev. H. T. Cheever, Worcester, Mass.
8th. G. W. Needles, Albany, Mo.
9th. Rev. J. M. Snyder, Wheaton, Ill.
10th. Laurie Tatum, Springdale, Ia.
11th. Prof. Rideout, Hillsdale, Mich.

Arrangements will be made in connection with this meeting for preparing electoral tickets for the different States and the transaction of such other business as may be required to make our influence against the lodge felt at the ballot box.

J. P. STODDARD.

Temperance.

The Woman's Christian Temperance Union of Ohio invites all other woman's associations, and all women, to unite in observing Friday, June 9th, as a day of fasting and prayer to Almighty God, that he may be merciful to our land, and cause wise and patriotic counsels to prevail, and a righteous choice to be made in the conventions held by their respective parties, at Cincinnati and St. Louis, on the 14th and 27th of June.

Results of Whisky War.

The following is the official report of the first year's prosecution of the whisky ring, the raid having begun the first week in May last: Returns for property seized, and in process of condemnation and sale, are necessarily slow. The final collection of at least a million more, that is now being proceeded against, is assured. The value of the property seized is $1,500.000; value of assessments, $1,400,000; suits in official bonds, $250,000; total, $3,150,000. From the above sources the cash turned into the treasury to May 1, 1876, is $600,000. The criminal indictments are as follows: Distillers and rectifiers, 95; supervisors, 2; revenue agents, 5; collectors, 2; deputy collectors, 8; gaugers, 30; storekeepers, 15; other persons, 19; total, 176. Convictions and pleas of guilty, 110; absconded to foreign countries, 12; tried and acquitted, 17. Total expense to the treasury department in detecting frauds and preparing cases for court has not exceeded $25,000.

International Temperance Conferance.

The international Temperance Conference which will convene in Philadelphia, in the Arch street Presbyterian church, June 13, for a three days' session, promises to be the most important World's Temperance Congress ever held. It will include a large number of well-known representative temperance men and women of our own country, and many distinguished foreign delegates. Papers will be presented giving a general history of temperance work in this and other countries, and of the various national temperance organizations; also carefully prepared papers by able writers from both sides of the Atlantic upon the Educational and Scientific, the Social and Economical, Legislative, Political, and Religious aspects. The following, among others, have consented to prepare papers, or to open the discussion upon various topics: Hon. Neal Dow, of Maine; Hon. Wm. E. Dodge, of New York; Rev. Dr. Cummings, of Connecticut; Rev. T. L. Cuyler, D. D., of Brooklyn; Rev. R. L. Stanton, D. D., of Ohio; Rev. Dr. St. James Frye, of St. Louis; J. H. Raper. Esq., of the United Kingdom Alliance; Robert Rae, Esq., of the London National Temperance League; Rev. Dawson Burns, London; Hon. James Black, of Philadelphia; Rev. Dr. Holbrook, of Syracuse; Rev. Dr. Thompson, of Chicago; Rev. W. H. H. Murray, D. D., of Boston; Rev. S. K. Leavitt, of Cincinnati; Rev. A. A. Miner, D. D., of Boston; Hon. B. D. Townsend, of South Carolina; Hon. William B. Spooner, of Mass.; Miss Frances E. Willard, of Chicago; Miss Lavinia Goodell, of Wisconsin; Mrs. Helen E. Brown, of New York.

The Secretary of the International Temperance Conference Committee is J. N. Stearns, No. 38 Reade street, New York, to whom all communications should be addressed.

There is one objectionable feature in this convention, delegates are desired from churches and so-called temperance lodges on an equality. There should have been no striking hands like this, let it be all church or all lodge.

Prohibition Platform.

At the recent national convention the Committee on Platform presented a report reaffirming the prohibition plank of the platform of 1872, and presented the following additional ones:

The Prohibition Reform party of the United States, organized in the name of the people to revive, enforce, and perpetuate in the government the doctrine of the Declaration of Independence, submit, in this centennial year of the Republic, for the sufferages of all good citizens, the following platform of national reforms and measures:

1 The legal prohibition in the District of Columbia, the territories, and in every other place subject to the laws of Congress, of the importation, exportation, manufacture, and traffic of all alcoholic beverages as high crimes against society; an amendment of the national Constitution to render these prohibition measures universal and permanent; the adoption of treaty stipulations with foreign powers to prevent the importation and exportation of all alcoholic beverages.

2. The abolition of class legislation, and of special privileges in the government, and the adoption of equal sufferage and eligibility to office without distinction of race, religious creed, property, or sex.

3. The appropriation of public lands in limited quantities to actual settlers only; the reduction of the rates of inland and ocean postage, of telegraphic communication, of railroad and water transportation and travel to the lowest practical point, by force of laws, wisely and justly framed with reference not only to the interests of the capital employed, but to the higher claims of the general good.

4. The suppression by law of all lotteries and gambling in gold, stocks, produce, and every form of money and property, and the penal inhibition of the use of public marts for advertising schemes of gambling and lotteries.

5. The abolition of those foul enormities, polygamy and the social evil, and the protection of purity, peace, and happiness of homes by ample and efficient legislation.

6. The national observance of the Christian Sabbath, established by laws, prohibiting ordinary labor and business

in all departments of the public service and private employments, works of necessity, charity, and religion excepted, on that day.

7. The establishment by mandatory provisions in the National and State constitutions, and by all necessary legislation, of a system of free public schools for the universal and enforced education of all the youth of the land.

8. The free use of the Bible, not as a ground of religious creeds, but as a text-book of the purest morality, the best liberty, and the noblest literature, in our public schools, that our children may grow up in its light, and that its spirit and precepts may pervade our nation.

9. The separation of our government in all its departments and institutions, including the public schools and all funds for their maintenance, from the control of every religious sect or other association, and the protection, alike, of all sects by equal laws, with entire freedom of religious faith and worship.

10. The introduction into all treaties hereafter negotiated with foreign governments of a provision for the amicable settlement of international difficulties by arbitration.

11. The abolition of all barbarous modes and instruments of punishment, the recognition of the laws of God, the claims of humanity in the discipline of jails and prisons, and of that higher and wiser civilization worthy of our age and nation, which regards the reform of criminals as a means for the prevention of crime.

12. The abolition of executive and legislative patronage, and the election of President and Vice-President of the United States, of Senators, and of all civil officers, so far as practicable, by the direct vote of the people.

13. The practice of a friendly and liberal policy to immigrants from all nations, and the guaranty to them of ample protection, and of equal rights and privileges.

14. The separation of money of the government from all banking institutions. The national government only should exercise the high prerogative of issuing paper money, and that should be subject to prompt redemption on demand, in gold and silver, the only equal standard of value recognized by the civilized world.

15. The reduction of the salaries of public officers in a just ratio with the decline of wages and market prices, the abolition of sinecures, unnecessary offices, and official fees and perquisites, the practice of strict economy in the government expenses, and a free and thorough investigation into any and all alleged abuses of public trusts.

Reform News and Notices.

The National Christian Association, which has for its especial object the removal of those despotic, idolatrous and deistical associations commonly called *lodges*, will hold its Ninth Anniversary in Farwell Hall, Chicago, Ill., June 20, 21 and 22, 1876; the opening session being at 8 o'clock on the evening of June 20th.

The business meeting of the Association will be held in the Carpenter Building, 221 West Madison St., at 10-30 o'clock of June 20th. Members will find the office on the second floor at the head of the stairs.

The Board of Directors have selected Saturday, June 3d, as a day of fasting and prayer for the overthrow of secret associations. Those who observe it are especially requested to remember the Convention in prayer. Ministers of the Gospel of that Saviour who is shut out from these secret lodges are requested to preach on the subject of Secretism on Sabbath, June 4th.

Opening Services at the Carpenter Building.

Last Saturday was the day recommended to be observed in fasting and prayer for the overthrow of the lodge. It was thought a most fitting occasion for special services setting apart the Carpenter building for the use of the reform, and arrangements were made accordingly as our readers have been aware from the notices given. The exercises were opened with singing the hymn "The Lord will Provide"—"Though troubles assail and dangers affright," followed with prayer by Rev. H. H. Hinman, Illinois State lecturer. Rev. J. W. Bain read Jeremiah 23d and Zechariah 5th, with brief and appropriate comments.

"Am I a Soldier of the Cross" was the next hymn sung and Hon. J. B. Walker addressed the meeting. He said that such a work as that now engaging us is most appropriately begun with prayer. All great reforms seem to have had small beginnings as we have experienced in the temperance and anti-slavery movements. In every right reform there are always a few who connect it with Christ. Every really onward movement in society has been in connection with Christianity. There are many whom we esteem and regard as good Christians who take no part in this reform, or at least, no active one. So it will not be by those known as Christians simply that it will be carried through, but by Christian reformers. There are three stages in reforms: martyrdom and persecution, silence and respect, success. God has helped us until we have a place to set up our Ebenezer, to plant our standard. Thanks be to his grace for this. The time of persecution is fast passing and our cause is obtaining the respect of all the better portion of the people. He spoke of Mr. Carpenter as one of those who spend their wealth in supporting Christian reforms. He was one of the earliest temperance workers in the history of this city. The older men are passing away and younger minds pushing up to take their places. In all this great work we recognize the presence and power of God. This is a point of great achievement, that we have here a center and a home for the cause. At the close of his remarks he offered a short and fervent prayer.

Rev. J. P. Stoddard, General Agent, then remarked in brief on the measures taken to secure the House, and of the desire to complete the fund and secure the property to the N. C. A. without delay. Friends of the cause all over the country look anxiously hitherward and notice every thing done in connection with this building. The hand of a good God has helped us so far toward a successful completion of this work.

A consecratory prayer was offered by Rev. E. S. Cook, and after singing the opportunity for general remarks was eagerly improved. Rev's A. Wait and H. H. Hinman, Dea. Sylvanus Town of Aurora, Ill., Capt. Henry Bundy, Mr. E. A. Cook and Mrs. C. N. Holden of Chicago, spoke of various features of the work. Dea. Town referred to Mr. Carpenter and his long acquaintance with him. He was a member of the same church in Troy, N. Y., many years ago, and was joined with him in Sunday-school work for colored people. Here in Illinois they with Father Preston and Rev. F. Bascom helped print and circulate a sermon against secret orders preached by Pres. Blanchard when in Galesburg.

It was regretted that the state of Mr. Carpenter's health prevented his attendance. He has just returned from Arkansas, where he has spent some weeks at a health resort, but it is feared with no benefit. The power of a merciful Father can yet sustain him to help forward this great work, and to this end let prayer be offered by every friend of the reform.

We have not space to present the remarks of others though of great interest. The meeting was not largely attended, but the earnest and intelligent laborers in this work of the city and vicinity were well represented, among them Mr. Oliver March of Bloomington should be mentioned.

Marshall County, Iowa—From the General Agent.

Chicago, June 2nd, 1876.

Seven o'clock finds me again in this city surrounded by the busy workers in our reform. Letters read and incidents of note considered, I turn aside to say to those who read the *Cynosure* that I have had a very enjoyable and profitable trip to Iowa. My only stop was in Marshall county, where I spoke six times, found friends long-tried, and obtained some recruits who will be heard from in the campaign now fairly opened in one of the finest agricultural districts in the valley of the Mississippi. A postal card apprised Bro. McCleery of my coming, and he took me to his farm residence, three and a half miles from the city of Marshalltown, where I received every attention possible, and after a good night's rest we started together for a call on our old friend A. C. Moffatt, who is always ready to give a reason for the hope which is within him. He was soundly converted and thoroughly indoctrinated in the Anti-masonic faith forty years ago, and has never "fallen from grace." He has been sowing the good seed all around him, and many of the tender shoots have become sturdy plants under his culture.

Arrangements were soon made for a series of lectures, and the first given in Presbyterian church at Albion, Saturday evening. Here I met a number of friends, and there was so much interest apparent that it seemed best to continue the services at the same point. The pastor of the Presbyterian church although once initiated and never having renounced his connection with the lodge, yet gave his sanction and attended three of the services held in his church. I hope to hear that he has "come out from among them," and taken a decided stand for Christ in this controversy.

The grange in this place has had its day and is "a thing of the past" and a very *contemptible thing* in the eyes of those who have been swindled and robbed by its subtle arts. One man, once a granger, has been gathering up the statistics for Marshall county, and finds that according to figures which do not lie, the grange movement has cost that county not less than $70,000, a pretty round sum for one county, and if the other counties of Iowa paid in proportion somebody has made something out of this thing. But who? Not the farmer, who paid the bills, but those to whom the bills were paid. J. P. Stoddard.

From the Pennsylvania Agent.

Dear Cynosure:—Having been out of the lecture work since April, I have sent no reports of late. It is due to all Pennsylvania friends to say that no provision has been made for a State agent for the present year. The support of the agent last year (or rather *partial* support) was almost wholly furnished by the N. E. Pa. Association.

My heart sorrows over the thought that so many are found in even our most favored States who will scarce hear of our movement in the support of Walker and Kirkpatrick. The partisan papers, under lodge influence will not let the fact of our nomination nor the merits of our cause or candidates be known. If I had the means, I would like to place in the hands of each voter in five or six of our N. E. Pa. counties, one of the tracts entitled "The American Party," but poverty hinders. But truth's progress though slow is onward. God will prosper the right, and the lodges that Satan has forced upon the people, with all their corrupting influence and debasing power shall be overthrown. May the Lord hasten the day of emancipation from secret orders, and perfect the enthronement of Christ over men in all their interests, pursuits, and relations. J. W. Raynor.

Montrose, Pa., May 30, 1876.

Correspondence.

Letter from J. S. Hickman.

Wellington, Ill., June 1, '76.

Editor Christian Cynosure:

Enoch Honeywell, who is now visiting his son, A. Honeywell, Esq., of Hoopeston, called a few days ago and made us a very pleasant visit. This great worker in our reform is 87 years old and for one of his age unusually active mentally and physically. All who have read his tract addressed "To Young Men of America," well know that his tract exhibits or shows a strong mind. Mr. Honeywell says he purposes attending our Anniversary in Chicago in June.

Our banker, J. S. McFerren of Hoopeston, is putting up a new bank building of brick with stone basement, and it is reported that the Masons are to occupy the upper story; but understand, our banker has never been hoodwinked and cable-towed. When Mr. McFerren told me that the Masons were to have the upper story of his

building, I replied that he need not be surprised if some fellow some night should fall through with nothing on but his shirt.

Near the present bank building we offered to sell to the ex-Worshipful Master of the Hoopeston lodge Ronayne's Exposition. We called his attention particularly to those pictures in the back part of the work entitled "Freemasonry at a Glance," assuring him that he would find it useful in refreshing his memory. It is not necessary to say that a "glance" was all he wanted of those "picters," as he had no doubt scores of times put poor victims through those sorrowful plights as pictured out by Ronayne. It was laughable to see how quickly he turned away from those pictures, and the very manner of his turning away from them said as plainly as words could, that they only pictured out the truth and exhibited to the eye the various phases of the lodge tricks.

About the 20th of this month the Masons are to lay the corner-stone of the new court-house to be built at Danville, to cost the county one hundred and fifty thousand dollars perhaps. It would be a grand affair if Ronayne could about the 15th of this month show up for three nights the hugeness of the lodge swindle in the large hall in Danville. The anti's are strong and fully able to meet all expenses—why not?

J. S. Hickman.

Our Centennial Letter.

Visitors and Friends Increasing—A Long-deferred Testimony—Suppressed History—Hard Work.

Philadelphia, May 23, 1876.

To-day I have given out more tracts than any other day, and I think most likely as many as on any other two days; some to Canada, some to Nova Scotia, some to Minnesota, some to Connecticut, &c., &c. It is astonishing how many Anti-masons there are who I have reason to believe hardly dare speak of the matter at home, but are greedy to get these tracts, and glad to learn of what we are doing. I have been asking names of persons more or less prominent in their own communities: D. D.'s, L. L. D.'s, Reverends, Professors, Attorneys at Law, editors, historians, &c. Some of them you will hear from and I think the *Cynosure* will receive articles from some of them.

It is wonderful how my neighbors around my book case have become more than tame. Whereas they were shy of me and my work, they now not only come right up and are sociable and send men and women to me, but advance my work. Thank God for victory over prejudice and fear of Masons.

Thirty-one copies of the *Cynosure* were brought to my stand to-day, from the U. S. Building in these Centennial grounds, by the mail carrier. The preparations for this work are now completed, so that now and forward you can send to me all you wish to send by mail through the Centennial Post Office, and it will reach me at my stand.

I learned to-day that Ezekiel Jewett, who was in command of Fort Niagara when Morgan was held in the magazine, and who was imprisoned for refusing to give testimony in the suits against Morgan's abductors, now says that the allegations preferred against those men were true. He now lives at Lockport N. Y. My informant says he was cognizant of a fact that has never come to the knowledge of the public and that he has the document in manuscript that was prepared for the New York *Gazetteer* some years back; and when shown to a prominent Mason by the publisher, the Mason said, "Publish that thing if you dare, and we will discredit your book and throw it out of market." And that article which was against Masonry was expunged and another put in its place.

He further told me he had Giddin's Almanac for several years, and a variety of other interesting matter. He also said I might go to his house in another State and transcribe all I thought profitable for our work from various documents he has; but wishes not to have his name come out at present, because of his business relations, being in government employ. I intend to try and open a correspondence with him; I have his name and home address, and through that way I can reach him. He was at the Centennial to-day, but goes to night or to-morrow, I think, to Washington.

I am kept very busy folding tracts, calling the attention of passers-by and others not passing, explaining the whole work in brief, and handing out tracts. I get very tired and sometimes almost think I shall be obliged to leave, because so worn down or at least lay off for a day or two and recruit. It is a work I like because I see it is doing good. I think many honest-minded men who are Masons have been convinced that Masonry is not what they had thought it to be. I get their confidence by kindness and showing them that we who are engaged in this work are a Christian body, doing a Christian work, and further showing that we know what it is, and holding their dark oaths, etc., right under the light of the word of God, till they see it and go away under an humble sense of their wrong.

Your brother, A. D Freeman.

An Old Man's Observations.

Esteemed Friends:—It is my heart's desire to lend more efficient aid to the righteous cause in which you are so heroically combatting against fearful odds, if my means would justify the indulgence.

Again I will ask your indulgence for troubling you with so long a letter. My apology is the same as heretofore. That is, I find so few within the circle of my acquaintance that care to converse on this, to them, delicate subject, but to me of vast import. Professors of religion who in their hearts abominate the vile thing (under the pretentious and false cognomen of Freemasonry) express their views with bated breath, when crowded to say yea or nay on the question. This state of things is quite easily traceable to their proximate cause as the natural results of cause and effect.

In the first place the great mass of community are in fact *ignorant* of the true character of pretentious Freemasonry; and worse still, the pulpits, as well as the press, are either sleeping at their posts, or are giving uncertain sounds. The pulpit and the press, having failed in their duty to advise and warn men of danger are involved in a heavy responsibility. Then again individuals of the better class justify their apathy on the ground that agitation is useless, and let their own best interest as well as the best interest of communities go by default. For a consideration be sure, and what is it? They put in a plea somewhat plausible, that their pecuniary interests are at stake. As an honest confession is good for the soul, and to show that I am not brimming full of self-righteousness, the following confession is made: That were I placed in the same circumstances that hundreds and thousands are, throughout the land, struggling for an existence, with all they can do to make both ends meet, I might submit to the hateful gag, so far as to keep mum. The humiliation of making such admissions, only strengthens me to believe that I have made no mistake in my estimate of this murderous institution. It was adjudged and convicted by public sentiment at the ballot box (when that was much purer than now) a wilful murderer, and in proof of non-repentance is now glorying in its shame. And the strangest of the strange, and most lamentable of all, this same unrepentant murderer is fellowshiped in the most popular churches throughout the land, including the bloody district of the martyred Morgan, whose martyrdom was analogous to those of old, in doing his duty to himself, his country and his God, in telling the truth for which he forfeited his life rather than to recant. The laws under which he lived were bound to protect him in all he did, but were impotent to bring his executioners to justice, for the reason they were protected from harm through the strategy inherent in such a mammoth secretism.

Another plea quite plausible, stereotyped by the great Beecher and very convenient for common, every-day use, is couched in these words: "There cannot be much harm in Freemasonry, else there would not be so many good men in the lodge." They forget all that cry Lord, Lord, are not of the kingdom of heaven. They don't seem to care to know that to be a good Mason it is necessary to obey all signs and summons, to extricate a brother Mason right or wrong, as a Royal Arch Mason is bound to do, "murder and treason not excepted." A strict adherence to the laws and usages of any organization of men entitles them only that so adhere and obey, as worthy of the title and term of good, as a matter of course. If these premises are sound then a good Mason is a very bad man, and a good man is no Mason at all, except in name; and as long as he harbors their vile oaths in his bosom, no matter what his antecedents may have been, or his exterior outside the lodge, a discount should attach to his goodness in the degree he so adheres to its principles.

Suppose these good men pray devoutly in the sanctuary in the name of Christ Jesus, and alternately repair in a sneaking manner under cover of the dark mantle of night to the lodge room, and then and there, pray to the God of Masonry, or Mammon, when fairly analyzed, at the same time virtually rejecting the Saviour under an edict of the order. More than this, many a one of them has left a wife at home, to whom on his return he doggedly refuses to account for his actions in his absence, violating his marriage vow, the most sacred of all vows, on moral or Christian principles. If such as these are the *good men* that quiet the consciences of the people at large, the signs of the times are fearful indeed. With my best wishes for your welfare personally, I remain yours as ever in the truth and the right.

Wells Springer.

A California Congregationalist in Earnest.

Ceres, Cal., May 8, 1876.

Dear Sir:—Instead of desiring my paper "stopped," so long as it is what it now is, and I am able to pay for any paper, I shall take the *Christian Cynosure*. It has been a blessing to me spiritually and temporally. The former by seperating me more from the world's ungodly men, and the latter by keeping me from the grange, that has robbed the farmers of California in almost every instance in which they have trusted it. It has been done by the incompetency and dishonesty of its officials, by mismanagement in its attempts to do a little business for themselves, by fuss and regalia, by lost time in attending its meetings, its frequent dances and chicken eatings. I think there is not a grange in this or adjoining counties that has attempted to do business that is not a loser and in debt; the most of them to the extent of several thousand dollars.

A few days since a minister whose name is familiar to the members of nearly every Congregational church in California, told me that he never joined a secret society; that he had not read any anti-secret papers, but would read some if I would send them to him; had heard something of the revelations of seceders, but did not think it could all be true, etc. I think our ministers need light on this subject, that "the blind may not attempt to lead the blind," or through cowardice permit their members to fall into the ditch. I intend soon to send the *Cynosure* to about ten Congregational ministers. Will not others do the some until every minister that will read is taught the abominations of secretism? I will mail the tracts you sent me to every minister whose address I can learn. Will others do the same until the ministers understand this matter? We are expecting President Blanchard here this

summer. I think one needed benefit he will confer upon us will be to impart a little of his boldness to our cowardly hearts. That is what is the matter; we are afraid of losing in our business or social standing by telling what we know of these orders. I am very truly yours, J. W. Stetson.

A Common Sense View of Sanctification.

Editor Christian Cynosure:

There is much said and written on the doctrine of holiness, and I think very little to the purpose. There is no doctrine in the Bible more plain to the true Christian than the doctrine of perfection or holiness as taught by the Saviour and his Apostles. The doctrine is, "Believe on the Lord Jesus Christ and thou shalt be saved." Saved how? Saved by being born again. What does this mean? Having passed from death unto life, into Christ, the hope of glory within me. Now the human heart is compared to a cage of unclean birds in its natural or sinful state; now when the sinner repents and comes to the Saviour with saving faith, that moment the Saviour forgives him and casts out the unclean birds, and takes possession of the heart to dwell there. And do you suppose he would take up his abode there without first cleansing this filthy cage? No, he that the Son makes free is free indeed, and there remains no filthiness of the flesh or spirit unless the person commit sin and lets this unclean bird in to pollute this cage or heart again.

After the spiritual babe is born it needs the most tender care and nursing. When we are born again we become as little children whose nursing fathers and mothers should take the most tender care of them and feed them on the sincere milk of the Word, till they grow and become stronger and can walk and talk. At first, they may be only able to lisp the name of Jesus, but if properly cared for they will grow from infancy to boyhood and to manhood, and to the perfect man in Christ Jesus. It is true we read of great men in the Bible, receiving great blessings the second time, and at different times. Peter, I suppose received a great blessing, but it was after the cock crew when he saw he had let in the unclean birds, and repented. So David received great blessings at different times when he had backslidden and repented again. When I look around and see these great second blessing advocates with their gold watches in their pockets, stuck full of costly diamonds and dressed in the best of broad-cloths, and carrying about in their hearts the most foul and abominable oaths that the enemies of God and man can administer,—when I see and know all these things to be so, my soul shudders over their awful condition. Christ said many shall come in my name and say, I am Christ, and shall deceive many. Are they not here plenty of them, and are they not deceiving thousands upon thousands by advocating false doctrine, by perverting Scripture, and getting up some show for themselves to court popularity? Israel Gable.

OUR MAIL.

Benj. Crumpacker, Coon Rapids, Iowa, writes:

"Your paper is always interesting and just as soon as I am done reading there is some one ready to read and hear of the anti movement. The people are getting waked up here on the subject of raising Hiram, the widow's son. There are a good many anti's in this county. We think of electing some of the officers this fall. These anti's are generally poor in purse but rich in spirit and in truth. They have been asleep for some time in regard to Masonic swindles and vengeance."

O. Breed, Avery, Ill., sends one subscription and writes:

"There are a good many here who like the tone of your paper. It is to get them awake to their interest. I think we can do better soon."

If every one, who could with a little effort, would do as well as this, that is send in one new subscriber, our list would be much longer than it is.

Van R. Carey, Freeport, Ill., writes:

"I have fifty-two names on my petition to the General Conference, and could have obtained more. I will do what I can for your paper. Our cause is doing well in Freeport, but we want two or three lectures."

These petitions are having an important effect. A Methodist Episcopal pastor of this city remarked the other day, that he had for some time felt that this war against secretism was coming on in his church, and he was preparing himself for it by reading books and other literature upon the subject.

Sam'l French, Chapin, Ill., sends $5 for our General Agent, J. P. Stoddard, and writes:

"I see he has had his home burned while he was out battling with the image of the beast Allow me to say that I think the friends should help him build it up again. I am still doing what I can to scatter light among the people."

The Sabbath School.

Lesson for June 18.—The Seven Chosen.

SCRIPTURE.—Acts vi. 1-15. Commit 1-7; Primary Verse, 15.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law:

14 For we have heard him say, that this Jesus of Nazereth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel.

GOLDEN TEXT.—"They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. iii. 13.

TOPIC.—To every one his Work.

HOME READINGS.

M. John 15: 1-27....Good Fruits Deman ded.
T. 1 Cor. 12: 1-31....Diversities of Fruits.
W. Rom. 12: 1-21....Differing Gifts—Same Mind.
Th. Eph. 4: 1-16....Diversity to bring Unity.
F. Matt 25: 14-30....Five Talents or Two.
S. Acts 13: 1-12....Called of God to Work.
S. Acts 14: 1-28....Commended to Grace.

The seven were ordained to their office by the apostles in prayer and the laying on of hands. This is the first mention of such a ceremony in the New Testament. In the Old Testament such a rite was not unknown. "Joshua, the son of Nun, was full of wisdom, for Moses had laid his hands upon him." Deut. xxxiv. 9; Num. xxvii. 18. Christ laid his hands upon children to bless them. Matt. xix. 13; Mark x. 16. Hands were laid upon the afflicted to heal them. ix. 17, 18; xxviii. 8. And after this it came to be the custom that has now universally obtained, to lay hands in consecration upon those appointed to sacred work. xiii. 3.

—The church is the natural mother of the poor. To whom else do they go in distress, and from whom else do they receive help. The charities that bless the needy largely come from her. They are left to her as a special and sacred legacy: "Ye have the poor always with you." Deut. xv. 7-11; Job xxix. 11-16; Prov. xix. 17; xxviii. 27; Is. lviii. 10, 11; Matt. xxv. 40; Luke xiv. 13, 14; Acts xx. 35; Heb. vi. 10.

—So well did the apostles understand the danger that lies in the stewardship of riches that they insisted that the seven should be "full of the Holy Ghost and of wisdom." Full, that, first they might be tender of God's poor, and, second, that they might be superior to the temptations of their office. God's grace in special measure is needed by those who have the handling of wealth, either for themselves or for others. Ps. cxix. 36, 37; Matt. vi. 19; Luke xii. 15; Rom. viii. 5,6; 1 Tim. vi. 10; Tit. i. 11; 1 John ii. 15.—*Nat'l S. S. Teacher.*

—The kind of men, v. 3. "Full of the Holy Ghost and wisdom." Men "born of the Spirit" and under his teaching, and therefore wise to deal kindly, prudently, patiently, and with just discrimination towards the poor in their various phases of character, health, condition and necessities, spiritual as well as temporal.

A mere *mechanical* attention to the poor is often worse than no attention at all. The attention that the secret orders give to their sick and needy members is, in nine cases out of ten, a burlesque upon true benevolence and real kindness. It is a hand of iron controlled by mere machinery, and utterly heartless and incapable of smoothing the pillow, soothing the aching brow, or wiping gently the cold-beaded sweat from the brow of death.—*Evangelical Repository.*

Farm and Garden.

SINGING TO COWS.

Cows are sociable, and understand more than we suppose. This is the way I came in possession of this choice bit of knowledge: Tim and I used to sing to our cows. They knew very quickly when we changed from one tune to another. We tried them repeatedly. When we sang sober church-hymns, they'd lop their ears down, look serious, and chew their cuds very slowly, reminding me—no irreverence meditated—of nice old ladies in church, listening to the words of the preacher, yet all the time munching cloves. Then we'd change to some quick air, "Yankee Doodle" or the like, and they would shake their heads, open their eyes, and blink at us, as much as to say, "Stop! don't you know we are the deacon's cows?" But when we would stop entirely every cow would turn her head, as if asking us to go on with our singing. If it was pleasant, we generally sang together through the entire milking. I love the dear animals that add so much to our comfort. Boys, will you not be kind to the cows.—*Canada Farmer.*

In raising tomatoes for profit, plant in rows four feet apart, alternating with rows of peas. The peas protect the tomatoes. The rows should be east and west. When the peas are picked remove the vines and take a light plow and turn a furrow away from the tomatoes. Raise the tomato plants in a seed bed, then set them in a cold bed, and let them get stocky, and finally take them to the soil.

The best way we know to circumvent cabbage worms is to hunt them persistently, being especially vigilant when they are in the chrysalis state. Remember that every one of the chrysalises which develops into the perfect winged state will leave a numerous progeny. Watering with soapsuds is useful. And we have heard of a man who raised a good crop, while his neighbors raised none, by dusting finely-sifted buckwheat flour on the cabbages.

Get the best hands, *and keep them.* When a man has become used to his work and employer, he is worth more than a stranger. There is a way to make men interested in their work, of satisfying their self-respect, treating them courteously and reasonably, giving them credit for success, while holding them strictly responsible for failures, and above all, by paying them promptly and liberally, that will make their work worth double what it would otherwise be. As land advances in price, more labor must be expended on it to make it pay a profit, and by and by we must have a settled laboring class. We are now in process of educating this class of men, and must do it by good management.

For chicken cholera dissolve one oz. of blue vitriol in one pint of water, and give three or four spoonsful of the vitriol water in some milk to the fowls to drink every day. It prevents them from taking the cholera, and will cure in most cases; also, buckwheat in the grain will cure the cholera if given to chickens.

The Durham Lawn herd of shorthorns, owned by Colonel Robert Holloway, of Alexis, Ill., was sold at auction lately at Dexter Park, Chicago. Buyers were present from all parts of the United States and Canada, and the bidding was spirited. Sixty-five head were sold, and a total sum of more than $70,000 was realized. The average price for cows was $1,136, and for bulls, $814.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 8, 1876.

Freemasonry at a Glance.

This exceedingly popular representation of lodge initiation, signs, grips, etc., will be given again in the *Cynosure* of June 22nd. Send on your orders now. If orders are sent after June 15th, there is no certainty that they can be filled. We furnish these extra copies at the following low rates: Three or more copies to one address, post paid at 3 cents each, single copies at 4 cents. By Express, you to pay charges, 2 cents each.

THE SABBATH OF THE LORD.

This is the title of a book or pamphlet of some thirty pages by JOHN MCKAY, an Elder in the Presbyterian church. It is published both in New York and Wick, Scotland.

It is indeed refreshing to meet this production of a mind thoroughly imbued with belief in God and in His law, as a living actuality on this earth. Such is this writing of Mr. McKay on the Sabbath. It also contains Mr. McKay's reply to the speech of Henry Ward Beecher in favor of opening libraries and reading-rooms on the Lord's day. Our readers will doubtless remember that speech of Mr. Beecher, cold and brilliant as the phosphorescent light of decaying wood. He parades his Puritan lineage as is his wont when about to deny all that the Puritans held and taught; boasts his virtues derived from a New England Sabbath, and then seeks to subvert the very ideas on which that Sabbath was founded.

This Mr. McKay shows with simple Scriptural vigor, and makes, indeed, a very strong clear case, and says to Mr. Beecher with Scotch directness: "You have rendered your name, and that of all who are deceived by your meteoric rhetoric, and who act upon your unscriptural and latitudinarian principles, liable to go down to posterity under the reprobating ban of the moral sense of Christendom."

Mr. McKay's little book can be had of the Publisher, John Reed, 43 Center St., New York. It will probably also be on sale at the *Cynosure* office.

THE GENERAL CONFERENCE AND THE PETITION AGAINST THE LODGE.

The Committee on the state of the Church, with Gen. Clinton B. Fisk of St. Louis as chairman, to which were referred the petitions to the Methodist Episcopal General Conference on secret orders has reported as follows:

That it is found that all the petitions design to be summed up in one petition, as stated by the originator of all these petitions and memorials. Your committee have had a very difficult task to perform, from the nature of the subject presented them. Being secret and oath-bound organizations, what your committee most needed was more light. From the light they have received they fail to find sufficient evidence that the "obligations and teachings of these organizations are essentially and designedly anti-Christian," since these organizations claim and publish to the world in their works that their fundamental principle is, "Love thy neighbor as thyself," and are mutually bound to carry out this divine precept. Therefore it should be left to each individual to decide in regard to uniting with these organizations. But while we do not express any opinion or judgment as to the propriety or expediency of uniting with these associations, we do most affectionately and earnestly admonish our ministers and members to carefully guard against allowing membership in or attendance upon these organizations to interfere in any manner with their religious duties or attendance upon the means of grace.

Your committee, therefore, beg leave to respectfully recommend that as to the prayer of the petitioners which asks the General Conference to "take such action as will require our members to separate from these associations or be subjected to disciplinary action, as also all members who may hereafter unite with such orders,"—that it be not granted.

Nail this up that all the world may read. Shall we? Or shall it be buried fathoms deep that no syllable ever appear to the shame of the churches of Jesus Christ. The committee needed not "more light" so much as more grace to speak the truth of the Masonic order and honestly use the light they had. There is no difficulty attending this question to an honest mind, for the evidences abound on every hand of the true character of the lodges. But plainly all the light they had was reflected from the baleful altar fires of Masonry, and they cared for no sunlight of God's truth.

Not "designedly anti-Christian?" Why did they not send out to any Masonic book store, and a half hour's reading would have been enough. Where did the committee find, we ask, the falsehood published that the "fundamental principle" of the lodge is "Love thy neighbor as thyself?" Ah! published "to the world in their works." So the lodge writings were brought in and studied? But where did they find such a claim? They could not; nor can it be found. On the contrary, they found the priest and Levite well and clearly drawn in the ground principle of all these orders —*help those you have sworn to.* There's no "love," no "neighbor" in secretism. Those ideas come from Christ whom this committee found the lodge casts out, and publishes *that* "to world in their works."

They express no "opinion or judgment as to the expediency or propriety of uniting with these associations." If these associations are good they ought to; if bad they surely ought to; and heaven holds them accountable for the privilege or duty.

But the advice, that following after the idolatry of the lodge should not be allowed to interfere, etc., is like the instruction of a Spartan father to his son, that it was honorable to steal *unless he was caught.* So this great council have endorsed the lodge abominations, and put their approbation upon them; for the only moral character these have, according to this report, is in an incidental interference with some other duties to which the committee adjudged no higher sanction.

But this report is an improvement on that presented four years ago—in that it is worse, more desperate and Masonic. Another declaration following the same line will arouse the honest Christian masses in the Methodist Episcopal church to a just rebellion against such leadership.

KNIGHT TEMPLARISM ON THE RAMPAGE.

The following account was telegraphed from Michigan the other day. It shows how men perform when deserted by the Spirit of God. With impenitent hearts and impious oaths these "Knights" have sworn to protect the Christian religion. How can such please God by the ceremonies here described? The great "Dr." McMurdy is an Episcopal clergyman formerly preaching at Hyde Park, a suburb of this city; during our State Convention here in 1874 he assumed to inform those present of their ignorance, but not succeeding left the room in disgrace. He was also, if we are not mistaken, one of Mackey's backers in Washington city, and one of the incorporators of the Masonic Hall Association there.

NILES, Mich., May 25.—The festival of Ascension day was celebrated in this city by Niles commandery No. 12 of Knights Templar and visiting Sir Knights, lodge No. 97, with many brethren from abroad. At 7 o'clock this evening the Knights Templar, in full uniform, marched to Trinity Episcopal church, where the form of service peculiar to the order on public occasions was performed. The church was densely packed, hundreds failing to obtain admission, and the streets adjacent were thronged with the interested and the curious. A large number were present from South Bend, Kalamazoo, St. Joseph, Buchanan, Dowagiac, Berrin, and other villages and cities surrounding. The address by Rev. Robt. McMurdy, D. D., LL. D., Past Grand Prelate of the Grand Encampment of the United States, was much more than ordinarily appropriate, and was listened to throughout with the utmost degree of attention, notwithstanding the fact of the church being crowded almost to suffocation. The service was arranged by Rev. Dr. McMurdy, while Grand Prelate of the Grand Encampment of the United States. The prayer was the form translated from the Latin used by the Templars in their dungeons hundreds of years ago. The hymn was from manuscript of the twelfth century, now in the British museum. The address was a succinct history of the Templars from their organization, their principles and deeds of valor, showing their direct connection with Freemasonry, and tracing both Masonry and Templarism to Jerusalem. The speaker showed that the feelings of the Templars were neither visionary nor superstitious. The fruits of chivalry were presented in the changing moral and political condition of Europe in maintaining the rights of the poor, softening the ferocity of war, restoring the fair sex to its present honorable condition, contributing to the world's civilization, checking the power of the papacy, and suggesting republican fraternity. It was suggested that the Templar banner might yet wave over Constantinople, relieving 7,000,000 Christians from the yoke of Mahometanism. Masonic Templarism clearly demonstrated to be far more than ceremony and symbol. It speaks of truth alone, and is a perpetual miracle. Every nation under the sun utters the same Masonic Shibboleth, and uses the same mystic signs. The Masonic body is the great army of conviction, teaching Scripture, morality, maintaining the existence and unity of God, making the Bible the corner-stone, proclaiming the resurrection of the body and diminishing the evils of sectarianism. While Masonry is religious from its very nature, yet it is not a religion. The address closed with an exhortation to each Templar and Mason to falter not, but cheerfully perform the duty to which he had been called.

Are you going to Philadelphia?

If so, do not fail to call and see Elder Freeman, and give a word of cheer. His stand is in the south-east part of the Main Building and you will easily find it by the beautiful *Cynosure* Banner, with the large bold letters, "OPPOSED TO SECRET SOCIETIES," on it. This line is also over the top of the book case. Any of our friends who pass through Chicago on their way will confer a favor by calling at the *Cynosure* office, if they can, especially if they can take a bundle of tracts to Elder Freeman. Do not forget to pray for Bro. Freeman. He is doing a work of immense importance and his strength is taxed to the utmost. Very few men seventy-one years of age could stand such severe labor for a week and not many for a single day.

Bro. Alexander Mackie at whose house Elder Freeman is now a guest writes: "The work in which he is engaged, to my mind, is a great undertaking for his years. It puts me in mind of a saying of Martin Luther's, 'That he would go and do his Master's work if every tile on the houses were a devil.' Nothing but the power of divine grace and a love for the truth can sustain a man under such circumstances." Pray for Bro. Freeman that his strength fail not.

—The *Missionary Visitor* for June, issued at the United Brethren Publishing House, Dayton, O., has brief and interesting sketches of the four bishops of that church, Glossbrenner, Edwards, Weaver and Dickson, with good portraits of each.

—The report of the Grand Lodge of Odd-fellows of Pennsylvania is not bad reading: Members at last report, 96,844; addition to the roll, 8,101; loss in membership, 10,053, of which 7,474 were from suspensions; present membership 94,892; loss 1,952. The pressure of the times is the reason given for this loss of nearly 2,000 members. No doubt it is a pressure of the times—pressure of conscience and good sense. Such pressure will annihilate all the lodges in time.

—E. J. Chalfant of York, Pa., writes that a discussion on secret societies has been going on lately in the columns of the Baltimore *American* between "Veritas" a Freemason and "More Light" a Christian. From the representation the lodge champion is not getting on well in the argument. Welcome "More Light."

—The Knight Templar parade on last Thursday at Philadelphia is represented to be one of the largest demonstrations ever made by the order. The dispatches make the number in the procession ten thousand, which may be reduced considerably to allow for the Masonic jurisdiction of the press. One hundred and twenty-five commanderies were to take part; their

whole membership will probably fall short of ten thousand. A letter from York, Pa., tells us that only thirty of the one hundred members of the commandery there were going to Philadelphia, and about the same proportion will probably hold good throughout. Five or six thousand is probably a more correct estimate of the number on parade. Gov. Hartranft prostituted his high office by parading as aid of the "Grand Captain General" of the order. Were the blasphemous ceremonies passed through by every member made as public as the parade, the haughty plumes of these pseudo-Knights would droop, and they would be hooted from the streets.

Religious Intelligence.

—The Northern Provincial Synod of the Moravian church is in session at Nazereth, Pa., the first time in that place for 119 years. The Moderator, Bishop de Schweinitz, is a lineal descendant of Count Zinzendorf, founder of the new organization early in the last century. He cordially and gracefully welcomed Dr. Chickering as a delegate from the still older body of American Christians.

—The American Sunday School Union reports for the year ending Mar. 1, 1876, 1,236 new schools established, 6,074 teachers newly enlisted, and 46,774 scholars gathered into the schools. Its missionaries have visited 12,957 families.

—Buddhism is said to be rapidly declining in Japan. In a single district or ken seventy-one temples have since 1873 been converted into dwelling houses or used for other secular purposes. During the last six years upwards of 600 temples have thus been diverted from their original object.

—A Presbyterian missionary at Oroomiah, Persia, says a remarkable change is taking place among the Mussulmans, who show an anxiety to converse with any Christian they can find. Many go to Deacon Pera, at the Bible Bazar, for Christian instruction, sometimes as many as eighteen or twenty at once. They also attend the public meetings of the missionaries.

—The parliamentary returns obtained by Mr. Osborne Morgan show that in 7,369 parishes of England, which have an aggregate population of 20,503,870 persons, there are 11,267 places of worship connected with the church of England, and 14,000 Nonconformist chapels. In these parishes there are 9,989 Anglican church-yards, 2,833 Dissenting burial grounds, and 539 public cemeteries. Returns were not received from 2,339 parishes, chiefly small ones. In Wales a report was given by 613 parishes, which have an aggregate population of 1,038,829 persons; in these there are 819 Anglican churches with 788 graveyards attached; 1,846 Nonconformist chapels with 663 burial places attached, and 25 public cemeteries.

—The fearful effects of false religious forms are having their effect in Italy where the Romish church and more lately the lodge has had great power. It is said that infidelity and atheism are rapidly spreading among all classes. At a late trial in Rome, says the *Free Church Record*, the judges were greatly embarassed by witness after witness refusing to be sworn on the Gospel because they were freethinkers. To meet the difficulty thus raised, the prime minister has introduced a bill altering the form of the oath.

—The General Assembly of the United Presbyterian church met in the Second church, Rev. J. B. Dales, pastor, Philadelphia, May 24th. Rev. James Brown, D. D., of Keokuk, Iowa, was chosen moderator. The report of the Permanent Committee on Narrative and State of Religion states that there is an addition of 21 licentiates, and 25 have been ordained. There have been 36 releases of pastoral relations by act of Presbytery, and one by death, and 59 installations. In the Presbytery of Egypt 8 young Copts were licensed to preach the Gospel. One Presbytery, Colorado, has been organized, marking the growth of the church in the Home Mission field, and 19 new congregations have been organized in various States and Territories, including one among the Warm Spring Indians of Oregon. About 7,000 persons are employed as officers and teachers in the Sabbath-schools, and 60,000 scholars all more or less regularly in attendance. In several congregations in the Delaware Presbytery a more than usual number of conversions is reported. The returns show almost 4,000 accessions by profession and nearly 500 adult baptisms Daniel Hill, secretary of the Friends Peace Association was present and made an address on the peace cause.

News of the Week.

City.

The Grand Jury has unearthed a desperate gang of swindlers in connection with the county poorhouse and insane asylum, by which the inmates were half-starved and half-clothed, and tens of thousands of dollars pocketed by the ring. Some of the county commissioners are likely to get into the penitentiary on account of it.——The quarrel over the city government will be decided by the courts this week. ——A large Bristow club has been formed here.

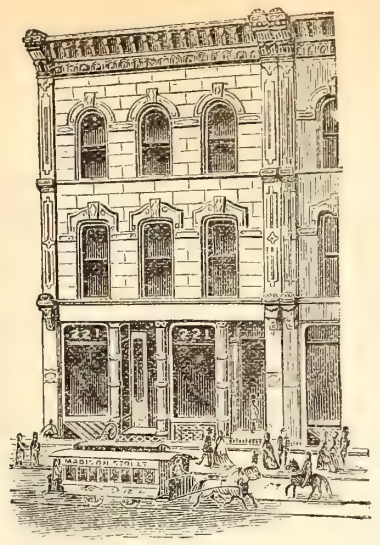
Congress.

After a long debate the Senate has decided in favor of jurisdiction in the Belknap impeachment case, and when the counsel get through their delays will proceed to the trial.——The House Judiciary Committee have got out some bad testimony against Blaine, and on demancing of him some private letters he refused on advice of his counsel. The matter has greatly damaged if not ruined his chances for nomination at Cincinnati.

Foreign.

Some 600 houses in one of the suburbs of Quebec were destroyed by fire May 29th. The houses were generally of the poorer classes, and the loss of $800,000 falls heavily upon them.—— Last week the situation in Turkey was materially changed by the dethronement of the Sultan Abdul-Aziz This was effected neither by popular revolution nor by palace intrigue, but by the revolution of the Ministers. Matters were brought to extremity by the Sultan's absolute refusal to advance money from his private purse to the exhausted War Treasury, whereupon Sheik Ul Islam, in the presence of all the Ministers, informed the Sultan that the people were dissatisfied with his government, and he was therefore deposed. Directly afterwards the Sultan and his mother were forcibly conducted to the Topkapay palace. On Sunday the ex-Sultan committed suicide by opening his veins with a pair of scissors. The new ruler Murad Effendi makes fair promises, but is firm against outside intervention.

—Past Master Ronayne speaks at Saybrook, McLean Co., Ill., on Tuesday, Wednesday and Thursday of next week. State Agent Hinman has preceded him, and has meetings there and at other near points this week.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

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*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The next annual meeting of the corporate body will be held at 221 W. Madison St., Chicago, June 20th, 1876.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Others who will lecture when desired:—

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R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
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S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo
H. Cogswell, Wadsworth Lorain Co., O.

CENTENNIAL CHRISTIAN HOMES.—The great number of visitors in Philadelphia during the Centennial Exhibition, necessitates the opening of private homes for board and lodging. Many Christian families, who are unwilling to open their doors to a promiscuous public, have arranged a plan by which they give admission to Christians and their friends.

In order to have this select class the price of board is generally much lower than prevails by other arrangements, varying from $5 to $14 a week, and from $1 to $2.50 per day. Each family fixes its own price, and receives its pay direct from its guest. Those wishing to secure places under this arrangement will please write as long beforehand as possible to the *Office for Centennial Christian Homes*, Care of Rev. Edwin M. Long, S. E. cor. 12th and Berks Sts., Phila. Pa.

The Home Circle.

One Deed of Good.

If I might do one deed of good,
One little deed before I die,
Or think one noble thought that should
Hereafter not forgotten be,
would not murmur, though I must
Be lost in death's unnumbered dust.

The filmy wing that wafts the seed
Upon the careless winds to earth,
Of its short life has only meed
To find the germ fit place for birth;
For one swift moment of delight
It whirls, then withers out of sight.
—Spectator.

Covetousness.

For twenty years past a wretched-looking old woman has been sitting almost daily at the corners of the avenues and streets in Philadelphia, where wealth and fashion walk, playing a "hurdy-gurdy," and soliciting alms. Some time since she was taken very ill and died. She had received the pity and the small bits of currency from many people—for she always looked *very*, very poor and needy; and at times appeared to be hungry or ill. She had several children, who were early made to work, and early learned to care for themselves. The rector of one of our churches took a kindly interest in them, and to him the history and character, and the facts concerning the death of this old woman became known.

It appears that through these many years this strange character had been very mercenary, and had often denied herself the necessaries of life. She grew to be hard and cold to herself and to everybody else. She possessed, besides the little musical instrument, a hard cushion, black with age and dirt. This cushion was her seat on the flags by day, and her pillow in her wretched abode by night. She seemed to become as much attached to it as though it had been a thing of life, and dear to her by the ties of blood. It was not thought to be strange, therefore, when, a short time before her death, she requested her children to place the cushion in the coffin for a pillow, when her body was being made ready for the grave. The old woman died, and the children essayed to execute their mother's dying request. It was found impossible, however, to do so, after repeated efforts, without ripping the cushion and placing it in another way. Upon cutting it open some bank bills dropped out and, upon searching, this dirty old cushion was found to contain, in bank notes and certificates, *nearly fourteen thousand dollars!* She had starved herself, and braved snow, rain and cold, had denied herself everything but the absolute necessaries of life, to hoard this money; and at last hoped that it might be buried with her body, and with her body moulder into dust. It is certainly one of the most remarkable instances of the love of money, and of "the ruling passion strong in death."

It is not likely many of us will become *misers*. What most desire is to grow rich, spend like princes, and have persons know we are rich and honor us therefor. If we believe the words of Christ, let us beware. As wealth increases, give; as it increases more, give more.—*Southern Churchman.*

Hints to Young Christians.

Don't be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vacillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective.

There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you, act immediately on these. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time.

Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing.

Make your life beautiful in the sight of men, and show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, in shop, in field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kind, the noblest of any person there.

Follow Christ. Seek to reproduce His traits in your life. Do always as you would believe He would do if He were in your place; so you will have a growing, joyful, successful Christian career.—*Selected.*

Decision and Procrastination.

A young lady, who had had several religious talks with her pastor, intended coming before the church for admission. Two days before the appointed time she came to the minister to say that she had had an invitation to go to Saratoga on the day appointed for her to unite with the church, and it would be a great disappointment for her not to go, as she had never been to Saratoga. Would it do for her to defer her appointment with the church? Her pastor told her to make it a matter of prayer and if, when the time came, she could go to Saratoga without any scruples, to go on, but if conscience said, Meet your engagement with the Lord, be sure and heed its voice for it would certainly be the voice of unerring wisdom. She came at the appointed time to the church, and meeting her pastor with a smile, said, "I am here, and I find that the self-denial I have had to exert is far more joyous than a trip to Saratoga could possibly be." Ten years have now passed and this lady has proved an earnest, active, working Christian. Who can say this would have been the result, had she not at that time fulfilled her engagement with the Lord?

In painful contrast is the following: A young lady having stood up in the company with some others, for the prayers of God's people, went home fully resolved to seek and follow the Lord. She found an invitation to a dance awaiting her. She concluded to go this once and then bid farewell to these worldly pleasures. She did so, and now though ten years have passed she has had no serious thoughts or any desire to seek the way of salvation.

Was not this clearly the result of her procrastination? Oh, dear young friends, take warning and grieve not the Spirit of God by delay.—*Am. Messenger.*

The Passions that Induce Disease.

The passions which act most severely on the physical life are anger, fear, hatred, and grief. The other passions are comparatively innocuous. What is called the passion of love is not injurious until it lapses into grief and anxiety; on the contrary, it sustains the physical power. What is called ambition is of itself harmless; for ambition, when it exists purely, is a nobility lifting its owner entirely from himself into the exalted service of mankind. It injures, when it is debased by its meaner ally, pride; or when stimulating a man to too strenuous efforts after some great object, it leads him to the performance of excessive mental or physical labor and to the consequences that follow such effort.

The passion called avarice, according to my experience, tends rather to the preservation of the body than to its deterioration. The avaricious man, who seems to the luxurious world, to be debarring himself of all the pleasures of the world, and even to be exposing himself to the pangs of poverty, is generally placing himself in the precise conditions favorable to a long and healthy existence. By his economy, he is saving himself from all the worry incident to penury; by his caution he is screening himself from all the risks incident to speculation or the attempt to amass wealth by hazardous means; by his regularity of hours and perfect appropriation of the sunlight, in preference to artificial illumination, he rests and works in periods that precisely accord with the periodicity of nature; by his abstemiousness in living he takes just enough to live, which is precisely the right thing to do according to the rigid natural law. Thus, in almost every particular, he goes on his way freer than other men from the external causes of all the induced diseases, and better protected than most men from the worst consequences of those diseases which spring from causes that are uncontrollable.—*Popular Science Monthly.*

Money One Hundred Years Ago.

Two hundred years ago, students at Harvard College paid their tuition with live-stock and provisions. The currency of the Pilgrims was the first issue of paper money in this country. During the war of Queen Anne a paper currency was established, known as Queen Anne's war currency, which soon became worthless. In 1755, Virginia issued a paper currency, previous to which the clergy were paid in tobacco. In 1715, John Colman established a bank in Massachusetts, with land for capital, and began the issue of loans. Other colonies followed, and the amount of loans by the colonies finally reached to millions, which the mother country paid off at reduced rates to save the credit of the colonies. In 1775 Congress issued paper money to the amount of $300,000, to be redeemed in coin in three years. The colonies or States also issued paper money, and soon the whole volume of State and National currency amounted to $12,000,000. This money was taken without much question at first, and those who refused it were stigmatized as unpatriotic; but in the following year it began to decline, and in 1780 it was worth almost nothing. A barbar-shop in Philadelphia was plastered all over with Continental money, and dogs were tarred, stuck over with the same shin-plasters and let out to run the streets for the public amusement. To Robert Morris is due the salvation of the Revolutionary army. He lent his private fortune and credit to the government, and when all his money was gone and his credit had been liberally used, Washington said he must raise more money to carry out a war measure, the perfection of which only waited for the money. Morris, therefore, issued his own notes for $1,400,000. Washington gained the battle of Yorktown, and Cornwallis surrendered. Every one of these Morris notes were subsequently redeemed. In 1782 the Bank of North America was established at Philadelphia, with a capital of $400,000. This was the first bank of the National Government. The date of the first silver coinage was 1794, and of the first gold coinage 1794.—*Selected.*

The True Wife.

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful word "femme."

But what do you think it comes from? The great use of Saxon words is that they do mean something. Wife means "Weaver." You must either be house-wives or house-moths; remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars only may be over her head; the glow-worm in the night-cold grass may be the only fire at her foot; but home is wherever she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light far for those who else were homeless. This, then, I believe to be the woman's true place and power.—*Ruskin.*

Sin is to be overcome, not so much by maintaining a direct opposite principle. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the hoe. If a man wished to quench fire, he might fight it with his hands till he was burnt to death; the only way is to apply an opposition element.—*Andrew Fuller.*

Children's Corner.

Eating Bread and Milk.

The daintiest, prettiest picture
'Twas ever my lot to see,
Was one of four little children,
On a door-stone vis-a-vis;
With eyes as bright as diamonds
And hair as soft as silk,
Out of an old-fashioned porringer
Eating bread and milk.

In the back-ground, near the door,
Sit the father and the mother;
And when the laugh goes round
They glance at one another.
What need is there for speech?
The eye so much hath said,
As they watch the little children
Eating milk and bread.

The household pet, old Bounce,
Is sleeping in the clover,
And in his dreams again
The hunt he's living over;
When'er the spoons click on the dish
He lifts his shaggy head,
And seems to say, "I envy you
Your sweet new milk and bread."

Through the trees, the low sun-shadows
Were sifting here and there,
Lighting up each winsome face,
With a beauty rare;
While the tired birds come trooping
To leaf-cots over-head,
Softly twittering good-night
To the girls with milk and bread.

What artist hand can catch
The smile-light, coming, going?
Or tint the restless tresses
On the dimpled shoulders flowing?
Or give the arching lip
So fine a shade of red,
As it takes a sip of milk,
And then a bite of bread?

Oh, happy little dreamers
Upon that door-stone step—
No shade of care has crossed
Their sunny paths as yet.
Oh, would their lives might ever be
So free from care and dread
As now, while twilight gathers,
Eating milk and bread.

—Rural New Yorker.

Health better than Wealth.

Little Martin was a poor boy who had no father nor mother. He earned his bread by going on errands. One day on his way home, he sat down to rest, and to eat his piece of dry bread, near the door of an inn. As he sat there a fine carriage drove up, and the master of the inn came out to serve two gentlemen who were in it. One of them was very young—not much older than Martin—and Martin thought to himself that he should like to be in his place. When he looked at his own crust of bread and his worn clothes, and then at their fine things, he could not help saying aloud:

"Oh dear, I wish I had that young gentleman's grand coach. I wish I could change places with him."

The other gentleman, who was the boy's tutor, heard this and told it to his pupil, who made signs to Martin to come to him.

"So, little boy," said he, "you would like to change places with me would you?"

"I beg pardon, sir," said Martin, "I did not mean any harm by what I said."

"I am not angry," said the young gentleman; "I only wish to know if you are willing to change places with me."

"Oh, now you are joking," said Martin; "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust."

"Well," said the young man, "I will give you all I have, if you will give me all that you have, and that I have not."

Martin did not know what to say; but the tutor told him to speak freely.

"Oh, yes," said Martin then; "I will change places with you"

But when the young gentleman stepped out, Martin saw that he was very lame. His legs were bent so that he had to walk with crutches. His face was pale and thin too, like that of one who is often ill. Martin then began to think that health was better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all that I have to be strong like you."

But Martin said, "Oh no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it is God's will that I should be lame, I try to be happy and thankful as I am."—*Church and State.*

The Difference.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than was necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference between these two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?

He Cares for You.

"Casting all your care upon Him; for he careth for you."—1 Pet. v:7.

Luther very strikingly says: "He who knows by experience the meaning of this Scripture, hath found a safe refuge. We might well learn a lesson from the birds which fly over our heads, for they sleep all night in their nests without any care, arise joyfully in the morning, perch on a tree, sing and praise God, seek their food and find it; they act as if they knew One cares for them whom we call our Father in heaven. Why cannot we do the same,—we, who can sow fields and reap them, plant trees and gather fruit, and provide for our need? Yet we cannot cast our care."

Luther is right. The little birds seem to have made more experience in the wisdom of this world than we have; they put thousands of Christians to shame. Whilst we sleep, God makes the seed to grow, and fills the ear as full of corn as he chooses. He provides for us as he does for all his creatures; he lays his gentle hand on us, and satisfies the desire of every living thing. It is true he gives us nothing without labor, but he gives the power of labor, so that all comes from his goodness and mercy; therefore we should not care, but cast all our care upon him.

Let us say, in all our need, we will trust our loving God; he is our Creator and we are his creatures; he has more provision reserved for us than we can want or enjoy; let us praise, serve and trust him who never permits a little bird to want; he has the heart of a father and will never leave us. Say with Augustine, "As God cared for me before I was, how much more will he care for me now I am what he would have me to be." Say with Melancthon, "Has care driven me to prayer? so will I drive away care with prayer;" and will note Luther's counsel: "He that cannot trust his body with God, cannot trust his soul with him." Work and pray, but care not.

What is a Boy Good For?

I saw in a newspaper a child's answer to this question: "They make men out of such as I!" It is really the best answer that can be made to the question. For, in a few short years, the present farmers, mechanics, merchants doctors, lawyers and ministers, will be laid away in the graves that are waiting for them, and their important places will be filled by those who are boys and young men to-day. And boys seem to realize this fact themselves. They are eager for the knowledge that men have; they love dearly to try their hands at men's work. They are not satisfied with the spreading fork—they wish to rake and mow and pitch. They are not contented with opening and shutting and cleaning the store, they want to trade. They will not stop with being driven, for they long to drive.

I love to see the bright face of a courageous boy, who is filling his mind and his heart with the knowledge that will fit him for the place of a man. I delight in the fearless energy of the young man who is ready to undergo hardships and self-denial in order to succeed, even according to his own crude conception of success; and I would not if I could, take from this youth a single one of his bright hopes. It is no doubt conducive to healthy growth to hold back a little, to keep from the child weighty care and anxiety. The bright sky, the gentle breezes, the glad songs of the birds belong to his life. Long faces, gloomy looks, and cross words can be omitted much oftener than some of us seem to think. And yet it is important, my boy, it is vital to a proper manhood, that you have a proper boyhood and youth.

How can you have a proper boyhood and youth? The answer is short and simple; they are the Heavenly Father's words: "My son, give me thy heart, and let thine eyes observe my ways." —*Advance.*

—The origin of the jury system has been popularly ascribed to Alfred the Great; but it really existed long before his time. During the Saxon Heptarchy, mention is made of six Welch and six Anglo-Saxon freemen being appointed to try cases of contested property, and being made responsible, with their estates, for false verdicts. It probably was one of the primitive institutions of the Germanic race.

Home and Health Hints.

Setting Milk.

To say how, or in what kind of pan to set milk, would perhaps be assuming too much, but I *will* say, without hesitation, that in my opinion, the poorest and most laborious way to set milk is in the six-quart pans so commonly used. In our dairy we use the "Empire State" pan, and have never seen any other kind for which we would be willing to exchange. Under ordinary circumstances thirty-six hours is long enough for the milk to stand before skimming; in cold weather it may be well to let it remain twelve hours longer. It is not advisable to let cream remain on milk too long, exposed to the air, simply to increase the quantity at the expense of the quality of the butter. There should be considerable milk skimmed with thick cream for churning. If you churn very thick, stiff cream, the butter will have a dull, oily appearance, while, on the other hand, if you have considerable milk with it, it will have a clean, bright look. When cream is kept from one skimming to another, add a little salt each time, and it should be well stirred as often as new is added. It should not be kept too long before churning, never longer than a week (four or five days is better); at any rate never after acidity developes itself. Deep tin pails are preferable for cream, as they are convenient for tempering it for churning. If the cream is too cold, it is easily brought to the right temperature by setting the pail in hot water, stirring continually, until the thermometer indicates 60 degrees, or if it is too warm put the pail in ice water, and cool it to 56 or 58 degrees, according to the weather.—*Mrs. Ellsworth's Prize Essay.*

An excellent article for offensive breath, when caused by decaying teeth, is prepared by mixing one ounce of chlorinated soda with twelve ounces of water. The mouth should be rinsed with the preparation two or three times a day, but do not swallow it. The most certain remedy is to remove the bad teeth, as they will taint the breath no matter what means are adopted to prevent it.

Watering Plants in Summer.

Plants growing in the open ground and fully exposed to the sun are frequently ruined by the very means taken to save—by watering in hot, dry weather. Generally moisture soon evaporates, leaving the soil dry and hard—almost impervious to air as well as to the dews. But this is not the only nor the greatest evil which results from the ordinary slight waterings which plants get. The temporary superficial moisture causes the roots to seek the surface, where, in the intervals between the waterings, the heat and drouth destroy them, and the plants become stunted or die outright. The remedy lies in a more thorough irrigation and in a different mode of applying the water. In the case of young and large herbaceous plants, the best way is to carefully scrape away the soil around them to the depth of an inch or two, forming a shallow basin into which sufficient water should be poured to moisten well in the ground as deeply and as widely as the roots extend. When the water has soaked in, the dry earth should be returned, which will prevent a speedy evaporation. Among small plants, which cannot be treated in this way, make holes with an iron rod or a sharpened stake several inches in depth, and fill them with water, which will thus reach the deepest roots. —*Rural Cor.*

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SECRET SOCIETIES.

The Relation and Duty of the Church and her Members toward them.

BY REV. J. G. CARSON, D. D.

Continued.

(3.) Their benevolence is limited to their own members. It not only begins but it ends at home. The difference between it and true Christian benevolence may be seen in the parable of the good Samaritan. While the priest and the Levite who found the man that had fallen among thieves, passed by on the other side, because he did not belong to their order, the good Samaritan stopped to ask no questions, but recognizing a brother's claim on his sympathy in the distress of a stranger or even an enemy, "he bound up his wounds, pouring in oil and wine, put him on his own beast, carried him to an inn and there took care of him." And the injunction with which our Lord closes the parable, "Go thou and do likewise," stands on record as a withering rebuke to that narrow-minded selfishness which stops to ask, "who is my neighbor," and makes the world-wide difference between true Christian beneficence and that charity falsely called, which is confined to a particular order or caste.

Even this limitation, however, would not be so blameworthy if the doors of these orders were, like those of the church, opened wide for the admission of all classes. But it is not so. Most of them exclude women, minors, the aged, the poor, lame, halt and blind, those who are not able to pay their dues, or have no visible means of support, the very classes that are likely to become objects of charity; and when those who are members cease to pay their dues, even though unable to do so, they forfeit their claim on the assistance of the order at the very time when they most need it. Thus their boasted benevolence limited as it is to their own members dwindles down into a simple re-payment of what has already been paid for, like any other insurance policy, and that at a very dear rate of premium. An examination of their own reports will show, that while the larger proportion of the vast incomes of some of these orders is expended in mere pomp and show, it is a comparatively trifling amount that goes to the relief of the needy and suffering. The amount expended by one of the smaller branches of the church in this land for really benevolent objects far exceeds that of the strongest and wealthiest of these orders. So that the assertion that the benevolence of these orders excels that of the church is a false and a base slander.

Let it be remembered also that whatever is done by the members of these societies, even Christian members, redounds to the credit of the order and not to Christ. While the church of God teaches as the law of her Head, the duty of doing good to all men as we have opportunity, and actually exercises through membership all the benevolence worthy of the name that aims to bless and elevate suffering humanity, yet all the honor of it is cheerfully ascribed to Chirst, and not to any man or organization. Our Lord said to his disciples, "When thou doest alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may be seen of men: Verily, I say unto you, they have their reward." This is just what these societies do, and doubtless this is one reason why we hear so much more of their benevolence just because the end and object of it is self-glorification. How can a Christian consistently lend his countenace and name to that which detracts from the glory of his Master, and seeks the praise of men and not of God.

[c]. Moreover, in the day of final reckoning only those good deeds that are done in the *name* of *Christ* and for *his sake* will be regarded as worthy of mention. And measured by this standard, love to Christ and to our fellow men for his sake, all the boasted charity of these orders will be cast out as spurious and worthless, being nothing more than a species of selfishness: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to *me*." Thus the whole influence of these associations, as combinations for selfish purposes, in their selfish morality, and selfish benevolence, serves to foster and strengthen this principle of evil in the individual and in society and so instead of assisting the church it opposes an ever increasing barrier to the influence of Christianity through the church and upon the world at large. For this reason then Christians should have no fellowship with them.

4th. *Fellowship with these societies is inconsistent with that separation from the world which is essential to the Christian character.* This is of itself sufficient and conclusive reason why Christians ought not to have connection with. That these societies belong to the world will hardly be disputed. They cannot claim, they will hardly pretend to be of Divine institution; their origin is in the world; the principles of their organization are of the world; their morality and benevolence are worldly; their aims and ends are worldly and selfish, and their membership is largely, and we may safely say predominantly, from the world, composed of all sorts, men of all religions and of no religion a all; Jews, Mohammedans, pagans, infidels, ungodly and wicked men in equally good standing with Christians or ministers of the Gospel. Now there is nothing more plainly revealed in the word of God than this, that the world which lieth in the wicked one is the great enemy of Christ, and that whosoever is the friend of the world is the enemy of God. There is no duty more frequently insisted on in the Bible than that of Christians maintaining a complete and universal separation from the world. In the language of Mr. Moody, "With the Bible open before me I can not see what right any child of God has to go and yoke himself with unbelievers in business or in secret societies, or in any other society. If you say it is to do good, you can do more good without them than you can possibly do by identifying yourself with them; Abraham had more influence over Sodom away up in Hebron than Lot had there in Sodom." This is strong language, but is it not true? The people of Israel were expressly forbidden to make covenants of peace and friendship, or enter into any alliance whether by marriage with the surrounding nations, and nothing was a more fruitful source of corruption and consequent calamity to that nation than the neglect or disregard of this prohibition. The same principle applies to the church of God to day. The command, Be not unequally yoked together with unbelievers has reference not merely, nor even principally to the marriage relation. But from the reasons assigned it is evident that the injunction applies with special force to just such associations as these fraternities which bring together in the closest bonds of fellowship, friendship and even brotherhood, Christian and infidel, believer and unbeliever, the friends and enemies of Christ: "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols; for ye are the temple of the living God." Language could not more strongly impress the relation and duty of the church and its members towards these secret societies. While we are not prohibited from all intercourse with men of the world in the affairs of business, or in those relations of civil society, in which God has placed us, yet neither with individuals nor associations are we at liberty to form covenants of friendship or brotherhood. The attitude of the church to the world is that of constant, uncompromising hostility, and the obligation on the church and its members to-day is just as strict and imperative as ever to maintain a complete and entire separation from it, both in order to preserve their freedom from its corrupting influences and to maintain a testimony against its evils. The voice of Christ which is the voice of duty and the voice of wisdom, cries aloud to every Christian, "Come out from among them and be ye separate, and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness but rather reprove them;" and only by obeying this voice by the way of requiring her members to abstain from all connection with these societies, can the church of Christ "keep herself unspotted from the world," avoid compromise with its evils, and be free from its corruping influences and its final condemnation.

Thus I have presented considerations which apply to all these associations, from the very principles of their organization, the force of which every Christian heart will feel and appreciate—and which to every candid mind must appear conclusive: "That these associations, whether formed for political or benevolent purposes, are in their very nature inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them." I have dwelt thus long on this part of the subject because it occupies ground which I humbly conceive has not hitherto received the consideration which its importance demands, and because the considerations presented can be understood and appreciated as well by those outside as by those inside of these orders.

Their Secrecy.

5th. Another reason why these associations are inconsistent with the genius of Christianity is *because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and therefore utterly opposed to that openness and publicity which Christ enjoines on his disciples both by example and precept.* "I ever spoke openly in the synagogues and in secret have I said nothing." "Ye are the light of the world." "Let your light so shine before men," etc.

1. This secrecy is unnecessary for any good and lawful purpose. Let us carefully observe what secrecy is condemned and when. It is not denied that individuals, families and even societies may have secrets which they are not bound to disclose but these are private or personal affairs with which the public has no concern. These, however, are not private but public associations, claiming public patronage and approval, extending their influence through all the ramifications of the community in which they exist, whether it be a college or society at large; and yet secrecy instead of being the exception is the rule; it is not an incidental but an essential element of their organization.

Nor do we deny that even public bodies, legislative or judicial, whether in church or state, may have private or secret meetings, the proceedings of which it is necessary and therefore lawful and right for good and sufficient reasons to keep secret. But this is a very different thing from being organized on the principle of secrecy and no more justifies the charge of being secret societies than does the fact, that many of the meetings and proceedings of these associations are public frees them from that charge. We affirm that the secrecy which so universally characterizes these orders is not necessary for any good or lawful purpose where they have the protection of law.

We admit that when the prosecution of that which is good and right exposes to oppression and persecution and there is no protection from the law, then it may be necessary and proper to resort to secrecy for self-protection, as did the primitive Christians, the Covenanters of Scotland, and loyal leagues at the South during the rebellion. But when, as is the case at least in this country now, and as was true in the North during the war, every one can claim and enjoy the protection of law in the prosecution and accomplishment of every good and worthy object, there is absolutely no necessity for secrecy and it is therefore wrong. Truth and right under a free government never fear or need fear or shun the light; only that which is conscious of wrong doing seeks to hide itself in darkness. These individuals and societies which have objects in view that

are condemned by law or public sentiment, such as the Ku Klux Klan, the Jesuits, and others, are indeed under the necessity of resorting to secrecy. "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." So that the very resort to secrecy is in itself suspicious, and presumptive evidence of something wrong which will not bear the light. What would be thought of a church or congregation of Christians organized on this principle? Would it not deservedly meet withuniversal suspicion and reprobation? Even when necessary such secrecy is undesirable and fraught with many evils. We know how the secret meetings of the early Christians exposed them to undeserved, yet unavoidable obloquy and reproach, as being guilty of the most scandalous and horrible practices; and when the necessity no longer existed how promptly and joyfully they abandoned their secrecy and held their meetings in open day! An imperative necessity alone will justify such secrecy and only during the time such necessity exists. So that the plea that it is necessary to guard against imposition will not avail, seeing such necessity is not imperative, that is, there are other means of guarding against imposition which individuals and societies have employed and do employ with reasonable success without resorting to secrecy. Being therefore unnecessary for any good or lawful purpose:

2. It is *unwarrantable* for any one and especially for Christians. Christ has said: "Ye are the light of the world: No man lighted a candle and putteth it under a bushel or under a bed but on a candlestick and it giveth light to all that are in the house.

Now there are but two alternatives conceivable, either those things that are kept secret are good and valuable, important to be known, or they are wrong and sinful, or at best trifling and unimportant. In either case secrecy is unwarrantable. If they are wrong, if it be "a shame even to speak of those things that are done of them in secret," as was the case with the secret societies in the Apostles' day, and as no doubt is the case with some of them in our own day, such as their indecent and disgusting ceremonies of initiation and also many "hidden things of darkness," which the great day alone will reveal, then there can be no question as to the Christian's duty not only to have no "fellowship with the unfruitful works of darkness," but rather reprove them by exposing them to the light as many good men have done and are doing, and that too, even though they had promised or sworn to keep them secret. In reference to these the Christian should say: "Oh, my soul come not thou unto their secret; unto their assembly mine honor be not thou united." Even when the secrets are harmless and trifling, while at the same time they pretend to introduce the initiated to the knowledge of great and profound mysteries and valuable and important truths, the obligation of secrecy is unwarrantable for a Christian because it makes him a party to a stupendous fraud, and being deceived himself becomes the occasion and means of deceiving and misleading others.

But even on the most charitable supposition, viz.: that these secrets are what some pretend, important and valuable, worth all the money paid for them, still the Christian may not promise to keep secrets which may be of benefit and advantage to his fellow men, in the face of the express command of the Master: "What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye on the housetops." "Let your light so shine before men," &c. No man or set of men, much less a Christian, has a right to monopolize for their own benefit anything the knowledge of which would be of advantage to their fellow men. Even in reference to inventions in the useful arts while the inventor has a right to a reasonable compensation for the fruit of his inventive genius, yet he has no right to confine the benefits to himself, nor after such reasonable compensation to deprive the public of the advantage of its knowledge by locking it up in a secret circle or combination. What would be thought of a teacher of science who should pledge all his scholars to secrecy as to the discoveries he had made and communicated to them? Indeed this is the great difference the heathen and Christian civilization, as Wendell Phillips has well remarked in his lecture on the "Lost Arts." While among ancient heathen nations all knowledge or learning in religion, science and the arts, was confined by strict secrecy to select circles, or classes, and so became lost to the world, when their families or classes became extinct, it is the glory of our Christian civilization that what is known to any individual becomes common property to all, and cannot be lost to the world; and what has produced this difference? Simply the teaching of the Author of Christianity, obliging his disciples to be light-bearers to the world, shining as lights in the world, dispensing to all whatever good or blessing they have received. "Freely ye have received, freely give."

On any supposition, therefore, secrecy in a society which claims and deserves the patronage and encouragement of Christians is unwarrantable, and so inconsistent with the genius and spirit of Christianity. But further—

(3) Such secrecy is *dangerous*. While tt is unnecessary and unwarrantable for any good purpose and those whose designs are open and fair will not resort to it, yet we know that those whose designs are sinister and selfish, and who are unscrupulous in the use of means for carrying them out, do find it necessary to cover them up with the veil of secrecy. And this gives them a great advantage not only over the public at large, but also over the honest and unsuspecting members of the society or association to which they belong. On this account it is that political parties can be preserved from becoming corrupt and mighty engines for evil in the hands of scheming demagogues only by subjecting them and their actions to the fullest and most open scrutiny by the public press. On this account it was that the society called Jesuits became so dangerous wherever it was allowed to exist and has been repeatedly suppressed in several countries of Europe, because it became dangerous to the interest of society and the state. Even the church of God if it should adopt the principle of secrecy would undoubtedly in a few years become corrupt and subject to the control of unscrupulous and designing men who could wield the influence of the whole body for the accomplishment of personal, selfish ends. As long as human nature remains as it is, any society, it matters not how good and laudable its object, nor how upright and sincere the intentions of its founders, if organized on the principle of secrecy, will necessarily fall into the hands and under the control of evil-minded, selfish men, who contrive, sooner or later, to obtain the monopoly of the highest offices and places of honor and power and so are able to make use of the resources of the whole order for the accomplishment of their own selfish aims. This might be illustrated by the history of secret order from the Jesuits down to the latest, and in some respects, most dangerous, the grange. The only security of liberty in the state, of truth and righteousness in the church, the only protection in any society which the many have against the tyranny, the dishonesty and oppression of the few, is by holding those entrusted with official power and influence to the strictest responsibility requiring them to give frequent reports of themselves and their conduct, to the many. But this cannot be done in these secret orders, where the inevitable tendency is to contract the widest circle into an ever-narrowing serpentine coil till it reaches the innermost, central ring or clique, called the highest degree, which dominates all others and is itself accountable to none. The only wonder is that the press of our day, which is so jealous or sensitive to the dangers arising from secret rings or combinations in church or state is so indifferent to the threatening aspect of this growing and deepening cloud of secretism, which at first no larger than a man's hand, now darkens the whole political and moral heavens with its shadow. To us it seems like the fascination of some spell, which, like that of slavery, holds both church and state enchained, until the cloud bursts, as that did in this country, in storm and tempest on our heads. How is it possible that the ministers and members of the church of Christ, who are set as watchmen to give the alarm can without great guilt spare to cry aloud and lift up their voice of testimony like a trumpet against this great and growing evil, to show men their danger, much more lend the influence of their words and example by membership in their orders, to encourage and increase the evil?

(4) The obligation of secrecy, whether by promise or oath, is ensnaring to the conscience, and so contrary to the express command of God: "Thou shalt swear,"—and the same principle applies to a promise—"in truth, in judgment and in righteousness." We are not now referring to the profane character of the oaths which some of these societies impose upon their members, and which will be considered in its place. The evil of the obligation of secrecy is the same whatever be the particular form of the obligation. whether by promise or oath. The Christian ought to be as circumspect in taking any obligation, which binds his conscience as in taking an oath. Moreover, the obligation of an oath, if it is an unlawful one (as all these extra-judical oaths are), is not a whit more binding or sacred than that of an unlawful promise. The addition of the oath is only an aggravation of the sin involving as it does the guilt of profanity, without changing the principle or character of the obligation. This cannot be too frequently or plainly asserted, because the impression is general, that there is some kind of sacredness in the form of the oath administered, which becomes the more binding, the more solemn and awful the appeals and imprecations with which it is offered. So that those who disregard their obligations even when convinced of their unlawfulness are considered guilty of perjury. This is a great mistake, as may clearly be seen in the case of Herod, who rashly promised with an oath that he would give to the daughter of Herodias whatever she might ask. Who will say that Herod was bound by such an oath any more than if it had been simply a rash promise? The sin was in taking, not in breaking it. To have disregarded it was his duty; while to keep it involved him in the additional crime of murder without in the least diminishing the original guilt of his conduct which was the same whether he kept or broke his oath or promise. The sin was in making it, and to keep it after he found that it involved him in doing wrong was only to add to the sin, not only by murder, but also by showing that he had more regard to his own word, or a false sense of honor, than he had to the authority of God. This funishes a sufficient answer to the common sneer against those who have seceded from these orders and revealed their secrets; that they are dishonored and unworthy of belief, because, either they say what is false, or are guilty of perjury in revealing what they have sworn to keep. It is not so. On the contrary those who continue to regard the obligation of secrecy as binding, after they are convinced that it was unlawfully assumed in the first place, are the guilty parties in God's sight, because, like Herod, they pay more respect to their own word, or rather their false notion of honor, than they do to the honor and authority of God's law. It is the keeping, not the breaking of an unlawful oath, or promise, which is sinful in God's sight. Why? Because the taking of it in the first place was the sin, and every moment of continuing it after the sinfulness of it is seen is just a constant repetition of that sin.

(To be continued.)

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" " " May 27	3,766
Gain in one week,	10

We have the pleasure of acknowledging one club of five, sent by J. G. Mattoon, W. Unity, O., who writes: "The credit of this club is due to our friend, A. Jones." We are expecting two more clubs but they have not come yet.

LATER.—Another club, twenty for three months and one for a year has just been received from Peter Minton, Millville, Ohio. We sincerely thank him, and unite with him in "hoping that others will do likewise." Keep up the list through the Summer and prepare to run it up to ten thousand next fall and winter. The cause demands a wide circulation of the *Cynosure*.

We have received a new subscription from Michigan and the agent who secured it orders the engravings "Signing the Declaration," and the Declaration itself. We want more such orders.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING JUNE 2d, 1876: from J. K. Allwood, J. L. Burrell, C. E. Brookhart, F. K. Bufkin, J. H. Carpenter, W. Crawford. J. H. Clark, G. W. Champ, S. H. Davidson, J. D. Fowler, Mrs. M. C. Gerrard, E. Gould, A. Jones, G. Johnston, T. Kingsworth, H. L. Kellogg, W. M. Love, A. Lord, J. Mathews, C. P. Owen, J. Reid, B. Smith, A. Sullivan, Mrs. M. J. Whe aton.

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To the General Tract Fund from Isaac Preston, $1.00.

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" No. 2	1 03½	1 04½
" No. 3	90	90½
" Rejected	80¼	81
Corn—No. 2	43½	44
Rejected		38
Oats—No. 2	28¼	28¼
Rejected		24
Rye—No. 2		68¼
Bran per ton		9 50
Flour—Winter	5 87	7 87
Spring	3 50	5 87
Hay—Timothy	9 00	14 00
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8¼
Lard per cwt		10 75
Mess pork, per bbl		17 90
Butter fancy yellow 27c.; common to choice roll	18	20
Cheese	6	10
Eggs	11	11½
Seeds—Timothy	2 90	2 40
Clover	7 25	7 60
Flax	1 00	1 35
Broom corn	2	9
HIDES green to dry salted	5	11
Lumber—Clear	38 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	35	50
Unwashed	23	28
LIVE STOCK Cattle, Choice	4 75	5 00
Good		4 65
Medium		4 25
Common	3 50	4 00
Hogs	5 00	6 75
Sheep	2 50	5 50
New York Market.		
Flour	$ 3 00	9 50
Wheat—Winter	1 14	1 50
Spring	1 00	1 30
Corn	45	59½
Oats	32	47
Rye	86	96
Lard		11⅛
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Butter	14	25
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CHICAGO, THURSDAY, JUNE 15, 1876.

VOL. VIII., NO. 36.—WHOLE NO. 323
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Entertainment and Railroad Fare.—In answer to enquiries in regard to entertainment of delegates and reduction of fare to the Anniversary the Committee of arrangements promise free entertainment to a large number. Reduced rates are provided at hotels if all are not otherwise accommodated. Efforts have been made to secure reduction on the railroads, as yet unsuccessful; but there is some prospect of securing return tickets at one-fifth fare.

Topics of the Time.

While discussing appropriations in Congress the Democrats in the House pounced upon the Marine Band as a needless accessory of government. Their attack failed through a speech from one of their own party, who humorously described the present function of that splendid piece of national extravagance to be playing before the White House on pleasant evenings while President Grant and his satelites sat with feet perched upon the railing "smoking their partagas;" and the gentleman wanted to save the band a while so that he and others might sit and smoke on the piazza with a Democratic President while the nation furnished their music. But the ridiculous scene got up at national expense is over-shadowed by the dishonorable use the Band has just been put to. When Congressman Hopkins of Pittsburgh went up the other day to Philadelphia to play the Grand Commander in the Knight Templar farce, the government of the United States sent the great Marine Band to play before him, as if to show the subserviency of the civil power to the lodge. Tthe country may consent to furnish its President with expensive music while he puffs in stupidity, but the menagerie band is never sent out to play for a side show.

A correspondent in a valued exchange suggests that it is now demonstrated that Washington was a Freemason, for his old lodge apron has been dug out of its decay and brought into the Centennial Historical Department; and wants somebody to hunt up the traditional hatchet to show the boys, whose mischievous tendencies might be thereby amazingly encouraged. It is be suggested also to the history-loving lodge, that it would be well fetch out the cherry tree he chopped up, and the lie he didn't tell. Old Israel Putnam is one of their Revolutionary lights; let them produce that hole where he shot the wolf. No doubt they can show any of these as truly as Washington's Masonic apron.

There should be blazoned, however, in earnest throughout all the land the memorable farewell words given to his people by the great Washington on leaving public life. However those warning words may to-day be interpreted, there can be no doubt of what their author meant, when Alexander Hamilton, his ablest staff officer in battle and most trusted counsellor in peace used them with such power as the testimony of Washington against secret societies; and when high Masons like Jackson and Livingston could on account of them refuse the thanks of the nation to the retiring statesman.

Not long since Senator O. P. Morton of Indiana, who faintly hopes to be nominated for President of the United States to-day at Cincinnati, made the following stroke at the secret political orders of Indiana, hatched by rebellion brooding over the Masonic nest: "The State was honeycombed with secret societies, formerly known as Knights of the Golden Circle, but at that time as Sons of Liberty. They claimed in 1864 to have 40,000 members in the State; were lawless, defiant, plotting treason against the United States and the overthrow of the State Government. In some counties their operations were so formidable as to require militia to be kept on a war footing, and throughout 1863, and until the final explosion of the organization in August, 1864, kept the whole State in an uproar and alarm." Mr. Morton was then Governor of Indiana and used his power with energy against these lodge myrmidons. Their character and tactics must have impressed a man of such shrewdness and judgment as Mr. Morton, as strictly Masonic and a natural outgrowth of that order. Nor can he be ignorant that the system of organized secretism, no matter what its local safeguards, is continually liable to such abuse against right government. Yet we are told that he adheres to this system, and as a Freemason must therefore in private action endorse that which he condemns publicly in Congress. Do Americans need such a leader?

Our African Colony, Liberia.

BY GENERAL J. W. PHELPS.

We have seen a complaint made by a Liberian writer, that "*Secrecy seemed to be one of the bulwarks of the Liberian government.*"

This statement reminded us of the fact that President Roberts of Liberia, though a very able man, was also a Mason, and must have had, during his long tenure of office, six years as governor and twelve years as president, a powerful influence in giving his people a bias in favor of secretism.

How it is, or when it was that President Roberts became a Mason, it is difficult to determine; but perhaps he got his degrees in England, where Masonry originated. He could hardly have been initiated in the United States, for negroes were not admitted here to a participation in the benevolence (!) of the lodge before the war; and besides, he had not attained the age which the Masons prescribe for initiation into their religion at the time when he left the United States. He was born in Norfolk, Virginia, 1809, and went to Liberia with a widowed mother and two younger brothers in 1829, while yet lacking one year of being old enough to enter upon "the sublime degrees of Freemasonry," and its heavenly promises.

Since attaining to official position he has ever borne the reputation of being a man of great integrity, of extraordinary ability, both as a ruler and a diplomat, and of a pure and blameless private character; but we cannot see wherein Freemasonry could lend any desirable qualities to such abilities as he possesed. Indeed, we fear that his Masonry may prove an injury to his country. As a man born and reared till the age of twenty under the despotic rule of the slave-power, it is natural that he should have imbibed a taste for strong government, for *mastership*, and for that mystification by which the mastership of the few over the many is usually maintained, and hence, probably, he became a Mason.

Masonry, however, is a very undesirable element in the education of a new country. It is a relic of paganism that is as much out of place in opening a new continent to Christian civilization at the present day, as the gods of Laban, or the mystic arts of Pharaoh's magicians were out of place in the Holy Land. The object of establishing the colony of Liberia on the western coast of Africa, was to Christianize the whole African continent; and it was a great oversight, therefore, in the managers of the colony in admitting Freemasonry into it; for Freemasonry, being a system of paganish, frandulent arts, is utterly hostile to the genius of Christianity.

Being impressed with this fact, we have, as a laborer in the interests of Liberia, called the attention of one of our correspondents there to the matter, and requested him to suggest to President Roberts the importance of setting a good example to his people by a solemn and public renunciation of Masonry, holding up to him for this purpose the example of our illustrious Washington, who, in his will, provided for the manumission of his slaves, and in his farewell address warned his country against such associations as Masonry tends to generate.

We have never heard from our correspondent whether he showed our letter, or broached this subject to President Roberts; and we suppose that it has not been done. Even if it has been done, we are sorry to infer that it has had no effect, since on looking over the files of a Liberia paper, of recent date, we noticed an announcement of President Robert's death, and of his being buried with "Masonic honors," so-called.

Thus then, the news of the death of a distinguished man, a high official, and a Mason, comes in the same file of papers with a complaint that the government on which he has left his impress, for future good or evil, is a government whose bulwarks are secrecy, that is, it is not open, fair and intelligible, as a government designed for the people should be.

Where the people are rulers, why should there be any mystification, or secrecy? Who and which of the people are to be mystified and deceived by it? Why should a people play sly, and deceive themselves? or hide secrets from themselves?

We would wish to be among the first to pay our tribute of sincere respect to the memory of the late Joseph Jenkins Roberts, ex-President of Liberia, both as a man and as a member of the Methodist Episcopal church; but we should decline to have any part in the pagan mummeries that Freemasons made over his tomb—mummeries that the wondering natives from the woods might have looked upon and recognized as akin to their own. Little honor do Methodist ministers do to the cause of Christ, if, on the borders of a hundred millions of barbarians, they can commend to immortal life a deceased brother in connection with ceremonies as paganish as those which are observed by the barbarians themselves.

The Columbian Order.

Very few persons who consider themselves intimately acquainted with the history of the Tammany Society, or Columbian Order, which has its home or meeting-place in the imposing brick and stone structure on Fourteenth street, and with the influence it has wielded during the present century in the political history of our country, are aware that it was instituted in the first place as a benevolent institution. At its first organization its membership included men of different political opinions, for there were conflicting views in regard to public policy at that period (1789) as there are to-day.

The first constitution of the society, published at the time, says that its object was to "connect in indissoluble bonds of friendship American brethren of known attachment to the political rights of human nature and the liberties of the country." It pledged itself to the work of conciliating the savage tribes of Indians who were disputing with tomahawk and torch foot by foot the advancing steps of pioneer and settler. To show its abhorence of foreign manners and institutions it adopted for its ritual and ceremonies Indian customs, and divided the year into seasons of flowers, fruits and snows, and the seasons into moons. To carry out this native American idea more strongly, its officers were called sachems, sagamores and wiskinsies.

THE BIRTH OF TAMMANY.

Another strong reason given for the formation of the Columbian Order was the alleged anti-republican principles adopted by the Society of Cincinnati, of which Baron Steuben was at that time president in this State. As avowed by its founders, the Columbian Order was a rival of the Society of Cincinnati, and time has developed the ultimate purposes of both organizations. The Society of Cincinnati exists and is maintained in the same spirit in which it was first organized; while the Columbian Order, from a body organized for charitable purposes, has developed into a mere party machine, its council-fires fanned by the struggles of its factions, and its name held in contempt by the true members of the party it professes to rule.

Tammany Hall, as it is popularly called, or rather the society, was founded, as the old chroniclers have recorded, by William Mooney, an Irishman, who was a whig in politics and had acquired party distinction as a leader of the Sons of Liberty. Moony was the first Grand Sachem, and among the sachems were the eminent names of Philip Hone, Van Buren, Godwin, Greenleaf, Campbell and Furman. The first public celebration of the society was held May 12th, 1789, on the bank of the North River, two miles out of the city, or at the point where the foot of Christopher street is now. Here the brethren smoked the calumet in turn and held their feast, and returned to town in the evening.

RECEPTION OF CREEK INDIANS.

In the following year William Pitt Smith was elected Grand Sachem, and John Pintard, Sagamore. It was in this year (1790) that the society received a delegation of Creek Indians, which was one of the most interesting events of its history. The general government had endeavored for some time to form a treaty with this tribe, but all attempts had failed until Colonel Willet induced the delegation of about thirty chiefs to visit the city. The members of the Tammany Society at that time were accustomed to wear the Indian costume as a regalia, and received the Creeks with painted faces and clad in buckskin leggings, moccasins, &c., and were armed with war-clubs and tomahawks. The Creeks were delighted at the reception, and saluted their entertainers with such a war-whoop that it raised the hair of the gentlemen present, if it did not disturb the scalps. George Clinton, John Jay, and other gentlemen were present at the reception.

The Society took its name from St. Tammamend, a canonized Indian chief, who, according to aboriginal tradition, was a member of the Lenni Lenape confederacy, and a Delaware. At first it devoted some part of its work to charitable objects, in the way of extending relief to destitute patriots and their widows and orphans, but the records of good deeds of this character are few and far between. The first "wigwam" of the society was organized in a tavern known as "Barden's City Hotel," situated in the lower part of Broadway. The members at this time were intensely patriotic, and paid great attention to the celebration of the 12th of May, the anniversary of the organization of the society and of their titular Saint, Tammamend, and the Fourth of July.

OLD CUSTOMS.

On such occasions it was the custom of the Tammany "braves" to assemble at their "wigwam," and march to the old Presbyterian church in Wall street, which stood near Nassau street, and after listening to an oration and singing patriotic songs, to return to their council-room for a convivial evening. They sometimes went to Greenwich, a mile or two out of town, on the North River, and enjoyed a similar "pow-wow" in tents erected for the purpose. About this time, or in the second year of the organization of the society, some of the patriotic members, under the lead of one Gardner Baker, began the formation of a museum, for the purpose of collecting and preserving all objects and curiosities connected with the history of the country. The collection was first placed in the City Hall where it remained until 1794, when it was removed to a hall in what was called the Exchange, at the junction of Broad and Pearl streets. A year later the society relinquished its interest to Mr. Baker, and at his death the collection was sold, and, after passing through many hands, finally became the nucleus of Scudder's old museum in Chatham street, and later became the property of P. T. Barnum.

In the history of the Tammany Society, its various wigwams have been the scene of many shows, but this museum is the only one of a legitimate character of which there are any records.

THE SECOND WIGWAM.

The second wigwam of the society was established in a tavern in Broad street, near where its museum was situated; and the third place of meeting, to which it removed in 1798, was "Martling's Long Room," a low wooden structure situated at the southeast corner of Spruce and Nassau streets, the site of the present *Tribune* building. The entrance was in Nassau street, and as the society had at this time taken a decidedly antagonistic stand in opposition to the federalists, the wigwam was stigmatized by the latter as the "pig-pen." For a year or two after this the society did not flourish to any great extent, as President Washington's denunciation of secret societies in general had almost killed it. Moony, the originator of the society, however, managed to keep it alive, aided by "Brom' Martling" and a few choice spirits, until the beginning of President Jefferson's administration, when it became, what it is to-day, a strong and active political organization.

AARON BURR.

Aaron Burr is said to have been an active ally of the society, but there are no reports to show that he was ever a member. He, however, is credited with having used the society for his purposes. He was a leader of the Democratic party at the time, and he is said to have wielded the influence of the society so ably that in the political campaign of 1800 the federalists in New York city were completely overthrown. The result of that election, which was the first canvass in which the Tammany Society—or Columbian Order, as it was originally named—was recognized as a political power, made Thomas Jefferson President and Aaron Burr Vice-President of the United States. The tactics resorted to by the society to secure adherents at that day were similar to those practiced during our own time. Voters of doubtful political faith, but with a leaning toward the opposition, were brought into the wigwam on the very eve of election, and initiated into its mysteries. After the ceremony—if the managers of the society had any doubts of the stability of the newly conscripted members—committees of guardianship were appointed to conduct them to the polls.

OPPOSITION OF ALEXANDER HAMILTON.

From the organization of the society Alexander Hamilton was its most determined opponent, and when President Washington's farewell address appeared in 1796 he was the first to apply the reproof against secret societies contained in it to the Tammany organization. Hamilton favored the Society of the Cincinnati, of which he was the projector and acknowledged leader, and he foresaw the danger to the country which would arise from a corrupt use of the power of a series of secret political societies of which the Tammany Society, or Columbian Order, might be the head.

The result of the election in 1800 confirmed the wisdom of this view, and to avert the present as well as the possible danger in the future he went so far as to recommend the organization of similar societies to counteract the Tammany influence. The society of the Cincinnati was an association of gentlemen, and its meetings had no political significance. Hamilton's opposition to the Tammany Society continued until his death in the duel with Burr, which occurred the 12th of July, 1804.

The result of this unfortunate duel does not appear to have had any more effect on the prosperity of the Tammany Society at that time than the exposure of Tweed and his co-conspirators. The latter were cast out of the wigwam, and at once the Grand Sachem and his retainers became reformers. So, too, in 1804 the killing of Alexander Hamilton caused the overthrow of Burr, and gave the deathblow to his political aspirations, but Tammany stood from under and weathered the storm of indignation which swept over the land.

The second night after the duel the city was a scene of mourning, everywhere save in the Tammany wigwam. "Brom Martley's Long Room," which was the home of Tammany, was alone the scene of a feast held in rejoicing at the death of its most dreadful foe and in honor of the victor. But this season of rejoicing did not last, as the adherents of the society soon saw the drift of public opinion, and prepared at once to yield to it; and the *Evening Post* published on the next day contained the following notice:

"Brothers: Your attendance is earnestly requested at an extra meeting of the tribes, in the Great Wigwam, precisely at the setting of the sun this evening, to make arrangements for joining our fellow citizens and soldiers, in order to pay the last tribue of national respect due to the name of our departed fellow citizen and soldier, General Alexander Hamilton. By order of the Grand Sachem.

"JAMES B. BISSETT, Secretary.

"Season of Fruits, in the Year of Discovery Three Hundred and Twelve, and of the Institution the Fifteenth, July the 15th.

Aaron Burr, from the time of his election to the Vice-Presidency, had been distrusted by his party, but his political career did not end until the duel; and Tammany, his creation or offspring, waxed stronger on the ruins of his greatness.—*Weekly Ithican, N. Y.*

Letter to a Mason.

Rev. C. F.———

DEAR BROTHER: Since I became acquainted with you, I have felt a peculiar kind of anxiety in your behalf that as you profess to be called of God to preach the everlasting Gospel of his dear Son, my anxiety for you is that you may preach the pure Gospel in simplicity and godly sincerity, and that your motives, your actions, and all your associations may be of that kind which God's word approves and God's Spirit approves.

I knew you were young and quite sensible that you had not yet become acquainted with the devices of Satan, but were still ignorant of the variou

ways and plans that the devil uses to ruin the usefulness of men and especially of ministers who are laboring to oppose his works. And among all o his devices, I know of nothing more fascinating and bewildering to the human mind, or better calculated to destroy the usefulness of a minister, than to get his feet fast in the meshes of the Masonic web. And I am also sensible that Satan knows this too; and besides this he knows that if he can get the church to fellowship the abomination, and hug it to their bosom as a harmless thing, he has got a double advantage over the Christian and the minister of Christ.

Now, these are some of the reasons why I, more than a year since, put forth my best efforts to save you from the fatal delusion of Masonry. I remember I appealed to you with a feeling heart, and begged you for God's sake, for Christ's sake, and for your own soul's sake, to keep out of the Masonic trap. But it now appears that the enemy has defeated me, and got the advantage, secured his victim, and got your soul fast in the meshes of one of the greatest delusions that ever bewildered the human mind. But you are not the only victim thus deluded; the unclean spirits of Rev. xvi. 13, are to-day busy in the same work of deluding and deceiving unsuspecting men, to gather them to the great battle of God Almighty. These spirits are now making many honest men believe that Masonry is actually a good and useful institution; this he has made you to believe, or at least to say you believe it; and to accomplish this deception he made use of your own father and other friends, and quite likely your own church members as agents in this *ruse*. And then after all this outside influence was made to bear upon you, you were made to say in your petition to the lodge for membership that "*unbiassed by friends* and uninfluenced by mercenary motives, you freely and voluntarily offered yourself a candidate for the mysteries of Masonry, and that you were prompted to solicit this privilege by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish to be serviceable to your fellow creatures." Now the probability is that this whole petition, or nearly all of it, is a swindle, a ruse, a strategem, to deceive the unwary, and make men dishonest. You, sir, were certainly biassed by friends, and by their influence you were induced to "form a favorable opinion of the institution." And your motives too, were formed by the cunning craft of Masons brought to bear upon your feelings by the promise of some special advantages you might enjoy by being a member of the lodge, which others do not enjoy.

Now these motives were either of a mercenary and pecuniary character, or they are of a moral or spiritual nature; and in case the latter was a fact, one could scarcely be made to believe that a soundly converted man, a student of the Bible, could be induced to willingly yoke himself up with a clan of men, the majority of whom are wicked and profane skeptics and unbelievers; and all this for a "desire of knowledge and of being serviceable to his fellow creatures." I say it is hard to believe that a man tells the truth when he says this. And now, sir, I say it is far easier for an intelligent man to believe that your motives were of a mercenary character than to believe that your object was the spiritual good of your fellow creatures. And this probability becomes still more apparent from the fact that Masons openly profess, and bind themselves under strong obligations to "aid and assist all poor indigent Master Masons, their wives and orphans wheresoever disposed around the globe." Now this is a pecuniary consideration, and a mercenary motive placed before you by the Masons before you join, in order to induce you to become a member. Why then did you say in the petition that you were uninfluenced by mercenary motives?

But the above mentioned evils are not the worst features of the petition. You also said that "should your petition be granted you would cheerfully conform to all the ancient established usages and customs of fraternity." Now we say, surely this was a large dose for an honest man to swallow; and and especially so, when it is certain that the patient knew nothing of the deleterious nature of the medicine taken.

But then again, for fear—on the part of the craft—that you were not sincere in this promise, or that there might be in your heart some "hesitation, mental reservation, or self evasion of mind," your Senior Deacon, in order that the medicine might have the desired effect, prepared two or three more doses of the same ingredients, only adding a few grains of "sincerity" and a little "honor," and then said: "Do you sincerely declare upon your honor before these gentlemen that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" And to our great astonishment, you, in a very short time gulped down the whole preparation, and that without seeming to realize that in taking this obligation upon your soul, you positively endorsed and quietly submitted yourself to all the practical abominations of a vile institution, of which you, of course, knew nothing.

Now, my brother, in view of your obligations to Christ and to the world as a minister of Christ, I ask in Christ's name, *how could you do this thing?* You say you had been informed by your father and other Masons, who you believed were honest men, that it was a good institution. Well, on the other hand, you had been faithfully warned and taught to let the thing alone till you had examined the evidences on both sides of the question. But you would not read, you could not get time to read the overwhelming evidences offered you; and now you have tamely bound yourself an abject slave for life, to the secrets of an institution, of which, if exposed to the light of God's bright sun, you yourself would be heartily ashamed; and all well-bred men would cry out, "O shame, where is thy blush!"

Now, can a Christian do all these things and be innocent? I think not. But, you say. I don't *know* that Masons are guilty of all these charges; but I reply, if any fact can be proved by human testimony these charges can be sustained by an overwhelming amount of valid proofs; and I stand ready at any day to produce it. I now ask you to meet me with a like amount—or even one-half—of such testimony to prove that we who never joined the lodge, do not know any of the secrets of the craft. Will you do it? If not, then we hold you guilty of our charges. An early reply is respectfully solicited.

Yours for the truth, A. OLDFIELD.

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Political Notice.

There will be a mass convention of the friends of the American party in Farwell Hall, Chicago, June 23rd, 1876. Commencing at 9 o'clock, A. M.

J. P. STODDARD, *Chairman Central Com.*

The following is suggested as a programme for the meeting and the gentlemen whose names are mentioned in connection with the several planks in our platform have been invited to attend and open the discussion on each plank in a fifteen minutes' speech to be followed by five minute speeches by volunteers.

1st. R. H. Pollock, Wooster, O.
2nd. Pres. J. Blanchard, Wheaton, Ill.
3rd. Wm. Wishart, Ontario, O.
4th. Judge Zearing, Chicago.
5th. Rev. J. L. Barlow, Fenton, Mich.
6th. Rev. A. Lord, Elgin, Ill.
7th. Rev. H. T. Cheever, Worcester, Mass.
8th. G. W. Needles, Albany, Mo.
9th. Rev. J. M. Snyder, Wheaton, Ill.
10th. Laurie Tatum, Springdale, Ia.
11th. Prof. Rideout, Hillsdale, Mich.

Arrangements will be made in connection with this meeting for preparing electoral tickets for the different States and the transaction of such other business as may be required to make our influence against the lodge felt at the ballot box.

J. P. STODDARD.

Why and How.

The Presidential campaign of 1876 promises to be one of unusual interest. The field will be warmly contested and the winning aspirant will find ample scope for the exercise of all the graces and excellences he may possess after the conflict is over. There are hopeful omens in the political horizon it is true, upon the principle of that old adage that "when rogues quarrel honest men will get their dues," and it may be that the political "fuglemen" will be compelled to put forward some man who has either *no record*, or one that is comparatively honest, in order to satisfy the demands of the people and keep the old parties intact.

But an honest man forced into prominence against the wishes of those who suppose themselves commissioned to run the government and simply as a matter of *expediency* would have little power to resist and overcome the influence of his immediate surroundings. Neither the Cincinnati or St. Louis conventions will be likely to put men in nomination whom they do *not expect* to control; and judging from what appears in the papers no man need hope for a position on either ticket unless he is willing to pledge subservience to the men and the party from whom he receives preferment. To vote for a man in such a position would be to vote for the tricksters who were simply using him as a decoy to catch the votes of honest men in order to perpetuate their own power. Such movements are not reforms, nor do they look in the direction of reformation. They are simply gull traps to catch the unwary and the sooner they are repudiated by the people the better it will be for the country. Many unskilled in political arts know this and only want an opportunity to express their convictions at the polls and this sentiment of distrust is already beginning to crystalize into a tangible form that is destined at a day not distant to make itself felt.

The platform of the American Party sets the living issues of to-day in a clear light and presents a definite Scriptural Republican line of action in which all honest men can unite to overthrow those gigantic systems of misrule and fraud by which the country is cursed, and the success of these principles is only a question of ime. Their ultimate triumph is sure for God has spoken it.

Thinking that some who wish to aid in this movement might not be familiar with the necessary forms in constructing electoral colleges, I give the following synopsis of the constitutional provisions in such cases:

1st, Each State must have a certain number of men who shall compose what is termed an "Electoral College."

2d, Each State is entitled to a number of electors, equal to the whole number of its Senators and Representatives in Congress, who may be chosen from any part of the State.

3d, Senators, Representatives and all persons holding offices of trust or

profit under the United States are excluded from being electors.

A recent number of the Chicago *Tribune* gives the following as the electors to which each State is entitled under the above constitutional provisions:

Colorado	3	Alabama	10
Illinois	21	Arkansas	6
Iowa	11	California	6
Kansas	5	Connecticut	6
Maine	7	Delaware	3
Massachusetts	13	Florida	4
Michigan	11	Georgia	11
Minnesota	5	Kentucky	12
Nebraska	3	Louisiana	8
New Hampshire	5	Maryland	8
Ohio	22	Mississippi	8
Pennsylvania	29	Missouri	15
Rhode Island	4	Nevada	3
South Carolina	7	North Carolina	10
Vermont	5	Oregon	3
Wisconsin	10	Tennessee	12
Texas	8	Virginia	11
West Virginia	5		

Whole number of votes.....369
Necessary to a choice.....185

To carry out the above provisions let the friends in any given State (or so many of them as can conveniently assemble), meet and agree upon the persons who shall act as electors for the State, two "at large" and one for each Congressional District, and then have tickets prepared headed "*American Party*. For President James B. Walker. For Vice President Donald Kirkpatrick," and then insert the names of those persons who are to act as electors. This matter should receive *prompt attention* from the friends in the different States and provisions should be made to bring the merits of our reform movement before the people. Hitherto we have failed in most instances to secure a proper expression from our friends at the ballot box for want of an electoral ticket and suitable arrangement for carrying out the forms of law. Let not the errors of the past be repeated in the future. J. P. STODDARD,
Chairman Nat'l Com. on Pol. Action.

The National Reform League.

[The following address "to the people of the United States" has been issued by this organization which, although it does not present the candidates of the American party, does its principles.]

It was the last expressed aspiration of our revered Washington, "That our Constitution may be securely maintained, that its administration in every department may be stamped with wisdom and virtue—that in fine, the happiness of the people of the States, under the auspices of liberty, may be made complete, by so careful a preservation, and so prudent a use of this blessing, as will acquire to them the glory of recommending it to the applause, the affection and the adoption of every nation which is yet a stranger to it."

We are now in the act of a national invitation to the other nations of the earth to visit us at our first Centennial, to take the guage and dimensions of our national greatness, and to view us in perhaps the greatest of all our domestic duties as a Republic, the process of electing the Chief Magistrate of forty millions of freemen.

It is not to be denied, fellow countrymen, that grave doubts as to the success of our Institutions are creeping over the people of foreign lands; while at home the hearts of patriots are failing them for fear of internal poison in our body politic, on account of the appalling developments of official corruption and party demoralization during the last few years.

By reason thereof, at the present time, "The Nation sits bowed with shame, hiding its face, waiting for the opportunity to vindicate its honor."

People of the United States, must not that opportunity be now grasped by honest, unselfish American patriots of all parties? Having had painfully verified in our experience, the warning of De Tocqueville that "every government will be just as rascally as the people will let it be"— shall we not organize without longer delay, an effective revolt of the people against the controlling politicians and machinery of parties?

Events have proved that the bravest act in the life of our honored Sumner was his early and powerful protest against venality, partialism, personality and corruption in his own party. That protest fitly rounded his noble record, and showed that Charles Sumner, over and beyond the pure Republican that he was, was a purer patriot, and above a prtriot, a man loyal and true to immutable principles. From the hour of his entrance upon public life, till its close by death in the shadow of the National Capitol, he drew his inspiration from the unseen realm of ideas and principles.

"Since true politics" (he early said) "are simply morals applied to public affairs, I shall find constant assistance from those everlasting rules of right and wrong which are a law alike to individuals and to communities; nay, which constrain the Omnipotent God himself in self-imposed bonds."

Fellow countrymen, is it not representative men like Sumner and Wilson, statesmen and politicians in the broadest and best sense—weighed and not found wanting, foremost among the people for every virtue, the best and noblest of our citizens, who will fearlessly apply those everlasting rules of right and wrong to our public affairs, that we desire to call this Centennial year, to the Presidency and Vice-presidency of the Nation? In order to our national salvation must there not now be fairly represented (as for years it is admitted there has not been) the intelligence, the scholarship, the probiety, the patriotism, the best social life of the nation, in the names to be proclaimed as candidates, for the nex Presidency and Vice-presidency of the American Republic?

Holders of the elective franchise, citizens of the best republic under heaven; is it not fairly put to you "that the man who is to carry off the prize at Cincinnati must be a man who first of all, is distinguished for his robust and unflinching integrity, his conspicuous hostility to chicanery and fraud, and his resolute preference for honest and capable men, and for straight-forward and high-minded methods of doing things?

All local Reform Leagues, and determined patriots in every quarter, without respect of party, who recognize those qualities permanently in Charles Francis Adams of Massachusetts, and Benjamin H. Bristow of Kentucky, are invited to correspond with the National Reform League, N. Y., touching a People's Convention to be holden at an early date to consider the propriety of presenting these names or their equivolents—men whose character is their all-sufficient platform—as THE PEOPLE'S CHOICE FOR 1876.

HENRY T. CHEEVER.

By order of the Executive Committee.

Reform News and Notices.

EIGHTH ANNIVERSARY of the National Christian Association in Farwell Hall, Chicago, beginning on the evening of Tuesday, June 20th, at 8 o'clock.

Meeting of the corporate body at 221 W. Madison St., Carpenter Building at 10 o'clock A. M. of same day.

THE CHAUTAUQUA CO., N. Y., ASSOCIATION opposed to secret societies, will meet to hold its next meeting at the U. B. Church at North Clymer, in said county, June 27th and 30th, 1876, services to commence at 9 o'clock P. M., first evening. Persons coming by R. R. on the B. C. & P. R. R., leave the train at Panama Station within one mile of the church.

N. R. LUCE, *Pastor.*

Brother Stoddard in Iowa.—Lectures in Albion.

MR. EDITOR:—The readers of the *Christian Cynosure* have seldom seen anything from Albion, Marshall Co., Iowa. This place was, however, represented at our late State Convention; and there is, and has been for some time, a sufficient interest felt here i the anti-secret reform, to sustain a club of seventeen copies of the *Cynosure*. Much of this interest is the result of the exertions of Mr. A. C. Moffatt of this place. This is one of the oldest towns in central Iowa, and there has been a Masonic lodge here for some years. But, I believe, heretofore there has never been a lecture delivered here against this monopoly.

Last Saturday (May 27th) Rev. J. P. Stoddard surprised us by hts arrival, and the Presbyterian church was at once at his service, in which he gave a stirring lecture that night. On Sabbath morning he filled the pulpit for the pastor, Rev. W. R. Smith, and preached a powerful sermon without any allusion to secretism except that in his very opening sentence he gave one hint which to a thinking mind was more than an ordinary lecture. In that single sentence he gave his audience at once the proper view of the character of the boasted *mysteries* of Freemasonry—*false* mysteries.

By almost unanimous request his lectures were continued four nights (as long as he could stay.) Considering the shortness of notice given, the audience of the first evening was very good, and, notwithstanding the shortness of the nights and the busy season among the farmers, the church was soon filled and the audience increasing every night. This shows the drift of popular sentiment, and that with an awakening and a little training of the right kind it is all right. There is not the least doubt but that Bro. Stoddard's brief effort here will result in a lasting benefit to the community and the churches of Albion. And if he will remember this place and this Marshall county in his winter programme he will doubtless find here an open door for great usefulness.

This sneaking tyrant of Freemasonry has held his sway much too long already. Let the subject be agitated till the people will think for themselves and act accordingly. Then they will claim their liberties and assert their rights. Then our political conventions and elections will no longer be mere farces, and our officers foresworn partialists. Then our ministers at funerals will preach faith in Christ, not in Masonic symbols, legends and traditions. Then Christians will know whether they belong to the church or to the lodge. Then American citizens will know whether they are the subjects of a free republican government or of an absolute monarchy.

M. FULCOMER.

Footfalls Among the Wolverines.

June 5, 1876.

DEAR K.—Since my last writing I have been busy in Eaton, Barry and Allegan counties, dealing out such blows on the "old handmaid" as have rendered her, through God's blessing, somewhat less estimable among the people than she was wont to be. On Sabbath, May 14, I paved the way for my special work, by sermons at Assyria Center and at Section Hill school house in Bellevue, Eaton Co. During the week following I gave two lectures at the above-named school-house, which were well received and resulted in saving some from being caught in the meshes of the lodge-net. The grange in all this section has been strong—much stronger I do think, than it will be in the near hereafter. It is at best a silly, costly, burdensome affair, and secures no good to its initiates which may not be more cheaply secured by a fair, open organization; while it serves Masonic purposes by killing out whatever of Anti-masonic sentiment might have had a home in the hearts of its members, aforetime. I have found very many in different parts of the State who were until lately strong, outspoken Anti-masons, who since joining the grange have become as tongue-tied as the veriest Mason could desire. Truly, Grosh, Saunders, Kelley & Co., in hatching this Masonic egg were far-sighted; or did they build for their Grand Master better than they knew? But if the signs are not all deceptive the grange is a short-lived thing, and when it sinks will carry down with it more than its own flaunting banner. The old Masonic craft, with torn sails, sprung masts, strained seams and worm-eaten timbers cannot long stand up under so much deck load. She must be lightened or or she will topple over and go down in the heavy seas the breath of God's truth is raising round her. "So mote it be."

During the latter part of the week I spoke twice in the Advent church in ASSYRIA CENTER, though not without some curious opposition. All the trustees save one who had not been seen, had given consent for use of the house. One of the consenting ones was a Mason, Wilcox by name, who was most cordial in his consent and who promised to attend and did attend the lectures. As we neared the house on Friday evening we saw it all alight; but as we drove up the lights went out, and a wrathy sexton met us at the door which he tried hard to close,

saying loudly, "There will be no lecture in this house to-night!"

A brother who had unlocked the house and lighted it, threw the doors open again, and bade us enter despite the sexton's protest. This we were slow to do until we should discover the source of this opposition. Dea. Poole, who had engaged the house for us, at length pointedly asked the now mad official, if the Masonic trustee had told him to shut the house. He replied at last on being hard pressed—"He told me I might if I felt like it"! And thus we were made acquainted with another instance of Masonic piety and duplicity. At length our gentleman came along evidently surprised to find open doors and lamps lit. We mildly suggested to him the propriety of calling a vote of the members present, as to whether we should go on, or not. It was finally voted that we might speak that night, our Masonic brother voting neither way. At the close of my remarks, which were apparently well received, I desired of course, to know whether I might speak there the following night and again called for an expression, which showed no opposing vote, so I went on and finished up the work I had promised. On Sabbath morning, May 21, our brother Poole hitched up and drove us over to

NASHVILLE,

eleven miles away where I preached morning and evening to the Baptists in their hall. On Monday and Tuesday evenings I spoke on my specialty to a full house, a fair sprinkling of the craft being there to spy out our liberty. The Worshipful Master is pastor of the Christian church. He is reported as having said that he was for the first time converted during a series of meetings in his church last winter! If that is so I can but pray that he may be no more converted, as it does not seem to agree with him, if I may judge from a remark he made while I was speaking, and loud enough for several to hear: "That's a d——d lie!" said by those who heard him to have been spoken with a vim. Soon afterwards the room became too hot, or otherwise too unpleasant, to hold our young convert, and so he rose and fled saying, "I don't want to hear the old fool any longer!" or words to that effect. Accordingly he came no more. "It is the covenant that makes the Mason!" So says his High Mightiness Rob Morris, and here was a specimen of its handiwork. How long shall such men profane the walls of Zion?

After close of my second lecture here Remington, myself, and Bro. Poole rode back to the home of the latter, which we reached past two o'clock, A. M., weary enough to rest a day or two as I gladly did, preaching, however, Thursday evening and leaving on Friday afternoon for

MARTIN,

in Allegan county, where I spent the Sabbath, preaching in the morning for the pastor of the M. E. church and in the evening for the U. P. pastor, in whose church I lectured on Monday and Tuesday evenings to large audiences who listened with clo attenti on as I held up Masonry as an anti-Christ in religion, and a foul despotism in government.

Here I found a home with David Wiley, Esq., to whom and his amiable femily I am under many obligations. The pastors of the M. E. and U. P. churches also gave me kindly Christian courtesy for which I hereby tender them my hearty thanks. More anon.

J. L. BARLOW.

Correspondence.

Our Centennial Letter.

A Friend indeed—The Work Growing—The Knight Templar Show—Tract work on the Streets—The Lodge watching for its Time—A Methodist D. D.—Hard Work and Health.

PHILADELPHIA, Pa. May 28, 1876.

DEAR BRO. COOK: I am welcomed here at Bro. Mackie's. Arrived this evening. He handed me a note of welcome to the hospitalities of his house containing money to pay my fare to and from the Centennial ground for one month. Thanks to God who prepares our way before us. I tendered him my hearty thanks in behalf of the good cause we are engaged in.

There is a growing interest in our favor, and it has been achieved by Christian gentleness, kindness, and manifest earnest desire to do these secretists good by throwing light upon their minds. Both they and others who were indifferent have been made to feel that we are doing an earnest, honest, Christian work.

May, 30, 1876.

I have to-day, I think, handed out more tracts than on any former day. Masons are getting very uneasy, and hang around near my stand and eavesdrop. Dr. Williamson called to-day, and said he had received a letter from you asking him to be interested, and said anything he could do to aid me he would most cheerfully do; said he would send me a man on the day of the grand procession of Knight Templars to assist in distributing "GRAND GREAT GRAND."

I am in hopes to get the young man who offers to sell the books in Bro. Stevenson's office, and a friend or two of his. Bro. Hubbard will, and I think most likely Bro. Mackie and son will help also. I am to-night with Bro. Hubbard, to bill the books I am to take away in the morning. Friends are gaining in courage, and Masons in soreness. One Knight Templar said to me to-day if Morgan said he took the oath he did he got his just due. "What need we any further witness? For we ourselves have heard of our own mouth." I do not know how long I can endure this strain upon my old frame. It sometimes seems I shall have to succumb. I pray God to support me, and I have endured much more than I thought I could. I had no idea what it would be till I got at it. Well, I shall endure just as long as I can. I cannot sit much but stand at my work to talk and hand out tracts and fold them. I can sit some at folding, but people coming I have to get up and wait on them and often have to interest them first. May God bless us all in the work.

June 1.

The great day of the "Knights" has passed. The great procession has come to an end. I did not see it; but our friend the foreman in the *Christian Statesman* office, sent out to the great concourse of witnesses six distributers of the "Grand, Great Grand" tract, and went himself. Brother Hubbard and his good wife also went to the work. Bro. H. took with him some 300 or 350 and his wife the balance of 500, and he, in going one block through the crowd gave out all he had and his wife gave hers about as soon, and thought they could have given out 3,000 if they had had them. I have not heard the report from Bro. Stevenson's foreman's party; but I think probably they gave some three or four thousand and possibly more. Whether there were other parties engaged in this work I am not informed. The procession did not come on the Centennial grounds. Their programme I hear did not include such a visit, but a march around the grounds. While this was going on outside, in the city, marching through the streets and toward and around the Centennial grounds, as I heard they would, I was inside battling with the enemy. Not without help; for God is with me all the time, and sometimes Anti-masons come along and lend a helping hand. One called to-day from near Mansfield, O., who did not speak with bated breath, but with a loud sonorous voice, with fearlessness, as if he wanted to challenge the attention of all to let them know that he lived in a free country. He said a Mason was employed in the post-office in his place, who had opened letters, abstracted money and told of it, and it was proven against him, and he still kept in his place, though application had been made for his removal, and once the matter became too warm for him and he fled; but the Masons fixed the matter up and he returned and keeps his office.

Masons are getting very uneasy. One came and we had quite a talk. He intimated that we were injuring our country and our religion, because we were helping the Catholics who are making common cause with us against Masonry, which alone is able to detect Catholicism and checkmate it, and prevent their overthrowing our country.

Another tried to intimidate me by saying "I had better look out, for I might be strung up," and by his jestures and motions intimated it might be done right there. I assured him very coolly and quietly that I had no fear, with which result he did not seem very well pleased.

They are feeling more and more interested in my work, and watch me very closely. One in one direction, another in another; a knot of two or three in a place are occasionally glancing at me. One came along to-day who seemed to get the impression from hearing the word Masonry uttered by some one, that I was working in its interest; who, when I asked if he was a Mason, answered affirmatively and at the same time drew his hand across his throat Masonically. He soon by our conversation discovered his mistake and seemed confused.

Well, I have very varied and curious experiences, much of which I cannot remember in detail, because coming in such rapid succession that they become mixed in my mind.

I sent our leaflets to-day to Moscow, Russia, by a Russian. I advised him to have them translated into his language.

Yesterday or day before I sent some to Hawaii, by an attorney at law, who went there from Oswego Co., N. Y., twenty years ago; and can now read the Hawaiian language as well as he can the English. He is a hearty Anti-mason. He says there are some Masons there, but he does not approve of the lodge. The knowledge of our work is spreading over the country, and by many it is hailed with joy, and Masons and other secretists feared and disliked; and the latter seem almost ready to say, "Did we not straitly charge you not to preach any more in this name, and behold you have filled Jerusalem with your doctrine?"

June 2.

Another marked case occurred yesterday. One of the ablest M. E. ministers, a D. D., in Connecticut came up and most heartily approved of our work at once, and proclaimed himself as an eleven degree Mason, and said that he had abandoned it as a corrupt institution, and gave me his autograph and place of residence, but wished me not to make any public use of his name. Another case of a prominent Methodist, who said he was a Mason, and if he told me his altitude in Masonry I have forgotten it; talked at first slightly in favor of it, but gradually declined till at last he declared it a huge fraud, and left saying, "You have not got my name;" as much as to say "You cannot report this against me to the craft," at the same time giving me a pleasant look of approval of our work.

I think more than half the secretists I have spoken with here have either declared themselves opposed to secret orders, or as totally indifferent to them, and probably these were as much opposed as the former, but indifference was as much as they dare indicate.

I cannot get a single subscription for the *Cynosure*. I might get a good many if I could see those people who call at their homes, or if they were not in such a hurry to see all the wonderful sights in the limited time they have.

I am almost ready to say, please call me home in two or three weeks. Perhaps you may think best sooner. I find all Bro. Mackie's family heartily in sympathy with our work as you may infer from his liberality, and may know by other means.

Our friends here who think they know the temper of secretists are very solicitous for my safety. They often speak of it. Not a day passes, I think, without some reference to danger. Still I cannot think that the leaders would be so unwise as to molest me or suffer it to be done by the less wise and possibly more vicious.

June 5.

I am quite unwell this morning and may not go to the grounds till afternoon. I think perhaps I may be obliged to return home in some two or three weeks, though it would be well to have some one here who can in a few moments talk up a short or outline history of our movement, and our paper and book business. It has to be done quickly for people have not time for long talks. Then it is necessary to call attention to it or probably not one out of a hundred of the few visitors who pass our stand would see it. As soon as I get through with one or a group of two or three or a half dozen as the case may be, I am on the look-out to get the attention of others. The place is so retired and secluded, and there are so many and apparently larger matters, and more attractive to the common masses, that it takes a good deal of effort to get people's notice. I do not admit that there is more than one exhibition here greater than this,—the Bible is first always. But we have both the truth and the spirit of the Bible given a certain direction in our work, while the Bible as a whole, has a broader field of operation. Ours is specific, while that is general. When I tell Masons that ours is a Christian work; that God is the great mover of this matter, that we work a benevolent work, that God's spirit is with us; they take knowledge of us that we have been with Jesus. Then the whole thing seems to take on another aspect in their minds.

I have taken no orders yet for the *Cynosure*. People in these hard times feel that they are expending about as much in making a visit here as they can afford. They take the tracts and say "We will read these and when we get home we can then order the paper." A. D. Freeman.

The Story of a Secession.

Oberlin, O., June 3d, 1876.

Editor Christian Cynosure:

Dear Sir;—In your issue of May 26th, an extract appears from the N. Y. *Weekly Witness* concerning secret societies, which was written without a thought that it would find its way to public print, but simply as a closing remark to a business letter, asking the change of address for my paper. As it has been *published*, and received some comment at your hands it may not be amiss to add some words that it may place me in a different light before your readers, or at least in a clearer light, although it will not have that result upon the minds of "lodge" members who may chance to see it as they have known me very well for some time past. In a word, then, that will need no explanation to you, and all those who are familiar with the workings of the system of Masonry, I am a poor, deluded "fanatic," a "crazy person," a "monomaniac" on the subject of Masonry.

For some time previous to this revelation in the minds of leading Masons where I formerly resided, it was evident apparently to some of them that I was not a bright Mason, in other words not to be trusted with the inner workings of the system; owing no doubt to the active part taken by me in church work and the little regard paid to lodge affairs. They saw apparently in this a dangerous symptom. One that would sometime in the dim future, work harm to the order, and they accordingly in a very quiet but positive way allowed the impression to go out extensively that I was a fanatic and an enthusiast on the subject of religion. The ground for this was mainly in the fact that I had dared to erect a family altar in a community where only the god of the lodge held full control; and in addition to this had taken the initiative step in erecting a house of worship in a village of some ten thousand inhabitants, where such a building had never stood. But this title or appellation did not seem to have the desired effect, for in spite of all opposition the church enterprise would grow, and the family altar remain. "Then sought they occasion" against me in other ways, but found none until a peremptory refusal to unite with them in the works of darkness, in corruption and dishonesty, led them to attack my business, overthrow it, and threaten me in every form with direst vengance. Since that time I have been followed with the most intense and unrelenting persecution, and everything held sacred and dear to me has been ruthlessly torn down and trampled under foot to appease their intense wrath.

It has no doubt occurred to the reader by this time that I must have been a Mason sometime in my life. Yes, that is true. After seeing what I thought to be the *good* influences of Masonry during four and a half years service in the late war, and being associated, before, during, and after the war, with Masons in the social relations of life, I was led in the spring of 1866 to take the first three degrees in Masonry in Jerusalem Lodge, No. 19, of Hartford, Trumbull Co., Ohio. Circumstances connected with that step, destroyed at once all active interest in Masonry, but I remained a nominal member of the order up to the past winter, at least claiming membership, although from what has since been made known to me, I was made the honored recipient by the lodge of what is known among them as the "*Black Shirt*" long before this.

An extreme degree of verdancy and want of perception must be my only excuse for not receiving knowledge of this much sooner than I did. This extreme verdancy on my part came very near getting me into serious trouble, however, on the occasion of my visiting the old lodge in November last, and only failed on account of the small attendance at the lodge that evening and the faint-heartedness of those in attendance. At least I am fully constrained to believe that such was the case, owing to many things that have since transpired. Up to this time I had calmly rested in the assurance that the bad men in some places connected with the order tended to make it odious but have since learned, to my sorrow, that it is the *system* makes the *men odious*. Not only in some places is this true, but the tendency is in that direction everywhere. Previous to the war my residence was in Hartford, but since that time it has been in New York State, most of the time in the humble village of Salamanca in Cattaraugus Co., well known as the junction of the Erie with the A. & G. W. Railway.

It is in this latter place that Masonry met me face to face, and from a worldly standpoint may be said to have gained a great victory over me. This much has been said because of the accidental publication referred to at the opening. If your readers would be interested in a longer narrative it may be given at some future time should my life be spared. Masonry thirsts for my life as it does for that of many others in this day of perjury on the part of its members. But while life shall last, be the time long or short, I shall do all that lies in my power, for the overthrow of such a giant evil, and I believe that one of the great evils connected with the system and from which they derive great power, is in the *nominal* membership of so many *good* and *honest* men of our land, who do not know the power they are exerting in that connection, or who are held by a wrong estimate of the obligations they have taken. I would that they might read your paper a short time, it seems to me their views would change and they would take a stand for liberty and honesty.

The plan adopted by Mr. Ronayne, in giving the lodge work publicly, will do more to break down this vile system I believe, than almost any other way. He must be a very bold, fearless man, and I earnestly pray that God may sustain him in his great work. I wish he might go into western New York and open the eyes of the blind there, but there is need enough of him in all parts of that, and in all States; even here in Anti-masonic Oberlin, he would be very *unwelcome* to a large number.

With an earnest wish for your success in spreading the truth through all parts of the land and making the true light to shine in dark places by your publications,

I am very truly yours in faith,

Seward S. Palmer.

Suggestions from an Old Reformer.

Harrisburg, Ind.

I lived in Pennsylvania during the Morgan excitement, and moved to Indiana near forty years since, and had accumulated a fine property but lost it some fifteen years since by Masonic deceptions and perjuries. Some two or three years since Mr. Merchant Kelley [now dead] informed me of the *Cynosure*; I took it and have been well pleased with it and its merits would justify of the American people 5,000,000 subscribers, and we must have it spread broad cast, or its equal, or we will retrograde into despotism and heathenism.

I find that people have to be educated up to a high standard before they will *act* in the Anti-masonic cause. Secret societies are generally popular, because those that belong hide their sinfulness, and they tell their neighbors and relatives that they are good societies, and they believe them, because they are ignorant of the *facts* in the case.

Mr. Kelley and I bought many books and tracts and gave them to those who would read them, and when we thought the proper time had arrived, we got Mr. Kiggins to lecture for us. The audiences were generally good until the time to organize the county, and then but few "put in an appearance," each, as it were, dodged behind the fence, and there waited to see what his neighbor would do before *he* would act in the matter. The secretists were very busy—reported Mr. Kelley and I crazy, and they also got up many parades, etc., evidently to hold and control the current of popularity, and they succeeded. Mr. Kelley got Mr. Wallace to print the *Herald*, and now Anti-masonry is more unpopular here than ever before (in my opinion). I have reflected much upon the matter, and have come to the conclusion that the present procedure *will not win*. We scatter our forces over too much territory, our attacks are too weak and we can't follow them up vigorously as they should be.

I suggest the propriety of massing our forces upon a small territory and push the secretists to the wall, annihilate their false pretensions, and educate the people up to the acting point, and then Anti-masonry would be popular and Masonry unpopular. The people would then take the *Cynosure* and help the cause liberally. This would enable us to go forth to other places "conquering and to conquer." I hope that you will give this suggestion due attention and reflection. The glory of the principles of our government is that they place us equal before the law, but the glory of Freemasonry is to place Masons above our laws.

A few days since I was telling a Freemason (of great business and wealth) that Judge Whitney, Master of a lodge at Belvidere, Ill., undertook to bring Keith to justice, a Master Mason of his lodge, for murder, and that the Masonic officers would not take him, but hid him a few days and then run him off. That the Judge then appointed officers who pursued and took Keith, and brought him back, and for thus doing the Masons of his lodge planned to murder him in the lodge. This Mason replied (and with great earnestness), "They ought to have killed him, he deserved to be killed." I then said, "You place Masonic obligation above law." He answered, "I do, it is above law." This shows clearly that a Freemason is disqualified to act as witness, juryman or judge in any case where one party is only a Mason.

There is another feature I dislike, that is for lecturers to treat the subject in a light or jocular manner. Secretists and their jacks say that if it is thus simple and childish, it is no part of wisdom to meddle with it, and are enabled to set in motion a breeze of contempt upon the Anti-masonic cause.

Albert Honeywell.

An Acknowledgment from the South.

CHARLOTTE, N. C.

MR. EDITOR:—Please allow me, through your columns to thank Mr. Avery and other friends at Galesburg, Ill., for the books and tracts treating on secret societies, which they sent me for the library at Bidelle Institute. I have circulated them among the students, and I trust that some of them have had their eyes opened upon that subject. One young man told me that the Masons had agreed to pay all the expenses of his initiation if he would join them, and that he had expected to have joined them the coming summer, but that he will not do it now. Truly,

R. M. HALL.

Elder Freeman's Work.

WHEATON, Ill., June 4, 1876.

Editor Cynosure:

I have just been reading A. D. Freeman's correspondence from the Centennial, Exposition and feel as though I want to express the pleasure it gives me, and my gratitude to God for this blessing so evidently bestowed upon brother Freeman, and the work in which he is engaged; and especially to say that I rejoice to hear that his time is so occupied in distributing tracts, books, and papers that he cannot "keep the many readers of the *Cynosure* informed of the interesting features of the great Exposition as they occur." Being one of the many readers of the *Cynosure*, (and that from the first issue) I feel intensely interested in the facts he has given, and if he can by the blessing of God continue to give us the same kind of facts and features, I for one shall be perfectly willing to get general information from other sources. I feel that he has undertaken a great and good work in the name of the Master, and that he especially needs that Holy Spirit which Jesus said should be given to his disciples to teach him what he should speak. He has my hearty sympathy, and shall have my prayers for his success. Yours truly,

JACOB GROVE.

OUR MAIL.

Zeri Hough, New Vienna, O., of the Society of Friends, writes:

"I am very sorry that we are not showing a bolder front against a sin that is largely influencing the church of Christ for evil. No man can serve two masters. The lodge is thoroughly anti-Christ, and the true follower of the Lamb should disclaim all connection with the works of darkness."

Andrew Mitchell, Philadelphia, Pa., writes;

"I am an enemy to secret societies and have been for more than fifty years. I took great interest in the abolitionists. I have signed many petitions to the British Parliament against slavery and have done what I could here since 1831. I am also a teetotaler. I have not taken a glass of liquor for forty-six years and I never tasted lager beer in my life."

J. H. Carpenter, Rockton, Ill., writes us that the Masons have been invited to lay the corner-stone of the new Court-house at the city of Rockford, Ill., on the 22nd day of June next. We have sent him a petition and a request that the invitation be withdrawn, to be circulated for signatures. Let us not allow this order to disgrace our public buildings with their heathenish rites, without doing all we can to prevent it."

John H. Clark, North Mills, Pa., writes:

"The people here are wedded to their idols. They are now as they were in the days of slavery, their eyes shut and their ears dull of hearing; and they have charity enough to cover or excuse anything that is popular, either in the church or out of it. Our last fall prohibition tickets were sent to a Presbyterian and to a Wesleyan brother and they left them at home for fear our present governor might be defeated. The churches do not come up to the help of the Lord against the mighty. I want to vote the American ticket."

Luther Birge, Farmington, Ill., writes:

"I wish Mr. Ronayne could come here again but the expenses fall heavily on a few. Still it paid pretty well when he was here before. It opened blind eyes and softened some prejudiced minds; on the whole it did a great deal of good. Who ever saw anything more absurd practiced by sensible men than these rites practiced by Freemasons. Of all cursed institutions Masonry is the worst. One of my neighbors said to me if that was Freemasonry the Lord deliver him from ever joining them. I believe this would be the language of every one could they but see the absurdity of the thing."

Mr. Birge also writes that he has discontinued the *Advance* because it will not publish anything against secret societies.

C. C. Read, West Salem, O., writes:

"I am doing what I can for the downfall of all secret societies and the upbuilding of Christ's kingdom on earth; and for this glorious reform let us never cease to pray."

W. J. Dallas, Salineville, O., writes:

"I have ever been an enemy to slavery and secretism. I have spoken against them as a reproach to Jesus Christ and his cause, and because I have done this the hydra-headed monster put his horns against me and has brought ruin upon me so far as finances is concerned, but yet I give not up the ship. O God, how long! Break thou these cruel horns! The majority of business men belong to some secret order and a man who does not belong has but little chance; especially if he says aught against them. But God will break this evil yet by means of the Gospel I verily believe, and I trust through the N. C. A."

T. K. Bufkin, Lynnville, Iowa, writes:

"Send me the American Party tract I believe they are *the* thing, and I hope I can gain some votes by distribution for Walker and Kirkpatrick. The craft say I am doing a good thing for them, but I tell them they are getting neither good church-members nor Sabbath school scholars. One of my neighbors who joined them last winter has already become profane and refused to pay his church dues. Of course Masonic dues must come first now."

Jas. Reid, Simsbury, Conn., writes:

"My daily prayer to our Heavenly Father is that you and all associated with you in this reform may have grace and courage to persevere till all secret societies shall be a thing of the past. I am trying to help to bring this about and to introduce the *Cynosure* by giving it to my neighbors. I have not found a subscriber yet, still I believe it will find its way into some families here, and I know it will do them good. I am deeply conscious of the deadly evil of Freemasonry everywhere, especially among the professed followers of Christ; and I do believe some of them of my acquaintance are ashamed of it, but the oaths they have taken so terrify them that all seem afraid to renounce the monstrous iniquity, and try to content themselves by saying they have not been in the lodge for two or three years."

The Sabbath School.

Lesson for June 25.—Quarterly Review.

GOLDEN TEXT.—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Ps. lx. 1.

TOPIC.—The Early Christian Church.

HOME READINGS.

M.	Acts 1:	1-12..The Ascending Lord.
	Acts 2:	1-11..The Day of Pentecost.
T.	Acts 2:	12-28..Peter's Defence.
	Acts 2:	37-47..Early Christian Church.
W.	Acts 3:	1-11..The Lame Man Healed.
	Acts 3:	12-26..The Power of Jesus' Name.
Th.	Acts 4:	8-22..Christian Courage.
	Acts 4:	23-37..Christian Fellowship.
F.	Acts 5:	1-11..Lying Unto God.
	Acts 5:	12-26..The Apostles in Prison.
S.	Acts 5:	27-42..Apostles Before the Council
	Acts 6:	1-15..The Seven Chosen.
S.	John 16:	1-33..The Promise of the Comforter.

Too much Illustration.

That illustrative teaching is growing in popular favor is evidenced by its growing use in our public and Sabbath schools; and, by the way, the uniform testimony of history attests this truth, that wherever teaching is rescued from a selfish aristocracy to a broad, humanitarian institution, just so far does the study of life and nature go and grow together. In the grand old Hebrew economy this was especially seen; every parent being a divinely commissioned teacher, and ordered to present, not the simple, abstract rule of right and wrong, but its practical working in the past history of their fathers. And Hebrew teaching abounds in illustrations, comparisons, parables, so that the books of which they are composed are, and have ever been, the delight, the consolation, the enlightenment, of even the humblest minds, until no other words can compare with them for the hold they possess upon the Christ-loving heart the world over. What would have been the effect, if, instead of the pathetic history of Joseph, we had only the cold philosophy of his wonderful life! Had King David merely sung of abstractions, instead of comparing the Lord to a loving and careful shepherd, would a multitude of humble souls have taken to themselves the infinite consolation of those words? And what cold-blooded soul would have omitted the glowing comparisons of Isaiah?

Blessed indeed was it for Judea that to the "land which sat in the shadow of death light sprung up," when the greater Teacher came who taught "not as the scribes"—because "the *common people* heard him gladly."

An analysis of the parables, illustrations, and comparisons of our Saviour is a work of surpassing interest, for by reason of their wonderful presentation of actual, every-day life, we may view the daily life of the Jewish people, and by the lessons they teach, obtain a view of what man has been by nature, and may be by grace. The parables, illustrations, and comparisons of our Saviour are one hundred in number, and as we desire to know the proper character, limit, and aim of true object and illustrative teaching, we can surely find instruction in examining the highest model and most perfect example.

Regarding the character of these utterances, we find that of these one hundred illustrations, only six were concerned with visible objects: The Well in Samaria; The Little Child; The Feeding of the Multitude; The Fig-tree; The Washing of Feet, and the Supper. As a narrator, we find that Jesus related sixteen stories. Of direct comparisons there are thirty-five, and of indirect, forty-three. We find, then that Jesus appealed less to eye-gate than to ear-gate—the fewness of the visible objects used by him being very suggestive. It would truly appear that there is manifest danger in too frequently appealing to the eye. It may well be queried if the visible Levitical service did not more often materialize than spiritualize those who were often led astray by the very frequency of the exhibitions.—*Nat'l S. S. Teacher.*

Farm and Garden.

Grapes are the most reliable and important of all the home fruits—not taking apples into the account. In my household of eight or nine persons and a good many visitors, we feast on grapes without satiety from their earliest ripening in August, until after the holidays in winter—six months in all; and making up thereby in large degree for the failure of peaches which quite often happens, for we use grapes also for canning and for jelly. But in order for all this there must be plenty of vines and diversity of kinds, so as to suit the various tastes, and by frequent change of sort at table prevent palling the appetite. To this end I would have not less than a hundred vines and nearly a quarter of an acre of grapes for my family vineyard. But we see most families, even where plenty of ground can be afforded, content to do with less than half a dozen vines, and thinking that one variety (Concord) is all they need to grow.

The Concord is truly "the grape for the million," because it will grow in all soils and bear all hardships and neglects; but the quality of the fruit is such as soon satisfies the appetite, but does not sufficiently meet the desire for a refreshing acid, nor give one a grateful sense of the blessing God conferred on man in the gift of the vine. The Delaware is a much better, though smaller grape, and the vine is less vigorous, requiring better soil and culture; but it is quite hardy and very productive; in fact, liable to overbear, so that the fruit needs to be thinned, especially while the vine is young. Next I would choose several of the varieties known as Rogers' Hybrids, as his numbers 3, (Massasoit), 4, (Wilder), 9, (Lindley), 19, (Merrimack), and 15, (Agawam), also Salem. The Eumelan I have found quite early, productive and good, though sometimes it is said to mildew, as is common with most of the finer grapes. This can be remedied mostly by dusting the foliage once a fortnight during hot weather, with flour of sulphur.

The Catawba is an excellent grape where it will thrive and ripen, which is very rare in Northern Ohio; but in southern parts of the State it commonly does well on dry and clayey soils, especially against the side of a building. It is one of the best varieties for late keeping and for jelly; but for these purposes, as well as for its pure and good flavor, the Iona is the best of all. It has done quite well on my own grounds, but a majority of those who have planted it complain that the vines grow poorly, and the fruit fails to ripen well. It needs good soil and culture, like the Delaware. Of the white grapes I would plant Allen's Hybrid and Croton, relying on sulphur to protect from mildew; and would get a vine or two of Lady, a new variety, seedling of Concord, which is remarkably early, of fair quality, and giving promise of entire reliability. The cost of the Lady is its only drawback, being one dollar to one dollar and a half each, while all the others can be had for fifteen to twenty five cents—much less by the dozen.

Old grape-vines in many cases fail to produce healthy crops, and there seems to be no remedy but to cut them away and plant new ones. A mixture of wood ashes in the soil at the time of planting, or worked in about the roots of bearing vines, is very beneficial as a fertilizer and a preventive of disease of grape-vines.—M. B. BATEMAN, *Sec. O. State Hor. Soc.*

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 8, 1876.

Freemasonry at a Glance.

This exceedingly popular representation of lodge initiation, signs, grips, etc., will be given again in the *Cynosure* of June 22nd. Send on your orders now. If orders are sent after June 15th, there is no certainty that they can be filled. We furnish these extra copies at the following low rates: Three or more copies to one address, post paid at 3 cents each, single copies at 4 cents. By Express, you to pay charges, 2 cents each.

DIRECTORS MEETING.—The Board of Directors N. C. A. will meet at the Carpenter Building, 221 W. Madison St., on Saturday, June 17th, at 10 o'clock A. M. Every member is urgently requested to be present to finish the important business of the year.

By order of the chairman.

Do the readers of the *Cynosure* read the Apocalypse? Prof. Stowe used to advise his students to read it, as they looked at pictures, without trying to ieterpret particularly its sublime symbols. These symbols are photographs of scenes and events given by an angel to John; on the principle that animals are often used to represent men and things in politics, to instruct the popular mind. "The Image of the Beast," far more accurately represents Freemasonry than the Democratic 'tiger' does that political party.

BISHOP EDWARDS IS DEAD!

"Know ye not that there is a Prince and a great man fallen this day in Israel?'

This great and good man was born in North Wales, May 5, 1816. He died at his residence in Baltimore City, Md., June 6, 1876, just after completing his 60th year. Brought to this country by his parents at five years of age, he was soon left an orphan. At eighteen years of age he embraced Christ as his Saviour; was licensed to preach about a year afterwards, and preached nine years as an itinerant in Scioto conference. In 1845 he was elected for one term editor of the *Telescope*, and four years later, 1849, he was chosen bishop, which office he held by re election till he died. Of his services as a shepherd and overseer of his great and interesting denomination, the United Brethren in Christ, *The Religious Telescope*, the organ of that body, is much more competent to speak than we; and we shall be happy to give our readers the benefit of its writing. We speak of him as connected with the cause which the *Cynosure* represents.

In May, 1868, Bishop Edwards appeared at our first National Convention at Pittsburgh. He was chosen moderator of the Convention and president of the National Christian Association then and there formed. The church of the United Brethren in Christ had been opposed to slavery and secret societies from its foundation by the labors of Otterbein, which began in Lancaster, Pa., and vicinity, as early as 1752. He was a German Reformed minister, but as that denomination had become formal at that day, and a great revival following his labors, the result was a new denomination which influenced and was influenced by the Methodist connexion, which it somewhat preceded in this country. From its origin the church of the United Brethren set itself openly against the anti-Christian corruptions and evils in human society.

In 1829 the General Conference adopted the rule:

"That in no way or manner shall Freemasonry be approved or tolerated in our church;" and not leaving the matter there they say: "Should any member of our church who may now be a Freemason continue to attend their lodges, or as a Freemason attend and take part in their processions, or if any member join the Freemasons, such member by such an act excludes himself from membership in our church."

Two prominent members of the Conference had been Freemasons and knew what they were voting upon. The vote of the Conference was unanimous.

In the year 1845-6, I lectured against slavery in Pennsylvania, and made the acquaintance of this interesting people. They treated slavery as summarily as they did Freemasonry. Two of their preachers became slave-holders by marriage. Conference ordered that "Unless they do manumit and set free such slaves within six months, they are no more members of our church."

In 1821 under the head "Liquor making," Conference ordained, that "no member shall be allowed to carry on a distillery."

In 1825 the Conference refused to re-ordain bishops, to avoid the pretense that they are a higher and separate order. They re-elected bishops every four years for the same reason. They wanted simple traveling overseers, after the pattern of Paul. And such was Bishop Edwards when he came among us, and became the first President of our National Association.

In the language of a Friend Quaker: The lodge had been snaking its way into the Brethren churches."—

"Still as the breeze yet dreadful as the storm."

It was the entrance of Satan into Eden. The first effect of an aggressive national movement on the lodge, like the touch of Ithuriel's spear to what appeared to be a quiet, whispering toad; was, to make it blaze up into a devil. At the next General Conference, Lebanon, Pa., after Bishop Edwards became our President, the issue was made and fought out by a handful of secret society men and religious worldlings, with a courage and constancy like that of the hunch-back Richard the III. on Bosworth field. Against the law and constitution and history of their church, for four mortal days they fought for darkness like devils transformed into angels of light. Bishop Edwards sent us in pencil, daily the progress of that fight; and when, at last, Christ triumphed, the good man's soul poured itself out in hallelujahs and hosannas to God. He presided next year at our first annual meeting in Farwell Hall. He attended and presided at the political meeting in Chicago where our platform was adopted.

His clear and comprehensive mind saw with great distinctness that no one denomination as such could resist the encroachments of these orders by mere denominational influence and rules. None could be louder in denominational professions than those who were destroying the Brethren church, and turning it into the common herd of Christians conformed to the world; and seeing the danger hanging over the church he had so long loved and served, he used to say of the National Christian Association: "This movement has not risen an hour to soon for the salvation of our church."

I went to visit him at West Sonora, Ohio, and spent a couple of days at his house. I shall carry the remembrance of that visit fresh till I meet him above. His house was a Mahanaim, where the angels of God met him. His little daughter once lay sick and supposed to be dying. She brightened up; said she saw bright and beautiful ones around her, and she said to her father: "Pa, they say to me, 'Not yet, not yet!' What do they mean Pa?" "They mean, my child," said the Bishop, "that you will not die now, but get well." "Did she die?" I asked. "She lives in the house yonder," said he, pointing to a house within view from his window. His religion was taken from the Bible, where "the powers of the world to come" meet and mingle with the persons and scenes of time.

He had the strength of a giant; the simplicity of a child, the heart of a patriot, and the nobility of a man. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Let us humble ourselves under this stroke which has taken him from us in the midst of his usefulness. And let us pray that his mantle may fall from the chariot of fire which has taken him up from our midst.

EDITORIAL CORRESPONDENCE.

AT HOME FROM A PLEASANT TRIP.

I went down to preach at Oneida, Ill., to a church which I helped to form in the prairie grass, in a house which I assisted to dedicate. I was among familiar names and faces, and felt a joy to find how many of my old Knox College students have kept out of the lodge. But I had scarcely settled in my pleasant lodgings with an excellent family before I could perceive on all hands the "trembling" in the "host of the Philistines." The lodge-men expecting that I would "pitch into" and "abuse" them, when really in our smaller cities and villages there are very few Masons who understand the system and are only useful to the order for the payment of dues and by giving it the credit of their character and standing in society. Of course, such Masons do not need "pitching into" or "abusing," but enlightening. If they could see what portion of their Grand Lodge "dues" go to such wretches as Albert Pike, now at the seat of our Federal government, they would soon be "dropped for non-payment of dues."

The Congregational church in which I preached is prosperous, and united in their pastor, Rev. Mr. Chamberlain, but like its sister churches, it is being worm-eaten by the lodge. If anything can exceed the wonder that plain mechanics, artizans and village merchants should be willing to support such monsters as the "secesh" traitor and guerrilla Pike, and his confrere "Sublime Princes," it is that Congregational ministers and churches in Illinois do not see that when they harbor adhering Masons in their communion they are under the virtual control of the lodge. Their minister must be silent concerning its nature and principles, while wordy and gassy Masons are drawing in the young men of the town; and will ultimately but surely bring that church down to the level of their deism and hatred of Christ! If the subject could be fairly and fully opened and examined before them there would not be two opinions among the people of Oneida concerning the foul and horrible nature of the lodge.

At Galesburg I saw the old picture-gallery of faces of good men; and met for a moment Dr. Newton Bateman, the President of Knox College, and was glad to see prosperity returning to an Institution where prayers of godly men and women are yet to be answered. Dr. Bateman is a very courteous and capable man; and though, while depending on our Springfield Legislature for his office, he consented to act sometimes as Grand Orator for his "order," he now stands aloof even from the funerals of his Masonic brethren; while breathing no word against the lodge. I make all possible allowances for the man who can write and speak for Christ and Christian education as President Bateman did in his inaugural; but if this writing chances to meet his eye, let me urge the following thoughts on his understanding and heart:—

My Dear Brother:—1. You are a Freemason; have been their orator; and, unless slandered, you have advised enterprising young men, anxious to rise in the profession of teacher, to join the lodge as the road to promotion. Yet you are a professed follower of Christ.

2. Is, then, your sustaining this double connection consistent with true manliness and the fear of God?

3. The lodge is either what its *friends* or its *enemies* believe it is; either truth or falsehood, worship or blasphemy, good or bad; there is no middle or third supposition.

4. Is it right for you to confess yourself a Mason, as you do; to be quoted as such by the Galesburg papers; to keep, in short, a hidden connection with the lodge, to please Masons, and shrink from it in public to please the Anti-masons?

5. Is your influence over your young men right in the sight of Christ and your own conscience?

6. Are you not exposing every one of them to be sworn and swindled into the lodge? And can you meet those young men at the judgment seat of Jesus Christ with a clean conscience? If they miscarry, and lose their souls by the sorcery and deism of the lodge, how will you answer the question of their hopeless agony: "President Bateman, we loved and trusted you;

and you had been in the lodge, why did you not warn us to escape its cursed meshes?"

Again; is not your known adhesion to the lodge a standing menace and defiance to the Congregational ministers of Illinois, who have for thirty years been voting square against the lodge? Are you not weakening their influence with their churches, which is already too weak? Is not your example fatal to them if they follow it, and fearfully obstructing them if they do not? And are you not, by your standing as a Freemason, obstructing and hindering the great popular movement for Christ which God is accomplishing by Mr. Moody? In Philadelphia and New York Mr. Moody expounded the text: "Be not unequally yoked together with unbelievers," as applying to the lodge; forbidding Christians to belong to it. But if they come away from the lodge, they leave you in it. Either you are in the lodge or you are not. If in the lodge, are you not deceiving those who hope you are forsaking it? If out, are you not deceiving the lodge? But you do not hesitate to admit and profess yourself a Freemason. You thus confess the god of the lodge before men; and that god is not Christ.

My respected brother, allow me to hope that you will shake this viper from your hand; that you will strengthen, not weaken, the hands of the Congregational ministers of Illinois, and especially the hands of the evangelist, Mr. Moody, by, at least doing as much as Bishop McIlvaine of Ohio did, who put in the papers the fact that he had now no connection with the lodge.

IN PEORIA,

I saw some of Christ's faithful ones, who assured me that our great State meeting there is still working like leaven in the mind of the city, and they are in good heart and hope.

In the cars home I met an old Knox College student, member of an Episcopal church in Chicago, who is in extensive insurance business. He has not only kept clear of the lodge himself, but assures me that he meets many respectable men who are Masons, who make no secret that they loathe it, and advise him to keep out of it. This he considered the best symptom of the reform.

I must not forget to mention a good brother and former student of Knox College who drove some miles over the prairies to bring his family to hear me preach at Oneida. He is himself an Episcopal Methodist, who has a daughter in Hedding M. E. College at Abingdon. This daughter lately, with the advice of her President, gave an oration against secret societies. We hope to get the manuscript and give it to our readers. One of the professors of Hedding College is openly and decidedly opposed to secret orders. Surely Christ will destroy that "wicked one by the brightness of his coming." This incident must encourage our Methodist Episcopal brethren much; and as Hedding and Knox Colleges are in the same county, and Monmouth is near by, we hope college education at the center of our State is to escape from the folds of "that old serpent who rules the world's darkness."

The Tract Work.

Our faith that God would send the money to pay for all the tracts that Elder Freeman can distribute at the Centennial, is being freely realized and we wish that brother Albert Honeywell's suggestion about distributing tracts on railways and steamboats might be carried out. We feel sure that the money for the tracts will be sent. Shall we have volunteers to distribute them? Bro. Honeywell of Harrisburg, Ind., sends us 46 copies of "Finney on Masonry," for which we credit him $11.50 for the Centennial Tract Work, and writes:

"I think that there should be an arrangement to distribute tracts on railways, steamboats, etc., at the Centennial. We must educate the millions and especially the young. The secretists are a demoralized set; like runaway horses they cost more than they are worth. Give me credit for Centennial Tract Fund." ALBERT HONEYWELL.

Let us not forget to pray for Bro. Freeman who writes that he fears he will have to give up and come home on account of the severity of his labors there. He has wonderful vigor for a man of over three score and ten, and we have suggested to him a way of performing his duties *with less labor*, and we hope that God will give him strength to continue in his great work. If you are not able to call on him and give him words of cheer, you can both write to him and pray for him. His address is *Elder A. D. Freeman, Main Building, Centennial P. O., Philadelphia.* You will find his stand in the south-east corner of the Main Building.

—Father Chittenden wishes to correct the figures showing his losses by the failure of manufacturing enterprises in this State, given two weeks since. They should be $1,500, instead of $115,—a severe loss for one of his age and state of health. His feebleness he fears will prevent his coming to the Convention next week; but his heart will be here and his prayers bring a blessing.

—The Grand Lodge of Indiana has come to the conclusion that the popularity of the craft will be increased by stringent temperance regulations. So last month an order was passed forbidding subordinate lodges receiving any members who used intoxicating liquors as a beverage.

—The New York Grand Lodge just met, has also had a spasm of virtue. They adopted a resolution prohibiting the sale of malt or spirituous liquors in their great temple in the metropolis. In regard to the implied fact that liquors have been allowed around the building for the use of thirsty members the *Daily Witness* says: "We have often seen it asserted by the advocates fo Masonry, that no intoxicating liquors were allowed in lodges, and supposed that this was the universal rule."

—The *Free Methodist* has the bad news that Rev. B. T. Robert's home at North Chili, N. Y., has been burned up, with a loss of $1,000 to its owner. As "General Superintendent" of the Free Methodist churches since their organization his labor, for them have been arduous and without salary; so they are justly helping him to re-build and so fulfilling Christ's law of burden-bearing.

—The number of Odd-fellows lost to the order in Illinois during 1875, was over 2500, and a lodge paper estimates the whole number throughout the States at 14,000 or 15,000, probably one half or more of the number initiated during the same time. The order appears to be only a caravansary, where travelers got *lodged* for a night and want no more of it; or, as the ranks of an army under fire fall and are filled up with new men, so under the cannonade of truth this secret organization melts away and is renewed from the young men. It is a testimony that no boasting or falsifying or parading can break down, that yearly $15,000 men in these United States get tired of the Odd-fellow system. After promising life-long fealty, paying a heavy tax, and submitting blindfolded to an hour's ridicule, the web seem, to be sufficiently strong to hold ordinary men, but 15,000 witnesses a year prove that the apple so fair-looking is rotten and bitter under the skin.

Religious Intelligence.

—Bible colporteurs are diligently and systematically scattering the Scriptures throughout the mountain religions of Spain.

—A register for all foreign missionaries for all countries will be opened at the Centennial Exhibition, in the Bible Pavilion, and for officers of societies also, in which to record their temporary residence in Philadelphia.

—The total receipts of the Baptist Foreign Missionary Union for the year ending March 31, were $258,678, or $7,528 in excess of the year preceding.

—According to the report of the Methodist Episcopal Bishops, the Sunday-schools now number 19,287; with 207,182 officers and teachers, and 1,406,168 scholars. This is an increase during the last four years of 1,732 schools. 13,203 officers and teachers, and 138,456 scholars.

—Bishop Stevens, the Protestant Episcopal Bishop of Pennsylvania, has issued a circular to the clergy and laity of his diocese, requesting them to take a special collection in the churches upon the Sunday preceding the Fourth of July, as a Centennial thank-offering. The money will go to the Board of Missions.

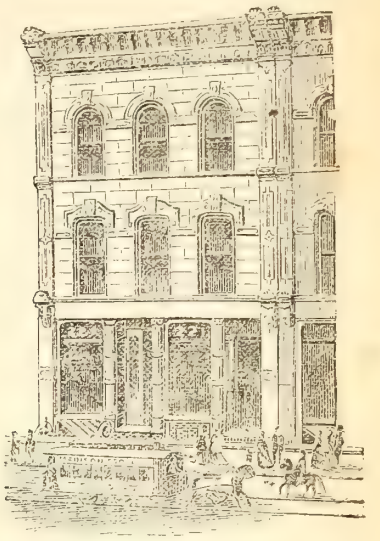
—The New Orleans District Conference of the Methodist Episcopal Church South has passed a series of resolutions condemning church fairs on several grounds. First, that they ignore the duty of the congregation to pay church debts as other debts are paid, second, that some of the methods of raising money resorted to at fairs are of doubtful morality; third, that fairs frequently create dissensions in the church, and fourth, that as a matter of financial policy, they are not the best means of raising money.

—On Friday and Saturday of last week Mr. Moody addressed Christians on the work of the Holy Spirit. Farwell Hall was filled each day, and the preaching was with marked effect. Mr. Moody, in no boastful spirit, but like Paul, told his experience, how the Holy Ghost had anointed him for his Master's service, and the expression of the congregation was almost unanimous when called on to seek personally the same blessing.

—The Illinois Agent spoke in Saybrook to full houses last week, and on Sabbath in the Presbyterian church at Pontiac, from thence he goes to Smithdale and perhaps Lyndon.

—Mr. Ronayne after successful meetings in Washburn returned to this city to work for the National Convention. This week he spends three days in Saybrook, Ill., 14th to 16th.

—Rev. L. N. Stratton is on his way to the Anniversary and reports of good meetings in Jackson, Mich., have reached us.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

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D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

N. C. A. Receipts for May.

PUBLISHING HOUSE FUND.

S. P. Bushnell, Paxton, Ill., (note)	$ 25 00
A. T. Curtis, Shueyville, Iowa, by Ill Ag't	25 00
Joel T. Buckley, Streator, Ill. (note)	100 00
Rev. J. Kilbourn, Racine, Wis., per J. Blachard	1 00
J. P. Corron, Clintonville, Ill., (note)	10 00
Ira Mettler, Creston, Ill, (note)	10 00
O. P. Rogers, Marengo, Ill., (note)	5 00
D. Reynolds, Belvidere, Ill., (note)	25 00

GENERAL FUND.

D. C. Cook, special for furniture	50 00
H. Sheldon, Whittlesey, O.,	5 00
N. C. Pitcher, Santa Barbara, Cal.,	5 00
Rents	96 33
Interest on notes No. 23, 25, 20, 74, 33, 26, 78, 80, 8, 227	51 05
Interest on loan	37 49
Total,	$445 87

H. L. KELLOGG, Treasurer.

The Home Circle.

"Can Ye Drink of the Cup."

BY ANNA S. FISK.

Mark x. 38; Ps. lvii. 4; Ps. lxx. 10.

My foes have pressed me sore,
And their poisoned darts have thrown;
When I seek relief in prayer
I can only weep and moan:
For their hearts are hard and cold,
All my fondest hopes they chill;
But they cannot say me nay
If it be the Master's will.

Like a captive bird I pine,
And I beat my bars, and cry,
Then I feel each thought of mine
Hath a reader in the sky;
Then the lion's mouth is shut,
And the raging storm is still,
For they cannot say me nay
If it be the Master's will.

Have my chosen ones been false?
Ah! the wounds my Savior bore
In his house—the house of friends—
Did they plot the blow of yore.
He hath tasted every grief,
And hath borne my every ill:
And these cannot say me nay
If it be my Master's will.

Did He tread the press alone?
Were His garments dyed with blood?
Did His mockers wag the head,
As before His cross they stood?
Oh! then let me drain the cup
Which His foes and mine shall fill,
For they cannot say me nay
If it be my Master's will.

The Holy Spirit and Ministers.

When Christ commissioned his apostles to go and preach, he told them to abide at Jerusalem till they were endued with power from on high. This power, as every one knows, was the baptism of the Holy Ghost poured out upon them on the day of Pentecost. This was an indispensable qualification for success in their ministry. I did not suppose then, nor do I now, that this baptism was simply the power to work miracles. The power to work miracles and the gift of tongues were given as signs to attest the reality of their divine commission. But the baptism itself was a divine purifying, an anointing, bestowing on them a divine illumination, filling them with faith, and love, with peace and power; so that their words were made sharp in the hearts of God's enemies, quick and powerful, like a two-edged sword. This is an indispensable qualification of a successful ministry; and I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world. Without the direct teaching of the Holy Spirit, a man will never make much progress in preaching the Gospel. The fact is, unless he can preach the Gospel as an experience, present religion to mankind as a matter of consciousness, his speculations and theories will come far short of preaching the Gospel.—*Memoirs of Charles G. Finney.*

Amusements—Are They Sinful?

I am not disposed to find fault with every modern innovation, with pro gressive ideas in the right direction; neither do I discard all changes or innovations in the church of my early choice, though they bear no mark of olden times. But that there are practiced many things to-day in the church, which I cannot fellowship, I frankly confess, such as Masonry, church-fa'rs, estivals, raffling; and last, but not least, playing croquet, backgammon, euchre, and the like. I would that the sanctuary of God were not invaded by these pleasure-seekers!

How would it grate on our ears to find it recorded in Wesley's or Asbury's journal; "Thought it good, to day, to rest awhile from incessant labors, and have a jolly time at a game of whist, with Bro. McKendree and Bro. Whatcoat"! When do their "sons in the Gospel" obtain leisure to practice what their forefathers and foremothers in Methodism would revolt at! Suppose ye, there can be found a Methodist preacher in the State of Illinois, professing holiness, who would be guilty of playing croquet? Can one be found in any place, who plays croquet or backgammon at the social gatherings? A festival was recently held not a thousand miles from our home, for the benefit of the preacher, at which one cake was raffled off for the sum of eighteen dollars; and I am told that a section-hand on the railroad was relieved of eight dollars in the *Christian* (?) operation. *Is this right?* Bro. Brooks, will some one in your next issues, define the difference between "raffling" and "lotteries"? We have fallen upon evil times. Zion bleeds and sinners are posting to hell, while many church-members look idly on, nor rush to the rescue. Let the alarm be sounded from every pulpit in the land, "No time for mirth or trifling;" for even now the Judge is at the door!—*Banner of Holiness.*

How to Study the Bible.

BY D. L. MOODY.

I once visited Mr. Prang's Chromo Establishment, in Boston, and saw the process of a picture. The first stone made hardly an impression on the paper. The second showed no sign of change. The third no sign. The fifth and sixth showed only outlines of a man's head. The tenth the man's face, chin, nose and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. It looked as though it would speak to you.

So carefully and prayerfully read the Word of God. Read the same chapter again and again, and the twenty-eighth time Christ Jesus will shine forth. You cannot read the Bible as you do other books. The newspaper tells only what has happened; the Bible tells what will happen—the most interesting of all news.

I study the Bible topically, and spend two or three weeks on a subject, as "Love." Get a Cruden's Concordance, and a Scripture text book by American Tract Society. Scripture interprets itself. Spiritual things are spiritually discerned. You see God's love to you from Genesis to Revelation. Love always descends as a mother's to a child. So take faith. It is our privilege to know that we are saved. Take the promises. God's children are rich. Not one in trouble that God does not have a promise for.

He that overcometh shall inherit all things. God has no poor children. We are all rich.

Two or three weeks' study on such a topic as the promises would fill you so full you could not hold your tongue. Some people have nothing to say in a prayer-meeting. You cannot get water out of a dry well. The pump will squeak, and that is all. We shall draw the world to Christ when we are filled with religion.

Another way to study the Bible is to take one book at a time. Don't be in hurry. Read it over and over, and God will give you light. The sixty-six books are sixty-six battering rams for Christians to conquer Satan with. Try different ways of studying the Bible till you succeed.—*Selected.*

The Arithmetic of Life.

The Rev. Dr. Henry Smith in addressing the Senior class of Lane Seminary on Commencement day gave this graphic view of the opportunities of life:

Do you remember the inexorable logic of that remarkable arithmetical speech, which Thomas De Quincey made to himself and to some imaginary friend, when standing precisely where you are standing to-day, at the beginning of his work of life: "My friend you make very free with your days; pray, how many do you expect to have? What is your rental as regards the total harvest of days which this life is likely to yield? Let us consider." Then follows his arithmetic, which I give without his language. Seventy years of life yield 25,550 days. Remember, now, that twenty years have gone before beginning; before having attained any skill or system, or any definite purpose in the distributing of time.

Deduction No. one, for twenty years before beginning, 7,300 days; remainder, 18,250 days. Out of this remainder you have to deduct one-third at a blow, for one item, sleep. Deduction No. two, 6,080 days, leaving remainder No. two, 12,170 days.

Once more De Quincey says, on account of illness, of recreation and the serious occupations spread over the surface of life, it will be little enough to deduct another third. In the case of the minister it will be more, rather than less, for as I understand him, the time occupied in public speaking comes in here, but call it one-third. Deduction No. three, 4,060 days, leaves remainder No. three, 8,110 days.

Finally, he says, for the single item, which the Roman armies grouped under the phrase "corpus curare," attendance upon the animal necessities, eating, drinking, washing, bathing, and exercise, deduct the smallest proper amount from the last remainder of 8,110 days, and you will have less than 4,000 days in a long life, left for the direct development of all that is most august in the nature of man. After that comes the night when no man can work.

Four thousand days; one solid mass of time, amounting to eleven and a half continuous years. This, brethren, is your intellectual and spiritual working life to-day. Does it look small? It is priceless. Its value is incomputable. To what could I compare it? To the sparkling crown jewels of the Tower of London? To the glittering treasures of the Saxon Green Vault? To the massive jewelry of the walls, even of the Apocalyptic city? They cannot represent its value. Nothing can so well picture that as the Master's own Parable of the Pounds. This is the glorious inheritance which, in the name of the Master, I commit to your hands to-day with his own great charge! "Occupy till I come."

Curious Features of Japanese Houses.

The houses are one or two stories high, or partly one and partly two, and usually consist of verandas, a vestibule, an entry or entries communicating with various rooms and containing the principal staircase, and often a back entry, with one or two *escaliers de service.* The partitions are of movable screens covered with paper or matting. These screens are about six feet high, and in sections of a yard or so wide. At the foot of each partition a rail about four inches thick is laid across the floor, with a groove in which the bottoms of the screens rest. From the level of the top of the screen to the ceiling is a fixed frame or upper partition; and a slot in the bottom of this receives the upper ends of the screens, which being slipped into the slot, can be lifted enough to clear the rail at the foot, and allow the lower edges to drop into the groove, where they rest firmly like the shutters of a shop window. Thus at any moment any partition can be taken down, and two or more rooms, or the whole house, be thrown into one large apartment, broken only by the posts which marked the corners of the rooms. Doors and windows, as we use them, there are none. So much of the outer wall as is solidly built is unbroken by any openings. A screen left out anywhere gives a doorway, and the windows are simply screens covered with translucent paper. The frames or partition tops over the screens are plastered in the poorer houses; but in the better are filled with wood carved, often very richly, in open work, and sometimes of various kinds and colors. The outside of the veranda is open during the day; but at night is closed in with broad shutters put up in sections like the partition screens, completely filling each bay between the slight posts which carry the roof, and barred on the inside. These board screens of the verandas are closely packed by day in a kind of box or closet which is built at one end of the piazza, and at night are taken out and slid one by one into position until the last one, barred, completes a close wall all around. * *

The unit of measure of the house curiously enough, is the floor mat. These mats are always made of uniform size—about three by six feet; they are some four inches thick, so as to come to the tops of the rails in which the partitions are set, and are made of straw solidly tied or woven together with twine, and with a facing of fine-woven straw-work. The edges have a cloth binding of three-quarters of an inch wide, so that when they are laid down a cloth band of about an

inch and a half defines their joints. Every room, and therefore, of course, every house, is planned to be floored or carpeted with a definite number of these mats. A twenty mat room is considered in Japan, as it would be here, a good-sized room; and it is common to speak of a three-hundred mat house or five hundred mat house. All the partition and window screens, likewise, are of exactly one size, and also the board screens of the verandas, so that from one end of the empire to another any mat or any screen, shutter or window will fit its place in any house. Mats, screens, windows and shutters, in fact, are considered as furniture, not as fixtures. Houses are usually sold or let without them; and when a tenant quits or a proprietor sells a house he takes them all away, and leaves to his successor only a solid roof and floors, held together by a strip or two of plastered wall and a few slender posts, through and through which all the winds of heaven may dance.—*American Architect and Building News.*

He who cannot find time to consult his Bible will find one day that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail.—*Hannah More.*

Children's Corner.

Shut the Gate.

Thought is action's ready gate,
Swinging to and fro;
Open early, open late,
Thousands come and go.

Shut it, latch it, friend inside,
Lest some tramp of sin
Think the gate if open wide,
Bids him enter in. —Wide Awake.

Slavery and Freedom.

A talk with the children who read the Cynosure.

BY EZRA A. COOK.

Children, what would you think of a boy that would allow a blacksmith to fasten an iron ball and chain, such as some criminals wear, to one of his legs; even if it was not very large or heavy? Suppose that after it was fastened and all could see that it hindered him in walking and running, he would say: "I don't care." What would you think of such a boy?

Suppose that by and by he grew larger and the band that held the iron ball began to pinch his limb so as to make him lame, and yet he kept it on until it hurt him so much that he could not get his lessons at school, or run and jump with his playmates. Would he not be very foolish and wicked thus to abuse his body?

Suppose that some people called him manly to bear the slavery of the iron ball, and that other boys began to follow his example and to call it fashionable to wear iron balls on their limbs, making them walk lame and slow; would that make all of you want iron balls fastened to you?

Now are not the bad habits which you allow Satan to fasten to you worse than such a ball-and-chain bondage of your limbs?

Is not a boy who begins to swear more foolish than one who would allow a ball to be fastened to his leg?

It makes all his conduct lame, and worse than all, by swearing he disobeys his loving Heavenly Father, who cannot hold those "guiltless who take his name in vain." Certainly it is a heavier ball than any made of iron. Is it fastened to any of you? Have it removed! Christ waits to help you.

Do any of you prefer to spend your time in learning to smoke and chew tobacco, rather than in gaining useful knowledge and acquiring cleanly and healthful habits?

Look out for the ball and chain. Tobacco makes slaves of its victims. Many a time I have heard a man say that he did not approve of using tobacco, but he began while young and now could not live without it. What would you think of the owner of a nice house who would chop up his chairs, tables, bedsteads and other furniture and burn them up and then, by degrees, chop down his house and burn it up in his stove and leave his family homeless, all because he was too lazy or too wasteful to provide suitable fuel? He would be a grief to his friends and a reproach to his Maker and would certainly receive punishment for his sin.

But what difference is there between such a man and one that wastes money enough for tobacco in twenty years to build and furnish a nice house? Many a young man wastes enough on cigars in ten years to pay for a handsome cottage; and worse still at the end of that time he is as truly a slave as ever a negro was in Georgia. Nor is this all. His mind becomes clouded by tobacco and he is less able to see his duties to God and to his family or neighbors than he would be if he was not stupefied with tobacco poison.

It is possible for you, children, to grow up slaves in this land of liberty, slaves to wicked words, bad appetites, pride, bad temper, and to laziness, slaves to Satan. There is another way in which older people become slaves. They join secret societies, promise to obey the command of their officers and thus are compelled to conceal things from persons who ought to know them. The society may be only a secret temperance society and possibly they may get into one which really does something for the cause of temperance. But the Bible says, "He that doeth good cometh to the light that his deeds may be made manifest that they are wrought in God." Many a young man in Chicago has taken his first step towards ruin by joining the Good Templars or Sons of Temperance. Often have I found that membership in one of these societies has kept a young man or young woman away from Christ, because they said, "Good Templarism is a good enough religion for me." It has religious ceremonies and prayers. It is a kind of religion invented by men, not commanded by Christ. Hence it is a false religion, as bad as a heathen religion. Christ says: "In vain do they worship me teaching for doctrines the commandments of men." Wicked men often act as chaplains in all these secret orders and there is nothing in their rules against profane, vile persons thus having this position.

Secret Trade Unions have kept men out of work while their families starved or begged. When some of these men have attempted to work they have been murdered.

The Freemasons and Odd-fellows cast out Christ and often shield their members from punishment when they have committed crimes.

Some people say, "Freemasonry cannot be so bad when so many good men belong to the order." Good people have at different times been connected with great wickedness. Many Masons have a picture of George Washington dressed up as a Masonic Grand Master and you would suppose he must have been an earnest Mason from what Freemasons say about him. But the fact is that a few years before his death he wrote to Rev. Mr. Snyder, an old friend who had written to him about "presiding over the English lodges of this country:" "The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS." A man who attended church only once or twice in thirty years would not be a very good church member. Washington was not a very good slaveholder, he freed his slaves, and he was about as good a Mason. In his farewell address he warned the people against partial and selfish combinations.

With good reason we rejoice that our fathers a hundred ago had the courage to declare that this nation is, and of right, ought to be free and independent. But the country will not remain free if the people who form it one by one become slaves.

Do not let Satan fasten the iron chain of evil habits to you; but give your hearts to Christ while young and the truth shall make you free.

A Liar Struck Dumb.

In the *South London Press* an account is given of a soldier who was a prisoner in the military prison at Aldershot. He was performing some prison duty under charge of a warder, when the latter accused the soldier of speaking in violation of the prison rules. The soldier denied the charge with an oath, at the same time calling upon God to strike him dumb on the spot, if he was guilty; and sure enough he became dumb on the spot, and was unable to articulate a syllable. "Before communicating this statement," says the writer, "I made it my business to inquire about the case from those who are in a position to inform me correctly, and I find it strictly true. I inquired if it was not possible the man was feigning, or, to use the military phrase, *malingering*. I was informed that could not have been so, as he had been watched in his cell at night, and on all such occasions he was found bitterly weeping, which he continued to do day and night when he was not aware that he was watched. The army doctor told him that all he could do for him was to recommend him to pray to God to give him his speech back again. After remaining dumb for upwards of a week, his speech was restored to him." Surely "lying lips are an abomination to the Lord."

Home and Health Hints.

SAVE YOUR SOAPSUDS.—Who would throw away a barrel full of soft soap or a box of hard soap? Were it not otherwise useful it would be of great value as a fertilizer, if spread, in its raw state, about our fruit trees or berry bushes. But, after being dissolved in water and passing through the wash-tub, gleaning the imperceptible elements of the best manure from soiled linen, its fertilizing power is vastly increased. Indeed we may almost say that the average soapsuds from the kitchen and laundry is worth more than the soap which produces it. Do not, then, allow your soapsuds to run away, wasted, while you have trees which it might benefit.—*American Garden.*

FLOWERS ON DINING TABLES.—Nothing can equal the beauty and appropriateness of flowers at meal time, and during this season they should never for once be absent. It is a custom which should become universal among rich and poor. Even grasses and leaves and ferns add cheerfulness to the room, and to the hearts of those assembled around the board. Very pretty ornaments are made by uniting fruits and flowers. Such fruits as have long stems or grow on slender branches are better suited, such as strawberries, cherries, currants, gooseberries, etc. But no matter what the flowers and fruits are, or what may be used to put them in, let them be found upon the tables at this floral season. Set the children to preparing the dinner-table bouquets; it will prove a useful lesson to them, and beget a love for flowers and floral ornaments.

Perspiration of the feet, and the unpleasant odors arising from them, may be successfully treated by bathing them twice or thrice a week in warm water to which has been added a quart of bran to a gallon of water. When woollen stockings are worn by persons whose feet perspire profusely, they should be changed every day, and the feet washed every evening in cold water, and the soles vigorously rubbed with a coarse towel.

Warts may be removed by touching them three times a day with a stick of moistened pencil caustic. To cure catarrh, purchase a nose douche at a drug store, and with it apply every morning and evening, tepid water in which has been dissolved salt in the proportion of two tablespoonsful to a pint of liquid.

AN EXCELLENT CEMENT.—The following cement has great adhesive properties, and is said to be used by the Turks for fastening diamonds and other precious stones to metallic surfaces; and may even be used to unite the surfaces of polished steel. Dissolve five or six bits (tears) of gum mastic in just enough alcohol to render the gum liquid. In a second vessel dissolve a sufficient amount of isinglass glue (previously softened in water) to make a two ounce vial of strong glue. Add to this two bits of gum ammoniac (each about the size of a pea), which must be rubbed until dissolved. Mix the whole with heat, and when wanted for use, put the vial in hot water.—*Science of Health.*

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SECRET SOCIETIES.

The Relation and Duty of the Church and her Members toward them.

BY REV. J. G. CARSON, D. D.

Concluded.

Thus the obligation of secrecy, or to obey a code of unknown laws, is ensnaring to the conscience whatever be the form of the obligation, whether by promise or oath, because the Christian is placing himself in a position where for aught he knows, he may be under the necessity of committing sin, either by doing that which he feels to be wrong in order to keep his word, or by violating his word or oath in order to avoid doing it, and no man has a right voluntarily to place himself in a position where he must choose between two moral evils. If such an obligation were attempted to be imposed upon us even by lawful authority, whether civil or ecclesiastical, we should resist it to the utmost of our power as an infringement on our rights of conscience which God has left free from the doctrines and commandments of men. How much more inexcusable is it for any of Christ's people thus voluntarily to surrender the liberty they have in the Gospel, and without any constraint put their necks under this most grievous of all yokes of bondage.

But it may be said that every candidate before joining these orders is assured that his obligation will not conflict with his duty to his God, himself, or his fellow men, and that we have the testimony of many good men that they have found this to be true. It is sufficient to reply to this that we have testimony of many men equally good, that they have found that the obligation does conflict with their duties, as Christians, and accordingly have thrown it off; and so the one testimony will off set, and more than offset the other—just as one positive will more than outweigh a hundred negatives. But even were it otherwise, were there no such conflicting testimony, yet the assurance of any man or number of men, unless they are infallible, cannot justify another in surrendering his own right of private judgment. "Every one must give account of *himself* to God," and no one who is capable of judging for himself has a right to surrender his conscience any more than his understanding and his will to that of another, unless that other be infallible. Indeed this is the very essence of popery, which subjects the consciences of private members to the priests and ot the whole church to the Pope. But as Protestants, we claim that each individual has a right, and is *bound* to judge for himself as to what is right and what is wrong according to the only infallible standard—the word of God. The injunction, "Prove all things," is addressed to every individual, and no one can comply with it without having submitted what he is called to receive and obey, to the test of God's word. In this matter we cannot, we dare not, rest our faith on the judgment, or say so of any man or set of men. They may assist us in arriving at a correct judgment as to whether any given action or thing is in accordance with the Divine will. But we repeat, no one who is capable of judging for himself can, without entangling his conscience or surrendering his liberty, accept and act upon the simple assurance of another as to what is right or wrong in any given case, unless he know beforehand and have an opportunity of judging for himself; so that any promise of secrecy, or obedience to a code of unknown laws is utterly inconsistend with the genius and spirit of Christianity and no Christian who has any regard to the purity and liberty of his conscience can lawfuly assume such obligation.

Thus we have shown that the secrecy that belongs to all these associations is—

(1.) Unnecessary for any good purpose: (2.) Unwarrantable, incompatible with the character and position of Christ's followers as lights in the world: (3.) Dangerous to the interests of society and the purity of the church; and (4.) Ensnaring to the conscience, and so incompatible with each one's personal responsibility to God.

III. Anti-Christian and Profane.

What we have hitherto said applies to all associations or fraternities which impose on their members a promise or oath of secrecy or an obligation to obey a code of unknown laws. The objecton we come now to notice, applies with particular force to such societies as the Masonic fraternity which, however, is the mother and model of all of them. While some of them may not be liable to all the objections which we present under this head, yet inasmuch as they imitate many of its anti-Christian rites and ceremonies, they are so far conformed to their model, partake of its characteristics, and must share in its condemnation. Therefore, we say that these associations are inconsistent with the genius an spirit of Christianity and church members ought not to have fellowship with them.

6th. *Because the religion they profess to practice is anti-Christian, and many of their rites and ceremonies are shockingly profane.*

That these societies have a religion is susceptible of demonstation, and is even admitted and exultingly claimed by their own writers and advocates. They have their religious rituals for different occasions, such as funerals, dedications, &c,—call their buildings temples, that is, places of worship; they have their hymns, prayers, altars, priests, some of them even sacraments, and profess to prepare their members for the lodge above, meaning heaven. Now what is this religion? It must be either Christian or anti-Christian; it cannot be neutral or indifferent. That it is not Christian is evident, because the very name of Christ and everything distinctively Christian is studiously and of set purpose excluded from its authorized services. We say *authorized services*, because whatever may be the practice of particular individuals or lodges, different from what is prescribed in their manuals, whether written or oral, can no more be ascribed to the order, than the crime committed by individuals or lodges without the approval or sanction of the society can justly be charged to that society. Now what is the religion taught in their manuals, and prescribed by the authority of these orders as such? We answer, simply bald deism. The God they worship, the Supreme Being whom they recognize is no more the Christian's God, the Triune Jehovah, than he is the God of the Jews, Mohammedans, or pagans. He is an imaginary being in whose worship Jews, Mohammedans, infidels and pagans, those of the most opposite opinions and beliefs, all, except Christians, can consistently unite. Indeed it is their pride and boast that in their temples and at their altars there is the utmost liberality, where all except Christians, can meet on a common level. They say, "except Christians," because they leave out their peculiarities as Christians, and so cease, for the time to be Christians while officiating or participating in these Christless ceremonies where there is no mention of the name of Christ, no recognition of sin, of atonement, or reconciliation by blood, nothing but a kind of heathen morality and worldly benevolence which their members are taught to believe will commend them to God and procure them admission to heaven or the lodge above. Thus in the language of the prophet Ezekiel, 43:8 verse: "In their setting of their threshold by my thresholds, and their post by my posts, and their wall between me and them, they have even defiled my holy name by their abominations." If, as is claimed in some of their degrees there is anything introduced peculiar to Christianity, it is only by way of imitation or caricature, producing a kind of mongrel mixture of paganism, Judaism and spurious Christianity, which like the religion of the colonists of Samaria is even worse than pure deism. This compromising of truth with error, of Christ with Belial, of the temple of God with idols, is the worst form of anti-Christ, and renders the religion of these societies near akin to popery, if indeed it is not even worse. How any minister, or member of the church of Jesus Christ can lend his countenance or encouragement to such a religion, even by his presence, much more by officiating, or taking part in such ceremonies, miscalled religion, so dishonoring to his Master and directly opposed to the very primary and fundamental principles of our holy religion, *is, and must forever remain a most inexplicable mystery!*

We have said that many of their rites and ceremonies are shockingly profane.

1. They profess the name of God by ascribing those titles to their officers which belong peculiarly to God and Christ, such as Most Excellent High Priest, Most Puissant Potentate &c.

(2.) They profane the solemn ordinance of the oath, which is only properly observed when administered first by lawful authority, second on a lawful occasion, and thirdly for a lawful purpose, not one of which essential conditions can be found in the oaths which these societies presume to administer, as might be easily shown if space permitted.

(3.) They profane the Bible by perverting its meaning, and using the Book for purposes for which it was never intended. The employment of it as a symbol of Masonry, as an instrument to swear by, and carrying it in processions along with the sword of the civil magistrate can only be regarded as a superstitious, unwarranted and so profane use of that holy book. Their extracts and quotation from it in their lectures and elsewhere, are often garbled, mutilated, and most grossly perverted and profaned by leaving out the name of Jesus Christ wherever it occurs, and applying what has sole reference to him and his church, to their own orders. This can be easily verified by an examination of any of their authorized manuals.

Finally: The most sacred symbols of the Divine presence and divine worship are employed in such a way as can only be regarded as idolatrous and profane. Thus we find among the furniture of some of their lodges the ark of the covenant, the breastplate of judgment, Aaron's rod that budded, the brazen serpent, the white stone, the altar of incense, and many others, which where it was lawful to use them, were to be handled with the utmost reverence, and the imitation of which was forbidden under the most dreadful penalties: and yet which are now by these societies imitated, caricatured, and used for purposes for which they were never intended, with a blasphemy and profanity that is absolutely appalling. These things are done in their public processions, funerals, dedications and celebrations of various kinds, in the light of day, and in the face of the sun. Alas! that we should have to say it; with the silent consent or the active co-operation and unblushing approval of those bearing the name of Christians and even Christian ministers!!! And if these things are done in the green tree what may we suppose is done in the dry—in their secret conclaves, in their chambers of imagery where like those seen by the prophet Ezekiel, as recorded in the 8th chapter of his prophecy, they are found worshiping toward the east with their backs to the temple of God; i. e., worshiping the sun, and where, as we are gravely informed by some of their writers the worship of Tammuz and the Greek Adonis is revived under the name of Hiram Abiff! If a heathen temple were erected in our midst, alongside of our churches, with its sacrifices and ceremonies of idolatrous worship, it would excite such horror and indignation in a Christian community as would loudly clamor for its removal or destruction. But we have among us all over this Christian land, close beside our churches, built at vast expense, temples rivalling in splendor that of Solomon, where a worship is maintained as truly and really idolatrous as that of ancient Greece or Rome; and yet the churches of God are either indifferent spectators or active abettors! "Tell it not in Gath!" Is it any wonder that some of us feel, like Paul at Athens, our spirit stirred within us, to cry out with voice and pen against this great, growing idolatry, and especially to say to Christians, "Come out from among them and be ye separate and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "For what fel

lowship hath righteousness with unrighteousness? or what communion hath light with darkness; and what concord hath Christ with Belial; or what part hath he that believeth with an infidel; or what agreement hath the temple of God with idols?"

Considering therefore the principles of selfishness which characterize all their organizations, their secrecy, and their anti-Christian and profane character are we not warranted in saying that they "are inconsistent with the genius and spirit of Christianity and church members ought not to have fellowship with them."

SECRECY

In its relations to the Family, the State, and the Church.

Address of Rev. M. S. Drury, before the Iowa Anti-Secrecy Association, at Western College, Iowa, April 26th., 1876.

Secret societies are enemies to the social compact, the state and the church. Socially men are brothers —"made of one blood to dwell on all the earth." The ties of brotherhood are therefore universal and inalienable. Neither selfish nor circumscribed.

Sworn or solemnly pledged systematic secrecy of one part of a community invades the rights of other parts, and disturbs the friendly relations between them, and therefore becomes revolutionary.

True friendship is essential to prosperity.

All the members of a community are in some way dependent upon each other by natural relations. But these true relations are broken when one part meets in seclusion and darkness from time to time, without the consent of others, equally interested; no matter what the avowed object, nor how smooth the apology may be. Just suspicion rests upon the acts which are hid, especially when criticism is shunned and investigation forbidden.

1st. The family is most nearly and sacredly bound together with ties of equal interest and tender affection. Who is too dull to see that these ties are weakened when the husband and father arbitrarily withdraws from the loved home to attend the lodge, and returns with sealed lips. Yes, it is arbitrary to go where wife and children are forbidden by darkened windows, locked doors, and palsied tongue. There is not one well informed and true wife in a thousand that will be satisfied with the frequent absence and doubtful associations of her husband. If indeed she is his equal, and not his slave, she has a perfect right to accompany him, and to know for herself the character of his associates, and the quality of his actions. The Freemason's mouth is nailed shut from his own wife; and the nail is tightly clinched with the penalty of death!

Even the grange obligation enjoins perpetual secrecy under a penalty of eternal expulsion and everlasting disgrace! No allowance for change of views, nor is there any provision for mercy. Will these things foster friendship and promote domestic and social happiness? It is not wonderful that men keep their families in ignorance of their lodge connections as long as possible, and often at the expense of truth. May not many of the divorce cases be traced to grievances occasioned by the virtual breaking of marriage vows in lodge connections?

But what of the example of lodge men who are often absent when home burdens and sympathies are needed? The children are approximating manhood and womanhood. As the father keeps late hours and doubtful company, why may not they? Is the safety and happiness of the social compact fostered by open and wise example, or by one of doubtfulness and proscription? When asked by a Freemason my objections to Masonry, amongst other reasons was given this one: that the marriage vows were morally broken by Masonic obligations. After hearing the arguments in the presence of his family, he retired; when the wife said with interest and deep emotion, "You have touched my husband in a tender spot. Now do all that you can to save him."

2nd. Does secretism interfere with the duties we owe to the State? Good citizens will be law-abiding. They will also produce as much as they consume. The best of citizens will produce more than they consume. Will Freemasonry bear the test of these plain truths?

The testimony of Daniel Webster is of undisputed merit. In a letter dated Boston, November 20th, 1835, he said, "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have belonged to the order, yet, notwithstanding, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members, there are such as are entirely incompatible with the duty of good citizens, and that all *secret associations,* the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law." The good sense of every American concedes the truth of these arguments of Mr. Webster.

It follows therefore that secret societies are enemies to civil government, and should be abandoned. An institution is known by its laws, "The virtue indispensably requisite to Masonry," (says the Craftsman, page 216) "is secrecy."

I will quote part of the oath of a Master Mason: "I will keep a brother's secrets as my own, when committed to me in charge as such, murder and treason excepted. I furthermore promise and swear, (or affirm) that I will not be at the making of a woman a Mason, a young man under age, an old man in dotage, an atheist, madman, or fool, knowing them to be such. That I will not wrong a *brother,* or deprive him of his good name, or suffer it to be done by others, if in my power to prevent it; but will apprize him of *all approaching danger*, so far as it shall come to my knowledge. That I will not violate the chastity of a Master Mason's wife, daughter, sister or mother, knowing them to be such."

Now it is seen that this oath obligates the initiate to befriend his brother in all crimes less than murder and treason, by keeping them securely in his own breast, and apprizing him of all approaching danger.

The Craftsman further says, on page 216, "That so great stress is laid upon it— secrecy—that it is enforced under the strongest penalties and obligations." He also swears "not to wrong a brother nor deprive him of his good name." But it is no Masonic offense to defraud and slander those who are not Masons. And is there not a general license given by necessary inference to all Master Masons to abuse all women excepting only relatives of Master Masons, and even them only when known to be such? Does not this excel Mormonism, and drive civilization back to the dark ages? The license here given is more corrupting than treason, and the crime committed under this license often as cruel as murder! Let no Freemason complain of licentiousness; seeing his very oath by forcible implication, inaugurates and protects libertinism!

But the Royal Arch degree must be examined. In this degree the candidate swears to assist a brother Royal Arch Mason "When in *any* difficulty, and to extricate him from the same, whether he be right or wrong," under the penalty of having the skull smote off and the brains exposed to the scorching rays of the sun. See J. Q. Adams' Letters on Freemasonry, pages 328 and 329. Can good citizens take these obligations, add the weight of their influence to the fraternity *continually,* and *remain good?*

The question may be asked, "Are there not some good traits about Masonry?" Yes, it may be answered; at least there is a gloss about it that looks well from a distance. A Masonic clergyman said to me lately: "Take away the help given to Mason's widows and orphans, and you take away all that is valuable in Masonry." But is this not Christianity to care for the unfortunate? It is therefore stolen by the fraternity and used for the purpose of advantage, and is therefore selfish. Benevolence is a Christian and not a Masonic virtue.

(To be continued.)

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The month of May was full of hard work for almost every class of people, but especially for the farmers. A farmer's wife said the other day, "It is wonderful what a power of work has been done on the farm this spring."

But the work does not crowd so hard just now, and we hope our friends will try the rest there is in change and work for the new subscriptions.

Where the agent does not want commission, club rates may be an inducement as they make the paper very cheap (See last column sixteenth page). We have this week received a club of five frrm S. P. Poole of Bellevue, Michigan. He writes: "I mean, by the grace of God, to put the *Cynosure* into at least

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We are willing and glad to allow those who work for the paper commission on the subscriptions they take, see "TERMS FOR THE CYNOSURE" in another column.

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MARKET REPORTS.

CHICAGO, June 12, 1876.

Grain Wheat—Minnesota	$1 08	1 11
" No. 2	1 07½	1 08
" No. 3	95½	98
" Rejected	85	85¾
Corn—No. 2	45½	45¾
Rejected		39
Oats—No. 2	28¾	30½
Rejected		24½
Rye—No. 2		72
Bran per ton	8 50	9 25
Flour—Winter	5 87	7 87
Spring	3 50	5 87
Hay—Timothy	9 00	14 00
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8¼
Lard per cwt		11 20
Mess pork, per bbl		18 50
Butter fancy yellow 27c.; common to choice roll	14½	16
Cheese	6	10
Eggs	9½	10½
Seeds—Timothy	2 90	2 40
Clover	7 25	7 60
Flax	1 00	1 35
Broom corn	2	9
HIDES green to dry salted	5	11
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	35	50
Unwashed	23	28
LIVE STOCK Cattle, Choice	4 65	4 85
Good	4 30	4 50
Medium	4 15	4 25
Common	3 50	4 00
Hogs	4 50	6 15
Sheep	2 75	4 75

New York Market.

Flour	$ 8 00	9 00
Wheat—Winter	1 15	1 50
Spring	1 08	1 34
Corn	40	63
Oats	35	48
Rye	96½	97
Lard		11⅝
Mess pork		19 50
Butter	13	22
Cheese	4	10¾
Eggs	10	12½

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CHICAGO, THURSDAY, JUNE 22, 1876.

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Topics of the Time.

The *Sunday School Times* made a popular stroke in preparing an exercise for its constituents appropriate for this Centennial time, and not the least of its merit are the communications from President Grant and Gen. Howley of the Centennial Commission. The message of the President makes us wish to forget his horse-jockey proclivities and remember him rather for these words: "My advice to SUNDAY-SCHOOLS, no matter what their denominations, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and PRACTICE THEM IN YOUR LIVES. To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future. 'Righteousness exalteth a nation: but sin is a reproach to any people.'"

Rev. S. A. Mowers, delegate to the Methodist Episcopal General Conference from the church of the United Brethren in Christ reports his fraternal visit at length and marks the many cheering features of the great meeting. One point he mentions however places the Conference in a serious light. He says: "Their caucusing and filibustering detracted largely from the dignity of the body. I have never attended any political conventions; but I cannot see how they could exceed this body in some instances at least. Some of the elections to important offices were carried by this political trick. This element, as I conceive, contributed largely to the defeat of one of the best editors in their church." This is a partial explanation of the appointment of Dr. Fowler to the editorial chair of the New York *Christian Advocate*, the leading paper of the denomination, which has been ably conducted for twelve years by Dr. Curry. Many could not understand why the brilliancy of the new editor should out-weigh the homelier but stronger graces of the old But in a game of wire pulling the former has the advantage of the Mason's "grip"; and since he was not above using his influence for the advantage of the lodge while in this city, it is not too much to presume that he would lose lodge influence for his own promotion in Conference.

—The last and stormiest of the Republican National Conventions adjourned last Friday at Cincinnati, after nominating Gov. R. B. Hayes of Ohio and William A. Wheeler of New York, for President and Vice President. At no time in the history of the party has the struggle over rival candidates been so sharp or long. When men of such positive natures and long practice in political arts as Blaine, Morton and Conkling run for such a prize the contest does not lag. Bristow was a no less decided character but his efforts for the nomination were on the part of the people alone. As is often the case, these aggressive men who stood at the fore front were, after seven ballotings, dropped and one less demonstrative chosen. Mr. Hayes is well known and popular in Ohio, where he is now serving for the third time as Governor, and where he was elected last fall against the combined forces of Romanism, Democracy, and soft money to which it is presumed he is opposed on principle. Mr. Wheeler is a native of northern New York, in the vicinity from whence sprung the eminent Nathaniel Colver. He has been many years in public life, yet has the highest respect of his immediate constituency. He is best known for his service in settling the Louisiana difficulties of two years ago. The measures originated by him as chairman of the Congressional committee were the basis of settlement in that unfortunate affair. The ticket thus presented is an exceptionally strong one from the absence of many objectionable qualities usually found in candidates.

While the final result at Cincinnati has been the defeat of party machinery and a repudiation of the corrupt practices at Washington, yet the secret society development there was alarming. The sudden appearance of anti-Catholic organizations last year was soon forgotten, but they did not die so soon. A New York *Times* reported that the Blaine delegates made good use of their claim that in Ohio were from five to seven thousand Democrats, members of these orders, who would vote for their candidate, and in New York were one hundred thousand bound to Blaine by the same secret tie. The *Tribune* stated lately that gentlemen on the Tilden ticket in that State last fall admitted that if the election had been ten days later, the secret orders in connection with the school question would have defeated them. These indications mean that party rule is being transferred to more dangerous head-quarters from which political reformation will never spring.

Day of Promise Coming!

AS SUNG BY GEORGE W. CLARK.

Behold the day of promise comes,
Full of inspiration!
The glorious day by prophets sung
For the healing of the nations!
Old midnight errors flee away—
They soon will all be gone;
While angel voices seem to say,
The good time's coming on!
O the good time—the good time—
The good time's coming on!

Already in the golden East
The glorious light is dawning;
And watchmen from the mountain tops
Can see the blessed morning.
Throughout the land their voices ring,
While all the world is wondering!
And e'en lodge-men begin to spring,
As they hear the thunders rumbling!
O the good time—the good time—
The good time's coming on.

The captives now begin to rise
And burst their chains asunder!
And politicians stand aghast
In anxious fear and wonder!
The bondman shall no longer sigh
Beneath his galling fetters:
He's seen the dawn of Freedom now,
And reads the golden letters.
O the good time—the good time—
The good time's coming on.

And all the devil's distilleries
Shall burn and fall together;
Tobacco, brandy, beer and wine—
And all such whatsoever!
The World e'er long shall feel the fire,
And soon the poor besotter
To save himself from burning up,
Shall jump in the cooling water!
O the good time—the good time—
The good time's coming on!

And men redeemed no more shall bow—
To oath-bound clan or cabal;
Nor trade rings shake the nation's good!
But truth shall make all stable;
And rum, and ring, and cable-tow,
Sword, apron, sash, and buckle
Shall all at last to limbo go,
While honest hearts shall chuckle!
O the good time—the good time—
The good time's coming on!

Societyism, Secret and Other.

Odd-fellows know how to make a display, and of course theirs was an imposing celebration. "Four thousand Odd-fellows in Line—Brilliant Parade—Speeches at Ford's Opera House—Banquet at Masonic Temple"—that is the way the report of their demonstration is head-lined. No doubt it was brilliant and all that. No expense is spared to the pomp and ceremony of the order. It has the money and it has an object in spending it thus. Immense sums are paid into its treasury, and only a moiety is spent for the professed objects of the institution. There is enough left for the leaders to make a good thing of it, and for brilliant parades and grand banquets besides. And these gorgeous displays pay. They attract and captivate the multitude, and draw in members and money. People like shows, and in many a breast the ambition is thus aroused to become showmen also.

The speeches reported are about of the usual tenor. Boasts were made of the "colossal organization" and its "helpful benevolence," though the proportion of the amount received that was paid out in "helpful benevolence" is not reported. "Odd-fellowship," it was said, "is a great secular institution; it does not supercede with religious teaching," whatever that may mean. But the same speaker who made this last remark, probably intended to remove religious scruples, also, after answering the question why women are not admitted into the order by saying "woman is instinctively charitable, humane and good, and needs the influence of no association to evoke those sentiments in her bosom," also made this closing exhortation: "Let us, my friends and brothers, by the adoption of all the means that good fortune has placed in our possession, lighten the burdens of humanity, and the measure of our well-doing will increase our happiness on earth and insure our happiness eternal." All of which he would have us believe, "conflicts with no creed"—an opinion which perhaps some professing Christians who are Odd-fellows blindly accept.

The "Protestant Episcopal Brotherhood" made no great show beside the secret society demonstration. But there were some noticeable things at their meeting for all that. There were speeches there also, and their tenor was in opposition to secret societyism, which is particularly gratifying as emanating from Episcopal clergymen. One of them said: "Christians should rise in their strength and do the work that these secret organizations are doing. One result of allowing these secular societies to do the work of the church, was that the minds and hearts of their beneficiaries were losing their religious convictions. When a member distributed the charity of the lodge, comforted the widow or educated the little ones, nothing was said by him about religion. The speaker said that it was his conviction as a Christian minister that notwithstanding members of secret orders "might be faithful in all the relations of life, they rarely ever entered a church, and were fast losing the conviction that there was any necessity for a belief in Christ." All of which is undoubtedly true. Another expressed it as his conviction that the "warfare against secret societies must in the end be successful," then went on to say: "The Protestant Episcopal Brotherhood goes forth as the agent of the church of God. It was for the laity to band together in this beneficial association of the church of Christ, and thus take the place of the secret organizations, which were an obstacle to the ministers of the Christian religion, which tended to evil and to lead to a distaste for the church."

This all seems well. It is highly gratifying that the evil of secret socie

tyism with its deistic principles and Pelagian practices is recognized in its hostility to the church of Christ. But we cannot suppress the question; Why all this societyism, even in the church? Why must there always be an association other than the congregation of saints to do the saints' work. The remedy for the evil is not in aping Rome with its numerous orders; not in the formation of an aristocracy in the church; but in arousing the church herself to do her work in the Lord's name and give him the glory. The congregation of believers is society enough.—*Lutheran Standard.*

How do you Outsiders Know?

BY D. B. TURNEY.

How are outsiders to know anything about the secrets of the Masonic order? This question is gravely propounded by more than one adhering Freemason. as if to settle all controversy concerning the claims of their institution.

Well, I admit that the orations, sermons and eulogies which adhering Freemasons have published, teach us nothing of the secrets of the craft. They do not even contain the oaths that are required of all who join. These publications are of no value. They are written for the purpose of beguiling young men into the mystic ranks, and their bombastic twaddle is merely nauseating to those who have correct information concerning the origin, growth and design of the order. It will not be difficult at all to show the utter ignorance or the gross dishonesty of the men who have eulogized Freemasonry, when we come to examine the character of the institution under the light of clearly established facts. I, then, discard the written works of adhering Freemasons. The points of Freemasonry that need to be understood, to test the moral tendency of the order, are the very points that these men do not and dare not publish to the world. They are under oaths that enslave their pens as well as themselves. And the oral testimony of adhering Freemasons, cannot be taken; for they, too, are sworn by the blackest oaths to conceal the secrets of the order. The late President C. G. Finney, commenting on this fact, remarks:

"When *adhering* Masons are asked if the books in which Masonry has been exposed are true, they will either evade the question or else they will lie; *and they are under oath to do so.*" That is Finney's testimony.

Still, how are outsiders to know? That is the question, and I will endeavor to give it a suitable answer. I am an outsider myself. I never have been a Freemason, and have never wished to be. But I probably know what Masonry is, better than some of the fraternity.

1st. I have studied the published testimony of those who have taken the degrees, but who afterward, from conscientious motives, have renounced Freemasonry as a deadly error. These renouncing Masons concur in giving the same kind of testimony as to the abominable nature of the oaths, the terrific penalties, and the disgusting items of initiation, etc. These men, at the hazard of their lives, declare with one accord, and many of them under the sanction of judicial oaths administered by legal authorities, that Morgan, Bernard, Ronayne and others have correctly revealed Freemasonry. These men who have thus testified on oath to the essential correctness of the expositions of Freemasonry as it was and as it is, have been some of the most conscientious men of the nation. But when we point to the exposures of Freemasonry, we are told that the persons who wrote and published those exposures of the order thereby *perjured* themselves. Hold! This very accusation is an admission that these renouncing Masons have published the truth, and every adhering Freemason who accuses them of perjury, thereby admits that they have published truly and correctly the secret of Freemasonry. Moreover, by accusing the revealers of the order with the charge of perjury, they violate their own oaths of secrecy by admitting that these renouncing witnesses are entirely credible, and have revealed Freemasonry just as it is; for unless these revealers have really published the secrets of the order, there has been no violation of their oaths of concealment, and those who accuse them of perjury, have merely given breath to words of falsehood and slander against their brethren of the cable-tow mystery. Let this be remembered. By their own conduct, in thus hurling the charge of perjury, the Freemasons in this country unwillingly have testified to the correctness of Mr. Ronayne's revelations; and if it be so that it is perjury to reveal the secrets of Freemasonry, it follows that every Mason who denounces Mr. Ronayne as a perjured man does, by that very accusation, become a perjured man himself, since he thereby admits the truthfulness of Mr. R.'s revealments and violates his own oath to conceal and never reveal.

But has Mr. Ronayne committed perjury, by publishing the mysteries of Freemasonry to the world? Not at all. What is perjury? Is it not the disregard and violation of an oath regularly and lawfully administered for governmental and judicial purposes? Masonic oaths are extra-judicial, in every possible aspect of the case. The lodge has no lawful right to ask, and the "Worshipful" Master has no authority, civil or judicial, to administer an oath. And the candidate himself, under the circumstances, has no moral right to take an oath at all, since it is wrong to bind any man in advance of his knowledge concerning that by which he is to be bound. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, than shall he be guilty in one of these."—Lev. v. 4. Those adhering Freemasons, therefore, who accuse Mr. Ronayne of perjury, merely beat the air and foam out only their own shame.

Renouncing Freemasons are competent witnesses. A personal knowledge of the subject enables them to give true and faithful testimony, and they can have no motives for deceiving us, when testifying at the admitted hazard of their own lives. They are credible witnesses, too; for their testimony is voluntarily given against themselves. They confess their own sinfulness in taking those base vows of oath-bound concealment; they admit that they did wrong by giving their countenance to Freemasonry; and they acknowledge themselves to have been guilty of some part in sustaining a dangerous institution. Besides, they give their testimony with the full knowledge that they will reap a harvest of unrelenting persecution, understanding that adhering Freemasons are under Masonic oaths to pursue them with reproaches and visit condign punishments upon them. It is a fact that cannot be denied, that adhering Freemasons have persecuted, and still defame anybody who reveals the secrets of Masonry, just as far as they dare. Now, certainly, we may very well credit witnesses who testify under such circumstances. With no conceivable motive for deceiving the public, they have testified to things that have imperiled their own lives, because the testimony was wrung from them by the upbraidings of a Bible-enlightened conscience. It is mere madness to discard their testimony.

Besides, no Freemason has ever dared to deny under oaths of judicial administration, involving the pains and penalties of legal perjury, the credibility of the books revealing Freemasonry, and if such a reckless man could yet be found, hundreds and thousands of other men would confront him and prove him to be guilty of perjury. But hundreds of renouncing Masons have gone before the proper courts and civil authorities, and have sworn, under the penalty of legal perjury, that the oaths and other secrets professedly revealed in these books, are truly the oaths and secrets of Freemasonry correctly exposed. And the records of the Legislature of Rhode Island soon after Morgan's disappearance, and Hon. John Quincy Adams' letter to Mr. Livingston, prove that *adhering* Masons admitted *on oath* that the oaths published by Morgan, Bernard and others, were truly the oaths taken by themselves and other Freemasons. From these sources, outsiders may know full as much about the secrets of the Masonic order as the adhering Freemasons themselves. I know, although the great mystery of abomination does her work shrewdly:

1, That the credibility of the books revealing Freemasonry, has been fully, fairly and clearly established—and the Freemasons know the same fact.

2d, That any Freemason who says that the secrets of the order have never been revealed, is either to be pitied for his ignorance, or to be shunned for his untruthfulness—and many thousand American citizens sanction the correctness of this statement.

3d, That when Freemasons deny on oath that their oaths, etc., have been correctly revealed by Morgan, Bernard, Finney, Ronayne and others, it will then be time enough for them to pretend that outsiders do not know the secrets of their order—and others know this fact, too.

4th, That Freemasonry is at variance with the fundamental principles of a Republican government—and the Freemasons are the self-bound serfs of the mogul of mystery, as must be admitted.

5th, That the awful profanity and blasphemy of many Masonic oaths ought to induce every conscientious man to escape from the entanglements of that order at all hazards.

But what of all this? Masonry is entrenched and fortified. It controls our conventions, and locks the wheels of our general conferences. As a representative to the last General Conference of the Methodist church, I presented a very mild resolution against Freemaaonry, which was voted down before it could be discussed. We have but one course left us. We must carry this fight into politics, and drive Freemasonry before the suffrages of the ballot-box into that obscurity which it so justly deserves.

Let the American party put a State ticket into the field. It will have more votes than anybody thinks. All are not slaves. All are not sold, soul and body, to the lodge.

WOBURN, Ill.

Moral Principle Shattered by the Lodge.

EDITOR CYNOSURE:—I have thought it might cheer your readers and encourage you to know that such letters as the following can now be published in a spirited country paper, having a circulation of 1,500, (*Meigs Co. Telegraph*, Ohio), in a section of country where one year ago Anti-masonry was unheard of, and the lodge thought to be quite impregnable. W. T.

WILKESVILLE, O., May 24, 1876,

Before entering further on the argument in respect to the influence of Masonry on morals, let us observe that there are four things which are essential to good moral character: 1st. There must be the principle of *rectitude*, or honesty in business matters; 2nd. *Truthfulness* in statement or representation; 3rd. Such a *recognition* of one's relations to God as shall produce a fear of him or reverence of his name; 4th. Benevolence, or a regard for the welfare of others—call it charity, if you will. The State, which does not claim to be over-religious, requires all this of its public servants. If then, an institution requires or inculcates even the occasional practice of fraud, falsehood or profanity, or if, by its direct influence, it dries up the fountains of charity and nurses human selfishness, then it must weaken the moral principle, it must injure the moral character of those who belong to it, of those who are educated by it, or who adopt its moral principles, or come under its influence. And all this Freemasonry does in the ceremonies, oaths and instructions of the lodge; and the principles taught and practiced there are too often carried into practice out of the lodge, as we have seen. For example, the Entered Apprentice's

oath is obtained by fraud. When the candidate stands in the ante-room these words are addressed to him: "You seriously promise upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity;" to which an affirmative response is given. But this is the trap by which the green, unwary youth is caught—the net in which he finds himself entangled. If he knew that on his making that promise, the order will be given to "proceed to take off your clothes," and of the humiliating ceremony he is about to pass through, and the profane oath he is about to take, "never to reveal any of the secret arts, parts or points of Freemasonry which have been, or may at any future period be communicated to him;" and of the horrid penalty of having his "throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea," and finally perdition to his soul, he would rarely give that promise which is given in the ante-room. A minister in an adjoining county, understood to be an adhering Mason, and who is certainly being used as a stool-pigeon for catching wild game, said to me in reference to those penalties, "I don't like those imprecations, and I never would have taken them if I had known what was coming." It is because the poor dupe does not know what is coming that he consents to take the profane and wicked oaths, nearly naked, blindfold, on his knees, and with a cable tow about his neck, repeating word by word from the Master's lips.

2. Falsehoods are uttered in the ceremonies of the lodge, and almost without end: such as that Masonic oaths "do not interfere with one's duties to himself or his country, or his God;" that the greatest and best of men in all ages have been encouragers and promoters of Masonry; that King Solomon was Master of a lodge; that Hiram Abiff was murdered for refusing to give the Master's word, buried in or near the sanctum sanctorum of the temple, and an ingenious and costly monument erected on his grave, of which a minute description is given; that Moses returned from Babylon, found the lost Bible and with it the lost Master's word; that the Apostle John was a patron of Masonry!—a thousand years before the simplest and rudest lodge of operative Masons was set up, and nearly two thousand years before speculative Masonry was invented! The Apostle John, the disciple of Him who said "I ever spake openly to the world and in secret have I said nothing," and who had received the charge from his Divine Master, "That which ye have heard in the ear, proclaim ye upon the housetops," he a Freemason and patron of Masonry! It cannot be that a majority if any of the Masters believe these stories, when they mouth them to the newly made brother. Nor can we call the whole ceremony a mere theatrical performance, for the ceremonies are profusely mingled with prayers, oaths and religious instructions. These stories and many more are sheer falsehoods, got up to give respectability to the institution; and the lips inured to the utterance of such things in the lodge, easily learn to equivocate and bear false witness out of the lodge. Thus I found when I circulated copies of the Master Mason's oath, (old work,) because the wording is slightly different from that used in the new work, though the substance is the same, Masons were found to deny that any such oath is ever taken by them. I am glad to say, however, that there are some Masons in this neighborhood who do not deny it.

3. Masonic oaths and many other parts of the ceremonies are profane and wicked. I cannot here go into any discussion of the nature of an oath; except to say that it is an appeal to God as the Righteous Judge. But if an oath is ever lawful, it is when and only when some great interest is to be defended or the performance of some great and important duty secured, and which would be endangered by the omission of the oath. The oath does not create the duty. It is simply a bond to insure the performance of the duty—as of a payment of a debt, when the ordinary sense of obligation is deemed insufficient. Hence a needless oath is trifling with the name of God. Much more is an oath ministered or taken for the purpose of substantiating a falsehood or securing the performance of a wrong act, profane and wicked. Such an oath is in contravention of the command, "Thou shalt not take the name of the Lord thy God in vain;" nor can such an oath possibly be of any binding force. Now apply these principles to a Master Mason's oath in which he invokes not only the horrid mutilation of his body, but the damnation of his soul, if he ever reveals any of the secrets of Freemasonry; if he ever knowingly talks with a clandestine made Mason on the secrets of Masonry; if he fails to support constitutions and obey laws and edicts of which he knows nothing; if on the witness stand and in behalf of his country he shall ever reveal any secret of a Master Mason given him as such, murder and treason only excepted; if he ever fails to the extent of his power to relieve a brother who makes the sign of distress, though that brother were a criminal fleeing from justice; if he ever says *Ma ha-bone* except on the five points of fellowship or above a whisper; if he shall ever knowingly wrong a brother Master Mason to the value of one cent. If this is not taking the name of the Lord in vain, if it is not trifling with the name of the most High, what would be such trifling? Or if the duty not to wrong a neighbor to the value of one cent is so important, and the duty not to violate the chastity of a neighbor's wife so uncertain of fulfillment as to require an oath, what right has one in the taking of such an oath to discriminate in favor of, or attempt to limit the obligation to a Master Mason and a Master Mason's wife? What would be thought of me, and of the church under my care, if in receiving members I should say, "You solemnly promise that you will not cheat a Presbyterian? You solemnly promise that you will not commit adultery with a Presbyterian?" The fact is, not only are Masonic oaths, and many other parts of the ceremonies, profane, unlawful and wicked, but the entire system of Masonic morality, as defined by its covenants, is constructed on the principle of "honor among thieves."

4. That the institution is void of charity, and a nurse of human selfishness, is apparent from the fact that it excludes from participation in the few benefits it confers, all women, all the aged, the young, the poor, the lame, the blind; in fact all the real objects of charity. A greater falsehood is hardly conceivable than the parading of the good Samaritan amongst the emblems of Freemasonry. The tendency, moreover, of the whole thing everywhere is not to strengthen but to weaken or destroy confidence between man and man.—*Warren Taylor.*

Disgraceful Favoritism.

The regular New York correspondent of the Cincinnati *Gazette* says of the tax system of that city: "Among the inconsistencies of the assessment is the fact that Masonic Hall, which cost nearly a million, is exempt, notwithstanding the fact that there are in in its ground floor, two stores, each worth $2,000 a year, while the grand-lodge room is let for lectures and exhibitions. The property which occupied this corner prior to the erection of the present hall paid a large tax, and there is no good reason why this exemption should be made. Our laws exempt religious institutions, but the hall does not come under this head". The writer notes the fact that such exemption causes a burden to fall from others with tremendous weight. It is fortunate that the country is becoming awake to the outrages of brazen-faced cliques, and also to the fact that things which are called religion by many are not regarded so by candid minds. It is a fact which is not generally known or exposed as it deserves, that the Masonic halls all over the country are exempt from taxation, though it is not certain upon what grounds they are free. In California churches are taxed, while Masonic halls are exempt. Not even President Grant seems as much exercised about taxing such halls as he is about church taxation.—*Religious Telescope.*

Our Word or His.—A proposition clearly stated is half proved. I met an illustration of this in my reading to-day. The writer was trying to show that it is wrong to keep a promise to do wrong. Even if one has taken an oath, as Herod did, he ought to break his oath rather than commit a crime. He says: "God would rather have us break *our* word than *his* word." How clear and conclusive! Our Maker has said to us solemnly: "Thou shalt not." We have said hastily and foolishly to a fellow-man, "I will." Shall we keep our rash promise and violate God's holy law? or shall we repent of our rashness and refrain from the guilt to which it had pledged us? In other words, shall God have his way, or shall we insist upon having ours.—*Dr. C. E. Babb.*

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The Religious Political Element.

OVERLOOKED IN THE CALCULATIONS OF POLITICIANS.

The apparent inability of politicians to comprehend the power of religious principle in politics is easily explained. But the explanation opens one of the most curious chapters in the history of practical revolutions.

Not in republics only, but in kingdoms and empires, the religious sentiment of rulers and people is the most important factor in political calculations.

Yet there are few with sagacity equal to its comprehension. And in a republic like ours it is almost wholly ignored. For this oversight there are two causes, and it will not hurt politicians or church men to lay them to heart.

1. Religious men are so largely unt faithful to their profession, that they are not half the power in politics they should be.

A profession of religion entitles a man to a standing among religious men but it does not always follow that he is true to his profession, nor that he can claim any weight in the community on the strength of it. Politicians know, for they see it every day, and especially every election day, that some men hold their religion subordinate to their politics.

Many good men are governed by the rule "of two evils choose the least;" and an this principle they vote for one bad man in preference to another.

Again: when a bad man represents their side in politics, and a good man is on the other side, they claim that it is better to have a bad man in office who is sound in politics, than a good man of the other party. This is a dilemma on either horn of which we do not care to be hung. If it is never expedient to do wrong to elect bad men to office, then it is never right nor expedient to vote for them. And further; if religious men would assert and maintain this doctrine at the primary meetings and the polls, they would secure candidates for whom they could consistently vote, without a sacrifice of either their religious or their political principles.

2. But the true and chief reason for the inability of politicians to understand the power of the religious element is to be found in the fact that they, we mean professional politicians, who make it a business to tell us whom we are to vote for, and what taxes we shall pay, and what laws we shall have, these men do not know what religious principle means. They never felt it, how should they know anything about it? To them religion is as much an unknown matter as the hieroglyphics on an Egyptian obelisk, or the figures on Assyrian temples. To say, "It is all Greek to them," is to say very little. If they profess the Romish faith, the priests do their religion for them. If they are nominally Protestants, they are only that. As to any consciousness of what it is to be a religious man, bound to the unseen God, and therefore acting in his fear always, they know nothing about it. They have no fear of anything beyond the loss of office and the gain that comes by it. And they have no other interest in heaven than the "least erected spirit who fell," who saw there naught to admire but its pavement made of gold. These men cannot understand spiritual things, and they will not admit, in the caucuses they manage, that the religious element is of any conceivable account as an element in political calculation.

Because religion is conservative it is slow in being roused to action. It suffers long and is kind. But it is thoughtful, deep, and has in it a power tha overcomes. When it has patiently endured the wrong until patience is a virtue no more, it rises in its mightt with faith, energy and purpose inspired of God; and then—then the craft of cunning men, the combinations of thieves, the wiles of Jesuits, the schemes of selfish contractors and corrupt rings, are swept away as chaff on the wings of the storm.—*N. Y. Observer.*

Coming to the Light.

June 16:—As the Presidential campaign waxes stronger the political atmosphere grows murky and sulphureous, and the necessity of a radical reform more and more apparent. Reporters tell us in the daily papers the money and whiskey are being used freely for electioneering purposes at Cincinnati, and that lewd women are employed by politicians for the especial purpose of carrying their base ends. If but half that is published of the proceedings is true the sight is repulsive to common decency and odious beyond description. The thought of elevating a man to the highest office in the nation who would be accessory to such prostitution of every virtue, either before or after the fact, is detestible to every man or woman who is not wholly lost to patriotism and piety. It is said the instigator of these foul arts is a Knight Templar, whom the valiant and chivalrous patrons of secret orders delight to honor, and who marches in the van of their processions on great occasions. It is time that such infamy was rebuked, and these unclean birds of prey driven out from their hiding places, and the sooner the loyal in heart unite as one man for this purpose the better it will be for the present and for future generations. Such exhibitions result largely from lodge practices where men are trained and taught to conceal each other's crimes, and emboldened to enter upon the most desperate and reckless measures; and until this fountain is dried up we can reasonably hope for nothing better than the flooding of our land with a perfect deluge of corruption upon which the worst men will float into the highest official positions and sink into the lowest depth of infamy. J. P. Stoddard.

Reform News and Notices.

The Chautauqua Co., N. Y., Association opposed to secret societies, will meet to hold its next meeting at the U. B. Church at North Clymer, in said county, June 27th and 30th, 1876. Services to commence at 9 o'clock P. M., first evening. Persons coming by R. R. on the B. C. & P. R. R., leave the train at Panama Station within one mile of the church.

N. R. Luce, *Pastor*.

—A letter from Rev. A. H. Springstein received just too late for this number, tells of an interesting meeting in Memphis, Mich., in which the lodge was worsted. Look for it soon.

—Friend Robinson writes of Mr. Ronayne's meetings in Washburn, Ill., a fortnight since. The meeting was a great success, and attended by crowded audiences in which were many Masons, who were very carefully quiet. They had been notified to reply to the lectures, but no word of objection was heard before the public, and some of them said the truth had been told.

—Illinois friends attending the National Convention will do well to have an "extra shilling" in their pocket for the support of their State Agent. The Treasurer of the State Association will be glad to greet them on such an errand.

Elder Baird in Clarion Co., Pa.

Salem, Pa., June 1st, 1876.

Last night closed the first course of lectures against secret societies in our county. The lectures were delivered by J. R. Baird. We had to wait long, but got the right man at last, and we think no one was better calculated to break up the fallow ground than Mr. Baird, as he has a faculty of holding his audience, both friends and foes, in silent listening attention, and seems to increase in courage while the craft increases in anger. On the last evening of the course of lectures, he gave the Masons a chance to test him, and settle all doubts as to whether he had ever been a member of the craft or not; but not one of them dared to challenge him, so that settled the conviction on the large and attentive audience, that the fraternity had met their match in full. We cannot foresee what the result will be, but we have reason to believe that a strong influence has been left against the practice of supporting men, either in church or state, who belong to secret orders.

Mr. Baird preached twice on the Sabbath previous to the lectures. The minister of that church warned his members to be careful who they would let preach in that church, least they might admit horse-thieves. Well he has come and gone, and stole no horse or horses here. Well, we think Mr. Baird has badly rent the vail of lodge concealment here. May God in his goodness accompany the above lecturer with the Spirit of God, wherever he goes, and may his years be many. May God bless every effort to pull down secret societies is my prayer.

Philip Kribs.

Elder Barlow's Work in Allegan County, Mich.

Editor Christian Cynosure:

Elder Barlow came here on Friday evening last, remaining with us over Sunday, preaching once in the Methodist and once in the United Presbyterian churches, giving notice in each church of lectures to be delivered on Monday and Tuesday evenings, on the Religion and Obligation of Masonry, and I must say that more convincing arguments or a more intensely interesting audience never occupied our church, which was full both evenings.

The light of truth was really let in upon the minds of the people in regard to the un-republican, un Christian and unjust working of these dark and dangerous secret combinations of oath-bound enemies of all righteousness.

I am glad we have so able a man to represent our State, as secrecy at present seems to rule the pulpit, the press, and the courts throughout our otherwise noble State. But what all we want is light, and Elder Barlow is just the man to give it. He openly challenges any Mason to deny any of his assertions, and promised any person five dollars who would prove any statement false, but not a Mason opened his lips. He proved from their own authors their condemnation.

He raised a considerable fund to help on the good work, and we shall soon form an Anti-masonic organization here.

Both the Methodist and Presbyterian ministers are Anti-masons and will work with us—and O! if our ministers generally would only come out and throw off fear and quit truckling to the enemy they could soon bring a power to operate against the lodges which would be a blessing to the country, but they very generally hide the light that is in them, and thereby minister to the lodges, and appear to me to deny the Saviour whom they preach. What must become of an army whose watchmen upon the walls have fallen asleep or are betraying their people into the hands of the enemy, and such are many of our ministers. They evidently think more of their salaries than they do of their Saviour's commands. How can such men ever face their Master when he comes to make up his jewels.

But Elder Barlow shows up such ministers most thoroughly to the utter disgust of the people. If the ministers will not invite Elder Barlow into their neighborhoods and churches let the people call on him and he will show them on whose side they are working, and where they stand. Don't wait for the ministers to move, but let any one who has the light in him move and procure the services of the Elder, for he is a host in himself, and his lectures will enlighten any community in which he speaks, and convince all who can be convinced, that Masonry is anti-Christian, anti-republican, and a fruitful source of injustice and oppression in our courts, and that it brings with it a curse into every department of our government into which it steals its way. Yours truly,

L. Monteith.

Correspondence.

What has been done in Peoria Co., Ill.

Elmwood, Ill., June 12, 1876.

Dear Cynosure:—According to a promise made you some time since, I will now give a little outline of what we have done, or what has been done for us in our great reform. A little more than a year ago I wrote you to find out how many copies of the *Cynosure* came to this office, and I believe I promised to try and double the number. You sent me four names. Three of those I have renewed and I find I have sent you since Sept. 21st, 1875, fifty-two annual subscribers and fifteen three months subscribers. We have sold over fifty copies of Mr. R.'s Hand-book, besides quite a supply of anti-secrecy literature. We have had a sharp discussion in our local paper, although the editor is an apologist for secrecy and garbled our articles considerably, by leaving out many good points, yet the effect was such upon the Masonic writer that in his last letter he flatly denied that he was defending Masonry. We are happy to think we have been able to direct a few rays of light upon a very dark subject, a subject that many otherwise good people are afraid to investigate.

Perhaps they fear they will find what they cannot fellowship, and they prefer to smother conscience, rather than to be unpopular, but how they expect to have a good conscience toward God and wilfully shut their eyes to truth, is a question I am unable to answer.

It may not be amiss to say in this connection that it is claimed by the members of the lodge here that Masonry is *really* Christianity, that the name of *Christ* is used in the prayers in the lodge, etc., etc. It is a fact that quite a number of the Masons here belong to Christian churches, and

there is an outward respect for Christianity by the craft generally, yet the leading men here as elsewhere, do not profess any other religion but Masonry. Why should they? I would be consistent. If I believed their teachings, I should certainly believe there was "nothing beyond that which the soul of man can desire," and I should never be willing to try to live more than one system of religion at the same time. I am told that there is a growing dissatisfaction at the avowed recognition of Christ by the lodge here, and that the right to exclude all sectarian allusion undoubtedly possessed by the lodge, will before long be asserted.

In conversation with an old Mason the other day, he deplored the condition of the country. He said it had become so now, that it made but little difference how honest a man was, in private life, if elected to office it would only be a short time before he would be corrupted and *lie*, and *steal*, and *cheat* in every way possible, in fact honest men in office were the exception. I told him that my view of the way to cure that was to elect only honest men, who were not connected with secret rings or orders, and put every man on his merits. By taking away the incentive to evil that hope of immunity from punishment affords, we should do much to abate the nuisance of which we all complain, and it is notorious that it is next to impossible to convict a man of crime when surrounded by sworn friends. He admitted that there was too much truth in my statement to gainsay, but changed the subject before I had a chance to tell him that about seven out of ten office-holders were Masons and I had ceased to wonder at official plundering.

A Mason told me last year when I innocently asked him how Masons succeeded so well in getting their brethren elected when so small a proportion of voters were Masons. "Oh," said he, "the question of Masonry does not enter into such affairs." He then went on to explain how caucuses were managed, and I made out that the following is about the way they are worked: The leading men politically in most places are Masons, a caucus is called, and enough of the fraternity get together to make up the slate that has been agreed upon, or, as often happens when they fear being out-voted they get together *early*, make up the slate and adjourn before others get in. The best offices are given to the brethren of course, and if there is fear of too much opposition a few minor places are given to outsiders which secures *their* aid, and then, why, certainly, Masonry has nothing to do with politics!

The work with us goes steadily but bravely on since Mr. Ronayne's course of lectures here. Great exertions have been made by lodge men to counteract the effect of those lectures and they gravely inform us that secretism has had many converts as a result of those exposures. We have very serious doubts of the truth of their boasting, but their reports this fall will give us the facts. We think if what they say is true they might donate a few dollars to help us on with our work; but every time we make them such a proposition it is coldly received, and none of their shekels have thus far been handed over to our knowledge. Yours for truth,

H. W. Marsh.

Suggestions for the Anniversary and Political Meeting.

Gainesville, Texas, June 6, '76.

Dear Sir: I send the following suggestions to you hoping they will come to hand before the meeting of the N. C. A., so that they may be laid before that body if thought worth consideration.

First: The real object of Rome is, I believe, to secure a division of the public school fund for denominational purposes. The Bible is only a pretext, and should they succeed in casting it out they would soon find another pretext for a division of the public revenues. I would therefore respectfully submit another plank for our platform, which is that no public revenues shall ever be given to private corporations nor divided among religious sects. I will further add that article 7th of our present platform is objected to as being coercive in regard to the Bible. Would it not be better to simply declare the Bible shall be forever tolerated in our public schools? This addition and slight alteration would add greatly to the strength of the American Platform South.

Second: Badges, insignia, ribbons, etc., I believe have been a great curse; but might they not be turned to a good account in our reform? Might we not wear some plain, neat and simple device, not for ornament and show, but that we may fix our principles where people can see them and thus modestly advertise them wherever we go?

It would not only advertise them—our principles—but would give a tangible opposition to secrecy. It would make two sides in direct opposition and thus hasten the conflict; it would popularize our movement in the minds of the people; it would make those who wear them a living monument and testimony against secrecy. Let preachers wear them into the pulpit and it throws the weight of their position, their talent, their character, and their influence against secrecy; whether they mention it or not in their sermon, it is a discourse in opposition to secrecy. Finally it would take a harmless advantage of a human weakness, *i. e.*, a love for notice and a desire for display The command is, Be wise as serpents Secret societies understand this and avail themselves of the advantage, and they owe much of their success to thus advertising and recommending themselves on the persons of their members.

Cannot the N. C. A. adopt something that will be neat and significant, so that we may pin our faith to our garments and thus bear an unceasing testimony to the lodge? Respectfully,

R. H. Love.

Note.—Such a badge would not be worn from the low motive usually attached to the Masonic pin, but Elder Freeman suggests a far better way of "showing our colors." The early Christians needed no peculiar mark to designate their glorious calling and discipleship.—Ed.

More Light! More Tracts.

Once more we call the attention of every reader of the *Cynosure* to the importance of the tract department of our great reform.

The "General Tract Fund" should be increased immediately; and funds are needed at once to supply Rev. A. D. Freeman with tracts enough to meet the great demand that will be made as the Centennial exhibition progresses.

Our main object at present, however, is to show the necessity for funds to scatter tracts during the Centennial, at Philadelphia, among those who are holding Conventions, and at all suitable places, including the vicinity of the Centennial grounds.

As the whole world is coming to Philadelphia to see the results of Gospel preaching, free-government, and American doctrines in general, it becomes our high duty to give them "more light."

Gen. Phelps says: "An outside movement at tract distribution would greatly aid the inside movement, and strike terror into the lodge. Even if we propose only to defeat a Masonic candidate for President, we should do this; much more when our aim is to enlighten an unconscious people. I still hold myself ready to contribute five dollars."

Now, how many readers of the *Cynosure* will give five dollars, more or less, to open the eyes of the hoodwinked, the blind, and the rest of mankind, of both sexes?

E. J. Chalfant.

Cheerful Words from a Sick Bed.

Eagle Harbor, Mich.
June 3rd, 1876.

In the *Cynosure* of the first inst., I find a request for those expecting to be at the convention on the 20th, to send in their names. Well, my name is Aaron Phipps, I expect to be there, not bodily but in spirit. I have been fasting and praying about it to-day; had a good time. This old body won't get any nearer than the couch I lay on, unless the man that cares for me should roll me a little nearer you when he turns me over. I am the same old helpless cripple as ever, but you may count on me for one dollar for Centennial tracts. God bless Bro. Freeman in his labors of love and all the dear brethren that are laboring for a pure Gospel. A. Phipps.

OUR MAIL.

J. C. Graham, Viola, Ill., writes:

"I want to go to the Convention, but fear I cannot. May God bless the hearts and hands and heads that meet there. We reviewed the secret camp on the 4th inst. in our Bethel."

We hope Bro. Graham will be present at the Convention.

Jeremiah Chadwick, Smithport, Pa., writes:

"I have been anti-slavery from boyhood and am anti-secret especially as to Masonry, the sum of all villainies; and I know what persecution and oppression are because of my principles. Yours for the right if the heavens fall."

James Adams, Roberts, Ill., encloses in his letter $2.20, donating the *Cynosure* for one year to the pastor of a church in Hennepin, Ill. For commission he wishes us to send him the fac simile photo-engraving of the original Declaration of Independence. We would be glad to receive a great many such letters.

P. W. Taintor, Orleans, Ill., writes:

"There is a strong feeling in this county against secrecy that has not yet developed itself. I know this for I have been among them spending my time and talking with them for more than three years. I fought this thing in Jacksonville single-handed thirty years ago. The Masons got two copies of Light on Masonry by Elder Bernard from me and kept them. Then the institution being young the people paid but little attention to it. Now it is powerful! The people seem to be waking up to it. Pitch in this fall and do your best, and it will not be forgotten by this generation if it is by the next."

This letter is of special interest at this time as it comes from the locality where our State meeting is to be held next fall.

I. J. Gilbert, Derby, Ct., sends money for Centennial Tract Fund and for tracts for home distribution and writes:

"I am the only open Anti-mason in this place, yet there are others who sympathize with me. I hope the day will come when we can hire a hall and have some lectures on the subject. The tracts here are doing the work. I hope to be able to circulate many more in this place."

Geo. Taylor, Samsville, Ill., writes:

"We have many here who are opposed to secrecy in every form, but we want a bold leader in the work to push things. Our county ought to be organized before fall."

S. P. Poole, Bellevue, Mich., writes:

"Rev. J. L. Barlow has been in our midst for the last ten days and has preached five Gospel sermons, very much to the edification and I trust to the lasting benefit of his very attentive audiences. He also delivered six lectures, which had a telling effect on the craft as well as on the community at large and were very much needed in this place; for with the numerous dens of Masons and Odd-fellows, grangers and that last, but not least, whelp of the same old wolf, Sons of Industry, (born, I believe, in our State,) emphatically ruling our churches and courts of justice, and poisoning as well as leading public opinion, we feel that it may be truly said of our dwelling, "It is where Satan's seat is." But we feel that He that is for us is greater than all that can be against us. We rejoice that the people are waking up to the subject and like Hiram searching for light, but in a different direction and for a different kind, namely, the light of truth through God's word, lectures, books, tracts, and that great modern light, the *Cynosure*."

Juliana C. Tyson, Springfield, Ind., sends a note for one hundred dollars for the Publishing House Fund, and writes:

"It is with a heart full of gratitude that I write to your valuable paper and I am thankful I am am a living witness. I have in my younger days longed to see Masonry exposed, but I never expected to see the day. I am glad some of the ministers of the Gospel are coming out from the works of darkness. God's ministers should warn the people of the fearful consequences of being found at last leagued together with the workers of evil. May God grant his servants grace to declare the whole truth and seriously perform their work as men knowing that they must give an account of their stewardship. Christianity will continue to move against the works of darkness with the assured confidence of final victory. She may have to pass through waters and the firey furnace of persecution, yet we shall see her in the beautiful garments of righteousness."

J. C. Bartholomew, Ely Station, Iowa, writes:

"The express agent here asked me if I had any confidence in a man who had taken a solemn oath and had broken the same. I referred him to Leviticus v. 4, 5, also to the oath Herod, who beheaded John in the prison, took; also to those Jews who swore they would neither eat nor drink till they had killed Paul, and left him to his own thoughts."

Our Centennial Letter.

Gaining Courage to confess Lodgism —A Rhode Island clergyman and his Wife—A Suspicious Circumstance —The Testimony of Christ cannot Fail—How we lose Ground—Sick Masons form Half the Order—The Cut throat Sign—A Sad Case—A Dangerous Institution——Lodge Spies.

JUNE 5 —My experience with Masons and their abettors are singularly ominous of what lies in the future for us. And first, I think that more than half of the Masons I have spoken with on the subject of oath-bound secrecy are decidedly displeased with it; some having renounced openly, others are nearly ready to do so, and still others who have silently withdrawn. When first addressed on the subject, some of the latter speak as if they thought Masonry was rather a good institution; but before leaving frankly acknowledge they had serious objections to it. When they find it can be spoken of with impunity they are emboldened to speak out their secret thoughts and feelings.

I would relate a case in point. A Christian gentleman of the M. E. church, and his lady, from Rhode Island, came to my stand, and seemed not to be in a hurry, but to take matters leisurely, unlike most here. After being made acquainted with our work, our National Association, our *Cynosure*, our Publishing House, our tract business, and being handed one of each of the tracts, (his wife taking them) he spoke of himself as one high in the order. As I handed out the tracts I remarked, there was one in which she would be especially interested, as it was written by a lady, and added: "With the consent of your husband I will name the subject on which the tract is written." "Certainly," said he. I then told her it was "Masonic Chastity," and added, "With your husband's further consent I will quote that part of the oath of the third degree on which that article is based." "Certainly," was his reply. So I repeated it. "Well, their looks and attitude presented a most singular tableau. I think they both had a mixed feeling of sorrow and gladness; she glad to know if it were so: sorry to have it so, and he sorry it was so, but glad to have it divulged.

He then told me he had not attended lodge much for three or four years, and that his wife had rallied him on his neglect, telling him if it was a good institution he ought not to so neglect it; and then further, as he said, he wished me to understand his position. He said a brother in his church came to him for advice in regard to joining the Masons, and said he, "Bro., I expect you will tell me the truth." To which he said, "I replied, 'Bro., you are trying to get to heaven and you can do it outside of Masonry just as well as inside.'" The brother did not ponder the subject further.

That case is only one among many, *many* thousands. That man was struggling under an awful burden of conscience, but afraid to throw off that burden, lest if it did not cost him his life it might cost him what was dearer to him—a good name.

A prominent Massachusetts Mason, after talking awhile in regard to the objections I presented against Masonry, said: "Well, now, what is there so objectionable?" as if all I had said was not enough. I repeated that part of the oath of the third degree, spoken of above, and asked: "Are you such a corrupt set, known to each other as such, that you have to swear one another to secure yourselves against encroachments upon your rights in this direction, and to preserve intact the virtue of your female friends? Now, sir, does not that look suspicious?" He hesitatingly admitted that it did. But many of them with many who knew nothing of the evils of the order, nor had even suspected that there was any evil, see at once and freely admit that there must be something wrong. But when I show Masons how they swear profanely even in the first degree; profanely, not only because unauthorized by God or human governments, but because they swear against the testimony and prophesy of Jesus, that his testimony is not true, and his prophesy shall not be fulfilled, they begin to look awe-struck. Of this I have spoken in a former communication, but will add that when they deny the revelations of secretism, I tell them that Jesus is omniscient; that when he said that "secret things" should be revealed, he saw all secrecy that was then in the future of men's thoughts, sayings, and doings, all over the world and clear down to the present, including Masonry, and he said, "*whatsoever is* spoken in the ear in the closet *shall be revealed*," and notwithstanding you have sworn that his testimony is untrue, and that his prophesy shall not be fulfilled *he has done it*, and fulfilled his prophesy, and you have the audacity to deny it. Jesus has made his word good. O what cannot man be led to do!

Well, there are a great many that will not deny that Masonry, and the other secret orders are revealed and yet they do not come out and assert their freedom from such impious oath-bound shackles.

I have a thought for the timid friends of our cause. It is that the pulpit, press, and mouths of the people are losing ground by silence.

No matter what may be said of us or done to us, we ought to speak and act. If we fear the flings or threats and remain silent the more we yield in this direction the more will our enemies exact of us. The more we yield to threats, the more will threats be made. the more we sacrifice the more will sacrifices be required; and the more we yield our liberties, the more we shall be required to do, till our liberty is gone, and our peace with it, which we vainly hoped to secure by lenience and silence. May the Lord save us from such folly!

Saturday last, June 3d, was a great day for giving out tracts. I think I handed out many more than on any other day. Another fact worthy of notice is this, that those around me having in charge other exhibitions have from fear of frowning secrecy, come up to a bold defence of our work, and open opposition to these secret orders, because they are no longer ignorant of their evils, and their defenseless character, and of their weakness when confronted. Only let the public arise as after Morgan was murdered, and secretism would retires as it did then, for its own safety; but should never be allowed to rise again.

JUNE 6TH.

More than half, probably six or seven tenths of the Masons I talk with go away from the stand leaving the impression on my mind that they are heartily sick of Masonry. I have been told this afternoon that the promised and much boasted procession of 100,000 Knights dwindled down to 7,050 all told. Only a little over one-twentieth of the number promised! Well, if Masonic promises and statements shall never hereafter get any further from the truth than in this case, they will do much better than in the past, yet it is surely wide enough from the mark.

JUNE 7TH.—My health is somewhat improved, but am not well yet. The truth is I have over-taxed myself, and find so much to do in talking up this matter and writing, that I do not know how to avoid it. There are so many honest inquirers after the truth in regard to Masonry by persons who have made up their minds to be hoodwinked and cable-towed, and some who were thinking of it, who tell me frankly they want to know what is best to do. How can I refrain from telling the poor fellow what I know of it, even if I am tired out? I tell them, and Masons and others as well, that this is what I am here for, and this is what we are trying to do with our books, tracts, *Cynosure*: We are trying to break the fetters of the hoodwinked, and restrain the unfettered that they may not be caught in the same trap.

I find Masons wavering and there is so much inquiry on the subject as men come up from all parts of the country that it would make an immense inquiry meeting. The world moves!

I asked a young greenhorn if he was a Mason and immediately his hand came up across his throat Masonically, and boldly declared himself a Mason, beginning to talk with me very familiarly as if glad he had found a brother.

But discovering his mistake he began to talk as the crawfish acts, and soon was missing. When I told him I was not a Mason, but understood his cut-throat sign he presented a queer look of disappointment and began to talk incoherently and confusedly and passed off. An old, gray-headed man came to our stand to-day with the evident intention of riding over me with noise and boisterousness. I called him to order by telling him he was disturbing the peace of all around. He then cooled down, but had said that he "belonged to the church and all the secret orders; had been through them all." I asked "why did you join these secret orders?" He replied, "Because the church did not do her duty;" and made other reproachful complaints; when Bro. Hibbard, a Methodist brother who is in charge of the Am. Bible Society's bookcase, close at hand, and who before leaving home had seriously thought of joining the Masons, but since coming here has become strongly Anti-masonic, sprang to his feet and came forward and with commendable zeal said to him: "Yes, these men that are finding fault with the churches are the very men that give a character to them, and thereby furnish the excuse they make for joining secret societies," or words to that effect. I said to him, "Here you are, an old, gray-haired man, right here in the presence of God who hears every word you say and sees your every thought, trying to make the impression on our minds that secretism is right and necessary. You have left the church because of her unfaithfulness, and joined societies in competition with the kingdom of Christ. Your duty as a Christian man was to improve yourself and labors to make the church better, both by your own repentance and earnest prayers for yourself and the church, and not to go off to a society in competition with and opposed to Christ's kingdom," and much more to the same end. Meanwhile he showed signs of conviction resting on his mind, by lowering his head and went away manifestly reflecting on his position as one solemn and untenable.

There are a great many interesting incidents that occur every day that were they all written out would fill the *Cynosure* every week and there would be no room for other matter. But though they may never appear in it they may nevertheless not be lost to the world. Their effects may yet crop out in the lives of those immediately interested and diffuse an influence through all the land for good.

There are evidences that all secrecy is destined not far hence to fall, especially Masonry. I hear it from every quarter, coming up from all parts of our land, "Secret societies are dangerous;" and from Europe too, the same language of alarm comes, and then more than one half of these fraternities feel themselves the slaves of an awful tyranny and want to be delivered from bondage and view our efforts as the harbinger of better days, and rejoice because the jubilee is coming. But, friends, the time is not yet, though the walls of their fabric tremble. There are determined spirits that are on the alert, doing their utmost to nullify and make void our work, and they are strongly supported by each other. Yet the columns begin to crumble and augur a brighter day at hand. And *more than all this, God is with us.*

As evidence of there being determined spirits at work in support of each other and with settled purpose to checkmate us, there are men hanging around our stand, some under the pretense of being personal friends, while they vilofy and try to discredit all there who have given testimony against secretism, and when flattering friendship fails they do not hesitate to use abuse, but they invariably go away lame and limping. One of these persistent creatures who for a week past has been hanging around, calling two or three times a day and plying his arts, called yesterday, after being flayed alive the day before, and re-affirmed stronger

than ever, that he knew the institution of Masonry was a good institution and harmless and every way useful, and that we know nothing about it; that what we show him is not Masonry and never was; and in view of this and his unwittingly crossing his own path several times in former conversations, I said to him, "I am sure and settled in the belief of one of two things, that either you never were a Mason, and have been cheated into a clandestine lodge and deceived, or you are totally destitute of all honesty and cannot speak the truth, and I do not really know which." He tried hard to take it demurely, but in spite of his efforts color flashed in his face, came and went as he struggled to overcome and play the Jesuit cunningly.

A word concerning my health and the prospect of my stay here. I am anxious to stay as long as God wills, but I am wearing out fast, and yet I am remarkably sustained, I think in answer to prayer. Though I feel I am wearing away. I still endure more than seems possible. Bro. Mackie thinks of taking me if he can leave next week, to Ocean Grove to rest and recruit two or three days. He proposes to do this at his own expense. He and his family are very kind and do all for me they can to make me comfortable.

Yours for the good work,

A. D. FREEMAN.

Memorial on the Death of Bishop D. Edwards, D. D.

WHEREAS, It has pleased God to permit the death of our beloved Bro., Bishop D. Edwards, D. D.; and

WHEREAS, He has shown himself, through many years, a safe counselor, a faithful leader, a fearless preacher, and an impartial administrator of the laws of the church, and by his abundant labors in Christ during these years has merited the highest Christian love of all good people; and

WHEREAS, His was the officiating hand in the dedication of this college edifice; and

WHEREAS, He has ever been a faithful friend to the institution, therefore,

Resolved; 1st, That his separation from the church militant at this time, on many accounts, saddens our hearts, and would fill us with the greatest discouragement, were it not that we hope in God, who, we trust, will raise up one worthy to wear the mantle of this departed prophet.

2nd, That we feel like saying with the Psalmist, "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men;" and we earnestly pray, that this event may lead the sorrow-stricken church to a deeper consecration in Jesus.

3d, That we feelingly condole with the bereaved companion and children of our departed brother; and as an evidence of our feeling of condolence we will forward a copy of these resolutions to sister Edwards.

4th, That the College Chapel be draped in mourning during the pending anniversary exercises.

5th, That we hold a memorial exercise in the college chapel on Sabbath evening, June 11th, at which remarks relative to the life and death of the deceased will be made by Rev's I. Kretzinger, W. C. Smith, S. P. Hoy and Bishop Dickson.

S. B. ALLEN,
J. H. SNYDER,
C. H. KIRACOFE,
Committee.

The above paper was conjointly adopted by the Board of Trustees and faculty of Westfield College, June 10th, 1876, and a copy of the same ordered to be forwarded to sister Edwards, the *Religious Telescope* and *Christian Cynosure*, each.

P. H. WAGNER,
Rec. Sec'y of Board Trustees.

Bishop Edward's Funeral at Dayton, O.

From the full and sad narrative in the *Telescope* we learn that this father in the church died at his home in Baltimore, at 9 o'clock P. M., Tuesday, June 6th, and on Thursday afternoon friends accompanying the remains arrived in Dayton. The pall-bearers, Rev's W. Mittendorf, W. O. Tobey, D. Berger, M. Wright, J. M. Spangler and G. L. Gilbert, took charge of the body and conveyed it to the First United Brethren Church, where at 3:50 the services began.

Dr. L. Davis read a portion of Scripture, "If the earthly house of this tabernacle," etc., and Rev. J. W. Hott announced a suitable hymn, after the singing of which Rev. W. J. Shuey led in prayer.

Rev. S. A. Mowers, who had been with the Bishop much in his last sickness, and who was his intimate and much esteemed friend, was requested to give some account of his last illness, and the sentiments expressed on his death-bed, which he did as follows.

Bishop Edwards' affliction was long and severe. He suffered much; but during all his affliction not a murmur fell from his lips. I was with him much during his affliction, and learned then as I never knew before his intense devotion to his life-work. If at any time he intimated a a desire to live it was to work for Christ and his Church, Just last Monday morning, when he was sweeping about the gates, he said to me: "Well, how did it go in the pulpit yesterday?" This church was as dear to him as his life. When he was too ill to hear anything, he wanted to hear from all the interests of this church. He said many things during his affliction which we all ought to hear, but there was one sentiment he repeated time and again, and which it would be well for this church to heed and its ministers to proclaim from all its pulpits. That sentiment is this: "I would like, if it be the Lord's will, to live to preach awhile yet. I would like to preach salvation *by faith alone* in Christ. I see such a disposition almost everywhere to interpose something between the soul and Christ, and I would like to live and preach Christ alone." "On the side of God, I feel that that is all right; there is no trouble there. But on the human side, the grave is as near to me as anything else."

Dr. L. Davis then remarked at length on the history and character of the deceased and his labors for the church of Christ.

After the announcement by Rev. J. W. Hott of the hymn beginning, "Asleep in Jesus," etc., and its singing by the congregation, Ex-bishop Kumler followed with a few remarks, commenting beautifully and appropriately on the dying words of Bishop Edwards, which had been read by Rev. S. A. Mowers during the service. He then spoke of his previous expectation that himself—now about seventy-five years of age—would have preceded the deceased bishop to the heavenly land. "But," said he, "I live with many others, to mourn for him." The aged veteran of the cross spoke with feeling of the fact that most of his relatives and early friends had passed ever before him to the land for which his own heart is now longing. The remarks of Father Kumler were much appreciated and the beauty and appropriateness of the papers previously read received universal expressions of appreciation.

After the announcement of another hymn, by Rev. J. W. Hott, and its singing, the relatives took their last look at the corpse, and the funeral procession was formed and proceded to Woodland Cemetery, where, in a beautiful spot, the remains of Bishop Edwards were deposited to await the resurrection of those who sleep in Jesus. Well had he labored. Peaceful be his slumbers, and glorious his final awakening.

The Sabbath School.

Lesson for July 2.—David's Charge to Solomon.

SCRIPTURE.—1 Chron. xxviii. 1-10. Commit to memory verses 6-10. Primary verse, 9.

1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and the captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers and with the mighty men, and with all the valiant men unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren and my people: As for me, I had in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war and hast shed blood.

4 Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever; for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel.

5 And of all my sons, (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said unto me, Solomon, thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever.

9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

10 Take heed now for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it.

GOLDEN TEXT.—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—v. 9.

HOME READINGS.

M. June 26: 1 Chron. 28: 1-10... The basis of acceptable service.
T. June 27; 1 Chron. 17: 1-16....David's purpose.
W. June 28: Ps. 132: 1-18....David's purpose and prayer.
T. June 29: 1 Kings: 1; 5-31....Adonijah's usurpation.
F. June 30: 1 Kings 1: 32-53....Solomon made king.
S. July 1: Josh. 24: 14-25....Israel called to service.
S. July 2: Matt. 6: 24-34....Serve God alone.

Know the God of thy father. Become personally acquainted with him, as your covenant God, acknowledge and love him as thine own God. Maintain constant communion with him, and learn his mind and will. Look to him for wisdom and direction in all thy ways. Choose him for thy portion, as he has chosen thee for his servant.

Serve him faithfully. Engage in his worship with sincerity, and obey his commands with cheerful alacrity. He alone serves God whose worship and work comes from the heart, mere outward rites and ceremonies are meaningless and displeasing to God. We cannot impose upon him, for he searches all hearts, scans our motives, and knows our inmost desires. All deceit and hypocrisy are abominable to him. The only basis of acceptable service is a willing mind and a sincere heart.

Forsake him not. Seek him humbly, perseveringly, and in his own appointed way, and he will be to thee a father and a friend. But if thou shalt neglect his service, disobey his commandments and follow after other gods, he will turn from thee, and cast thee off, notwithstanding the honor and the favor he has shown thee. God will never cast us off while we cleave to him. The willing and obedient he will bless and keep.

Be courageous. Difficulties and discouragements may arise, opposition from various sources may be offered, but fear not; be firm in purpose, strong in resolution, and do thy duty. God is with thee and will aid thee in thy work; therefore, "be strong and do it." Watchfulness over ourselves and confidence in God are needed for successful work for God. Seek ever to be strong in the Lord and in the power of his might.—Josh. 1: 6-9.—*The S. S. Times.*

Ex-Masons.

The list of seceding Masons has grown slowly since our last report. The following names have been sent in. Let others be added as fast as possible. The whole number reported is 132.

Seth W. Gates, Warsaw, N. Y.; A. Wickwire, (3) Sherman Lodge, N. Y.; Wm. Miser, (3) Birmingham, Iowa; E. M. Lawrence, (3) Elmwood, Ill.; Geo. Olney, (1) Elmwood, Ill.; Jacob Lehman (1) Eugene, Ill.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 22, 1876.

THE ANNIVERSARY REPORTS will appear as usual in the *Cynosure* in full. The record of the daily meetings, the addresses and reports will be of such interest that no one at all interested in the reform can afford to lose them. It will be a good time to begin subscriptions and engage many in the work who are yet unacquainted with it. Let there be a host of new readers to begin with next week. The paper is sent three months for 50 cts.

NEW TYPE.—It is with pleasure that we introduce on this page the fair face of the new type provided for our paper. The body is the same as that now used, long primer, but the face of the type being much larger gives a fine clear appearance very comforting to weak or old eyes, while giving the same amount of matter in a column.

NATIONAL REFORM.— The Sixth National Convention of the National Reform Association will meet in the Academy of Music, Philadelphia, on the 28th inst. The design of this Society is to maintain existing Christian features in the American Government, such as our Sabbath laws and the Bible in the schools, and to secure a religious amendment to the Constitution of the United States. The sessions of the approaching Convention will continue for three days, and addresses will be delivered by the Hon. Felix R. Brunot, Dr. Miner of Boston, Prof. Stoddard, of Wooster University, Dr. Edwards, and others. Further information concerning the society, and copies of its publications, including the proceedings of this Convention can be obtained of the *Christian Statesman*, 107 North Seventh street, Philadelphia.

THE CALIFORNIA MEETING.

The meeting in the basement of the Congregational church, Sacramento, Cal., on the 25th ult., was less numerously attended than our good friends in Yolo and Lake counties had hoped. We received too late for last week's issue, the official notice of the Secretary, Phil Beck. We give here extracts from Mr. Beck's notice, as it is scarce worth while to rejoice the enemy by publishing the difficulties through which we struggle. Following are the material parts of Mr. Beck's report:

"The membership of the committee was increased, and each one is requested to consider himself an agent to solicit subscriptions for the *Cynosure*, to collect funds for the work and the distribution of anti-secrecy literature, to report to the secretary, and remit all funds to the treasurer.

The committee advises the friends to form local organizations in their several localities, that they may be able to send delegates to a future meeting, and have the work begun at home.

The Chairman and Secretary were empowered to employ a lecturer whenever the funds in hand will will warrant it.

"It was advised that those wishing to purchase anti-secrecy literature should club their funds by sending their money and orders to the treasurer, so as to save expressage by getting large bundles. PHIL BECK.

Secretary and Treasurer."

The above shows an admirable spirit and courage in the few brethren on the Pacific Coast, where the lodge is far more powerful than ta the East. Few women went first to that coast, and almost every man was roped into the lodge.

At a Repeal meeting of nearly a million persons, O'Connell said in his speech that the first repeal meeting was in a little room up stairs in Dublin, where he met two men after long advertising. He said "I got one of those men to hold the other by the collar while I went out and brought in a third; so we had a large and respectable meeting of four."

Let brethren Black, Beck, and Harrow "bate no jot of heart or hope." "Our help cometh from the Lord who made heaven and earth, California included; and the manly tone and vigor of the action given above by Mr. Secretary Beck is a hand-writing on the wall of every lodge in California, which will make their Belshazzars tremble.

A CHARITY UNKNOWN TO PAUL.

There is *one* time when the lodge gives heed to the "poor widow's" story. To meet the arguments of our National Conventions and destroy their local influence it always has a partiality for some tale of mitigated woe. We present them one before hand.

Some time since public attention was called to the funeral ceremonies in honor of Mr. Eddy, a celebrated actor, which took place in the great Masonic Temple in New York. The daily press of that city described the performance as of the most imposing character. The commander descended from his "throne;" incense was burned by the priest before the "ark of the covenant"; and the "cherubim;" attendants passed in solemn procession around the bier; "prayers" were offered the "brothers" prostrated themselves; eulogies were pronounced over the dead—and all the ceremonies were of a nature to inspire the deepest awe, and were intended to awaken for the system of Freemasonry the most profound respect and admiration.

The man was buried and then came the second act of the drama. The New York *Sun* of April 24th shall tell it:

Eleven years ago Henrietta Irving made her first appearance as an actress at the Olympic Theatre, which was then under the management of Mrs. John Wood. Miss Irving was young, beautiful and talented. She worked at once into public favor. In 1867 she married Edward Eddy, the tragedian, who was much her senior in age, but she did not abandon the stage. As Henrietta Irving she continued to act, in conjunction with her husband, and separately as a "star," appearing with success in Shakespearean and other characters, and making herself known to patrons of theaters in nearly every city in the country. Early in the present dramatic season they went to the West Indies with a company, and in Kingston, Jamaica, Mr. Eddy died. An account of his funeral in this city on January 16th, the ceremonies being conducted by Freemasons, was the last that the public saw relating to the popular actress. Yesterday the following letter was received:

"TO THE EDITOR OF THE SUN—*Sir:* The widow of a once prominent man, and a Freemason of the 33d degree, appeals to you for life. My late husband, Edward Eddy (actor), died four months ago at Kingston, Jamaica, W. I. I was left financially helpless. I borrowed the means to convey his dear remains home, thinking his lodge would liquidate the debt. I was mistaken. Through some quibble, called the "42d section," they declined to assist me in any way. For weeks I have been confined to my bed by illness, brought on by grief and want. I am without the common necessaries of life—fire, food, or medicine. God help me if this my appeal to you should fail! My illness is augmented by constant duns from Jamaica—the last for the shroud in which my husband was buried. I am heart-broken. I have no acquaintances in the city, but have no doubt that Mr. Eddy had friends who would assist me if they knew my deplorable condition. Will you please make my case known to the public, retaining my address at your office for those who choose to call? Most respectfully,

MRS. EDWARD EDDY.

Mrs. Eddy was found, as she had said in the letter, sick and destitute. A large Newfoundland dog sat by the bed upon which she lay, looking as though he knew his mistress was was in trouble. She was thin and white from long illness, and seemed very weak and nervous. Her surroundings were comfortless. She showed bills and dunning letters from persons in Kingston who had lent money or otherwise assisted in caring for Mr. Eddy's body, and said that her inability to settle had helped to keep her sick. She had supposed that the Freemasons would pay the burial expenses of a member of such a high degree as her husband had been, but was told that he had forfeited his claim by neglecting to pay his dues. He had been wealthy, but had lost all his property, and died poor. The account of her condition given in her letter seems borne out by the facts.

To the community outside the lodge who are wont to listen to the "gushing" advocates of Masonic benevolence, this striking instance of the "*universal* charity" and tender regard for the "brotherhood of man" will not be lost. If Masons of the highest degree lose their good repute so soon as the clods rattle on their coffins what must the common blue-lodge men—the *mobile vulgus*—expect? A contemporary well remarks of such cases they "serve to show how much reliance is to be placed on their sympathy when they have before them a *real object of charity*—a charity that 'seeketh *not* her own.'"

Position of the N. C. A. in Politics.

As a body the National Christian Association is neither sectarian in religion or political in its measures, nor is it neutral upon any question involving moral issues. It seeks to renovate society and purge out the leaven of hypocrisy, by the unrestricted use of those agencies which God has ordained to this end, and hence as individual members of our commonwealth we are interested in whatever effects the body politic, and as individuals we meet the responsibilities of citizenship untrammeled by party ties. We believe it to be the sacred duty of every Christian to seek the purity and peace of the civil administration; but should the church fulfill its whole mission in this regard it would not be thereby converted into a political compact, so each member of the N. C. A. may encourage and cooperate in political reforms without rendering the Association political in its character any more than were those primitive churches which were organized by the Apostles.

There is a broad field opening before us and the decks are being cleared for action. The result of the Cincinnati convention is better than the preliminary manipulations of that body at one time seemed to warrant us in expecting, but the politics of the county are not likely to be renovated by good men who receive their nominations as a necessity from rings and cliques, and the anti-secrecy reform has no reason to expect much, if any help from the work of the Cincinnati, convention which contained a large element at least, if it was not controlled by Knight Templars, and other active Freemasons. It is plain that we should not be diverted from the plain path of duty, but like the early abolitionists we should discard expediency and policy, and without hesitation give our hearty assent to those measures which are right and our active support to those men only who publicly avow their opposition, to the enforced secretism and relentless despotism of the lodge.

—L. N. Stratton, editor of the *American Wesleyan* of Syracuse, N. Y., has been on the way to the National Anniversary for two weeks. He has preached and lectured thirteen times during the last eleven days. He has held meetings at Jackson, Mich., and at LaOtto, Albion, and Ligonier in Indiana. He thinks there seems an unusual disposition, on the part of the people, to listen to the facts and arguments which are so abundant against secretism. Brother Stratton is writing his editorials, leaders, letters and notes, with the quill of a flying wing.

—Baron de Palm, the hero of the *Theosophical* funeral in Masonic Temple, New York, the other day, was distinguished by the lofty titles of "Grand Cross Commander of the Sovereign Order of the Holy Sepulcher at Jerusalem, Knight of St. John of Malta, Prince of the Roman Empire," etc.

No wonder he wanted to be buried from a lodge "temple" and with "Egyptian" ceremonies.

—The Cincinnati *Gazette* furnishes another sample of lodge benevolence. Ponder it. Mr. Chas. W. Temple years ago founded a lodge of Freemasons in Oxford, O. He died true to the order and received its hollow honors, and for a time his aged widow was supported by the lodge; but soon they turned her over to the county poor-house, where they allowed her to be turned into a damp cellar room with an insane woman to attend her. After lingering a few months in this pitiable state she died, and then the "ancient and honorable fraternity" sent a committee of one to see to the removal of her remains to Oxford for interment with the honors due a Masonic widow!

The Baptist Publication Society has issued a volume entitled "Baptists and the National Centenary," which has no mention of the old *American Baptist*, the trumpet of the denomination against slavery and the lodge for years, until it was merged into the *Baptist Weekly*. The latter says: "This omission is the more inexcusable from the acknowledged fact that, as the organ of the American Baptist Free Missionary Society, this paper along of all the Baptist newspapers of the county, save the *The Reflector*, of Boston, was outspoken, uncompromising on the sin of slavery, and from its beginning, in 1834, held steadfastly to the principles which were vindicated in the grand results of our civil war. Equally unpardonable is the injustice done to the Rev. Nathan Brown, D. D., whose editorial work receives no word of recognition, though Secretary Chase, more than once, pronounced his articles on the conduct of the war, the ablest he had read in any religious journal of the county." Knowing the management of Freemasonry towards such sturdy opponents as Dr. Brown, it is not unfair to surmise that this suppression of most important historical facts in connection with the record of the Baptist churches of America was instigated by the lodge.

Obituary—John Glendenning.

Another of our fathers in Israel have fallen. Bro. John Glendenning died June 7th. Bro. G. came to Missouri in an early day, while yet the Indian hunted his game on her streams and prairies. About thirty-four years he has stood forth here as the exponent of Methoditism and the religion of the Bible. Without culture, a self-made man, of more than ordinary pulpit ability in the local rank, a life-long anti-secret man, his influence and purse has been identified with the inauguration and growth of the Anti-masonic cause in north Missouri. We weep when we know that he is no more. We hoped to stand together through the present ordeal of our country and its institutions: God has taught us again to look more to him, and not to expect too much from man.

E. G. Cooper.

Religious Intelligence.

—The Missionary and Publishing Boards of the Wesleyan Methodist church met in Syracuse during the early days of the present month. The former invited Rev. N. Wardner, the General Evangelist of the church to spend a season with the Tennessee conference to strengthen the work of the church in that section. It was also decided to enlarge the *American Wesleyan* to a sixteen page journal like the *Cynosure*.

—The English Wesleyan congregations were increased by the admission of eleven thousand members last year.

—The British and Foreign Bible Society published 2,682,185 copies of the Bible, the New Testament and text-books of the Scriptures last year.

—The largest Sabbath school in the world is at Stockport, England, which has in one room 424 teachers and 3,614 scholars.

The Catholics of Spain number 15,803,753, and the Protestants, 60,000. Portugal has 4,000,000 Catholics and scarcely any Protestants.

—The Baptist churches of New York are much exercised over a new law just engineered secretly through the State Legislature. Until it had become a law comparatively few of the Baptist churches or journals knew anything of its nature. It appears to be an attempt to revive in New York the obnoxious "society" system of New England Congregational churches by means of which the ungodly are placed on a footing with Christians in the management of the business affairs of the churches.

—The statistical report of the United Presbyterian church reported at the last General Assembly gives eight Synods, fifty-seven Presbyteries, 625 ministers, 794 congregations, twenty-four mission stations, 77,414 members, 475 Sabbath-schools with 53,364 scholars who contributed $22,146; the total contributions of the church were $873,675, being an average of $12.56 per number. There are also four theological seminaries with ninety students, and three colleges with 646 students.

News of the Week.

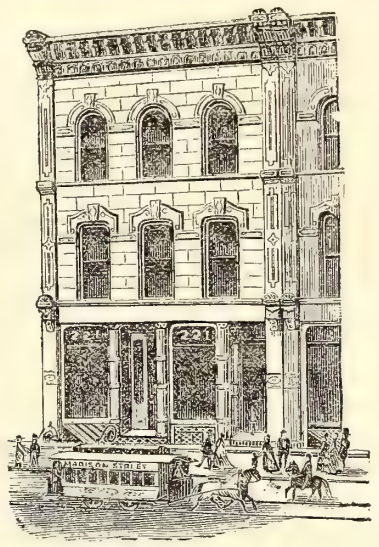
—At the Cabinet meeting last Friday, Secretary Fish stated that he had received official notice of the release of Winslow, the Boston forger. The release of Winslow was carefully discussed and the unanimous opinion reached that the action of the British Government in this case abrogates the tenth article of the Ashburton treaty. It is understood that the President will at an early day, certify the correspondence in the Winslow case to the Senate, accompanied by a special message making suitable recommendations in the premises.

—St. Johns, Quebec, was visited on Sunday by a most disastrous conflagration. A territory six hundred feet wide and a mile in length, embracing the entire business portion of the town, was burned. Seven hotels, nine churches, the Custom-House, Court-House, Post-Office, United States Consulate, two banks, docks, vessels in the river, a portion of the bridge over the Richelieu River, the St. Johns woollen mills, a stone chinaware room, and 250 stores and houses are reduced to ashes.

—A dispatch to the Reuter Telegram Company, dated Constantinople, June 16, says that the Ministers were assembled in council last night at the residence of Midhat Pasha, President of the Council, when an officer who had been recently dismissed from service entered the council chamber armed with a revolver and shot and instantly killed Hassien Arni Pasha, Minister of War, and Rachid Pasha, Minister of Foreign Affairs, and seriously wounded Kaiserli Pasha, Minister of Marine. He also killed an aide de camp of the Grand Vizier and a servant of Midhat Pasha. The assassin was arrested. The motive for this terrible crime is supposed to be revenge for his dismissal.

—M. Waddington, French Minister of Public Instruction, has sent a circular to the communal authorities announcing the intention of the government to provide for the education of all children of suitable age, and to build new schools.

—The anti-clerical manifestations were renewed last week in Ghent, Belgium, and some conflicts between the police and the people occurred. Several arrests were made. The *gendarmerie* charged on the crowd without previously calling on the people to disperse.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

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M. R. Britton,	Abel E. Carpenter,
D. Kirkpatrick,	D. W. Lyons,
L. Taylor,	J. M. Wallace,
J. E. Roy,	G. B. Hubbard,
Peter Rich,	J. A. Conant,
*John Hubbard,	J. W. Wood,
Sylvanus Town,	Alex. Small,
Nathan Callender,	O. E. Burch,
Woodruff Post,	Geo. E. Sovereign.

*Deceased.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Luther's Psalm.

Carlyle, whose translation this is, pronounced it the greatest production of the kind in modern times.

A safe stronghold our God is, still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken;
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour,
On earth is not his fellow.

With force of arms we nothing can,
Full soon we were down-ridden;
But for us fights the proper man,
Whom God himself hath bidden.
Ask ye what is his name?
The Lord Zeboah's son;
He, and no other one,
Shall conquer in the battle.

And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Nor they can overpower us.
And let the prince of ill
Look grim as e'er he will,
He harms us not a whit;
For why? His doom is writ—
A word shall quickly slay him.

God's word for all their craft and force,
One moment will not linger,
But, spite of hell, shall have its course,
'Tis written by his finger.
And though they take our life,
Goods, honor, children, wife,
Yet is their profit small.
These things shall vanish, all,
The city of God remaineth.

Bring the Babies to Church.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God," said Jesus to his disciples when they rebuked those who brought infants to him. This fact is so important as to be recorded in the Gospel of Matthew, Mark, and Luke. Christ says, "Follow me."

At the opening of the Chicago Ave. church Sabbath-school (Mr. Moody's) June 4th, 1876, Mr. Moody said: "When I used to go around gathering up scholars for the Sabbath-school, I found a great many children who used to say that they would be glad to come but that they had to stay away to 'mind the baby.' Bring the babies along. Give those who have to mind the babies a room down stairs by themselves, and have a teacher to instruct them as well as he can." He then added, "I hope the church will never be too proud to have the babies here. Let them sit near the door with them; if they cry carry them out, and when they have their cry out bring them back. I well remember one evening when I was standing in the door of our old church on Illinois St. talking to some one, a lady came along with a child in her arms. I found out she was from England, and had not attended church since she came to this country. 'Are you coming into church this evening?' said I. 'No,' she replied, 'I am too poor to have a nurse for my baby and must stay away.'',

'Are you a Christian?'

'No, I am not, but I would like to be.'

"You may come in to-night, and I will preach a sermon for you, and you may be converted during the sermon if you will.'

That woman came in, and all through the service her eyes were fixed on me. If the child stirred she hushed it in her arms, but listened and looked. The next night she came accompanied by her husband, and after service came with him to the inquiry room. "You are not a Christian," I said when I came to her?'

'Yes, sir.'

'Oh! I misunderstood you the other night, did I?'

'No, sir, but you said I might be converted while you were preaching and I was.'

She was converted, her husband was converted, two Englishmen boarding with her were converted. In the morning from one room in her house might be heard the song, 'Rock of Ages,' from another, "Jesus, Lover of my Soul,' and so on. That whole house was filled with joyful songs of praise.

One of the last things I did before going to England was to go and visit that house full of joyful young converts."

How to Use the Bible.

1. When you open the Bible, never forget that it is the Word of God; that he is really speaking to you there as when he spoke to Moses on the Mount; that it embodies the mind of God, and reveals his mercy, his justice, his love, his holiness.

2. Read as a perishing sinner. The Bible reveals God to us as sinners; it supplies us with righteousness as sinners; it makes sure of grace and peace all in Christ Jesus.

3. Read under the conviction tha the Spirit of God must teach you both to understand and to believe the Bible. Without him it is a sealed book.

4. Consider the Word of God as the daily bread of your soul. You cannot live unto God without it.

5. Let Scripture explain Scripture, and use easy portions to shed light upon the more deep and difficult.

6. Never be satisfied with merely skimming the surface of the Bible.—You are to "search the Scriptures." "Plough into the Bible," was the saying of a noted saint.

7. Never think that you know the Bible aright unless the inspired Word has led you to Jesus the Saviour. We miss our object unless we are guided to him as "the Lord our Righteousness," "God with us." Seek him, then in the Bible, first, last, always.

8. Read with prayer for faith, for light, and for the Holy Spirit.

9. Lastly, read evermore for yourself, that you may be humbled, comforted, encouraged, reproved, exhorted, as your soul needs.—*Ex.*

Telling of It.

Question: Ought one whom Jesus converts or sanctifies, tell it to others? Yes, he ought.

Why ought he to confess?

Because if he does not, *he will not keep his blessing!*

Because if he does not *he will get no new blessing!*

Because if he does not, others will not be benefited by his blessing.

Because if he does not, he will be disobeying the Lord, who requires such open confession of the blessing.

Because if he does not, he is refusing to let his "light shine," through his blessing.

Because if he does not, Jesus loses the glory of his blessing.

Because if he does not, he will be wickedly ungrateful to the Saviour who has given him such a precious blessing.

Because if he does not, his refusal to confess will be a virtual denial of his blessing.

Because if he does not, he is yielding to the temptation through which Satan designs to rob him of his blessing.

Because if he does not, it will begin to be doubted, both by himself and others, whether he has the blessing.

Thus it will be, if he does not confess his blessing. Reader, has the Lord *pardoned your sins?* Has he *sanctified you?* Then, tell it. So shall more blessings be given, and grace shall be added unto you.—*Banner of Holiness.*

The Religion of the Kafirs.

The religion of the Kafirs, like that of all other varieties of the "noble savage," is nothing more than a vile superstition, accomplished by customs of a most debasing character. By this religion, woman is degraded to the lowest level, and classed among beasts of burden and the chattles of her masters. Polygamy, of course, is universally allowed, and under the system of purchase which prevails, the number of wives bears proportion to the wealth of the husband. Concubinage is permitted and no idea of purity or virtue is allowed to exist. Witchcraft is the great leading feature of the Kafir religion, and "witch doctors" are its priests. In those places where British influence does not exist a system is regularly carried out, by means of which men with property are sacrificed to the rapacity of the chiefs. A witch doctor "smells out" some person who has caused, or is causing, sickness or some evil. Cruel tortures, followed by death, are immediately applied to the unfortunate victim, and his wives and cattle taken from him. This is an everyday occurrence among Kafirs, and urgent representations are frequently made to British colonial authorities upon the subject. The Kafirs believe in a Supreme Being, but most of their rites are connected with the worship of their deceased ancestors, whose ghosts they endeavor to propitiate. A spiritualist of the nineteenth century holds a belief something similar, and no doubt could fraternize with these savages on the same "religious platform." Christianity has made no real impression upon them, although the great intelligence and aptitude for learning of the people has been proved at one or two well conducted industrial institutions. To use the words of an officer of the government who spent many years among them, "The Gospel has been preached to them for the last fifty years, and some attempts have been made towards civilizing them; but the Kafirs, naturally considered, remain just as they were; no visible difference can be discerned. They are as perfectly heathens now as they were in the days of Vanderkemp, one of the first missionaries, 1798, and so they ever will continue so long as their political government continues to exist in its present pagan form." This extract points to the fact which Sir George Grey thoroughly recognized, and of which the governments of the colonies and the states of South Africa must be well aware, that unless the power of the witch doctors be destroyed, neither can civilization progress, security be secured, nor Christianity prosper. The one great means of stirring up strife, fomenting war, and binding the people to their cruel and infamous religion, is the superstitious belief in the powers and influence of their priests, commonly known as witch doctors. Physically, the Kafir races are particularly fine; stalwart, well formed, manly, and brave. They are also intelligent, and there are now in and on the borders of the colony a number of Christians among them.—*Paptist Weekly.*

Christian Laconics.

The path of duty is sometimes thorny; yet many a thorn do we escape by walking in it.—Prov. xiii. 15; Ps. xxv. 10.

Grace, though attractive in any form, is ever most lovely when veiled by humility.—Pet. v. 5.

The doctrines of the Bible would be less disliked in theory, if they were more improved in practice.—1 Pet. ii. 15; Tit. ii. 10.

Among the children of God there is not only a family love, but a family likeness.—1 Cor. xii. 13; v. 17; Rom. xv. 5, 6.

What is merely matter of prayer on earth will be entirely matter of praise in heaven.—Rev. v. 9.

Make not an idol of means; for with or without means God can work, but without God no means whatever can avail.—1 Cor. iii. 6. 7.

Saints must not only be earnest in praying, but active in working; while Moses was pleading in the mount, Joshua was fighting in the plain.—Exod. xvii. 11, 12.

Association naturally leads to assimilation; the more we are with Christ, the liker we become to him.—2 Cor. iii. 18; Acts iv. 13.

To prevail, we must not only speak, but wrestle in prayer; this was the secret of Jacob's success.—Heb. v. 7; James v. 16.

Christ had no sin of his own, yet he was condemned; saints have no righteousness of their own, yet they are justified.—2 Cor. v. 21.

We can carry nothing with us from the world; truly, then there is little worth loving in the world.—1 Tim. vi. 8.

A deceitful heart within, and a deceitful world without, should make saints walk warily.—Eph. v. 15.

Had we more faith, we would have less fear.—Matt. xiv. 31.

Many hate the believer's life, who would give worlds to enjoy the believer's death.—Num. xxiii. 10.

Answer Them.

Parents run the risk of losing the love of their children who put aside their trivial questions as of no consequence. An interrogation point symbolizes the life of childhood. "Why" and "What" are the keys with which it unlocks the treasury of the world. The boy's numberless questions often seem trivial, but the wise parent will never turn them off unanswered, if he

can help it. It is his rich opportunity of teaching. He is met half way, and there is all the difference between impressing truth on an eager mind and an uninterested one. The little fellow, helping you at your work and pelting you with endless questions, may learn as much in a half-hour there as in a week when his body is a prisoner in the school-room, and his thoughts are out of doors.

—The *London Saturday Review* remarks: "It is said that the practice of making their scholars learn by heart is now almost abandoned in our grammar schools. If this is really the case, a greater mistake has not been made in English schools since the revival of learning. The basis of all sound knowledge and of all true appreciation of the literature of any language is a careful, reverent, pondering study of the text of the best authors who have written in it. And in the process of such a study learning by heart is a most important, it might almost be said an indispensable element. No means, for example, are so effective for helping the young scholar over the formidable difficulties which he must encounter when he first breaks ground in a literary language. No other process gives him so easily and so quickly a vocabulary; none gives him so speedy or so sure a mastery of genders and quantities, of the combinations of case, of exceptional inflections, of the right order and relations of words in a sentence, and of the other rudimentary idioms of construction."

Children's Corner.

A Child's Consecration.

What can I give my Saviour,
Who gave so much to me?
I can repay him never
Whose blood has made me free.
Such as I have I'll give him—
The labor of my hands:
My feet shall run to serve him
Who broke my slavish bands.

I'll give my time to Jesus;
Not only prayer and praise
Shall do the Master honor,
But humble, working days;
And every lowly labor
Performed in love for him,
He will himself acknowledge
When suns and stars are dim.

I'll give, if I have money,
Or lend it to the Lord;
I shall not want for any,
Depending on his word.
I'll give my heart to Jesus—
All other gifts were poor—
Mind, soul, and all my being,
While endless years endure.

Missionary Cabbage.

"Boy at the door wants to know if you'd like to buy a missionary cabbage!"

I do not think much of cabbage; but a missionary cabbage, I was sure must, have some extra qualities which might make it worth buying, as I went to the door and found it had.

1. It was raised by a poor, little lame Sabbath-school scholar.

2. It was raised for the love he had to his Saviour, and from a desire to do something to spread his kingdom.

3. It was brought a mile, slung on his shoulder.

I bought the cabbage, and sent it to eke out the dinner of a poor widow with four children. The little boy thankfully took the sixpence paid for the cabbage and put it in his charity box, to give to some child poorer than he. Perhaps it may be the means of bringing one—two—three to Jesus Christ; and the little lame boy may some time meet in heaven those who came there by this simple act of pious love.—*Sel.*

The Old-time Spirit.

John Howe of Marlborough, 1775, a quiet farming town, was cobbling at a pair of shoes which he had promised should be done within an hour, when he heard that the British were marching to Concord. Being a man of his word be kept at his work, notwithstanding the excitement and the departure of his townsmen. He had just finished the job when Polly Smith, the young woman who kept the house where he boarded, ran into the shop.

"John! John!" she cried with glowing cheeks and flashing eyes, "you ought to have been off to Concord an hour ago. Every other man in the village has got there by this time!"

"'Twouldn't be of any use for me to go, anyhow! I haven't got any bullets," said John.

"Come into the house and run some, then," said Polly.

"I haven't anything to make them of."

"O, I'll find something for you to make 'em of," and Polly darted into the house.

Seizing every spoon on the dresser she immediately returned to him.

"Here, take these," she said, "and if you want more I'll get 'em for you."

In those days all the spoons in common use were made of pewter.

John was soon supplied with balls. Taking his old gun, he started on the long walk of fourteen miles, through the woods to Concord. Whenever he passed a house, the women and children all cheered him.

Reaching Concord, he found the British were just starting from what is now the Agricultural Grounds, on their retreat to Boston.

A wounded "red-coat," lying beside the road, begged John, as he passed by to put an end to his misery.

"No," said John; "I aint quite a brute, but I'll just change pieces with you, and leave you to the women."

Exchanging his old gun for the enemy's new musket and ammunition he joined in the pursuit, and did good service on the way to Charleston Neck.

John Howe enlisted at Cambridge for the war, and fought at Bunker Hill. He was in most of our important battles of the seven years' contest, and never came home until the British sailed for England! Being hardy, faithful and zealous, he was frequently chosen by Washington for dangerous enterprises. He was one of the most useful men in the army, and once saved Washington's life. At the end of the war it was Col. Howe who returned to Marlborough.

Polly Smith, during these years, had been spinning, weaving, knitting for the soldiers. She was the first person Col. Howe sought. When, however, he returned her spoons, they were of silver, and marked "Polly Howe."

The descendants of John and Polly are among the most highly honored in our country.—*Youth's Companion.*

I'll Pay You for That?

A hen trod on a duck's foot. She did not mean to do it and did not hurt her much. But the duck said "I'll pay you for that!" So the duck flew at the hen; but as she did so her wing struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she flew at the goose; but as she did so her tail brushed the eye of a sheep who was near.

"I'll pay you for that!" cried the sheep, and he ran at the cat; but as he did so his foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and he ran at the sheep; but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he ran at the cow. What a run there was! The horse flew at the cow: and the cow at the dog; and the dog at the cat; and the cat at the goose; and he goose at the duck; and the duck at the hen. What a noise they made to be sure!

"Hi, hi! What is all this?" cried the man who had the care of them. "I cannot have this noise. You may stay here," he said to the hen. But he drove the duck to the pond, and the goose to the field, and the cat to the barn, and the sheep to her fold, and the dog to his house, and the cow to her yard, and the horse to his stall. 'I'll pay you for that!" said the man.—*Nursery.*

Curious Freak of a Dog.

A Radnorshire lady, who was married in March and came to reside in Yorkshire, England, recently paid a visit to her father, who, before she was married, had kept two or three sheep-dogs of which she was very fond. Since then he has retired from business, and disposed of all but one dog. This one met the lady with demonstrations of great delight upon her arrival at her father's house, and that night the dog went a distance of seven miles to a farm-house where one of the other dogs had been sent. (The latter was blind, but kept as being an old favorite). In the morning when the lady went to the door she not only saw the dog which had given her such a glad reception the day previously, but also the old blind one, which had evidently been brought by the other dog to welcome. When the second night came the old blind one was taken back to its home by the same dog, which afterward returned, having traveled a distance of twenty-eight miles to give pleasure to the old blind one.

Home and Health Hints.

Curing Sunstroke.

I believe sunstroke and apoplexy can be cured almost surely if taken in any kind of time.

1. Rub powerfully on the back head and neck, making horizontal and downward movements. This draws blood away from the front brain and vitalizes the involuntary nerves.

2. While rubbing call for cold water immediately, which apply to the face and to the hair on the top and side of the head.

3. Call for a bucket of water as hot as can be borne and pour it by dipperfuls on the back head and neck for several minutes. The effect will be wonderful for vitalizing the medulla oblongata; it vitalizes the whole body, and the patient will generally start up into full conscious life in a very short time.

Last Summer I was called in to see a man on Fourth avenue. I found him in a state of coma, and his wife was agonizing over him, supposing him to be dead. He had lain thus for about three hours. I had him brought out where he could get the air, jerked off his clothes, rubbed his back head and neck powerfully, slapped his back, legs and feet briskly, and called for iced water, which I applied to his front and upper head. I then had a bucket of hot water brought, which I poured on his back head and neck. Before doing this I had noticed some signs of life on applying the cold water in front, but after pouring a few minutes he started up, vomited, and exclaimed, "All right!" I spent in all only about twenty minutes in thus resuscitating him.

Persons of large, active brains and weak bodies will be more liable to sunstroke or apoplexy, and should wear light-colored, cool hats in summer, wet the hair occasionally, and if they feel a brain pressure coming on, should rub briskly on the back neck, and put cold water on the front and top head. —*Dr. Babbitt.*

Managing Windows for Air.

There is always a draught through key-holes and window crevices, because as the external air is colder than the air in the room we occupy, it rushes through the window crevices to supply the deficiency caused by the escape of warm air up the chimney. If you open the lower sash of a window, there is more draught than if you open the upper sash. The reason of this is because if the lower sash be open, cold air will rush into the room and cause a great draught inward; but if the upper sash be opened the heated air of the room will rush out, and of course there will be less draught inward.

A room is best ventilated by opening the upper sash, because the vitiated air, which always ascends toward the ceiling, can escape more easily. The wind dries damp linen, because dry wind, like a sponge, imbibes the particles of vapor from the surface of the linen as fast as they are formed. The hottest place in a church or chapel is the gallery, because the heated air of the building ascends, and all the cold air which can enter through the doors and windows keeps to the floor till it has become heated.

Special attention should be given to the ventilation of sleeping-rooms; for pure air and an abundance of it, is, if possible, more necessary when we are asleep than when we are awake. Sleeping-rooms should be large, high and airy, more especially in warm latitudes, and in situations where the windows have to be kept closed at night on account of malaria.

FINANCE REPORT OF KEYSTONE LODGE, CHICAGO.

The question is frequently asked both by Masons and others what becomes of all the money collected by Freemason lodges, Chapters, Commanderies, etc. The following report of the Finance Committee of the now notorious Keystone Lodge No. 639, will materially assist in answering this question, while it also seems to illustrate the character of Masonic lodges in general—the honesty of their members, and the manner in which they are usually organized. How can an institution based upon such corruption, fraud, and wholesale swindling, be beneficial to mankind, or an advantage to its individual members; and the case of Keystone Lodge No. 639, Chicago, is but one out of a hundred organized by the Grand Lodge of Illinois, under similar circumstances.

To Worshipful Master, Wardens and Brethren of Keystone Lodge, No. 639

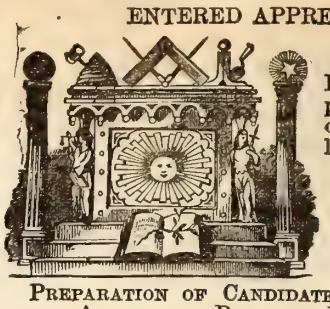
Your Finance Committee respectfully submit the following report as the transtions of this lodge for the last Masonic year:

	Dr.	Cr.
27 charter members as reported by M. Shields..	$135 00	
33 petitions for membership received by the lodge	165 00	
17 Entered Apprentices, initiated, $20 each....	340 00	
13 Fellow Crafts passed, $20 each.....	260 00	
12 Master Masons raised $20 each.....	240 00	
Dues from Staum....	4 25	
Vouchers paid by Treasurer and so ordered by the lodge per exhibit A		567 13
Vouchers paid by Treasurer and so ordered by Bro. M. Shields and not ordered by lodge and stated as expense to Springfield:—		
Voucher No. 45, draft drawn at Springfield, in favor of J. P. Ferns, G. Tyler		20 00
Voucher No. 33, for Grand Lodge dues and charts.....		10 00
Voucher No. 35, on Acc't of Grand Lodge expenses		40 00
Voucher No. 36, for obtaining charter.....		75 00
Voucher 38, for obtaining dispensation.....		90 00
Voucher No. 47, for expense for charter and other		103 00
	1,144 25	995 15
The amount of money in the Treasury.....		6 75
Amount held by Secretary Leo. Canman and not paid over to Treasurer.....		142 35
	1,144 25	1,144 25
Total amount of money received by Secretary of this lodge to Jan. 1st, 1869.....	1,144 25	
The amount of money paid over to Treasurer by Secretary and for which he holds receipts of Treasurer.....		960 00
Amount still in Treasury,		6 75
Deficiency in money received by Secretary and what was paid over by him to Treasurer.....		177 50
	1,144 25	1,144 25
Expense of W. Bro. M. Shields, to Springfield and back to obtain charter, &c.....	428 00	
The expense to Springfield and back for two trips should be.....		35 00
Dispensation		9 00
Charts		25 00
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[See next page.]

FREEMASONRY AT A GLANCE.

ENTERED APPRENTICE DEGREE.



The Holy Bible on the altar is usually opened at the 123d Psalm and the square and compass placed thereon, the latter open and both points placed below the square.

PREPARATION OF CANDIDATE ENTERED APPRENTICE DEGREE.—He is ushered into the "*preparation* room," where he meets the Junior Deacon and Stewards who divest him of all his clothing except his shirt. He is then handed an old pair of drawers which he puts on; the left leg is rolled up above the knee; the left sleeve of the shirt is rolled up above the elbow, a hoodwink is fastened over both eyes, a rope, called a cable-tow, is put once around his neck, and a slipper (with the heel slip-shod) is put upon the *right* foot.



Preparation of Candidate E. A. Degree.



Due-guard of an E. A.



Penal Sign of an E. A.

DUE-GUARD OF AN ENTERED APPRENTICE.—Hold out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it.

PENAL SIGN OF AN ENTERED APPRENTICE.—Made from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb next the throat, and drop the hand hand perpendicularly by the side. These movements ought to be made in an off-hand manner, without stiffness.

SIGN WITHOUT DUE-GUARD:—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.



Candidate taking Entered Apprentice Obligation.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, I, with your name in full, and repeat after me."



GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first finger near the hand. If the person whom you are shaking hands with is a Mason, he will generally return a like pressure on your hand.

ENTERED APPRENTICE WORD—Boaz. It is the name of this grip.

ENTERED APPRENTICE STEP.—Step off one step with the left foot and bring the heel of your right foot to the hollow of your left.

FELLOW CRAFT DEGREE.



The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square.



Preparation in Fellow Craft Degree.

PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE:—He is ushered into the "preparation room" as before, and divested of all his clothing as in the preceding degree. In this case the *right* leg of the old drawers is raised up above the knee, the *right* sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the *left* foot, the *left* heel being slip-shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked *right arm* and an apron tied on, in which condition he is "duly and truly prepared" and led by the Junior Warden to the door of the lodge as before.



Candidate taking Fellow Craft Obligation.

Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me.



Due-guard Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular.



Sign, Fellow Craft.

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side.

SIGN WITHOUT DUE GUARD.—(The usual way outside the lodge). Draw the right hand, palm open and fingers a little crooked, smartly across the breast from left to right and drop it carelessly by your side.



PASS-GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice.

PASS OF FELLOW CRAFT—Shibboleth. It is the name of this grip.

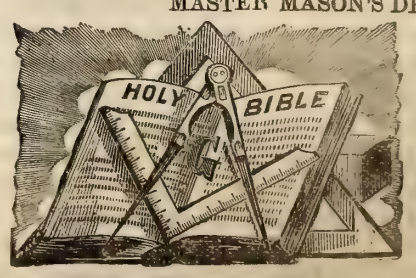


REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips.

WORD OF FELLOW CRAFT—Jachin. It is the name of this the *real grip*.

FELLOW CTAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right; your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE.



The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.



Preparation of Candidate in Master Mason's Degree.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degrees. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned in, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front-backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared."



Candidate taking Master Mason's Obligation.

Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me"



Due-guard Master Mason.



Penal Sign, Master Mason.

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching.

SIGN OF A MASTER MASON.—Made from the due-guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side.

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.



PASS-GRIP OF A MASTER MASON.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip.

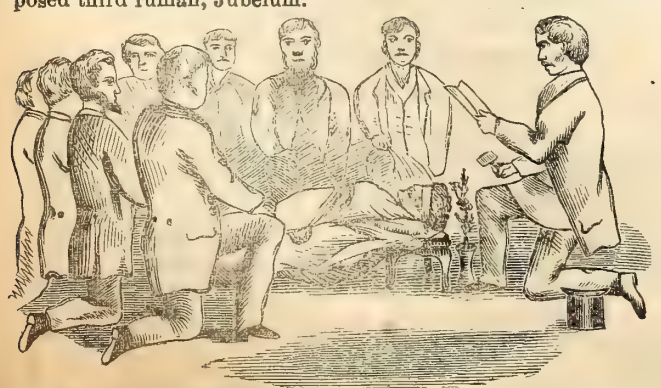
PASS OF MASTER MASON—Tubal Cain. It is the name of this grip.



STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread.



CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVASS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum.



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MASTER'S WORD:—(whispered in the ear of the candidate), *Mah-hah-bone*, after which the candidate whispers the same word in the Master's ear.



Grand Hailing Sign, Second position.

GRAND HAILING SIGN OR SIGN OF DISTRESS OF A MASTER MASON.—Raise both arms perpendicularly above the head and let them fall by three distinct motions. The *first motion* brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the *second motion* the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the *third motion* the hands are dropped to the side. The words "O Lord my God, is there no help for the Widow's Son?" are *never* to be given with the sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.

MASTER MASON OR THIRD STEP.—Step off one step with the left foot and bring the heel of the right to the heel of the left, the feet forming the angle of a square.

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To Worshipful Master, Wardens and Brethren of Keystone Lodge, No. 639, F. A. M.:—We your Committee on Finances in our official capacity beg leave to make this our report: That we find that ex-Secretary Bro. Leo. Canman, is short in the money he received as due this lodge, and the amount that he has paid over to the Treasurer and taking his receipt therefor $142.35. Also that Past Master Bro. M. Shields in going to Springfield to procure dispensations and charter for Keystone Lodge, has unwontonly, unnecessarily and extravagantly expended the funds of this lodge, over and above what was really necessary, to the amount of over three hundred dollars, and at a time when the lodge could least afford. And we your Committee on Finance, also, find that ex-Treasurer Bro. F. Metzke, has in face of his repeated promises to pay no money out of this lodge except by order of the W. Master and the consent of the lodge, paid out money to the amount of $428.00 on the W. Master's order alone. We therefore your Committee on Finance respectfully request that the whole matter be referred to the Grievance Committee with instruction to bring in charges and specifications against P. M. Bro. M. Shield, ex-Treasurer Bro. F. Metzke, ex-Secretary Bro. Leo. Canman, for un-Masonic conduct, if they can find good and sufficient grounds for the same.

Seal, WM. SANDERSAY,
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" No. 2	1 04⅝	1 04⅞
" No. 3	90¼	90⅜
" Rejected	79½	80
Corn—No. 2	46	46½
Rejected	40½	41
Oats—No. 2	29¾	30
Rejected		24
Rye—No. 2	70	70½
Bran per ton		9 00
Flour—Winter	5 87	7 87
Spring	3 00	5 87
Hay—Timothy	7 50	12 50
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8⅛
Lard per cwt		11 42
Mess pork, per bbl	18 60	19 30
Butter fancy yellow 22c.; common to choice roll	14	16
Cheese	9	9½
Eggs	10	11
Seeds—Timothy	2 55	2 60
Clover	8 25	8 50
Flax	1 20	1 25
Broom corn	2	9
HIDES green to dry salted	5	9½
Lumber—Clear	33 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	26	37
Unwashed	15	22
LIVE STOCK Cattle, Choice	4 60	4 75
Good	4 25	4 50
Medium	4 00	4 25
Common	3 50	3 75
Hogs	6 00	6 20
Sheep	2 25	4 25

New York Market

Flour	$2 45	9 00
Wheat—Winter	1 00	1 40
Spring	1 06	1 32
Corn	50	62
Oats	34	47
Rye	96½	97
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Mess pork		19 50
Butter	13	24
Cheese	4	10¾
Eggs	15	17⅜

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Battle Song of the Pentlands.

FOUGHT ON NOVEMBER 28, 1666.

This day must set in blood!
Each true man to his post!
Strike for the Crown and Covenant,
And God be with his host!

Though few and faint we be, and the tempests wildly blow,
Yet, here, upon this naked heath, we fearless dare the foe.
Long hath the tyrant raged, and the people have been dumb
Sword of the Lord! avenge the past, and free the time to come.

Not for the fading leaf that decks the conqueror's head,
Nor sinful thirst for blood or gold, our feet have hither led.
We combat for our rights—for our heritage divine.
O Lord! look down from heaven in love, and visit this thy vine.

Our homes in blackness lie, and our pleasant fields are waste,
And our fathers and our brethren like beasts of prey are chased.
Our priests are driven forth, and our temples are defiled;
And the house of God must now be sought far in the desest wild.

And now, that front to front we have met the tyrant's horde,
Wo be to him that slacks his arm, or turns away his sword!
Better to fall in fight for the charter of our land,
Than pine in bondage and in fear—a crouching, hunted band.

And if we fall, this hill like Lebanon shall grow,
And other times in gladness reap what we in trouble sow;
And where our ashes rest, beneath the heather sod,
The youth of Scotland shall renew their covenant with God.

This day must set in blood!
Each true man to his post!
Strike for the Crown and Covenant,
And God be with his host.

Ex.

O'Connell a nd Masonry.

Jus t as to-day, the servile press receives the order to declare that Washington and Lafayette were Masons, and therefore Masonry cannot be bad, so then they sought to win recruits by affirming that O'Connell, the idol of the Irish, was a Mason. So, indeed, they hope to delude some poor Catholic to-day, for he might fairly argue, "If O'Connell the greatest Catholic layman in Ireland was a Mason, and saw no harm in it, why may I not be a Mason too, when it will bring a few more customers to my grocery?" It was thus, that in O'Connell's day a paragraph was sent "the rounds of the Irish newspapers, *purporting to have my*" (O'Connell's) "*sanction.* Stating that I" (O'Connell) "had been at one time a Master of a Masonic lodge in Dublin, and that I" (O'Connell) "still continued to be a member of that society."

O'Connell dealt with this paragraph in a satisfactory manner. We are certain that no one who is zealous for the Catholic name of O'Connell will hesitate to say that the "shock to the faith" was not very disastrous when it was diminished by the following manly letter from him which is so far from being a new discovery in 1875—notwithstanding the intimation of the *Commercial*—that many of our Irish readers have had it in their libraries for the past twenty-seven years, in Fagan's "Life of O'Connell." We quote it without abbreviation, as condensation adds neither lucidity nor strength to anything C'Connell wrote:

"It is true that I was a Freemason and a Master of a lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in Ireland prohibiting the taking of Masonic oaths by members of the Catholic Church, or at least before I was aware of that censure. I now wish to state that, having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late Archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of so doing.

"Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those laudable and useful institutions—institutions deserving of every encouragement—the temperance societies. But the great, the important question is this—the profane taking in vain of the awful name of the Deity—in the wanton and the multiplied taking of oaths—of oaths administered on the Book of God either in mockery or derision, or with a solemnity which renders the taking of them without any adequate motive only the more criminal. This objection, which perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body. My name having been dragged before the public in connection with this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths, which I now certainly would not take, and consequently becoming a Freemason, which I certainly would not do now."
—*Catholic Review,*

—Prof. Richardson, in his Mosonic Monitor, page 173, Art. PRINCE OF MERCY, says "The meeting is called a Chapter, and the place of meeting THE THIRD HEAVEN!"

Some Illegal Hiddenness Laid Bare.

BY D. B. TURNEY.

Oath-bound secrecy is liable to many grave objections in the minds of all reasonable and candid men, who have ever given the question any thought whatever.

1st, The practical tendency of it is bad. This is too well known to need any special proving; for it is found opposing the mandates of God, violating his carefully revealed will, and urging its deluded votaries to "ever conceal and never reveal" its mysteries, with the assurance of peace and an immortal resurrection at the end. Men generally do not need much urging to induce them to walk in the way of death; hence, the popularity of oath-bound secrecy.

2d, All of its associations are evil. This is a fact that cannot be denied. There could not be a more impressive article written against oath-bound secrecy, than a mere collection of the confessions of dying criminals. Somehow, these have always approved of oath-bound concealments, and also of extra-judicial oaths. The history of crime and of oath-bound secrecy will always be read in one and the same chapter, if we may correctly judge of the future by the past. So we may do well to oppose the elevation to office to those who minister at the altar of Freemasonry. Although expecting to be a Republican nominee for representative to Congress in the 16th district of this State, I intend to have it distinctly understood that I am opposed to Freemasonry on principle. I am against corruption wherever found. The works that have been published in the interests of Freemasonry quote frequently from the Bible. That is true. But to cite the Scriptures fluently will not be a very substantial proof of saintliness. The devil once had the presumption to quote the Bible in an effort to tempt our Saviour himself; and we know what a parade various heretics make over the book. Oath-bound secrecy is too much like a fiddle that will play different tunes, according to the skill of the fiddler. "It will aid in psalmody, and goes finely in a dance." But that does not make it right for men to use the Bible in the same two-faced way. I believe in the truth and authority of the Bible, and feel unwilling to see a deceitful handling of the word. The passages quoted by Freemasons from that book are not relevant to the point, while the Bible abounds with numerous passages which teach the wickedness of extra-judicial swearing, the unlawfulness of oaths of concealment, the dangerousness of assuming an obligation concerning an unknown thing, etc. With all these, the minister of Christ who has been beguiled into the lodge is familiar. He feels and knows the power of these texts, and yet the slavery of his oath-pledged secrecy makes him dumb, whenever he sees any of these items in the counsel of God. Could his mistaught and confiding people but know the misgivings of their Masonic pastor, they would feel that the risk is great in supporting such a man. He knows Freemasonry to be of bad tendency; but he does not dare to whisper his knowledge even to his wife. He knows that the Bible condemns oaths of concealment and regards a foresworn man as perjured; but a wink of his eye might betray him. He knows that his standing as a Freemason will be urged as proof that the institution is a good one; but he has not the courage to warn his flock that he has found it to be a system of vanity and lies. He daubs with untempered mortar, sews pillows to all arm-holes, and finally lands himself in a world beyond death that is too warm for comfort. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers, also, be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi; 13-15. My language is as mild as the facts will permit it to be. I do not speak too strongly. Here and there a Freemason refuses to renounce because he feels ashamed to tell the public what a fool he was, and what a donkey he had made of himself. Besides, he knows that a virulent storm of persecution will beat upon him, in the event of his renouncing. He is ensnared, like a mouse in a trap. He could get in, but no method of extrication seems to allow him to get out; and he dare not squeal. That is his situation. There is no way of escape. He desires to retreat, but everything blocks the way until he is thoroughly intimidated, and even made to believe that he is bound by his extra-judicial oaths of concealment. His assumed obligations forbid disclosure. He could not bear to be accused of Masonic perjury, and so he commits spiritual perjury by going on. That is too often just what occurs, and it is useless to deny the fact. Let us, the-

true to ourselves, by scratching from the tickets which we vote the name of any and every Freemason that may be found there. We see the almost entire subjugation of the public press to Freemasonry. The order has control of most the offices, and the frauds and intrigues that are going on, to obtain further power, should make us slow to trust these men. I hope that we may weigh well the importance of trying to rescend our fellow men from the clutches of this monstrous system of iniquity. Whenever Freemasonry is brought into the political arena, by its opponents, in anything like the form of a thorough canvass, the secret order will lose its prestige and power. It is an impious, blasphemous system of falsehood. Let it fall. Good men will say, Amen; and bad men will weep. But Freemasonry is wrong, and whatever is wrong must perish. May the Lord hasten the time in our day!

Woburn, Ill.

Errors of Good Men.

BY REV. W. POST.

There are not a few persons who, designing no doubt to help those in whom they are interested, and thinking there is principle involved as well as principle at stake, and are seeking to defend the right, make a free use of certain passages of Scripture in the way of exhortation to set erring (?) brethren at rights, such as, "Come out of her, my people," Rev. xviii. 4; and "Come out from among them and be ye separate," &c.

These words of the Holy Spirit are faithfully applied by those good friends but not without some evidence of either an improper understanding, or an inconsiderate, use of the Holy Oracles. For instance; Christians are exhorted to "come out" of the Christian church to which they belong, because said church has become demoralized greatly by "evil men and seducers" who have "crept in unawares." And the above quoted Scriptures are used in justification of such exhortations, which if not wrested from their legitimate signification, or at least if not illegitimately applied but used in the sense in which the Holy Spirit designed, then are such kindly admonitions worthy of prompt attention, and their authors of affectionate regard. And in such a case we are exceedingly culpable and blameworthy if we do not regard such timely and God-like warnings.

Now the question arises, does the Holy Spirit intend to convey the idea in said Scriptures that church members must sever their relation from Christian churches? If the reader will examine carefully the instructions of the "Spirit" to the angel (minister) of the Asiatic churches, Revelations, second and third chapters, he will find an entire silence on the point of "separation" though the most of the churches were intensely corrupt, backslidden and lukewarm. The few that had been faithful were not admonished to separate their church relations, but to "hold fast" that which they had till the Lord should come and be watchful and strengthen the things which remained, that were ready to die" to "be faithful" to God in all their church relations unto death."

Nor can we recall any instruction of our Lord to formal separation even from the Jewish church, but on one occasion commanded his disciples "All, therefore, whatsoever they bid you observe, that observe and do, but do ye not after works; for they say and do not." Matt. xxiii. 1-3. At a glance it will be seen that the separation called for by the Holy Spirit is from idolatry, from among idolaters and idolatrous worship. Let the reader carefully peruse the chapters, and parallel Scripture texts, to which we have been cited and he will see that that is the case; and in this commentators agree. Albert Barnes commenting thereon, says, "There never was any duty plainer than that of withdrawing from papal Rome. There might be found in her some who were the true people of God. It was their duty to separate wholly from her." Also referring to the same subject he says, "Come out from among idolators and unbelievers, from a gay and vicious world." See his notes of Revelations 18. p. 437, and 2 Corinthians vi. p. 157. Some may from valid and justifiable reasons retire from one branch of a Christian church to another, and some may withdraw from all, and perhaps get to heaven at last, but all this will not justify any one in misapplying God's Holy Word. On this point we have need to be exceedingly careful lest we sin and ruin some soul forever. A heathen church, the mother of harlots, and its prototype, Freemasonry, and all organizations which despise and reject Jesus Christ and the Christian religion, and a Christian church, where Christ is the Alpha and Omega, are two different things altogether. It is safe to separate from the *first*, but dangerous to separate from the *last*. And what is a soul bettered to leave one Christian church to go to another for the sake of getting away from bad people. Where will you find a church into the midst of which an enemy hath not sown tares? In what church embrace will we not need to "watch and pray?"

The branch to which your humble servant belongs has in his estimation committed an offence at its late session of General Conference, demanding the highest censure, and sends its truest friends back to the throne of grace weeping, just as did the fugitive slave law &c., once the poor Christian slave. But these bindings on of burdens are ominous, and God is taking cognizance of all things. The deluded committee whose light is darkness, must bear its own burdens, though the General Conference appeared as a great scape-goat to bear away its sins. Though the whole shameful proceedings (and we have not yet learned that a demurrer was issued), credits us as a body with advocating, that the corrupt, murderous, blaspheming, Christ-rejecting, idolatrous Freemasonry stands on a par with the Gospel of our blessed Lord who taught "Love thy neighbor as thyself," yet we have not fallen so low as some of the Asiatic churches did, and therefore pray that God will have mercy, and enable us to repent quickly lest the candlestick be removed.

The grand license, couched in the report, to our members to become Masons, will undoubtedly encourage Masonic lecturing ministers to occupy our pulpits more freely to show the people how divine the institution is, at the same time all exposes of the iniquity will be proportionately denied our pulpits.

"Stand the storm" brethren, multitudes of our church who were not at General Conference have not, nor do they intend to bow the knee to Baal. Brethren, ministers and bishops are but men—(cursed is he that trusteth in man), and policy men too sometimes. Stand steady at the helm brethren. "Watch ye, stand fast in the faith, quit you like men," be strong; and "let all your doings be done in charity," and may the God of peace and power be with us; Amen.

Brethren, though at the last Conference held in Buffalo, the Masonic P. E's. voted one of its members supernumerary, a dastardly act, in the face of an entreating people, by petition, unanimous—save a slight Masonic exception, and left him unrighteously without work, yet his "natural force is not abated, nor his eye grown dim" that he cannot follow "pursuing," or seeing cannot perceive the abomination that maketh desolate which standeth in the holy place, and is determined to stand to his post. "The devil may cast some into prison" that they "may be tried," but fear none of these things which ye shall suffer; if faithful unto death ye shall conquer forever.

Rochester, N. Y.

The Masonic Grand Chaplain of Illinois.

The public utterances of public men are common property, and it is no infringement of their rights to hold them up to public criticism. The Grand Chaplain of the Grand Lodge of Illinois, Rev. J. W. Martin, pastor of the M. E. church in Streator, in a speech recently made at the laying of a corner stone in Bement, is thus reported in a Streator paper:—

"Masonry is the grandest type of philanthropy; such as God proclaimed to the world, and sent his angels to guard. There is a niche in the universe that nothing else can fill but Masonry. God has placed this heaven-blessed institution for a grand purpose."

Now, without wishing to deny the statement of the Rev. Chaplain, I can only express my extreme sorrow that the very persons who most need this, "grandest type of benevolence" are forever excluded from it. That the poor, the maimed, and the blind, all old men, women and children, are shut out. Then, too, it seems a little strange that Jesus should thank his Heavenly Father that *his* system of philanthropy had been "hidden from the wise and prudent and revealed unto babes," while the babes are the very class that can know nothing of this.

But then I am sorely puzzled to know how or when it was that God sent his angels to proclaim Masonry to the world, and to guard it. I can easily comprehend that a (fallen) angel might act as tyler and guard the entrance of the lodge, but exactly how an institution that is to be always concealed and never revealed under penalty of having the throat cut and the tongue torn out by its roots, could be "proclaimed to the world"—perhaps Bro. Martin will give us some light on this point.

But then we are told that there is a niche in the universe that something else can fill but Masonry. How unfortunate to leave such a niche. Surely Paul was mistaken when he wrote to Timothy that "All Scripture was given by inspiration," and that "the man of God was thoroughly furnished to every good work. He probably meant to say, "provided he is a Mason." But then God has placed this heaven-blessed institution for a grand purpose. Will Mr. Martin tell us what that purpose *is*. Some of us are curious to know what good purpose can be served by an institution which excludes Christ, which makes men swear to conceal each other's crimes, and teaches them to ask God to help them do it. H. H. Hinman.

State Facts as They Are.

Truth is the foundation of all confidence between man and man—it is the bond of society. By the word truth we mean fidelity, veracity, purity from falsehood, a practice of speaking the truth, a habitual disposition to state facts just as they are.

Were the inhabitants of the earth to think and act on the principles of truth, this world would be transformed into a paradise. Men would altogether cease to view each other with suspicion. We would be willing to take the actions of our fellow-men as fair exponents of their hearts, and all things would go on smoothly. Every contract would be fulfilled, every claim fairly met; and if, in any case, diversity of opinion should obtain respecting the validity of a claim, we would at once be willing to appeal to a decision of disinterested men, and thereby save ourselves, as well as others, of much unnecessary trouble and expense. And, instead of seizing each other by the throat, and, by the authority of the Commonwealth, imperatively demanding payment to be made, we would be willing to make some amicable arrangement by which the debt could be cancelled, and justice done to both parties. Whenever a man can gain the confidence of his fellow beings that man is qualified for doing good. Any one who is a man of truth is sure of success in life. If his word can be relied on, he can pass on smoothly through life, unsuspected of fraud by any of his fellows. Should his business call him to some distant place, he can go and transact it, and should he be detained longer than was expected, no particular fear would be entertained by his creditors at home. Relying on his veracity, believing that he is honest in his intentions, and that he will fairly

meet his obligations, they await his return with confidence. And why is this? Simply because he is a man of truth and has always acted honestly in his dealings.

But how is it with a man of falsehood? See how he is watched by all with whom he associates. Even those who are similar to him value the man of truth above him. And although his more conscientious neighbors will be constrained, from principles of common decency, to treat him courteously in society, if circumstances throw them together, yet they fear to trust him, and in heart despise him. By this contrast we can easily discover the advantages of telling the truth in the every-day business transactions of life.

But there is another advantage to be gained by stating facts just as they ara. If we are conscious of having told the truth under all circumstances, we can stand upright and face the frowning world with a good conscience—place ourselves on the principles of truth, and wield an influence it would be impossible for us to do could our veracity be impeached. When we look at the consequences of lying; see the trouble and anguish it causes; think of all the vexations, litigations, and lawsuits caused by the violation of contracts; behold our fellow beings arraigned before a court of justice, tried sentenced, and delivered up to the officers of the land for imprisonment; when we look beyond this life and behold the liar standing before the final Judge about to be punished, then it is that we have an exhibition of consequences sufficient to show any man the folly of evading the truth.

If we would be useful here, or happy hereafter, it is imperatively demanded of us to practice truth at all times. Would young men rise to place of distinction, in church or state; would they be an honor and an ornament to any of the professions or pursuits of life which are open to their choice, they must have a heartfelt regard for the truth, and never fail to practice it continually, until their hearts cease action and their souls return to the God who gave it. Young men, fulfil your obligations; remember to speak the truth *always*, and honor, emoluments and never-ending happiness "that passeth understanding" will be yours.

SELFISHNESS.—There is an ascending scale from the grossest personal selfishness, such as that of Caesar or Napoleon, to party selfishness, such as that of Sylla, or fanatical selfishness, that is the idolatry of an idea or principle, such us that of Robespierre or Dominic and some of the Convenanters. In all of these, excepting perhaps the first, we feel a sympathy more or less because there is something of personal self-devotion and sincerity; but fanaticism is idolatry and has the moral evil of idolatry in it.—*Dr. Arnold.*

That man who attempts to bring down and depreciate those who are above him does not thereby elevate himself. He rather sinks himself, while those whom he traduces are rather benefited than injured by the slanders of one so base as he.

SECRECY

IN ITS RELATIONS TO THE FAMILY, THE STATE, AND THE CHURCH.

Address of Rev. M. S. Drury, before the Iowa Anti-Secrecy Association, at Western College, Iowa, April 26th., 1876.

Continued.

View the institution in the light of an insurance company and it has no claims to public favor. There may, however, be a small return to the families of a few of the many dollars previously paid into the lodge. That it is a poor insurance company may be judged by the following figures: "We will suppose that there are one million of Apprentice Masons; eight hundred thousand Masters; four hundred thousand Royal Arch Masons, and twenty thousand Knights; and that they all paid the regular fees for the degrees. The sum would be twenty-two million five hundred thousand dollars. The annual interest of this enormous sum at seven per cent. would be one million five hundred and seventy-five thousand dollars. This would give fifteen thousand seven hundred and fifty persons each one hundred dollars annually." I do not know the number of Masons in these degrees in the United States. If the estimate is too large we need not be confined to this country. Now I do not believe that one-tenth of this interest ever returns to the widows and orphans of deceased Masons, and to poor and afflicted members. In this estimate no account has been made of the heavy and continued cost of dues, for regalia, balls, feasts &c., &c. Legitimate insurance companies pay altogether better, without the demoralizing and dangerous nature of extrajudicial oaths and penalties. And besides, many of the members so drain their purses, that they are unable to do a good citizen's share in meeting the common demands of suffering humanity. If upon the whole, the institution were a good one, could her friends not point to her schools, colleges, universities, orphans' homes, asylums, hospitals, temperance, literary and reform societies; and to her libraries, her literary aud scientific works; her works of art and industrial enterprizes. Millions upon millions of money have been paid into the coffers of the lodge; and where are the good fruits? Where!! Does the lodge strike dividends and pay back even one per cent. upon her large capital stock? May not the vast sums in her vaults and under the control of her despotic Grand Masters, be now held and employed as a most dangerous political corruption fund? Great danger to the State and to individuals may be found in the power of the lodge, to enforce her persecuting and bloody penalties.

One of the highest Masonic authors, Dr. Mackey, in his Lexicon page 183, says: "*The government of a Grand Lodge is completely despotic. While a Grand Lodge xeists its edicts must be respected and obeyed without examination by its subordinate lodges.*" "To illustrate" —says the Rev. James Williams, a seceded Master Mason, at Elk Point, Dakota, in a sermon preached in the M. E. church, August 11, 1875,—"If the Grand Lodge of this Territory should see fit to send an order to Elk Point, stating that I was dangerous to the prosperity of the order, and that they must execute Masonic penalties upon me, they must do it and take my life, or violate their sworn obligations!"

Behold also the dangerous power that may control the rank and file of the Masonic body. Mackey and Chase—both reliable Masonic authors—say: "The power of a Master in his lodge is absolute." "No appeal from his decision to the members of his lodge can be taken."

By turning to Chase's Digest of Masonic Law, we find the following astonishing applications of the most dreadful power of the Grand Lodge over Masons and their property. See on pages 22, 28, 36, the following:

"1st. To 'erase,' 'extinguish,' or destroy, any local lodge at pleasure.

2nd. To tax lodges, and individual Masons, at its discretion; pages 24, 448.

3rd. To withdraw the charter of any local lodge, and confiscate and seize all its money, property, papers, &c.; pages 121–2.

4th. To expel individual Masons from the craft; page 22.

5th. To inflict punishment on Masons without restriction; page 22."

Such power must be dangerous in a high degree, and imperil the dearest interests of citizens of the State. But the selfishness of Freemasonry and its anti-republicanism may be seen by reference to the oath of the Royal Arch, as seen on page 142, Light on Masonry. Here the candidate swears "to promote a Royal Arch Mason's political preferment in preference to another of equal qualifications." This favoritism undermines merit and equality at the expense of republicanism. Abraham Lincoln said in a speech, I think delivered in 1859, —"That slavery cannot long exist in a republican government." And he might have said that the *grinding slavery* of the lodge cannot long live in an enlightened and purely republican government. There are now in the American Congress eighty-three ex-rebel and military officers. How did they rise so soon from their bed of treason! I lay the *blame* at the *door* of the *Masonic lodge.* The many wings to its army, with its well-drilled and intriguing officers, clothed with the power of despots, and with the cunning and treachery of devils, control the ignorant masses, and the polls declare *eighty-three rebels to be loyal members of Forty-fourth Congress!* These are grave charges. But we have good reason for them. In 1826, a man, while engaged in writing and publishing, in accordance with his constitutional rights, was deprived of "life, liberty, and the pursuit of happiness." The loyal North saw the *real character*, and *felt* the *danger* of Speculative Freemasonry; and fifteen hundred lodges suspended, and forty-five thousand members left the lodges. Masonic secrets were published to the world, conventions of seceding Masons were held, and declarations of independence from Masonic despotism were signed, and pledges of increased loyalty to the State were made; and it is not too much to say that the best men of the order left it and returned no more. But in the slave States the despotism of slavery and Masonry being united in selfish interest, sympathized with and strengthened each other until they felt able to either *rule or ruin the nation!* Hence the rebellion of 1860. I wish here to notice some of the other secret societies as auxiliary to Masonry, and the way the master lodge controls the children as so many servants. The Independent Order of Odd-fellows was organized by a refugee who escaped the gallows in England—in a garret in Baltimore. See Light on Masonry, page 443. Chambers' Encyclopedia says: "Thomas Wildey instituted Washington Lodge No. 1, in 1820; getting charter from York Lodge, Preston, England. But in 1826 another charter was obtained granting to the Grand Lodge of the United States sole jurisdiction over the Order in this country." Do Odd-fellows know or ever tell the date and circumstances of their origin?

When the terrible damage was done to Masonry by the murder of Morgan and abuse of Miller, his publisher, in 1826, Masons were known to have resolved on "being quiet for about 20 years." Before the 20 years were quite up the Sons of Temperance were organized. If this society had been instituted by a patriot or Christian for a benevolent object only, and not by Masons, to catch the unsuspecting in their net and thereby shut their mouths to complaint against the parent lodge of Masonry, it would not be difficult to get the early history of the "Sons." The Independent Order of Good Templars was organized in Ithaca, N. Y., by Nathaniel Curtis, July 21st, 1852, with sufficient change from the "Sons" to attract attention and give further drill and respect to secretism. As the "Sons" were a *success* the Good Templars' origin given would now be valuable. The Knights of the Golden Circle, and several other secret orders have since been organized over the country, South and North, without much difficulty, since the injured character of Masonry in 1826 has been partially healed by the temperance orders more especially. The civil war was concocted by slave-holding Freemasons and their sympathizers North as well as South; and the loss of blood and treasure—it may be—should be charged to the lodge rather than to slavery! The head grows weary and the heart sick when we view the suffering and death of a million of this nation's most healthy and most promising young men! But what is the nation's history since the war? The rebels conquered, and the rights of the people restored

(*Continued on 13th page.*)

THE NINTH NATIONAL CONVENTION.

THE BUSINESS MEETING OF THE CORPORATE BODY.

Preliminary Prayer-meeting at the Carpenter Building.

FULL REPORT OF THE CONVENTION IN FARWELL HALL, CHICAGO, JUNE 20 TO 22.—ADDRESSES, RESOLUTIONS, REPORTS AND DISCUSSIONS.

The Corporate Meeting.

Seven years ago this month the Second National Convention opposed to Secret Societies was held in the prayer-meeting room of the Young Men's Christian Association (lower Farwell Hall) in this city. The lamented Bishop Edwards was chairman of the Convention until new officers were chosen; the number of delegates was one hundred and thirty-five, and Pres. Kephart of Iowa and Hon. S. C. Pomeroy, then Senator from Kansas, made the leading addresses. But outside the hall the city was filled with ridicule, abuse and insult; the papers vied with each other in applying opprobrious epithets; and the lodges chuckled quietly at the comparative insignificance of the meeting in numbers and influence. But in seven years great changes have taken place in Chicago. The flame of God's wrath has swept through the vast business of the city and tamed the pride of wealth. The lodge has seen its work opposed and thwarted, its minions disenthralled, its hypocrisy discussed openly. The National Christian Association has here the control of a fine building for a Publishing House, and finds hundreds of people throughout the city to encourage the reform. Thus the Convention meets here again. It finds the press generally reporting its meetings with fairness; it occupies the large Farwell Hall, and for three evenings Mr. Ronayne shows to the whole public the farcical and blasphemous ceremonies practiced in the lodges near by, and can find members of the lodge by the dozen here who will acknowledge the great goddess of secretism, about whose altar they have sacrificed and shouted peans, fallen from her throne. Thus, although in numbers our Convention has fallen slightly below former meetings, its effect upon the lodge at this center of its power has been and will continue to be felt like the hand of justice upon a sentenced felon. The meetings of the week included the corporate meeting, the preliminary prayer meeting on Tuesday, the political mass convention on Thursday, Mr. Ronayne's open lodge on Wednesday, Thursday, and Friday evenings, and the Convention proper, opening on Tuesday evening.

The annual meeting of the Association falls by constitutional arrangement on the third Wednesday in June. The appointment of the Convention made a change desirable, and the time was put forward one day by the Directors who contemplated an adjourned meeting after the Convention adjourned.

On Tuesday morning, therefore, at 11 o'clock, in the rooms of the Association 221 West Madison street, Chicago, Mr. Philo Carpenter, President, called to order and invited Rev. Dr. George of Geneva, Ohio, to lead the meeting in prayer to Almighty God. The roll of members was called, minutes read and business proceeded. A large number of friends were present, and were by vote requested to sit as corresponding members, and assist by their counsels in the deliberations of the body. The whole number present was from forty to fifty.

Reports of the business of the year were then heard from the Board of Directors, the General Agent and Lecturer, and the Treasurer, which were listened to with great interest, and approved.

The Directors presented their report through the Cor. Secretary which will duly appear. Following this interesting exhibit of the work of the year as directed from Chicago, the General Agent presented the following summary of his labors.

In submitting the report of my labors as General Agent of the N. C. A., I shall confine myself chiefly to a statement of facts and shall give only the more prominent. The general interest in our work has rapidly increased and it is evident that the mass of the people are becoming suspicious of the lodge and greatly dissatisfied with its workings. Many who at the beginning of the year were indifferent, have become active supporters of our reform, while disaffected members in the lodge are more outspoken in their opposition. One hundred and thirty-two names of seceders have been sent in and enrolled who are still living to bear testimony of the truthfulness of those exposes which have been given by Mr. Ronayne and others. I have given my entire time to the work during the year and have traveled 15,025 miles by rail; have spoken 134 times, have attended 11 State Conventions in ten different States, viz., Ill., Iowa, Wis., Mich., two in Ohio, one in Penn., N. Y., Conn. and N. H. These meetings have been well attended and productive of much good. I have collected for the general work, $623 86. My expenses have been $680.05.

During the year beside aiding in securing funds for local workers, I have collected and passed over to the Treasurer of the N. C. A., in money and notes for the Publishing House fund $5,144, for which I hold his receipts.

There are a number of items not included in the above, the principal of which is a donation of 180 acres of improved land worth at least $75 per acre, or $13,500, by Wm. Leuty of Ligonier, Ind., secured to the N. C. A. by warrantee deed, Mr. Leuty retaining possession and control of the property during his life. Conditional donations of lands have also been made to the Association by Rev. Geo. Clark of Oberlin, and Dr. J. A. Bingham of Ohio. There are also a number of bequests that have come to my knowledge in which parties have made provisions for aiding in our work after their decease, amounting in all to more than ten thousand dollars. Others are known to have this matter under favorable consideration and have sent for instruction and forms for the purpose of making bequests, etc.

The effect of securing even a temporary occupancy of a home and head-quarters at No. 221 West Madison St., has been very marked. Our friends have been greatly encouraged and our opponents disheartened. It has done more for the advancement of our reform than any other one thing, and in my judgment the whole fund should be completed and the deed secured at the earliest possible date. There is everywhere a willingness on the part of friends to give so soon as they understand what are the facts in the case and its importance, and it seems to me that every friend should do all that he consistently can himself and induce others to aid in this work where practicable.

In my report prepared for the Convention in Farwell Hall I shall present the work more in detail and submit a few suggestions as to what to me seems desirable in the future prosecution of our work.

The Treasurer's report presented the financial work of the Association as in a prosperous and hopeful condition.

REPORT OF TREASURER FOR YEAR ENDING, MAY 31, 1877.

RECEIPTS.

GENERAL FUND:		
Contributed during the year	$869.42	
In Treasury, June 1, 1875	27.77	897.19
LECTURE FUND:		
Contributions		28.00
ILLINOIS FUND:		
Contributions	$280.78	
In Treasury, June 1, 1875	2 03	282.81
OHIO FUND:		
Contributions		10.00
PUB. HOUSE FUND:		
In Treasury, June 1, 1875	$260.05	
Contirbutions during year	2526 71	2786.76
Interest		144.61
Rents		246.33
		4395.70

EXPENDITURES.

SALARIES:		
Gen'l Agent	$372.70	
Ill. Agent	396 96	
Ohio Agent	78.15	
Ind. Agent	177.24	
Cor. Sec'y	205.00	
Ass't Sec'y (acc't from last year)	55 02	1285.07
Expenses (including ex. of last N. t'l Con.)		330.27
Postage		11.81
Printing		42.60
Stationery		4.75
Gratuity		63.49
Furniture		21.03
Insurance		8 00
		1767.02
Pub. House Fund invested		2620.02
Cash on hand, Pub. House Fund		8.66
		4395.70

H. L. KELLOGG, *Treas.*

Correct.
C. R HAGERTY, } *Auditors.*
E. HILDRETH, }

LIABILITIES.		
To General Agent	$	$1141.84
To Corresponding Secretary	120.00	
To Illinois Agent	111.55	
To Pub. House Fund	158.08	
To E. A. Cook & Co.	11.50	
ASSETS.		
Pub. House Fund:		
Notes	$10030.00	
Cash	2628.08	12638.08
Interest on above at 7½ per cent	$947.90	
Rents for the year	1456.00	
Annual income from rents and interest		2403.90
PUBLISHING HOUSE FUND:		
Notes unpaid	$10010 00	
Invested	2620.02	
Due from N. C. A.	158.08	
Cash in Treas.	8.66	
Total		12796.76

This includes provisional notes of all kinds.

Upon this report Pres. Blanchard remarked that he did not wish to see this report go by without a full and free discussion. Our finances are the hinge of the movement in an important sense; they are the "sinews" of our war. The report showed upon its face how carefully and with what economy the management of funds had been conducted by the Directors; and the Board desired the most scrupulous inquiry into every item presented, so that there might be no shadow of distrust in the integrity of the management. Much of the work of the Association, which in other bodies of similar character demanded considerable expense for salaries, has been done for the Association freely.

Mr. E. Ronayne made a telling point in comparing the report with the exhibit of the Grand Lodge of Illinois. The funds of that body as last reported were $4,700, and that organization has been in operation thirty-six years; whereas the National Christian Association has been in existence but a few years. Masons should hear this report; it would open their eyes, their ears are open already. The Grand Master has a salary of $1,500 a year, the Grand Secretary $2,500, and other officers in proportion. That is where the Masonic funds go—to the pockets of the leaders.

Richard Green of Indiana said that was one distinction between us and the lodge. Lodge money went to fatten the leaders.

A committee was then elected to consult and present the names of new members for the Association. J. Blanchard, C. R. Hagerty, J. P. Stoddard, L. N. Stratton and I. R. B. Arnold were appointed.

It was suggested that by some unfortunate omission no provision had been made for the customary preliminary prayer meeting before the meeting of the Convention. Farwell Hall had not been engaged until evening and the lower hall was occupied every afternoon; it was therefore decided to hold the prayer meeting in the Carpenter building, beginning at 2.30 o'clock, and to be followed by a short business session.

The recommendation of the National Convention at Pittsburgh last year to change the second By-law was then taken up, the matter having been referred to the annual meeting. The action of the Convention reads:

Resolved, That we recommend to the Board of Directors to amend the second By-law of the N. C. A. so that it shall read, "Those who held life memberships in the unincorporated National Christian Association before the adoption of these By-laws, together with those who shall hereafter contribute——dollars to the treasury of the National Christian Association, provided further, that they shall be so elected by the delegates enrolled at the National Anniversary will constitute the members of the National Christian Association.

The recommendation was then discussed under a motion not to change. Several members spoke and argued from the following facts: The only basis of membership required under the change is a money requisite of $25, and a vote of the general Convention. This would open the way for such an increase of the body in the interest of any political party, or even of the lodge as to seriously endanger the Association. It was stated that an eminent legal authority of this city and judge of the courts, who is in sympathy with the reform, and gave his advice in the legal provisions of the

By-laws, counseled that the regulations respecting membership should be made with great care, since, if the Carpenter donation was secured, the lodge would not scruple to take advantage of any weak legislation respecting membership, and would quickly pay the membership fee of forty or fifty men who might turn over to our enemies a valuable property worth from $20,000 to $30,000. Some doubt was expressed at the liklihood of any attempt like this being made, but Mr. Ronayne stated a case which actually occurred in this city where the Odd-fellows worked enough of their members into an anti-Catholic society, which had some funds in its treasury, to turn the whole thing over to the Odd-fellows, not excepting the funds. He believed there were in thelodges of the city Masons enough, and of impudence enough to undertake just such a capture of the Publishing House. It was also affirmed that to remove the present restrictions of membership would weaken the confidence in the business management of the affairs of the Association among men of business experience throughout the country. It would also be acting in bad faith toward Mr. Carpenter, whose provisional donation of a Publishing House was based on the regulations already made, and whose generous offer might not have been given had the legal membership depended on mass conventions held in different parts of the country.

John Dorcas of Iowa, remarked that in what attention he had given to the matter heretofore, the reasons for gu rding the membership regulations had not all appeared to him as now. He saw that the provisions of the Association in this respect were wise and proper. Pres. George also remarked to the same effect.

Father Green did not like any organization which looked like a "close board." He had seen difficulty enough in such cases. He thought there might be some way to get a larger popular representation. But the method recommended was unanimously agreed to be not what was wanted when the vote was taken.

A recommendation of the Directors to amend By-law V. by striking out the clause making it necessary that the Corresponding Secretary should be a member of the Directors, board was adopted.

A committee consisting of J. P. Stoddard, C. R. Hagerty, and L. N. Stratton, were chosen to nominate Directors for the ensuing year.

The meeting then adjourned with the benediction till afternoon.

AFTERNOON.—In the absence of the President, the Vice-president, J. Blanchard, took the chair and conducted the prayer and conference meeting, which was continued for an hour and a half with freedom and spirit.

At its close business was resumed.

The committee on nominating new members reported recommending the following names:

Pres. H. H. George, D. D., W. Geneva, O.
Rev. J. L. Barlow, Fentonville, Mich.
Rev. Wm. Wishart, D. D., Mansfield, O.
John Finney, Mansfield, O.
Rev. Aaron Worth, Dublin, Ind.
J. G. Mattoon, West Unity, O.
Rev. J. K. Alwood, West Unity, O.
John Dorcas, Shiloh, Iowa.
Pres. E. B. Kephart, Western, Iowa.
Pres. S. B. Allen, Westfield, Ill.
Rev. H. Cogswell, Wadsworth, O.
Edward Hildreth, Chicago.

The report was received, and remarks being in order Richard Green said he was in favor of more "lay" delegates. He had been a lay delegate to several quadrennial General Conferences of the Wesleyan Methodist church and was determined always to stand up for the rights of the lay brethren, and thought a greater proportion of them in the list would improve it. There appearing ,however, to be four he moved to omit the titular distinction of D. D. The brief discussion which followed showed that while some present wished to uphold republican simplicity by dropping all titles of honorable, or other distinction, others thought the reform might gain respect among men if it were known that college presidents and professors, doctors of divinity and others who had gained a worthy place among men ranked themselves as its supporters. Rev. L. N. Stratton of the *Wesleyan* advocated the extension of this rule to placing the denominations on the roll of the conventions as but using one means in our power of advancing the cause. The motion was laid on the table. The report was then adopted, and these brethren announced as members of the National Christian Association during life or good behavior.

The committee on nominating a board of Directors reported a partial list of nine names. Two more were added by the Association, and those elected are as follows:

Philo Carpenter,	E S Cook,	J Blanchard,
E Hildreth,	C R Hagerty,	C A Blanchard,
J M Wallace,	H L Kellogg,	E A Cook,
J W Bain,	A Wait.	

A motion was made by the Secretary to postpone the election of officers until an adjourned meeting, when a larger representation of the members should be present. It was not seconded, and the prevailing judgment was to proceed without the formality of the ballot. On the election of J. P. Stoddard as Corresponding Secretary and General Agent, it was agreed that until the Publishing House fund was completed the necessary absence of the Corresponding Secretary from the Chicago office would require the appointment of an assistant. The officers elected were as follows:

President, REV. L. N. STRATTON of Syracuse, N. Y.
Vice-president, E. A. COOK, Chicago.
Recording Secretary and Treasurer, H. L. KELLOGG, Chicago.
Corresponding Secretary and General Agent and Lecturer, REV. J. P. STODDARD, Chicago
Ass't Corresponding Secretary, Mrs. M. E. COOK, Chicago.
Auditors, J. M. WALLACE and C. R. HAGERTY, Chicago.

The election of officers and new members was carried on with deep feeling, and a sincere desire for the promotion of the reform, and at its close all united most heartily when Pres. Blanchard was called on to offer prayer for a blessing on all thus elected.

The thanks of the body were given most heartily, and by a unanimous, rising vote to Mr. Carpenter for his munificent offer of a Publishing House, and for his labors as presiding officer.

Pres. George referred to the work of all the officers for the past year in words of hearty sympathy, and especially of the General Agent who had achieved a marked success in his efforts for the Publishing House. While laboring for this he had also lectured all through the country, and had impressed all with his fitness for his important position. A rising and unanimous vote attested the gratitude of all present to the officers of the past year for their self-denying labors in behalf of the reform.

In the presumed absence of Dr. D. R. Kerr of Pittsburgh, President of the National Convention, Rev. H. Cogswell, Vice-president from Ohio, was requested by vote to preside at the opening of the Convention.

The place of holding the next anniversary was then discussed. Pres. George suggested Dayton, Ohio, as a place of central location where the Convention would be made welcome. The General Agent said that a number of the friends in that city had expressed their wish that a National meeting might be held there; the city had a good daily press; and there was a strong sentiment in favor of the reform at that center of the United Brethren church. The suggestion was quite favorably received by all present.

As Rev. Mr. Cogswell had been requested to preside in the evening at Farwell Hall, it was further voted that he also make an opening address to be followed by Dr. George.

Although Mr. Carpenter had refused re-election as President of tha Association on account of failing health, Pres. Stratton at this point referred with great propriety to the fact of the great influence of the retiring President throughout the country, and especially among the churches. The continuation of his honored name at the head of our Association is an introduction to many, and compels respect from all. He therefore wished to resign the office in which the Association had placed him, and clear the way for the re-instatement of Mr. Carpenter. But on the continued refusal of the latter the resignation was not accepted.

The Association then adjourned after benediction by Rev. W. S. May of Iowa.

The Prayer Meeting

This meeting was quite as well attended as that of the morning. Pres. Blanchard led the exercises, which were varied by singing of hymns, prayer, and reading of the Scriptures, until they took the usual form of a free conference. Remarks full of interest, and marking the zeal of the speakers in the reform were made. Among the sperkers was Pres. H. H. George, who spoke with an earnest and charitable spirit of the many members of the lodges whose consciences were struggling to be free from their false bondage. There are multitudes of them all through the land. They especially commend themselves to our prayers. We should pray for them for they have no help or sympathy from that source to which they would naturally look for it—the evangelical ministry. Thousands of ministers are themselves blinded to the great evils of the lodge, having taken upon their souls its fearful obligations. So that the Scripture is fulfilled in them, "When the blind lead the blind, both shall fall into the ditch." These members of lodges have therefore a double claim on us for prayer and an encouraging word. Let us not fail in our part as children of the light of Jesus Christ.

Rev. Henry Cogswell, who has in years past trod the Masonic road to the Royal Arch degree, said that he had been one of those whose moral nature had been under the pall of the false oaths of the lodge. Many ministers are under this pall, and the fear of loss of support keeps many of them there who would otherwise come out. In the Disciple church are many ministers in this deplorable condition. When he had published his intention of leaving the lodge in Mansfield, Ohio, less than two years ago a Mason asked him, "You went into the lodge secretly, why could you not leave it secretly?" But he replied that would be Judas-like, a traitor to the truth. Conscience and truth demanded a clean breast of the matter, and he wanted to give the order a kick. The lodge has since then kept him out of five churches from which he had a reasonable expectation of receiving a call to preach. A prominent member of the Disciple church at Akron, O., had said to him, referring to his renunciation at Mansfield, "I was afraid that would injure you." Ministers of the Disciple church pride themselves in being always ready to stand for the truth, and do battle against every form of error. Why do they fear the lodge and dread to engage with it? He asked to be remembered in the prayers and sympathies of the brethren that the Lord would help him to be steadfast, unmovable, always abounding in the work of the Lord.

Rev. Aaron Worth of Indiana, said he had noticed that the lodge is always anxious to get the sanction of the ministry. The ministry is used as a cover for its dark deeds—a means of deceiving the unwary, decoying them to spiritual death. We must labor to disconnect the ministry from this great evil.

Bro. Bruce of Iowa, said he was surrounded by this lodge power at his home, and felt its opposition in his labors; but while the darkness was heavy and the enemy bold and confident, his trust was in the Lord his God against whom nothing can prosper.

Brief remarks were made by a few others, and after another season of prayer the prayer meeting was closed, having been felt to be a place where the Spirit of the Lord had been.

Our Centennial Letter.

At the Sea-side—A high Mason on Lodge Charity—Visit of Friends —A testimony for professing Christians —Ocean Grove—Back at the Exposition—Tract work on Trains.

Ocean Grove, June 16.—I am here at Ocean Grove by the exceeding kindness of my most friendly host Bro. Alexander Mackie. He brought me here yesterday, with his very *good* wife and daughter, who could not be kinder if I were one of the family. They have here a real cozy cottage with all the appurtenances of a summer sea-side resort; and if I were well enough to enjoy it, I could appreciate it more as it deserves than I can with my dilapidated condition. But I have a good hope that I shall be able by Monday to be at my post again. In the kindness I receive at the hands of my beloved brother and his family, we have the *proof that it is not necessary to swear a good man* to secure all needed hospitality; and I think this is true to some extent of common sinners. But Masons mark themselves as exceptions by swearing one another and can we say they are any better than they themselves confess by this act, though they do wish us to.

On this subject I have a case in point. A high Mason, professing to be a Christian, confessed in my hearing and of others, that under certain conditions he would see his brother in the church suffer without giving him aid even when he could.

The case was put to him thus. If there were two persons in equal need, one an ungodly man but a Mason, the other a Christian brother in your own church, and you could possibly help but one, which would you assist? His answer was, "The Mason." Setting aside the Holy Spirit's word, "especially them who are of the household of faith," Now that is what Masonry does, makes men professing godliness trample on divine authority; institutes specialties against God's specialties, like the Jews who "made void the law of God by their traditions."

On Wednesday my good brother, Dr. Miller of Dalton, Luzerne Co., Pa., with his excellent lady and daughter, called with a most cordial greeting, encouraging and cheering me on in this work. The Dr. gave me a dollar for the tract work which you will please put to his credit. He told me that for aiding in this work, Masons had injured his finances thousands of dollars worth.

I have thought had I an expert at short-hand, to note down multitudes of items that escape my memory it might be a grand thing. Here is one that riveted itself upon my mind. An ingenuous man, a Mason I think, not quite thirty years of age, with all the appearance of genuine candor, asked me in conversation upon Masonry, what I saw wrong in the institution. Upon being told of the viciousness of its covenants, and savage cruelty of its penalties, he said, "Well I am not a Christian; if I were, I could not conscienciously take the Masonic oaths." This testimony is worthy of being written in letters of gold, and should be in letters of fire on the conscience of every professed Christian who is a Mason.

I am sure God is with us in this work. I tell Masons who say we have a big job on hand to overthrow Masonry, that we have a great God whose movement this is and who is fully equal to any emergency; that we do not expect to do such a work but that *God* will *by* us. Let us keep this in mind. It is God only who can remove this colossal evil.

Ocean Grove is a very pleasant town and is the result of the purchase of a tract of land by the M. E. people for the double purpose of making it a summer sea-side resort for health, and that of having a pleasant site for camp-meetings. They have a splendid preacher's stand and fine grounds and seats for hearers. The town is mainly built in very neat style. Most of the buildings are small, but some large cottages tastily built of wood, and altogether it has an inviting appearance, and being new it has a fresh and cheering aspect.

Asbury Park, joins it on the north, and a little further north is Long Branch. This place is some eighty miles from Philadelphia, I think.

Philadelphia, June 19.— I am back to my work with strength increased and health somewhat improved.

June 20th. I wrote the foregoing last night but was hindered writing more. Yesterday I handed out but few tracts partly because not a favorable opportunity offered and partly because I was at my stand but part of the day. I came from Ocean Grove yesterday, A. M., a distance of about eighty miles, and returned to my lodgings earlier than usual.

On my way from Ocean Grove yesterday I distributed tracts in my car to all but one and they were a busy set of readers from that time. A gentleman and lady who sat behind me, were, though strangers to each other, very much interested in the tracts. He was particularly interested in our American party tract, and said, though he lived in Neva Scotia, that he would love to cast his political vote on such a platform as that. She was a very fervent and devout Christian lady, and being as I think all Christians should be, in warm sympathy with our work, she wanted more tracts to hand to her friends.

June 21st. After writing nearly a page as you see last night, I felt so poorly that I lay down to rest, and feel about used up this morning, and must ask to be relieved. I would gladly stay and carry on this work through the whole season, but I do not think it wise to put myself beyond the possibility of doing any more work. Please send the requisite for getting home; but that shall not prevent my longer stay, if I should, before it reaches me, gain sufficiently to warrant it.

Concerning the lady spoken of above I gave her several more tracts, perhaps some thirty or forty, which she said she would distribute, and mentioned some Masons who would receive some, among whom was her husband. She is an M. D., being a graduate from a Philadelphia Medica College, and has had a long and successful practice in Trenton N. Y., where she now has an office, but resides at "Sea-side," about ten miles south of Ocean Grove. Her name is S. E. Sandt. She promised to send me her order for the *Cynosure*.

On my way to Ocean Grove, I gave tracts to a greedy car full, who seemed to devour their contents as if hungry for just this kind of aliment. As I passed back to my seat, a presiding elder of the M. E. church, and a high Mason as I learned afterwards, asked me very peremptorially: "Do you belong to this order?" referring to Masonry. I answered, "No sir." "Then what do you know about it?" he asked imperiously, as if he would give me a finishing blow, to which I mildly and coolly replied: "It is not necessary in *these* days to belong to the order to know all about it;" and passed on to my seat. Soon after I saw him and a man in front of him in apparent hot altercation, as I supposed upon the subject that then seemed to engross the minds of all in that car. From these and many other scenes I have witnessed at the Centennial, and elsewhere I have come to the conclusion that God has sent forth the spirit of inquiry among the people, who feel themselves oppressed by the workings of these secret orders, for secretism, however carefully it may be manipulated, makes itself unpleasantly felt by the masses who have their eyes and ears open. And it is impossible that it should do what it is intended to do for its adherents, without oppressing the masses outside masses. All selfish combinations of men do this for those out of the ring. It cannot be otherwise; for when men cease to feel an impartial interest for the masses and form into cliques, the members of the cliques get some of the benefits that belong to others, and this is alarmingly true of all these oath-bound orders. A. D. Freeman.

A Brush with the Foe.

Pontiac, Mich.

The Lord opened the way for me to visit Memphis, Macomb county. By invitation I preached twice on Sunday and lectured on Monday and Tuesday evenings.

The several buildings in town, called churches, were not to be had. One man said that he and his people were Anti-masons and would have the lectures in their "church," but they were afraid that the Masons would burn it down if they did. The lectures were two miles out of town in a large, new house of worship lately built by the Free Methodists. So far as I know the Free Methodists at that place are all strongly opposed to secretism.

Monday evening the house was densely croweded. Elder Mulholland and Elder Sage were present and took part in the devotional exercises. More than a dozen Masons were said to be present. For three hours I gave them my experience in Masonry. A prominent Mason and leading Methodist made him a name that will not soon die out in Memphis. If you ever saw a tonguey "Christian Mason" lose his balance so completely as to rage and storm without saying anything, if you ever saw such a thing, as I often do, you need no account of that man's performance. But some of his neighbors expressed their opinion of him pretty freely and ordered him to sit down and he obeyed. I asked him if he took Masonry as I had given it, but he would not answer. I can testify that they have one man who can be intensely vehement! The next day the brothers called him a fool and threatened to break his neck. Surely he did not come there "to learn to subdue his passions."

The substance of one man's speech was this. While out in Oakland county he heard of a man who had two wives and that man was not a Mason. Therefore the Masons were not the only bad men. Mr. D. was a strong Anti-mason but he did not believe in the Bible. Therefore the lecturer would not endorse all the Anti-masons. Mr. D. did not believe the Bible, while McK. did believe it. Therefore some Anti-masons did not agree. This outline he filled up by swinging his arms and storming after the manner of angry Masons.

One man near the door, who said that he was an Odd-fellow, swore and stormed most shamefully. He threatened to strike a man who requested him to be quiet. But he was ordered to his seat. Some small objects were thrown through the open windows from outside and an attempt was made to throw the congregation into confusion. But the movement was explained and it was promptly quelled. Order being fully restored, a Mr. Shell arose and said: "I am a Mason. I know Mr. S. and his family and have a very high opinion of them. Mr. S. has conducted himself like a Christian gentleman to-night, and I will stand by him. The conduct of the Masons here to-night is shameful. It ought to be denounced by everybody. I stand by Masonry, but I will stand by Mr. Springstein."

The whole congregation excepting one man voted to have me continue my lecture. I mean all that voted and that seemed to be the whole congregation. But we adjourned till the next evening. I was told a crowd gathered on the street at six o'clock next morning, and continued all day. Some of them it is said, acted like wild men.

Tuesday evening the house was literally packed full, the aisles, the altar and every other part crowded. The "Worshipful Master" of the Memphis lodge was present. I talked about two and a half hours. I challenged any man to answer anything that had been said in either address, but no one lisped a word in reply. I notified them that I would be in town till afternoon the next day that I might be able to answer any question that might arise.

While walking along the road after meeting, a leading Methodist told me in presence of some of the first citizens of that place, that what I had given he knew to be true. He read the same thing in a book that he bought of a boy for 25cts, on a canal boat in York State twenty-five years ago. Then he took the same in the lodge since that. He said that he had taken thr "egrees. Said he, "I admit that I took those obligations just as you give

them, but I consider the oaths binding and do not feel at liberty to break them." The next morning men were in little groups here and there about town, but it was generally very quiet. I heard one Mason tell some other Masons that Masonry in Memphis was dead.

One Mason undertook to ask me a few questions quietly, but lost his temper and jewel. Finding that he had fully exposed himself and the lodge, he left the store much excited. Omitting many incidents of interest I will add only this. I found some men and women of unswerving integrity. And while the lodge tries hard to rule, it finds itself on warmly disputed territory. They strongly urged me to accept of a public collection, but I would not allow a collection to be taken. But for some presents and a pleasant home among the servants of God in Memphis, I am really grateful. Evidently the lodge intended war, but God gave us complete victory. Praise his name.

A. H. SPRINGSTEIN.

OUR MAIL.

Dan'l Benedict, Brookfield, Vt, writes: "I was acquainted with some of the facts concerning the Morgan abduction and I consider Masonry a corrupt institution, and I am doing all in my power to have it demolished. There are quite a number of Masons in our church. I have carried the paper to the minister to have him read it, and I tell him if he will take it I will pay for it, although I am a poor man. If I had the means I would send for your papers and tracts by the bushel and peddle them. I have a good many warm conflicts with the Masons, and I will not hear a man preach if I know he is a Mason."

T. K. Bufkin, Lynnville, Ia., writes:

"I am still at work in my spare time in the reform and feel blessed in my labors. I see an account of 16,000 names presented in Congress by Senator Cameron, from the good people of Wisconsin, as a petition against secret societies. I believe there might be more than twice as many from nearly every State in the Union against oath-bound secret organizations, if proper means were taken to secure that end. But the work is going on."

Senator Cameron is from Wisconsin but the petition was from the whole country.

Philip Kribs, Lamartine, Pa., writes.

"I well remember the time when Capt. Wm. Morgan was kidnapped and drowned by the Masons for revealing three degrees in Masonry, and Miller also taken but by the hand of God was rescued. When a martyr falls it will strengthen a glorious cause. I hope to live to see politics return again to secrecy and anti secrecy, and to see the latter carry. Then many of us old men could say as Simeon of old, when John was brought into the temple, and his eyes had seen what he had wished to see, "Now let thy servant depart in peace." Brethren and sisters stand up to the truth without wavering. The cause is of God."

Mrs. A. E. Jenks, Cheshire, Mass., writes:

"I have lately read the pamphlet of the church trial by Mrs. Lucia C. Cook. I wish to know if she and her husband are still living. I think that was one of the most noble deeds she could have done for her Saviour. How pleasing it is to him to have his children honor him by spurning the very appearance of evil, and have no fellowship with the unfruitful works of darkness, and live with an eye single to his glory. No Christian can be clear in the sight of God that supports a Masonic minister or a church that fellowships the wicked institution. . . Cheers for the nomination of Walker and Kirkpatrick.'

Mrs. Lucia C. Cook survives her husband who died several years ago.

F. M. Culp, Homer, O., writes:

"Since I have read your paper I have seen so much of the evil connected with Masonry, that when I see a minister or any stranger, the first question I have for him is whether he belongs to any secret society or not. . . I thank God we have a preacher who speaks plainly gainst secret societies."

A friend in Brant, Wis., writes:

"I received your wonderful paper yesterday, the first I ever saw. I fully endorse the sentiments it contains. I have watched the workings of secret institutions for a good many years. I think Freemasonry is the cause of Jeff Davis not receiving his just deserts, *i. e.*, being suspended between heaven and earth with a rope around his neck long ago. Mercy to him is great injustice to thousands of others. How strange it is to me that a man living in York State, where I did through all that great excitement of the Morgan affair, will go right on and join the Masons. A number of years it was unpopular, then Oddfellowship took the place of it. But after a few years it got agoing again, and now to the disgrace of free American citizens they are both in full blast with the grange added to them. They are all perfect nuisances to society."

Do all you can to circulate the *Cynosure*. We have many friends who at present are as ignorant of its existence as the writer of this letter, who would thank you for bringing it to their notice.

A friend writes:

"I cannot fully express to you how I esteem your paper. Not only for the editorials that are so thoroughly seasoned with truth, but also for the correspondence from different parts of the country. They all write as if they had been educated in the same school under the same teacher. It calls to remembrance the lines in the old hymn:

'The fellowship of kindred minds
Is like to that above.'

I read all the papers from the first to the last page. I am very much interested in 'Our Mail.' I like the testimonies of those dear brothers and sisters. It makes me think of a genuine Methodist class-meeting, and it awakens stronger emotions in my soul when I know that there are hundreds and thousands who have similar feelings."

Elijah Bacon, Chrisman, Ill., sends five dollars for the Publishing House besides a new subscription and his own renewal, and writes:

"I am an old man in my eightieth year. I am not rich, neither am I poor. I always vote just as I talk and pray. In my mind upon moral questions there is no whiffling or vibrating. I am in constant receipt of several religious and secular papers which I read without the use of glasses. having never lost my sight which is now failing."

H. W. Marsh, Elmwood, Ill., writes:

"I send you two dollars for the Centennial tract fund. One dollar is sent by the widow of a U. B. minister, one of the early pioneers of that church in Michigan. She feels that she would like to do something for the cause, and thus contributes, with regret that the amount is so little, but with the assurance that she always remembers the glorious work at the throne of grace."

Chas. M. Thomas, Wheeling, Ia., sends one new subscriber and writes:

"I will make no apology for not getting subscribers for the *Cynosure* as I am in my eighty-fifth year and crippled at that, and am the only Anti-mason about here that dare own himself one."

If this friend under these circumstances can secure one subscriber, what can you do?

The Sabbath School.

Lesson for July 9.—Solomon's Choice.

SCRIPTURE.—2 Chron. i. 1-17. Commit 7-12; Primary Verse, 10.

1 And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen altar, that Bezaleel, the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregations sought unto it.

6 And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great.

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and and knowledge for thyself, that thou mayest judge my people, over whom I have make thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation. and reigned over Israel.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and a horse for a hundred and fifty: and so brought they out horses for all the kings of the Hittites and for the kings of Syria, by their names.

GOLDEN TEXT.—"If any man lack wisdom, let him ask of God that giveth to all men liberally."—Jas. i. 5.

TOPIC.—Covet Earnestly the Best Gifts.

HOME READINGS.

M. 1 K 3. 1-15..The best Gift Desired.
T. 1 K, 3: 16-28..The Gift of Judging Exercised.
W. 1 K. 4; 20-34..Prosperity and Understanding.
Th. 1 K. 10: 1-29..Exceeded all for Riches and Wisdom.
F. 2 K. 2: 1-15..The Gift Desired of Elisha.
S. Matt. 6, 9: 33..Seek First the Kingdom.
S. 1 Cor, 12: 1-31..Covet the Best Gifts.

—He who is chosen of God will be magnified in the eyes of the people. None occupy such exalted positions in the minds of all men—good or bad—as those who most do show forth the spirit of God in their lives. Gen. lxi. 39, 40; I Sam. ii. 26; Prov. iii. 3, 4; Luke ii. 52; John xii. 26; Rom. xiv. 18.

—A godly son succeeding a godly father is often a mercy shown for the sake of that father and an answer to his prayers. David prayed: "Give my son a perfect heart," and God gave him a heart that chose wisdom and understanding before length of life, riches, honor, or revenge. Gen. xvii. 7; xxvi. 24; Deut. iv. 37; vii. 7, 8; x. 15; 1 K, xi. 12; Rom. xi. 28.

—The choosing of wisdom and of understanding is not a choice of poverty, but of riches—not a surrender of all that is desirable, but an acceptance of all things which are really to be desired—not a divesting of one's self of all property in innocent delights, but a complete investiture in all that which actually contributes to the happiness of the soul. The earth and the heavens are laid under tribute to them that love God. Ps. xxxiv. 9, 10; lxxxiv. 11; Matt. vi. 31, 33; Mark x. 29, 30; Acts xiv. 17; Rom. viii. 28; 1 Cor. iii. 22; 2 Cor. vi. 10; Phil. iv. 19; 1 Tim. vi. 7 —*Nat'l. S. S. Teacher.*

Farm and Garden.

DISBUDDING AND PINCHING IN.

A correspondent of an Eastern journal says: Disbudding is the rubbing off or rubbing out of superfluous or ill-placed buds before they open leaves. Where grafts or buds have been set, it is often the case that the stalk is of an earlier habit than the graft, and will open its buds in advance. Here disbudding is all-essential, for if neglected, the graft will remain dormant, crowded back by the more alert wild shoots. Another case is that of trees or shrubs given to sending up numerous sprouts from near the base or from other places where they are not wanted, taking for their own worthless use the supplies which should go to the branches, which we want to see perfectly developed. In disbudding among fruit branches, we soon learn to distinguish the plump fruitbuds, which open usually in rosettes, and the sharp wood-buds, which we want to suppress. Currants, gooseberries, etc., in all our gardens want disbudding at the base in May, and fruit trees, shrubbery, roses, etc, all over.

When we find that we are too late for prudent "disbudding," or when we want to leave some of the lower buds of a stopped shoot for fruiting, we resort to "pinching in." Disbudding is only practicable when the buds first swell; after the leaves unfold we can only pinch off the tip with safety. For to remove leaves is serious injury. Trees are tenderest here. While all locomotive creatures have their lungs and stomach safely protected, and have tubes to carry the air and food into them, the whole vegetable world, chained fast by the roots, has the digestive and breathing organs exposed out in the open air itself. Both animals and plants get dyspepsia and consumption; but we can remove or cure the tubercles, the mildew, the insect vermin, etc., from the exposed and visible leaves better than from the hidden lungs.

In guiding the growth of plants then, we never remove healthy young leaves, but merely stop the shoots that we don't desire to have extended by pinching off their tips, whether one or many. And by this means, with a touch of thumb and finger once in a while, say half a dozen times during the growing months of June and August, we can shape a plant just as we like.

HOW TO MAKE BARREN TREES FRUITFUL:—I wish to describe to you a method of making fruit trees bear, that I blundered on. Some fifteen years ago I had a small apple tree that leaned considerably. I drove a stake by it, tied a string to a limb and fastened it to a stake. The next year that limb blossomed full, while not another blossom appeared on the tree; and as Tim Bunker said, "it sot me a thinking," and I came to the conclusion that the string was so tight that it prevented the sap returning to the roots, and consequently formed fruit buds. Having a couple of pear trees that were large enough to bear, but had never blossomed, I took a coarse twine and bound it several times around the tree above the lower limbs, and tied it as tight as I could. The next spring all the top above the cord blossomed as white as a sheet, and there was not a blossom below the place where the cord was tied. A neighbor, seeing my tree loaded with pears, used the same method with the same result. I think it is a much better way than cutting off the roots. —In early summer, say in June or July, wind a strong twine several times around the tree, or a single limb, and tie it, the tighter the better, and you will be pleased with the result.—*Cor. American Agriculturalist.*

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 29, 1876.

DEATH OF MRS. J. P. STODDARD.

The wife of the Secretary of the National Christian Association died at Wheaton, Illinois, on Wednesday morning, June 21st, 1876. She started for the Mather depot near her father's house, with her babe in her arms, proposing to attend the Anniversary at Chicago. While walking rapidly between the tracks, she was overtaken by the train on which she expected to go in, and being confused by the noise walked too near the track on which the train was coming. She was struck and thrown over upon the other track, and, hitting her head upon the rail, was killed instantly. The babe in her arms was thrown upon the steam-chest of the locomotive, and escaped with some slight contusions and is apparently well. A little daughter who was walking by the side of her mother also escaped unhurt. This extraordinary providence fell with a heavy amazement and grief on the people of Wheaton and environs, as it must upon all who knew and loved her, and respected her husband as General Agent and lecturer for the National Christian Association.

Mrs. Stoddard was buried from the College Chapel on Friday, June 23d, in the burying-ground at Wheaton in the family lot, where of all places on earth she would have preferred to sleep till she hears the voice of the Son of Man and awakes; and she was prepared for the grave by the hands of loving neighbors, and borne from her father's house, the spot of all others which she would have chosen had the choice been left to her.

Her funeral sermon was preached in the College Chapel by her former pastor, Rev. Mr. Beekman of Byron, Illinois, assisted by the College Church pastor, Rev. L. Taylor, Rev. J. L. Barlow and Rev. J. B. Walker, well known to the readers of the *Cynosure*. Mr. Beekman's sermon was exceedingly clear and forcible, and his analysis of Mrs. Stoddard's mind, character and life at once faithful and able beyond ordinary precedent. A copy has been requested, and the readers of the *Cynosure*, will, we trust, soon be favored with it. Meantime, this hand, heavy with a father's grief has given this brief sketch of a beloved daughter, a most devout and sincere Christian, an earnest and intelligent advocate of Christian reform, a devoted and self-sacrificing mother and wife, who is now a saint in glory.

She leaves six pleasant and bright children, three sons and three daughters, who with their father will be remembered in the prayers of many children of God.

Resolutions adopted at a public temperance meeting held at the Baptist church, Wheaton, on Wednesday evening, June 21st, on the death of Mrs. Stoddard:

Whereas, In the sudden death of Mrs. J. P. Stoddard, a great affliction has descended without warning into our midst, carrying anguish and mourning into many hearts, therefore,

Resolved; That we, the neighbors and friends of the afflicted, do most sincerely mourn and sympathize with the bereaved husband, children, father, mother, brothers and sisters in the loss of a wife, mother, daughter and sister, so beloved;

That while we do not understand the ways of Providence whose thoughts are not as our thoughts, we gratefully recall and would point the attention of our sorrowing friends to the word He hath said that "he doth not afflict willingly nor grieve the children of men." We feel sure that he who sees the end from the beginning, doth see that this affliction, sudden, mysterious and severe as it is, is for the best, and that in this he hath not forgotten the wants of the little ones, nor his love for those whose lives were bound up with the one whom he has taken to be with himself.

That we would also call to their remembrance and for their consolation that he hath also said, "As one whom his mother comforteth so will I comfort you," and we pray that they may turn unto him who is "The God of all comfort who comforteth us in all our tribulation" and that they may find in him, even in this sad hour, the surety of his love and "the peace that passeth understanding." (For the meeting).

M. C. Hazard, Pres.

OUR CENTENNIAL AGENT.

Elder Freeman has returned from a brief sojourn at Ocean Grove much benefitted. Under date of June 22nd he says a great change for the better has come over his health, and he hopes to be able to tarry awhile longer. He is also much cheered with visits of friends from various parts of the country. Abel E. Carpenter of Aurora, Ill., brother of Philo Carpenter, Esq., called on him last week with his wife and greatly encouraged him in the work.

Of the latent Anti-masonic sentiment he says in a late letter:

"It is wonderful what an Anti-masonic city Philadelphia is—and they do not know it. Each one knows how he feels, but dare not let any other know; but the way is being prepared for this. The pressure of Masonic despotism is the father both of the anti feeling and the fear. These smouldering fires will soon burst out, and then woe to despotic secrecy. Praise God for the coming change. Sworn secrecy cringes before the truth of God."

Bro. Freeman should be remembered in all our prayers. In secret, around the family altar, in the prayer-meeting, remember him. Pray that his strength may be renewed and the great work go on. The great fact of lodge declension he is bringing out is of the greatest importance, encouraging beyond degree to the patriot and the Christian. Another suggestion; he will be greatly cheered by frequent sympathizing letters from our friends. Write often to him, though only by a postal card. In every way let us hold up his hands, be to him Aarons and Hurs. And may the Lord prosper our work.

IS IT BLASPHEMY,—OR WHAT?

"The fact that many members who have been "called off" from subordinate lodges below and sent by resolution to the "Grand Lodge above" is creating some discussion as to the legality of the proceedings. Some claim that a member having held no office below should be sent to the "subordinate lodge above" until we better know the rules and regulations governing that country. For the present we can only say, brethren, qualify yourselves as representatives to the "Grand Lodge above," and if you get the proper credentials below the Grand Master says it shall be all right with him. A great deal depends on who holds the election and how you are elected."

Masons in their anti-Christian ceremonies and resolutions, make much of their "Grand Lodge above," as the final home of their departed brethren. This is their substitute for the Christian's heaven as their religion is substituted for the religion of Jesus. The "Subordinate Lodge above" seems to be a new idea; but is quite fitting and in harmony with the lodge idea of caste among the craft. The above also in sentiment and style gives one a refreshing idea of the esteem Masons have for their "Grand Lodge above," and how much they know of the *"rules and regulations governing tha country."*

We especially invite the candid attention of the Christian ministers who are members of the lodges to the above morceau from the *Masonic Jewel*, edited by a Past Grand Master.

Obituary.—Rev. M. E. Fisk.

Died at Constableville, Lewis Co., N. Y., Milton E. Fisk, aged 45 years and five months.

M. E. Fisk was born at Boonville, Oneida Co., N. Y., Dec. 3d, 1830, and experienced religion when about twenty-two years of age.

He had been attending prayer meetings in a district school house. There was some discussion between a prominent Universalist and the professors of religion which led him to determine to search the Scriptures and see for himself what things were true. But before he had finished his investigations he became convinced of sin and of the total depravity of his own heart and the necessity of the Holy Spirit's enlightenment to understand the teachings of the Bible, a study which he ever after pursued with ardor and delight.

He united with the Boonville Baptist church, but had not been long a Christian before he began to be burdened with the desolations of Zion. Churches with scarce more than a name live to were struggling out an existence or dying around him.

He became interested for the waste places, and at first thought to earn money to educate one man for these fields, but by degrees came to feel that he was that man, and his life work was to build the waste places.

While a student at Madison University he began to examine a little into the workings of secret societies. He determined to have nothing to do with them before leaving school, which he did in 1860. He expressed his opinion that the church and nation must meet slavery and secret societies in the next fifteen years.

His first pastorate was at Martinsburg, Lewis Co., N. Y., but closed in less than a year on account of bleeding at the lungs. His next pastorate was at Boonville, N. Y. He remained there about five years, at the end of that time the church thought it advisable to receive secret society members into the church; also wished that the question of dancing should not be brought up, leaving it to the choice of the young members themselves how far they should go in worldly amusements. These questions separated between church and pastor. At this time Mr. Fisk said before he took charge of another church he wished his position well understood.

In a short time he was called to the pastorate of Leyden Baptist church, Lewis Co., N. Y. This church passing a resolution to receive no secret society members. A Good Templar lodge was organized in the village, a number of the members of the church and some from their families uniting with the lodge, the church decided not to discipline their members, they also received Templars to membership and the pastorate was again dissolved after continuing two years.

In 1869 Mr. Fisk organized at Constableville, Lewis Co., N. Y., a little church whose principles were: "No fellowship with secret societies; no communion with those who were members and no receiving to membership from any secret society." This little church built them a house of worship and maintained services and Sabbath school until the death of their pastor, which occurred June 9th. Mr. Fisk's last sermon was preached May 28th, text, 1 Kings, xii.

Truth, pure truth has been the burden of his discourses as the healing of the nations, no compromise with secretism or worldliness in any form; strict integrity, exact justice, a church separate from the world, a peculiar people; the lines drawn between the church and the world. For these things he cried. But his voice is silent now. God has taken the work from his hands, has called him home, and although we miss him and mourn, we believe God cannot err. He who doeth all things well will not forget His promises, and we rejoice to think that "Precious in the sight of the Lord is the death of His saints."

Anna S. Fisk.

Wabash, Ind., June 9th, 1876.

Editor Cynosure:—It is reported that the Republican nominee for President is a Catholic. Please inform us through the *Cynosure*. We would also be pleased to see a report of the State Political meeting at Muncie, Ind. Will some Indiana friend please report through the *Cynosure*. W. S.

Reply.—Mr. Hayes is a member of a Methodist Episcopal church in Columbus, Ohio.. He was last elected Governor of the State against the combined Democratic and Catholic vote. We shall not advice Anti-masons, however, to vote for him until we know the truth of the statement that he is a

high Mason and a Congressional salary-grabber.

The Muncie meeting was not largely attended and it was decided to wait until after the convention in this city and try again under more favorable circumstances. See notice.

Friends in Indiana, Ohio and Pennsylvania, requiring Past Master Ronayne's services in the lecture work will please communicate at once with this office, so as to secure his exposures in August and September. Friends in Illinois can be visited in July by writing as soon as possible to

E. Ronayne, *Cynosure* Office.

State Nominating Convention in Ind.

The delegates who recently met in State Convention at Muncie, Delaware Co., Ind., to nominate an anti-secret State ticket and Presidential electors, after due deliberation decided to postpone action until Tuesday, August 1st, 1876.

And the friends of the cause are hereby notified that said convention will meet at Fairmount, Grant Co., Ind., as above stated. Delegates will be entertained while at the convention. Dr. Cook of Albion, Ind., has promised to be present and address the convention. Other good speakers are expected and will no doubt be there. Prof. Thomas Bell and daughter of Alexandria, Ind., have promised to be present and supply the convention with vocal and instrumental music.

Geo. W. Champ.

Proclamation.

THE CENTENNIAL YEAR.

Washington, D. C., June 26.—The following was issued to-day:

By the President of the United States of America,

A PROCLAMATION.

The Centennial anniversary of the day on which the people of the United States declared their right to a separate and equal station among the powers of the earth seems to demand an exceptional observation. The founders of the Government at its birth and in its feebleness invoked the blessings and protection of a divine Providence, and the thirteen colonies and 3,000,000 of people have expanded to a nation of strength and numbers commanding a position which then was assested, and for which fervent prayers were then offered. It seems fitting that on the occurrence of the one-hundredth anniversary of our existence as a nation a grateful acknowledgment be made to Almighty God for the protection and bounties which he has vouchsafed to our beloved country. I therefore invite the good people of the United States on the approaching 4th day of July, in addition to the usual observances with which they are accustomed to greet the return of the day, further, in such manner and at such time as in their respective localities religious associations may find it most convenient, to mark its recurrence by some public religious and devout thanksgiving to Almighty God for the blessings which have been bestowed upon us as a nation during the centenary of our existence, and humbly to invoke a continuance of his favor, and of his protection.

In witness whereof I hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 26th day of June, in the year of our Lord 1876, and of the independence of the United States of America the one hundredth.

(Signed) U. S. Grant.

By the President.

Hamilton Fish, Secretary of State.

Religious Intelligence.

—Rev. M. L. Williston, son of the late J. P. Williston, a life-long friend and supporter of the anti-lodge reform, removed not long since from Galesburg, Ill., to Jamestown, N. Y., the home of Elder Bernard. At the former place he withstood a Masonic attack on the evangelist Hammond. In his new church there have been 38 additions in three months.

—The Synod of the Reformed Presbyterian church, recently in session in Allegheny City, Pa., reports receipts for the year as follows: Receipts for the Board of Education, $4,439; of the Superannuated Ministers' Fund, $3,616; of Memorial Fund, $2,959; Church Extension Fund, $1,075; Foreign Mission Fund, $15,035; Domestic Mission Fund, $3,377; of Theological Seminary, $6,421.

—The complete returns of the Wesleyan Methodist churches for the year ending May 1st, show an increase of 14,867 members.

—Rev. Dr. John Hall, of New York City, has spent part of two summers in the west campaigning for the Sabbath-school cause. Finding the work as good as a vacation rest, he purposes to go again this season for a month in company with Mr. W. P. Paxon, as Sabbath-school missionary.

Rev. J. E. Roy, the well known Western agent of the American Home Missionary Society, met with a very severe accident on a recent trip by the fall of an upper berth upon his head while in a sleeping car. He was for a time threatened with brain fever, but is now out of danger. This accident prevented his attending the meeting of the National Christian Association of which he is a member.

—"Rock of Ages" has earned the right to be called the Centennial Hymn. It was written just one hundred years ago, this month, by Augustus Montague Toplady.

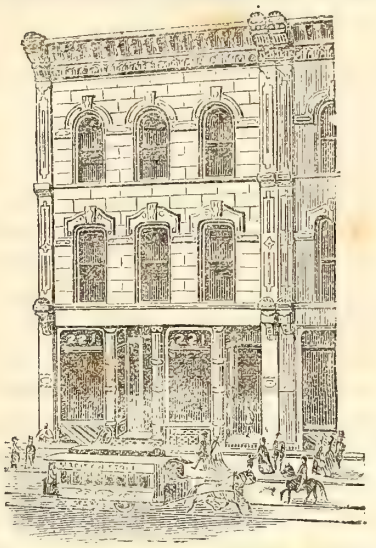
The Whiskey Ring Sentenced.

In the United States Circuit Court of Chicago, on the morning of the 24th, Colonel Juessen, on behalf of the defendants in the whisky cases, asked for a stay of sentence. Judge Blodgett however, overrulled the motion and pronounced the following sentence:

A. C. Hesing to pay a find of $5,000 and to be imprisoned in the county jail for the term of two years; O. B. Dickenson and Jonathan Abel, distillers, each a fine of $1.000 and three months in the county jail; Simon Powell, a fine of $3.000 and six months in the county jail; H. B. Miller, ex-county treasurer, a fine of $8,000 and six months in the county jail; F. L. Reed, a fine of $1.000 and one day in the county jail; H. G. Pahlman and David Rush each a fine of $1.000 and three months in the county jail; William Cooper, a fine of $200 and three months in the county jail; R. P. Hutchins and David Cochrane, a fine of $1,000 and three months in the county jail; George T. Burroughs, a fine of $3.000 and one year in the county jail.

Alderman Hildreth was called but did not appear, and it is supposed he has gone to Canada.

We are ruined not by what we really want but by what we think we do; therefore never go abroad in search of your wants. If they be real wants, they will come in search of you, for he that buys what he does not want will soon want what he cannot buy.



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association

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Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio. H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev L. N. Stratton, Syracuse, N. Y.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, O. F. C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. W. Wallace, J. W. Bain, E. S. Cook.

Corresponding Secretary, General Agent and Lecturer—J. P. Stoddard, 13 Wabash Ave., Chicago.

Recording Secretary and Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

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The Home Circle.

The Safety of the State.

BY REV. I. N. TARBOX, D. D.

The little springs, the sparkling rille,
In lonely coverts bide;
They run among the ancient hills
And through the shadowe glide;
Their birth is in the wilderness,
From mountain wilds they go
By many winding paths, to cheer
The thirsty lands below.

God guards the little mountain springs,
Nor lets their channels dry;
He hovers on his cloudy wings
From out the stormy sky;
He gives the rain and "snow like wool,"
And feeds this ceaseless flow,
To make the lowlands beautiful
And waving harvests grow.

The strength that makes a nation great
In secret is supplied;
The energies that build the state
In humble virtues hide;
From simple homes among the hills
The primal forces flow,
The strength that conquers earthly ills
And overcomes the foe.

And if these lonely fountains fail
And little streamlets dry,
No art or cunning can avail;
The nation's self must die;
But if the mountain streams are pure,
And constant in their flow,
The nation's heritage is sure
In all the plains below.

—*Congregationalist.*

"Be Still."

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ—a satisfaction in the consciousness of doing good. Grace in the heart makes Christian heroes; abounding grace alone will suffice to make Christian martyrs.

1. We must "Be still" when persecuted and slandered. If unjustly accused, we may regard every epithet of abuse as a badge of discipleship. Our Divine Master, and his Apostles and witnesses, were marked in the same way. Every lie has the seeds of death within it; let alone, it will die of itself. Seldom is a lie bare-faced. It will try to make itself like the truth. It must undergo a process. It must seek an opportunity to attach itself somehow to the "sun skirts" of truth, and try to make a false impression by its veracious appearance. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof." But the voice of wisdom cries, "Be still, and know that I am God."

2. We must "Be still" when thwarted in our plans and disappointed in our hopes. We are not responsible for results. If we have sought trustworthy ends by lawful means, and have done our utmost to attain them, the issue is of Divine ordering, and should no more be the subject of murmuring, or repining, than the changes of the seasons, or the rolling of the spheres. The purpose of God in our loss or disappointment may not be obvious. We may have to content ourselves with the thought, "These are but parts of his ways." But the fact that they are his ways must hush the soul in quietude under the most trying and mysterious crosses of life. We often tremble to see God pursuing a course which to our short sight seems quite contrary to the end to be gained This is for two purposes. The first is to humble us, and thus prepare for the reception of His great blessings. The second is to prove that "besides him there is no Saviour." When mountains and waters and cruel Egyptians hedged in the Israelites on every side, and it was manifest that "in vain was the help of man" then came the word, "Stand still and see the salvation of God," and the sea was cleft in twain, and its waves became walls.

"In the mount it shall be seen," is for a saying in Israel. When man gives up, God does the work. Faith will take up the poet's song.—

"Behind a frowning providence
He hides a smiling face."

3. We must "Be still" under sore afflictions. They are all deserved; they are all ordered of God; they are embraced among the "all things" that "shall work together for good to them who love God." Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys, every affliction may work out "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the Gospel, until the rod of God is upon him. Often, when in the vale, with eyes uplifted, and our mouths closed, we are "dumb," than the stars of promise glisten in our spiritual visions, and the Sun of Righteousness darts his rays of comfort and holy joy on our stricken souls. Only good, real good, permanent good can result from the Divine dispensations in our history. The festering wound will but elicit the healing balm. The storm will but quicken our footsteps to the hiding-place. The oppressive burden will but lead us to the tranquil rest.—*Baptist Weekly.*

Fruit-Bearing.

Text—"Herein is my Father glorified, that ye bear much fruit."—*Jesus to his Disciples.*

Reader! are you a fruit-bearer in your Lord's vineyard? Are you seeking to make life one grand act of consecration to His glory—one thank-offering for His unmerited love? You may be unable to exhibit much fruit in the eye of the world. Your circumstances and position in life may forbid you to point to any splendid services, or laborious and imposing efforts in the cause of God. It matters not. It is often those fruits that are unseen and unknown to man, ripening in seclusion, that He values most; the quiet, lowly walk—patience and submission—gentleness and humility—putting yourself unreservedly in His hands—willing to be led by Him even in darkness—saying, Not *my* will, but *Thy* will;—the unselfish spirit, the meek bearing of an injury, the unostentatious kindness,—these are some of the "fruits" which your Heavenly Father loves, and by which he is glorified.

Perchance it may be with you the season of trial, the chamber of protracted sickness, the time of desolating bereavement, some furnace seven times heated. Herein, too, you may sweetly glorify your God. Never is your Heavenly Father more glorified by his children on earth, than when, in the midst of these furnace-fires, he listens to nothing but the gentle breathings of confiding faith and love—"Let him do what seemeth good unto him." Yes, you can there glorify him in a way which angels cannot do in a world where no trial is. They can glorify God only with the crowns; you can glorify him with the cross and the prospect of the crown together! Ah, if he be dealing severely with you—if he, as the great Husbandman, be pruning his vines, lopping their boughs, stripping off their luxuriant branches and "beautiful rods!" remember the end!—"He purgeth it, that it may bring forth more fruit," and "Herein is my Father glorified!"—*Words of Jesus.*

"Evil, Be Thou My Good."

WHIST, BILLIARDS, ETC., IN THE MAMILY.

BY EMILY HUNTINGTON MILLER.

She was a woman of culture and intelligence, and good social standing. She had passed the meridian of life, and was in a position to look with calm, ripe judgment upon matters which were to younger observers subjects of untried theories. She was listening with interest to the discussion of sundry evils that had crept into our midst, and gained a foothold in our little community before their existence was really suspected—the billiard sallons that were enticing our young boys into evil, the card tables that were ensnaring our young men. Many mothers who had only learned of the existence of these temptations after their sons had been lured into them, were eager and ready for any action; a petition, a crusade, an indignant uprising. What was the best counsel that this woman of experience could bring from rhe broader observation? Simply that a really elegant and well-equipped billiard saloon be fitted up where the mothers could go with their boys, and thus see that no enticements to gambling and drinking were united with the innocent game. That family whist parties be encouraged so that the boys need not go elsewhere to play, because young people *must have* these games and amusements, they *will* have them in some shape, and the best policy is to make them as innocent as possible. This being the very best advice that worldly wisdom has to offer, it may perhaps be worth looking at, especially as the reasoning upon which it rests is continually put forth in one shape and another, and its assumptions are frequently accepted as truth.

Admitting the truth of the theory that the young have a natural appetite for games and kindred amusements which must have and will find gratification, is it best to feed, and foster, and cultivate the propensity into a passion, or to hold it in check by developing the mind in other directions. You may make your boy a skillful billiard player in your private parlor, but does not the game gain in fascination for him exactly as he advances in skill, and will it not be infinitely harder for him to resist the attraction of other billiard tables, when your innocent place of amusement is out of his reach? In the case which elicited this discussion it proved that the lads who were first entrapped by the unprincipled gamblers who spread the snare, the ones who persisted in spite of parental authority, were the very ones for whom mistaken liberality had provided billiard tables at home. What is to restrain these tastes which you have cultivated from breaking bounds when they are beyond the reach of your safeguards? Moral principle? But if moral principle be sufficient to hold against temptation, would it be any weaker if lack of skill were added to it?

The argument is a complete fallacy, making the existence of a propensity a reason for strengthening it. It stands upon no better ground than the dramseller's plea—"If I do not sell liquor some one else will—people will have it." Experience has demonstrated its fatal falsehood over and over, yet it rises from the dust as if it were veritable truth. An excellent Christian mother said recently, "I was led to believe that if I would keep my boys from wanting to play cards away from home I must allow them in it under my eye, and we played a good deal for a few months, but I saw they were becoming absorbed and fascinated by the chances of the game; that it was fast taking the place of reading and conversation and all social life, and I began to realize that instead of shielding them from temptation I was preparing them to fall right in with it. We have no more to do with cards at our home."

Another mother was led to reflect seriously upon the subject by noticing the evil effects of a game of cards upon the temper and disposition of her children. They become irritable and pettish, showing a feverish excitement over the gains or losses of the play, and while one was morbidly jealous and suspicious, the other showed a tendency to cunning, and a disposition to take every possible advantage without absolute dishonesty. It is hardly possible for a person of mature years, with his mind absorbed in grave business interests, to comprehend the serious importance which the chance issues of a game have for the young, or with what unhealthy excitement they enter into it, but a very limited amount of observation would convince any one that nature needs no cultivation in that direction.

Thus much for the unsoundness of the policy which opens the door for the very evil it would guard against, but we may go much further. The assertion upon which it is based is false. Why "*must* young people have such games and amusements?" What necessity exists for them? Thousands have grown up to healthy, vigorous manhood and womanhood without them. Thousands who felt it, perhaps, as something of a deprivation that they were held by an unflinching authority from the card-table, and the billiard table, and the ball room, and the theater, have lived to be thankful for wisdom that was greater than their own.

Thousands more have been so judiciously educated that they never felt the lack of such a mere surface sensation as *amusement.*

You expect to educate your child to scorn the low and disreputable surroundings which make many places and forms of amusement objectionable, but why not go a step further and teach him to despise the childish weakness that with so many open sources of delight and recreation cries out for amusement. A tithe of the time and money spent upon costly diversions would put our children quite above the appetite for them. A good microscope costs hardly more than a pack of cards, a printing press is cheaper than a billiard table, a fine library could be furnished with the expense of one or two dancing parties. The gossip and criticism of the family table might be profitably exchanged for a lively discussion of some new discovery in science or art, and the fault-finding or icy silence of the evening hour for a little uproarious fun or nonsense. If parents expend their whole time and thought upon matters outside of the family circle it is little wonder if this love of amusement grow like a rampant weed, until its roots absorb the whole vigor of the soil and everything else languishes in its shadow. It must be dealt with by cultivating other growths, and by patient and persistent sowing of other seed. As I look up from my paper I see upon the table a little blue card, containing a printed text of Scripture. It is a very old message, from a very old book, but its warning is not yet out of date—"*Woe unto them that call evil good.*"—*Advance.*

The Rocks of Calvary.

In Fleming's "Christology," it is stated that an unbeliever visiting the sacred places of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travelers, and said, "I have long been a student of nature, and I am sure that the rents and clefts in a rock must split according to its veins, and where it is weakest in the adhesion of parts; for this," said he, "I have observed to have been done in other rocks, when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins, in a strange and preternatural manner, and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."

Close Questions.

Your tempers, how are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected. Are you subject to discontent, to ambition, to selfishness; are you worldly? Covetous of riches, of vain pomp and parade, of indolence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sentiments of the old nature. Nay if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within you and yet close your eyes to them and continue to make profession of holiness. These are not infirmities; they are indications of want of grace.—*Bishop Foster.*

"A story is told of an old hunter in Michigan, who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost and lay out as usual. When found he was asked why he did not travel by the compass. He said that he did not dare to. He wished to go north, and he 'tried hard to make the the thing point north, but 'twant no use; 'twould diddle, diddle, diddle, diddle right around, and point southeast every time!' A good many people fail of the right direction in life for the same reason of the mishap of our Wolverine friend. They are afraid to take the Bible and follow just as it points."

That cloth which a bungler thinks too little for a garment, a good workman can make one of, and leave some for another use also.

Children's Corner.

A Boy's Resolve.

I will not swear,
I do not dare
God's holy name to take;
I will not lie,
But I will try
The truth my guide to make.

I will not steal,
For I should feel
Degraded and ashamed;
I will be kind,
My parents mind,
Nor as a fighter named.

If I begin
In youth to sin,
My misery is sure;
No peace of mind
Can I thus find,
No pleasure good and pure.

But if I love
The God above,
My friends and parents kind,
My teachers true,
And school-mates too,
Much happiness I'll find.

The Blind Boy's Patience.

The other day I went to see a little blind boy. Scarlet fever had settled in his eyes, and for many months he has not seen at all. He used to be a sprightly little fellow, upon the run everywhere,

"Well, my dear boy," I said, "this is hard for you, is it not?"

He did not answer for a moment; then he said: "I don't know that I ought to say *hard*—God knows best;' but his lip quivered, and a little tear stole down his cheek.

"Yes, my child, you have a kind Heavenly Father, who loves you, and feels or you more, even, than your mother does."

"I know it, sir," said the little boy, "and it comforts me."

"I wish Jesus was here to cure Frank," said his little sister.

"Well," said I, "he will open little Frank's eyes to see what a good Saviour he is. He will show him that a blinded heart is worse than blind eyes; and he will cure it, and make him see and enjoy beautiful heavenly things, so that he may sit here, and be a thousand times happier than many children who are running about."

"I can't help wishing he could see," said Lizzie.

"I dare say; but I hope you don't try to make Frank discontented."

"Frank *isn't* discontented," said Lizzie earnestly; "he loves God. And love sets everything right, and makes its own sunshine; does it not, Frank?"

"I don't feel cross now," said the little blind boy meekly: "When I'm alone I pray, and sing my Sunday-school hymns, and sing, and sing; and God is in the room, and it feels light, and—and—I forget I'm blind at all;" and a sweet light stole over his pale features as he spoke. It was a heavenly light I was sure.

Learning a Trade.

I want to ask you, boys, what you expect to make of yourselves? Have you any fixed plan? If not, then learn a trade. Look at the hundreds of young men in the cities who have no trade. What good are they? What good do they do to the community at large? Nine out of ten never get rich: they live on from hand to mouth trying all their lives to make both ends meet. I tell you, boys, the man who has a trade is independent. He can always find work if he is honest, skilled, and industrious. No fear of his being poverty-stricken. Why was the relief association started? To help the men who have a trade? No, sir. It is to help those men who have never had a trade; who live from hand to mouth when alive, and when they died left their widows and children in poverty.

Learn a good trade and you need never call any man master. Suppose you go to a strange city to work, don't you think, if you learn a trade and be master of it, and when dull times come, as they sometimes will in winter, you will find how much better off you are than the clerks and other young men who have no trade to back them?—*Farmer's Union.*

A Warning to Boys.

A little boy, eleven years of age, in Iowa, a few days since, led a horse to water, and tied the halter strap to his arm. The horse took fright, ran away and dragged and kicked the little fellow until he died. It is never safe to place one's self in a position where, if even a very improbable accident occur, serious results are almost certain. Don't tie yourself to a horse or cow; don't stand in front of a reaper or mower; don't leave the traces until the last in taking horses from the wagon; don't trust too much to the quiet disposition of an ox.

Home and Health Hints.

Household Pests.

A writer in the Scientific American says: "I have not seen a bedbug or a flea in my house for many years. If an army of them were to be brought in, mercury would speedily exterminate them; but I think cleanliness the best and perhaps the only preventive. The common house fly I do not molest, believing that it more than compensates for its trouble by clearing the atmosphere of effluvia and the animalculae which always arise from the putrefaction of decaying substances during warm weather. So also with the birds, which are quite numerous here, during the summer. Instead of shooting them or setting up scarecrows to frighten them away, I throw out every possible inducement for them to build their nests in my fruit trees. The birds capture a large share of the insects in the larval state, and thus the millers are prevented from depositing eggs for a future crop of worms.

For the residue of insects which infest my vegetable garden I find that the laboratory of the chemist furnishes materials fatal to them all, among which white hellebore and cayenne pepper are of the most utility. The bug or worm which cannot find vegetation unflavored with these articles will seek his breakfast elsewhere and leave my garden unmolested. A few drops of carbolic acid in a pint of water will cleanse house plants from lice in a very short time, If mosquitoes or other blood-suckers infest our sleeping rooms at night, we uncork a bottle of the oil of pennyoyal, and these insects leave in great haste, nor will they return so long as the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes or mixed with meal and scattered in their runways never fails to drive them away. Cayenne peper will keep the buttery and store-room free from ants and cock-roaches. If a mouse makes an entrance into any part of your dwelling, saturate a rag with cayenne in solution and stuff it into a hole, which can be repaired with either wood or mortar. No rat or mouse will eat that rag for the purpose of opening communication with a depot of supplies.

Professor Wilder, of Cornell University, gives these short rules for action in case of accident:

For dust in the eyes, avoid rubbing; dash cold water in them; remove cinders, etc., with the round point of a lead pencil.

Remove insects from the ear by tepid water; never put a hard instrument into the ear.

If an artery is cut, compress it above the wound; if a vein is cut, compress it below.

If choked, go upon all fours, and cough.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

For apoplexy, raise the head and body: for faintidg, lay the person flat.

When is a lady's dress like an unfortunate bull-fighter?—When it is gored. And when is it like a partisan?—When it is biased. And when is it like a toper?—When it is full. And when is it like the sails of a ship?—When it is trimmed. When is it like a season of the year?—When it is lent. When is it no longer fit for use?—After she has once worn it out.

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(*Continued from 3rd page.*)

and respected? No! there have been more than five thousand murders in the southern States since 1865, and the machinery of persecution and death is still revolving. To aid this bloody work, the Ku-Klux, White League and grange have been instituted—by men outside the secret orders do you say?—or by rebel Freemasons, with enough of her members in each to govern with absolute certainty in the South, and to control many districts in the northern States?

Is there a secret society in America, of any note, that Masons do not or cannot enter and, directly or indirectly, control?

The grange was invented in the South in 1867, and planted in the North in 1868. The seed taking root in Minnesota, it grew there without the suspicion of many good men as to the character of its southern parentage and the nature of the work designed for its northern children. Hence many good people in the North have been unconsciously doing dirty work for the aristocrats and demons who imprisoned, starved and killed their dearest relatives in the rebellion! All societies, having binding and perpetual obligations of secrecy, however beautified by paintings and bewitching promises are either invented by Freemasons directly or indirectly, or may be entered by them, and finally be brought under their easy control.

Look again at the Grand Lodge of Masonry! "Its power is absolute:" Mackey's Lexicon, page 183; and to the promise and oath of the Masters of subordinate lodges when inaugurated, who agree "*strictly to conform to all edicts of the Grand Lodge*" Now, I ask, is it not weakness and folly to suppose that the Grand Master of the Grand Lodge of any of the States, with his, and all his predecessors' experience and knowledge, since the first lodge was set up on the continent in Boston, in 1736, does not know his own children? *And being clothed with the absolute power of a despot, can he not govern them?* Unless overruled by Providence as in the late rebellion the time is near when Congress will pay to the South the fifty million dollars already claimed as damages to rebel property by Union and confederate soldiers, and in less than ten years, the whole of the rebel war debt will be assumed by the United States government. "God save our country!" Awful responsibilities are upon this nation. Mr. President, I will close this part of my lecture by quoting the words and adopting the sentiments of Wm. H. Seward, which he delivered in the United States Senate in 1855.

"Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class, or council, and bending on my knee before them enter into combination with them for any object, personal or political, good or bad, I would pray to God that *that hand* and *that knee* might be paralyzed, and that I might become an object of pity, and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrender my judgment to their judgment and my own conscience to their keeping!

No, no, sir! I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave!"

3. Of the dangerous character of secret societies the church has most to fear. The health and growth of the Christian religion depend upon the purity and intelligence of her friends. These friends must be awake and active; for it is "while men sleep the enemy sows tares." The holy office and power of the church of Jesus Christ must be conscientiously regarded by good men. True morality rests upon the basis of Christianity; nor can a republican government long exist without her support. Every institution either supports or tends to cripple the church of Christ. "No man can serve two masters." There is but "one faith and one Lord." Truth admits no neutrality nor compromise. By these truth-tests men and institutions will either stand or fall; and "by their fruits ye shall know them." What is the nature of Speculative Freemasonry as viewed from a Christian standpoint, and as shown by standard Masonic authors? But before giving testimony here let this proposition be made: If Freemasonry be a religion and claims saving power without the Lord Jesus Christ, then the conclusion will be inevitable that it is the rival of Christianity and the enemy of mankind. Albert G. Mackey, Past General Grand High Priest, Perfect Prince Freemason, &c., says in his Lexicon, page 404: "The religion of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge." Daniel Sickels, Knight of the Brazen Serpent, Prince of Mercy, &c., says in his Monitor, page 34: "The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of *all the vices* and *superfluities* of life, thereby fitting our minds as living stones for that *spiritual building*, that house not made with hands, eternal in the heavens." "Hail, Masonry divine. Thou art divine."—Sickels' Monitor, page 144. "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution:" Mackey's Lexicon, page 371. Salem Town, as quoted by Rev. C. G. Finney, says: "Every good Mason is of necessity truly and emphatically a Christian: and is assured of his election and final salvation." In Sickels' Monitor, page 78, you will find this, in summing up the first three degrees: "These three degrees thus form a perfect and harmonious whole, nor can we conceive that *anything* can be *suggested* more which the soul of man requires." "A Mason, who, by living in strict obedience to the obligations and precepts of the fraternity is free from sin!" Mackey's Lexicon, page 16. These quotations are sufficient to establish the fact beyond a doubt that Freemasonry is regarded by its best authors as a religious and saving institution, and that, too, without Christ or the Holy Spirit.

In the degree of the Knights of the Christian Mark, Knights of the Holy Sepulchre and in the Holy and Thrice Illustrious Order of the Cross, the name of Christ is used. These degrees having been added professedly for the benefit of Christians, we will see how much of Christianity they contain. On page 188, Light on Masonry, you will find a recognition of his Holiness, Pope Sylvester, and on page 199, you will find the candidate swears, "by the blessing of God, to punish the violator of his obligation, by pointing him out as an unworthy vagabond; by opposing his interest, by deranging his business, by transfering his character after him wherever he may go * * * during his whole natural life." A further penalty is annexed to the violator of his oath of having a spear thrust into his left side! You will remember that these Christian degrees are reached through all the lower degrees where Christ is rejected. Now is it possible to reject Christ in some degrees and accept him in others, when all the degrees are bound together with death cords? Is it Christianity to persecute a seceding brother during *any part of his natural life*? That Masonry still professes to save men may be seen by the funeral sermon on the death of Mr. Gerhart, preached by Rev. Mr. Lease, and published in the "*Marshall Times*" of Marshall county, Iowa, March 16, 1876. To the fraternity in large numbers, Mr. Lease said, "Let me urge you to live as just and upright Masons; then shall you not fear to enter the door of death; for our faith having purified our hearts working by love * * * we shall be safely moored, ready to welcome death as a kind messenger set from the Supreme Grand Master to translate us from the imperfect to the all-perfect Lodge above." The deceased was a Mason but made no profession of the Christian religion.

The testimony of seceding Masons is of the very best character. On the 4th of July, 1776, fifty-six good and brave men declared thirteen British colonies to be "Independent States"; and on the 4th day of July 1828, at LeRoy, N. Y., one hundred and three equally good and brave men severed their allegiance from the Masonic institution and declared to the world their abhorrence of the laws and usages of the order and their final separation from it; and for their security pledged to each other their lives, fortunes, and sacred honor. See Light on Masonry, pages 314 to 320. Is not the testimony of these men the very best human testimony? It was voluntary on their part; but the result of convictions of duty to God and their country. It was given also at the risk of Masonic penalties, to which they made themselves liable, and which the bad men yet remaining in the lodge, might execute. Now these witnesses testify the following: See Light on Masonry, pages 317-318:

"It (Masonry,) blasphemes the name, and attempts personification of the Great Jehovah. It prostitutes the sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns. It weakens the sanctions of morality and religion, by the multiplication of profane oaths, and an immoral familiarity with religious forms and ceremonies. It destroys a veneration for religion and religious ordinances by the profane use of religious forms. It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel. It promotes habits of idleness and intemperance, by its members neglecting their business to attend to its meetings and drink its libations. * * * An institution thus fraught with so many and great evils, is dangerous to our govern-

ment and the safety of our citizens, and is unfit to exist among a free people. We, therefore, believing itto be a duty we owe to God, our country, and to posterity, resolve to expose its mystery, wickedness, and tendency, to public view, and we exhort all citizens who have a love of country, and a veneration for its laws, a spirit of our holy religion, and a regard for the welfare of mankind, to aid us in the cause which we have espoused, and appealing to Almighty God for the rectitude of our motives, we solemnly absolve ourselves from all allegiance to the Masonic institution and declare ourselves free and independent."

I now turn to the false claims of the order as to its antiquity. Surely if men tell and practice deception and falsehood, their claim to Christianity is destroyed. Now call attention to the many times Masonic orators and writers have claimed that Noah, Abraham, King Solomon, St. John, and many other ancient worthies were Freemasons. I give an incident. In a respectable town of near three thousand inhabitants, and in a church, were gathered friends to pay a tribute of respect to a deceased Knight Templar. Several hundred others were present, including Knights with their swords, who occupied the altar, and other Masons in the rear, but without war weapons. This gathering was within the present century; it was in the year 1875. At the close of the solemn funeral sermon, I heard the preacher say these "*weighty words*:" "Now *brethren* of the *fraternity I hope you will imitate the example of your first Grand Master, King Solomon!*" It has long since been abundantly proven that Speculative Freemasonry dates no farther back than Appletree tavern, London, 1717. But not till 1875 did any noted orator venture to tell the truth as did Prof. T. S. Parvin, P. G. M. and G. Secretary of the Grand Lodge, and G. orator of Grand Commandery, at Keokuk, before the Grand Commandery of the State of Iowa. He said that "Adam and Enoch and their long line of successors, ante and post-diluvian, are perfectly free from the sin and odium the anti's would attach to the 'Morgan-killers' of the 19th century. Even Solomon was no Mason, with all his wisdom great as it was, he knew no more of the mysteries of Freemasonry than the Queen of Sheba, who came from afar to adore his wisdom and the temple he built. . . . Nor is there any evidence, however faint, to prove that either of the St. Johns, ... were Masons, beyond the wish that it were so. . . . . Nor is it true that all the Presidents from Washington to Grant included, were or are Masons. The first was, the last is not. And what would the spirits of those Anti-masons, the elder and younger Adams, and VanBuren, and Fillmore say to the cruel accusation, could they but wing their way back to the earth and throw back the *lie* in the face o their *falsifiers*. It is true, however, and the truth ought to be told, that Arnold, the single traitor of his age and country, was a Mason. The institution of Freemasonry did not originate among the Jews, nor even in Asia. It sprang, according to the best evidence in Europe. . . . . The oldest Masonic book in existence is not two centuries old." I have thus quoted this extract from a prominent Masonic orator to prove this fact, that Christian men who unite with the order, sanction its false claims to venerable antiquity, deceive the uninformed, lend their sacred influence to the publication of falsehoods, place themselves with the enemies of truth, and thereby forfeit all just claim to intelligent Christianity.

In the light of this and other testimony, what respect should be given men and institutions that claim Solomon and St. John with the great and good men of modern time as worthy Freemasons? What, alas, becomes of the ceremonial falsehood of killing and raising Hiram Abiff? But when we view the laws of Masonry as prohibiting, under fearful penalties, the work of evangelical repentance, its character becomes more awful still. Mistakes and crimes result from universal depravity; but God graciously pardons the penitent through his contrition and the confession of his faith in Christ, and makes him an heir of glory. Wounds, too, are healed between offended brethren by mutual confession of faults one to another. This is God's order. Freemasonry cannot hinder conviction nor contrition but forbids confession of a brother's crimes when known as Masonic secrets, under the penalty of death! We will suppose a brother Royal Arch Mason steals $500 of his neighbor. The theft may be known to a professor of the Christian religion who has promised "to keep his secrets and to extricate him from any difficulty, whether he be right or wrong, murder and treason not excepted." Now suppose it be surmised that this man knows of the whereabouts and crime of his brother Mason, but has been quiet. He is however brought into court as a witness in behalf of the state. The thief has been arrested on suspicion and brought into court. The case is now called—this witness is sworn to tell the whole truth and God is appealed to as a witness of his integrity. He is asked, "Do you know this defendant?" He answers "Yes, sir." "Do you know anything about him stealing $500 from Mr. A?" Now comes the test! He has taken two oaths precisely opposite each other. Already his conscience is bent, and now it must break by the threatened hammer of death; and the witness actually *swears that he knows nothing of the stealing*. It must be acknowledged that he has been true to his Masonic obligations; but where is his Christianity? He is now perjured before the civil law; and however deeply his conscience may convict him, and however contrite he may be, even on his dying bed, he dare not confess his sin to the civil authorities; nor to his own wife, that he may possibly die in peace, without breaking his Masonic obligations. Masonry by the parent society, or any of its white-washed children, operates dangerously to Christian union and fellowship. While it is right to mingle freely with men of the world, and engage in commercial transactions with them; and while it is duty to do good unto all men as we have opportunity, it is not allowable to hold *religious fellowship* with infidels. To worship with unbelievers, and call them brethren as in the lodge, is to damage both the good and bad; because it is a compromise in which the good suffer by recognizing principles which the Bible condemns. It also injures wicked men by the approval given by virtue of their association with the good, in which the idea that God is well pleased with the false doctrine and false worship, gradually but *necessarily obtains*. Thus the wicked obtain a false hope. Hence the reason why so very few Freemasons, and especially those in the higher degrees, ever become the meek and lowly follower of the Lord Jesus Christ. To Christians the Scriptures are authority on all questions of duty. God commands Christians "to have no fellowship with unfruitful works of darkness, but rather reprove them." Again, "Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols. Wherefore come out from among them and be ye separate." Christians by the authority of these Scriptures are positively forbidden to HAVE, or to *hold religious communion* and FELLOWSHIP with *wicked* men! These apply with great force to all secret societies. For all such are forbidden by Bible precept and by implication. Christ is the moral centre of all pure fellowship. Christ is the *only* Rock cleft, the only Door open, the *only* Truth given whereby men must be saved. Let *me* believe in Christ, and sing with the poet: "In my hand no price I bring; simply to the cross I cling," and I am happy. After all be said that can truthfully be spoken against secret associations of men, the fact that these institutions virtually deny Christ and his atonement, is the most awful fact ever written! What would some of the results be if all Christian professors would break their connection and withdraw their fellowship from all secret associations, and do as Paul commanded, "*Reprove them?*" Well, the lodge alone would bear the blame of defeating the ends of justice in our courts, and of persecuting honest seceders and worthy opposers; whereas every species of crime now committed against the secret compact, the state and the church, because of the oaths, the ceremonies, the deceptions and the intrigues of the lodge, is necessarily shared by church members who belong to the lodge. The time would then be near when all who now speak well of secretism, and thereby become accomplices in the crimes of lodge persecutions and murder, would see their folly and wickedness, and bear testimony against it. There would speedily be a closer union between different branches of Christ's church; a much-needed object. There are ministers and members in all of the orthodox churches who cannot with all their charity, fellowship those who have taken oaths of which John Quincy Adams says "a common cannibal would be ashamed." So many of Christ's professed friends have gone into these Christless institutions, that those who know their so-called secrets, look with just suspicion upon strangers until their whereabouts are known. It is a great happiness as well as blessing to unite with different denominations of Christians in evangelical work. But when it is known that even ministers professedly employed in such blessed work for Christ, "who in secret said nothing," have been stripped, haltered, blindfolded and blasphemously sworn, how is it possible to preach, pray, or sing with such men? Were these things all taken out of the way, would not Christian denominations and individual hearts flow together? And thus united would it be too much to expect the speedy conquest of the world to Christ, the ushering in of the millennium, with the sweetest sentiments and purest melodies of men and angels, "Glory to God in the highest, Peace on earth and good will to men."

M. S. DRURY,
President Iowa State Association.

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" Rejected	77	78
Corn—No. 2	46½	46⅝
Rejected	41	42
Oats—No. 2	26	33
Rejected		24
Rye—No. 2	68	69
Bran per ton		8 75
Flour—Winter	5 25	7 50
Spring	2 75	5 62
Hay—Timothy	7 50	12 50
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8½
Lard per cwt		11 25
Mess pork, per bbl		19 10
Butter fancy yellow 25c.; common to choice roll	14	19
Cheese	9	9½
Eggs	11	12½
Seeds—Timothy	2 55	2 60
Clover	8 25	8 50
Flax	1 20	1 25
Broom corn	2	10
HIDES green to dry salted	5	9½
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	26	37
Unwashed	15	22
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, JULY 6, 1876.

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Lexington.

BY OLIVER WENDELL HOLMES.

Slowly the mist o'er the meadow was creeping,
Bright on the dewy buds glistened the sun,
When from his couch, while his children were sleeping,
Rose the bold rebel and shouldered his gun.
Waving her golden veil
Over the silent dale,
Blithe looked the morning on cottage and spire;
Hushed was his parting sigh,
While from his noble eye
Flashed the last sparkle of liberty's fire.

On the smooth green where the fresh leaf is springing,
Calmly the first-born of glory have met;
Hark! the death volley around them is ringing!
Look! with their life-blood the young grass is wet!
Faint is the feeble breath,
Murmuring low in death,
"Tell to our sons how their fathers have died!"
Nerveless the iron hand,
Raised for its native land,
Lies by the weapon that gleams at its side.

Over the hillsides the wild knell is tolling;
From their far hamlets the yoemanry come;
As through the storm-cloud the thunder burst rolling,
Circles the beat of the mustering drum.
Fast on the soldier's path
Darken the waves of wrath;
Long have they gathered and loud shall they fall;
Red glares the musket's flash,
Sharp rings the rifle's crash,
Blazing and clanging from thicket and wall.

Gayly the plume of the horseman was dancing,
Never to shadow his cold brow again;
Proudly at morning the war steed was prancing;
Reeking and panting he droops on the rein;
Pale is the lip of scorn,
Voiceless the trumpet-horn,
Torn is the silken-fringed red cross on high;
Many a belted breast
Low on the turf shall rest,
Ere the dark hunters the herd have passed by.

Snow-girdled crags where the hoarse wind is raving,
Rocks where the weary floods murmur their wail,
Wilds where the fern by the furrow is waving,
Reeled with the echoes that rode on the gale;
Far as the tempest thrills
Over the darkened hills,
Far as the sunshine streams over the plain,
Roused by the tyrant's band,
Woke all the mighty land,
Girded for battle, from mountain to main.

Green be the graves where her martyrs are lying!
Shroudless and tombless they sunk to their rest,
While o'er their ashes the starry fold flying,
Wraps the proud eagle they roused from his nest.
Borne on her northern pine,
Long o'er the foaming brine
Spread her broad banner to storm and to sun;
Heaven keep her ever free,
Wide as o'er land and sea
Floats the fair emblem her heroes have won!

Oh that my people had hearkened unto me, and Israel had walked in my ways!

I should soon have subdued their enemies, and turned my hand against their adversaries. Ps. lxxxi, 13, 14.

How Are the Mighty Fallen.

BY REV. W. POST.

In General Conference in Baltimore lately a committee reporting on secret societies said, "*What your committee needed was more light.*" This is just what the scribes and Pharisees needed when Jesus attested his divinity before their eyes. But they could not see, and even imputed to Jesus diabolical powers: that he cast out devils by the prince of devils—an imputation their descendants have not been slow to make down to the year of our Lord 1876 against all of Christ's disciples who attempt to cast out Satan. It is possible that some deluded antediluvians while fleeing to the mountains, struggling in the floods, and clinging to the branches of submerging trees needed more light to see that God was fulfilling Noah's inspired declaration. It is just as supposable in the one instance as in the other.

But said the committee, "Freemasonry claims and publishes to the world that its fundamental principle is that which Jesus taught, "Love thy neighbor as thyself," and that its devotees were bound to carry out this "divine precept." The committee says it had a very difficult task to perform because Masonry is a SECRET and OATH-BOUND organization. If Masonry is secret and oath-bound, as the committee say, how can anything be known of its principles? If the Methodist church was an oath-bound secret society what could we know about its principles from any open publication it might make? Indeed without secrecy and oaths it is almost impossible at present to say what its principles are. Judging from what some suffer through a power it hugs to its bosom we might readily conclude that OPEN and FREE as it is to the world it knows little of the divine precept, "Love thy neighbor as thyself." How then shall the statement of secret oath-bound societies, condemned by tens of thousands of seceding Masons, be received as sufficient evidence by intelligent men, to establish the vain assertion that oath-bound, secret Freemasonry has a fundamental principle corresponding to the divine precept, "Love thy neighbor as thyself." Indeed, we see nothing outside pertaining to it, by which we ever could arrive at such a conclusion, especially when accepting the illustration of Jesus as to whom our neighbor is (see Luke 10: 36). Past Master Ronayne denounces the craft as a stupendous humbug. But as a humbug and disgrace it does not begin to compare with the action of said committee and its supporters at Baltimore Centennial Conference in the month of May, this nineteenth century!

The *N. C. Advocate* (Syracuse, N. Y.,) says; "It is a notable fact that the great festival of 'Bealtine' (Baal worshipers) held in honor of the deified patron of the original Baltimore, was like our General Conference, commenced on May first, and "that then a land lying in darkness was suddenly illuminated by the Arch Druid. The flashing forth of Tara was the signal for a general illumination. Then on every hill the local beacon blazed." What a strange coincidence; commencing on the same month the Methodist church has received in the report of the General Conference committee on secret societies the wonderful endorsement that the fundamental principle of Freemasonry is the divine precept, "Love thy neighbor as thyself." Thus from said Conference there has been sent forth as from Tara flashing flames to illumine every hilltop and every valley of Methodism that all may know and GOVERN THEMSELVES ACCORDINGLY, that this GREAT BAAL has a place among us and commands a right to our profound respect. Alas! Alas!!

If the committee need more light what did the General Conference need? The committee were provided with books, papers and tracts whose light would lighten devils even if they wished to see. I am in conference with quite a number of ministers who have been inside of Masonry who unitedly declare that it is wisdom which is "*earthly, sensual, devilish.*"

Bishop Hamline said both it and Oddfellowship were a bane (rank poison) "in the midst of us sundering and dividing." He had tasted the wormwood and the gall. Pres. Finney said of it, that "it is the most absurd and abominable institution that can exist in a Christian country. A secret work of darkness." John Quincy Adams, Chas. Sumner, Seward, Filmore, and multitudes of just such men all show it to be a child of the devil. Large conventions of seceding Masons soon after Morgan was abducted and murdered all denounced it as corrupt, murderous and blasphemous. Wendell's reports, vol. 13, p. 9, etc.. show the oaths of Freemasonry sworn to as being taken by Masons in good standing, as Masons themselves, that are enough to stamp it forever with infamy. Oaths which involve injustice, murder and treason; and yet that committee "needed more light." "Let the Lord rebuke thee!"

It is said misery loves company, and we console ourselves and hope on and pray for deliverance, for we are not yet so fallen as some who have a church rule against admission of "secretists," yet trample it under foot. They are the greater compromisers. they the greater slaves. But, O Lord, have compassion on us! "How are the mighty fallen!"

Rochester, June, 1876.

The Unanswerable Argument.

1. All things which essentially and inseparably involve many great and crying moral evils, should be abandoned and abolished.

2. Freemasonry, as known and practiced in the United States, inseparably and essentially involves many great and crying moral evils.

3. Therefore, Freemasonry, as known and practiced in the United States, should be abandoned and abolished.

This is the pith and substance of the argument. And who will point out any logical defect in it?

The conclusion is inevitable. The premises are well taken; all concede the major, and none can successfully deny the expressed minor. Freemasonry involves illegal oaths and barbarous penalties, with all the moral evil growing out of such things, not contingently or accidently but necessarily and essentially. The Freemasons themselves confess that their extra-judicial oaths and ferocious penalties are inseparable from the order.

This settles the question that our syllogism must stand.

D. B. TURNEY.

We met a man the other day who told us the following of his friend, a Freemason. The friend had lately moved into town where he was called to some public position, and though he had not been in the lodge for twenty years the Masons claimed him, and when a funeral was to take place, secured him as one of the pall-bearers. Dressed up in the regalia, he took his place in the procession and performed the offices, and so long as the solemnity of the sepulture was impressing him he felt at ease, but when this was done and he had time to look at himself and think of his appearance in the eyes of the people, he grew ashamed, and arriving at the town from the cemetery, dodged into an alley and hastened by hidden ways to a place where he could divest himself of his fantastics. Such a man has something too good in him to be altogether tarnished and distorted by Freemasonry. We only wonder, when looking at processions of Knights and others of the societies, how they can so far forget what is due to real manhood as to appear in such belittling costumes. To say nothing of the sin of Masonry, its childishness is excruciating.—*United Presbyterian.*

The Principles of Secretism Contradictory to Morals and Religion.

A late number of the *Primitive Christian* (German Baptist or Tunker) contains an argument in favor of the lodge by an Odd-Fellow, and the following reply by R. H. Miller, which is commended to the careful reading of every church member, as an excellent review of lodge principles compared with the Word of the Living God:

Your defense of Odd-fellowship being written with more than ordinary ability, and most of it with apparent candor, demands a reply, which we hope you will accept with the same kindness and desire for truth purposed in giving it.

The first point in your article worthy of note is your misunderstanding and consequent misrepresentation of our views. You assume the liberty of placing us in opposition to all secrecy, even that taught in the gospel. This sadly misrepresents our faith. We accept all that is founded on the divine law; all that is taught in the gospel, both public and private, secret and open: secret prayer, alms-giving, and "if thy brother trespass against thee, go and tell him his fault between thee and him alone." These, and all other secret and private duties taught in the word of God and in the laws of nature, we accept and teach as being right to keep. The issue, then, is not as to keeping those secrecies taught in the word of God, but as to those outside of divine authority, which you make and teach in your lodge. You have a routine of mystic rites, ceremonies, emblems, secret signs and passwords, which are not taught or found in the gospel. The issue is as to keeping them. We oppose them, and the secret order built upon them, for several reasons: first, they are entirely outside divine authority and teaching; second, they are used for the interest and benefit of a select and favored few, working by secrecies for each other's benefit, hence all the principles of self-interest are involved in it; third, it is schismatical. It would take a part of community, because they have money and prosperity, while it rejects, will not take, the poor, infirm, and helpless; showing clearly that it does not work for the general good of all, but separates a few from the mass of mankind, and works for their interest. We oppose your secret order, as it is our duty to oppose all who teach and practice secret working forms outside of the law of God.

1. In your first argument you say, "We are secret, as every family is or should be secret." This we believe is not quite true. God is the author of that sacred institution, the family. He is the author of all the obligations and duties public or private, secret or open, which rightfully belong to and enjoin upon every member of the family; and the family which holds and keeps no secret works or duties, only those taught and justified in the laws of God and nature, is not like you: it differs from you precisely in the same manner we do, and just to the same extent. If there be a family with a number of secret signs, rites and ceremonies not taught in the word of God, by which secrecies it works for its own interest and advantage, that family is like you, because you have both left the law of God in the secrets you have made for your own benefit.

You claim to be like the family "in regard to the personal affairs of any member which are submitted to us (you) for counsel, aid, admonition, rebuke or punishment." You need not boast of that as a peculiarity; for there is not a society of any kind, savage or civilized, that has not borrowed as much from God's primeval institution, the family. That, however, does not commend you or them as being right, unless your aid, counsel, admonition and punishment be given according to the law of God; but when your aid, counsel and admonition are given according to a secret code of rites, emblems and signs, all outside of the gospel, it is not one particle of evidence that you are right in the sight of God. We stand upon the gospel, and reject all your secret system that is outside of it as being wrong; because, as you say, it selects a favored few, and places them upon a secret code of preparation and training, to work by secrecy for their own welfare.

2. You say, "We are secret, as a merchant is secret, * * * in concealing the name of informants and their information." You may make your secret order after the pattern of a shrewd, financiering, secret-working merchant to fill his vaults by secret plans of self-defense and self-interest. Truly you do pattern after him. You take a part of community, those well to do in life, the rich, hale, popular, business man, that your funds may increase, and you may have power to help and aid each other; you train and teach them in secret signs to work for each other's benefit in trade, finance and almost every matter in which you have any interest, while you reject the poor and unfortunate, lest your funds should be exhausted. You are much more like the shrewd, secret-working merchant than you are like the God-given God-governed family.

3. You say, "We are secret, as Christ's followers are commanded to be, in bestowment of donations to distressed brethren and their families." In this you seem to boast of having some of the sacred divine truths of the gospel. It is true you have not got one good thing, not one good thought, word or action, to be observed in your lodge which the Christian has not already. He has the same good without joining your order. You have no good about your order, except what you have taken from the Bible, the law of the Christian; and you take the service and duties of the gospel and mix them up with your mystic rites and ceremonies, working with secret signs and rules for worldly, temporal, selfish purposes, like the secret working merchant. Why, then, should the Christian join your secret order, when he already has, in the church built of God, every good thing, every sacred, saving truth, which can be incorporated into this life, to bless and benefit the race of man? Why should not the Christian be satisfied with the God-given, perfect law, without adding your human, merchant-like compound to the unalloyed, perfect righteousnes of a gospel faith and practice? If you will show one good thing in your secret order, one duty we owe to God or man, which is not already enjoined upon the Christian by the law of God, then, and not till then, will you have even the shadow of an argument to prove that the Christian should join it. Your argument that we should accept your secret order because you have in it some gospel truth and service, is simply evidence against you, because no man has a right to take the service and truth of God and incorporate it with human inventions for temporal, selfish purposes. As well might the merchant or banker add the truth and service of God to his secret plans and signs for his own self-interest. If you should take the pure honey from the hive and mix it with gall, it would be mockery to ask the bee to come to your hive of bitterness to eat your compound. Such is your argument: you take the truth and service of God and mix it up with an institution of worldly, irreligious men, working secretly for worldly purposes, then you ask the Christian to join your order because there is some truth in it, when, by joining it, all he gets is the secret, selfish part of it, for the rest he had before.

4. You say, "We are secret, as every banker and business man is secret, in our modes of ascertaining whether a stranger applicant is a partner in those funds. * * * Each banker or merchant has secret signs." This is really your second argument over again, making the secrecy of your order after the model of the merchant, banker and business man, working secretly for self-interest and self-defense. If you had made it after the likeness of Christ and his apostles, it would be a thousand-fold better for mankind, and then you would have some right to ask the Christian to accept it; but as it is we cannot see how it can be any benefit to mankind generally, or right for the Christian, because we believe your institution to be as selfish as the merchant or banker, and more dangerous to public interest, because it monopolizes more power to confer favors and benefits upon its own members in finance and politics. What I have said of your third argument is proved true by your fourth one; that is, you have taken some of the gospel service and truth and mixed them in a secret institution made after the model of money-loving, secret-working worldly men, for self-interest.

You seem to stigmatize, with a good degree of contempt, those who would find out the secrecy of the merchant, banker, or lodge, and expose it to the public. But you must not blame me that I do not sympathize with you fully in this; for as your order is made after a model of men working secretly for self-interest; and as we oppose all your secrecy that is not required by the laws of God and nature, you cannot expect us to fully appreciate your horror at these secrecies being exposed. There are some things which the laws of God require to be kept secret, it would be really wrong for any one to expose them; but the secret signs and works of human invention for self-interest make a very different thing. The secret signs and works of the merchant, for his own interest, only serve to give him a chance to deceive other men, or to get advantages more than other men have, to neither of which has he any right. About the same is true of your secrecy: it works for your interest, by giving you advantages over other men in trade, finance, politics, or anything in which you choose to use it. These advantages which your lodge gives, you have no right to, either morally or religiously. They are given by a monopolizing, pledge-bound, secret-working power dangerous to the general good of the church and of mankind, because it gives advantages to a favored few that are not derived from the laws of God or nature. When you select out of community a prosperous, favored few, working secretly to give each other advantages over and above other men in finance, politics, religion, or anything else, as you have neither a moral or religious right to monopolize these extra advantages, you need but expect to find "*some honest, high-minded people in all else*" who cannot fully sympathize with you when the secrecy which gives these extra, unscriptural advantages is exposed.

You say a man has no more right to get your secrets and expose them than he has to "*ask a wife to reveal the confidential conversation of her husband.*" You are just about right in that. If the confidential conversation of the husband be strictly in accordance with the laws of God and nature, and if he only confided secrets to which he had a legal, moral and divine right, then it would be wrong in any to seek, or in her to expose such secrets. But if the secret works confided to the wife by her husband were outside of the law of God—a secret plan to get some hidden advantage over other men, to get office or power that he might rule the church, the court, the state, or any other matter, secretly, for his own interest or for the interest of a political ring, then he has no moral or legal or divine right to ask his wife or any one else to keep such secrecy, no more than he has to ask them to keep any other wrong he does secretly.

You say, "Some honest, high-minded people condemn, without evidence, any so-called secret society." Is that not uncharitable? When all your secret signs, rites and ceremonies are entirely outside of the gospel, is that not some evidence to the Christian who takes the word of God as the man of his counsel? When Christ and his apostles give us no precept or example for your secret pledges, is it not some evidence to the Christian that the best, most holy and righteous men that ever lived on earth, after whom we should pattern our lives, have given an example without a single vestige of your secret warning by rites and signs outside the law of God?

[Concluded next week.]

THE NINTH NATIONAL CONVENTION.

Report of Board of Directors to the Corporate Meeting.

PRESENTED BY C. A. BLANCHARD, SECRETARY OF THE BOARD.

The Board of Directors have during the year held five meetings, viz., July 1st and Nov. 5th, 1875, and Feb. 6th, April 6th, and June 17th, 1876..

PUBLISHING HOUSE.

They have from time to time taken action in regard to the Publishing House Fund. Voting first to loan it through Baird and Bradley of this city, but since they declined to receive it, the money has been kept in the State Savings Institution. Inquiry being made as to the disposition of monies paid in should the attempt to secure the Carpenter Building fail, the Board voted that all monies subscribed and paid in to secure this building in case it should *not* be secured, should revert to the donors unless by them transferred to the General Fund. The General Agent secured for this fund one thousand dollars in Grant county, Indiana, on condition that a lecturer visit that place once a year, to hold meetings in prominent points, and collect the interest. This agreement was ratified. It was also agreed that so long as the labors of the General Agent were entirely occupied in securing the Publishing House, his expenses should be met by interest, and loans fron the Publishing House Fund. Ten thousand dollars for this fund having been secured April 1st, 1876, a meeting of the Board was held April 6th, at which Mr.Carpenter turned over to the Association the use of and profits arising from the property 221 West Madison Street. The deed to be given when $20,000 additional are secured.

PETITION TO CONGRESS.

A petition to Congress asking that body to revoke the charter of the Masonic Hall association, and other like things was circulated during the winter of 1874 and '75. It received over fourteen thousand signatures, and was during the last winter presented to Congress. The Corresponding Secretary forwarded it to Judge Zearing in the city of Washington, who at first asked Mr. B. G. Caulfield of Illinois to present it to the House. Mr. Caulfield agreed to do so but afterwards declined. Judge Zearing then asked Senater Augus Cameron of Wisconsin to present it to the Senate. Keeping his promise Senater Cameron had the petition presented, read, and referred, The Board of Directors at a subsequent meeting. passed a vote of thanks to Judge Zearing and Senator Cameron for their kindness in the matter.

AGENTS AND LECTURERS.

During the year Rev. J. P. Stoddard has filled the position of General Agent and Lecturer, laboring constantly and effectively, as will be seen from his report. Mr. Kiggins of Indiana, and Mr. Caldwell of Ohio, ceased to be connected with this body, with the last year. Mr. Hinman has continued his labors for the State of Illinois with excellent results. Mr. Barlow has been employed as lecturer for Michigan, and Mr. C. B. Remington as financial agent. The plan is working very successfully. The State Association of that State is directly responsible to these gentlemen. Other States have lecturers who devote a part of their time to the work. The real need of the lecture work is one active energetic man in every State, and money enough to pay him a fair salary. The majority of men and women in the Christian commonwealths that make up the United States of America are hostile to secretism in its form, spirit, methods and results. They only need instruction as to ways and means by which to make their sentiments effective. In order to this end there are two things that are most needed, viz., the Publishing House and one hundred thousand subscribers to the *Cynosure*. The Publishing House is already in possession of the Association, but the deed is not to be given until *ten thousand dollars* more are secured, in ntoes drawing interest, or money. This condition is not an unreasonably one. Mr. Carpenter is not only willing but anxious to give this building to the cause. He is a reformer from his youth and wants to give a home to this, *the reform* of the age. He does not however wish to throw his property away and he thinks that if he gives *twenty thousand dollars* others can afford to give *thirty thousand*, to secure a place where the whole truth can be uttered in the city of Chicago. This is no more than is fair, and every man who loves Christ and hates the devil ought to constitute himself a committee of one to see that the work of raising the ten thousand dollars is done and done soon.

THE CYNOSURE AND THE CENTENNIAL.

In regard to the *Cynosure*, little need be said. It is known and loved by every man whose heart is in this work. Its enemies are lodge-men and their allies, and they only. This paper has been published from the first year until the present at a loss. Not a great annual deficiency, but a constant loss. Were it not sustained by prayer, labor, and self-sacrifice, it would long since have gone to join the vast host of Masonic and Oddfellow publications, in the shades of oblviion. Is t not now easy to see that a division of forces will be a crime? It must be taken for granted. We ought to put our money and work into this paper until it has a circulation of at least 100,000. There are more than five times that number of men in this country at this hour who detest secretism who take no paper, religious or secular, which speaks against the lodge. This ought not so to be and must not so be; let us say, Shall not so be.

The distribution of tracts at the Centennial also merits more than a passing note. A stand has been secured in the main building where tract may be distributed. Ezra A. Cook & Co., have spent in securing, fitting up and filling this stand about one hundred and fifty dollars. They receive from it in return nothing. They offer the use of this stand to the Association on condition that some good man or men shall be sent to occupy it in the distribution of tracts and papers. It would seem to be very desirable that some one should be there in the performance of this work.

And now in concluding this report we have only to say, that the same hand that has been with us when we were weak and despised, is with us still. The cause for which we plead is that of God and humanity. Let our concern be to quit us like men, and be strong, and let the Lord do that which seemeth him good. He reigns in heaven. He does his will among the children of men. His cause is sure to triump.

NOTE.—In the Treasurer's report a few figures misrepresented facts. The report covered the year ending May 31, 1876; and in the assets the notes for the Publishing House Fund shod blue $10010.00.

FULL REPORT OF THE CONVENTION IN FARWELL HALL, CHICAGO, JUNE 20 TO 22.—ADDRESSES, RESOLUTIONS, REPORTS AND DISCUSSIONS.

Farwell Hall, Tuesday Evening, June 20th.

At eight o'clock the delegates and friends from the city had gathered to the number of about two hundred and fifty in Farwell Hall, and Rev. L. N. Stratton of Syracuse, N. Y., the newly elected president of the corporate Association, called to order and introduced Rev. Henry Cogswell of Wadsworth, Ohio, and Vice-president from that State for the National Convention, who presided in the absence of the President, Rev. D. R. Kerr, D. D., of Pittsburgh.

Pres. S. B. Allen of Westfield, Ill., responded to the invitation of the chairman, and led in prayer for the special presence and guidance of the Holy Spirit during the meetings of the Convention.

The assembly joined in singing "All Hail the power of Jesus' name," and then proceeded to arrange for future business by appointing the following committees:

ON ROLL:
J. G. Mattoon, West Unity, O.
H. A. Day, Ross, Mich.

ON BUSINESS:
Rev. J. L. Barlow, Fentonville, Mich.
Rev. J. K. Alwood, W. Unity, O.
John Dorcas, Shiloh, Iowa.

ON FINANCE:
C. B. Remington, Fentonville, Mich.
C. R. Hagerty, Chicago.
J. M. Wallace, Chicago.
T. Hodge, Chicago.

ON NOMINATIONS:
Rev. L. N. Stratton, Syracuse, N. Y.
Pres. H. H. George, D. D., Geneva, O.
Isaac Preston, Lockport, Ill.

REV. HENRY COGSWELL'S ADDRESS.

In the absence of the President of the Convention, Rev. Mr. Cogswell said it had been made his duty as presiding officer to make a brief address. From the comparatively small attendance this evening, he said, it might appear that our cause has not been advancing the past year in proportion to years previous. But a single item will show that this supposition can not be proved from small audiences altogether. In the *Christian Cynosure* within a few weeks, have been published the names of one hundred and thirty-two seceding Masons now living. We used to think that this system of Freemasonry had taken such deep hold on the ideas of the masses that nothing must be said about it. But Masonry is now uncovered; all its base arts are made known. We have sown far and wide and already we see the promise of a glorious harvest.

In respect to the lecturers in the reform, among whom the speaker claimed a place as a humble worker, we must not fail to give them due honor for their self-sacrificing efforts. The churches owe a great debt to Bro. Stoddard, the General Agent of the National Association. He is traveling up and down among them informing them of their danger from these secret orders, and their plain duty according to the Scriptures in regard to them. He is encouraging those church members who have come under the yoke of this bondage, and whose consciences have become awakened on the subject, to hope for the day when the yoke may be broken. Were it not for his efforts he who is now addressing you might yet have been under this oppressive yoke. I was conscience-smitten in regard to my connection with the lodge, yet seemed to be tied to the order; but I was led to see my way clearly to abandon the institution, and renounce its barbarous service and ungodly oaths. I seemed almost to take my life in my hand when I came out in the State convention at Mansfield, O., my home at the time, a year ago last February. It was a great effort, but Christ blessed me in making it, and gave me moral courage to face the enemy. Christians are fearful afraid of revilers, half-hearted for the truth; that is the reason Masonry is so strong. Did the Christian ministry but stand for Christ's truth the temples of the lodge would topple to the ground. The lecturers are going forth in the midst of obloquy and trial to do the work of the churches, work which they should not hold back from doing, work to which they are appointed of God, work laid out for them by the great Head of the church. These lecturers should be supported by the prayers and money of all the friends of truth.

This Association has started on a right foundation. It has begun in the name of Christ, and through faith in his name it will destroy these works of darkness. It holds that the victory will be given in answer to prayer; but we believe, too, that prayer will not avail without earnest work. Neither prayer nor labor can accomplish this alone. Our efforts are of no avail unless we have and practice both in the proper spirit. Thus we approach this reform, endued with this power. Unless we had labored, spoken, testified, spent money, prayer would not have availed to produce the evidence now before us of the progress of our cause. Thus Christ came to *work* out the will of God. Delegates should go home and work while they pray. Take he example of the Master and labor with all our powers; use all the gifts a good Providence has bestowed upon us. Labor with mind, body, heart and pocket and if these efforts are sanctified by prayer we shall not wait long for the victory of truth.

At the close of the address Past Master Ronayne, who wearing his regalia was seated with others on the platform, announced that the first degree in Blue Lodge Masonry would be worked on the stage on the following evening. After singing "Hold the Fort" by the audience, Pres. H. H. George of Geneva College, Ohio, was introduced and proceeded to address the convention on the character of Freemasonry as a false religion. His address, which will be published hereafter in this report, was most able and convincing and was received with marked attention by the audience.

At the close of the address the Business Committee reported the following which was adopted as the order for the next day:

A. M., 8:30 o'clock, prayer meeting.
9, business.
9 to 10:30, reports from State Lecturers.
10:30, reports of General Agent and Treasurer.
P. M., 2 o'clock, business.
3, addressbyRev. L. N. Stratton.
Evening, 8 o'clock, initiation in the first degree by Past Master Ronayne.

After notices from the entertainment committee and the benediction, the convention adjourned.

Wednesday.

MORNING.

At 8:30 o'clock delegates assembled in Farwell Hall for a prayer meeting. Rev. E. W. Bruce of Michigan presided. The exercises were opened with prayer by Rev. J. P. Stoddard, followed by brethren Day, Barlow and others. It had continued about half an hour when a messenger came into the hall bearing the sad intelligence to Pres. Blanchard that his daughter, the wife of Bro. Stoddard, had been killed about an hour before by being struck by the engine, when about to take the train at Mather station, near Wheaton. The latter had just time to run and reach an out-going train. The news cast a deep gloom over the meeting, and prayers were offered that Divine consolation might be given to the bereaved husband, father and family, and sympathy and sorrow were expressed on all sides.

Soon after nine o'clock Vice President Cogswell called the convention to order to proceed with business. The Secretary, H. L. Kellogg, being absent at the scene of the distressing accident at Wheaton, Rev. E. W. Bruce was elected Secretary *pro tem.*

Pres. Blanchard made a brief statement of the facts of the calamity, that had fallen so suddenly and heavily upon himself and family, so far as they were reported; and Rev. J. L. Barlow led in prayer.

The reports of State Agent's being first in order, Rev. H. H. Hinman was called on for a statement of his work in Illinois during the year which he prefaced with a few remarks of condolence on account of the sad and heavy news that had just come in. In regard to his work he had lectured one hundred and seven times since the last Anniversary, in Ohio, Indiana, Iowa, but principally in Illinois. He had met with encouragment and sympathy often and in many places, but had also encountered many obstacles. There is much opposition but the work is steadily gaining upon it; and the Lord is opening the way for its final success.

Rev. J. L. Barlow, State Le cturer from Michi gan gave a very favorable report of the work in his State, where he had commenced lecturing last December. He related an interesting fact in connection with his labors in Goodrichville, Mich., where at the time was a prosperous lodge; but now there is none. He had lectured one hundred and fifty times, and nearly always before good audiences. The tide of public sentiment in the State is setting towards our reform. A powerful sympathy is being created for it. Although not so sanguine as some for the speedy destruction of the lodges, yet the people are surely turning from them. One great point in our efforts is to save young men from the terrible snare. People had hardly any idea of the numbers of Masons all through the State who were anxious to be rid of the bondage of Freemasonry; yet from fear of some terrible consequences they are held back from an open renunciation of the fearful toils. We should thank God for the precious fruits borne to the truth already. It is true that they had yet to suffer some persecution, but eggs had been the severest trial in this direction he had been called to bear. The time when Masons might murder their enemies he hoped had forever passed away. He did not call them murderers or house-burners. We must depend for our success, under God, on persistent labor, such as has been put forth and must be continued. It was a startling fact in his experience that the strongest opposition to his work had been from the ministers of the Gospel. They seem to be most strenuously opposed to the work of the Association, yet have the fewest arguments to maintain their opposition. Our State society is growing stronger and stronger and we find that work and prayer is the secret of our success. He related some personal encounters with champions of the lodge which showed the illogical character of Masonic arguments and how they were abashed before the truth.

The convention at the close of Elder Barlow's remarks joined in singing "Rock of Ages," and Rev. Mr. Cogswell in a few words related some of his experience as a lecturer corroborative of what had been said.

In the absence of Mr. Stoddard, his report as General Agent and Lecturer for the year was read by Mr. C. L. Blanchard and was ordered to be printed in the *Cynosure.* The report is a statement at length of an encouraging year's work and will duly appear. The report of the Treasurer was postponed on account of Mr. Kellogg's absence. Pres. Blanchard in announcing the necessity of the postponement spoke of the reason, and in a few remarks dwelt on the estimable Christian character of Mrs. Stoddard, and her earnest efforts for the cause of the National Christian Association in which she had made many and great personal sacrifices. She plead for the purity of the church and against the admission of adhering Freemasons to the communion table.

Mrs. H. H. Hinman also spoke briefly of the virtues of Mrs. Stoddard and her useful Christian life.

The Committee on Nominations here made a partial report through Rev. L. N. Stratton, which was adopted as follows:

President; Rev. H. H. George, D. D., Geneva College Ohio.
First Vice-president; Rev. J. L. Barlow, Fentonville Mich.
Secretary; Rev W. H. French, D. D., Cincinnati, O
Afterwards were added—
Secretary, H. L. Kellogg, Chicago.
General Agent, J. P. Stoddard, Chicago.
Vice-presidents:
Prof. Milton Wright for Ohio
Rev. A. Hard for New York.
J. A. Conant, Esq., for Connecticut.
Rev. Halleck Floyd for Indiana.
Rev. A. M. Black, D. D., for Kentucky.
Rev. Flavel Bascom, D D. for Illinois.
Gen. J. W. Phelps for Vermont.
Robert Weir for New Hampshire.
Hon. Robert Feemster for Mississippi.
G. W. Needles for Missouri.
Rev. H. T. Besse for Kansas.
M. R. Britton for Wisconsin.
S. Hillman for Minnesota.
Pres. E. B. Kephart for Iowa.
L. G. Hurd for Nebraska.
J. W. Stetson for California.
Caleb Gray for Oregon.
Rev. P. B. Chamberlain for Washington Ter.
Rev. A. L. Post for Pennsylvania.
Rev. O. Wilbur for New Jersey.

Where shall the next Anniversary be held? was the next question acted on. The opinion of the convention was unanimous that Dayton, Ohio, was the best place in every respect and it was determined to meet there at a time to be fixed by the Board of Directors.

A Committee on Correspondence consisting of Rev. J. L. Barlow, Rev. H. Cogswell and Philo Carpenter was appointed.

It was decided to adjourn for the afternoon of the next day to give way for a mass meeting of the American Party.

No business being presented it was voted to hear five minute speeches from the delegates. Among those who improved this opportunity Pres. Blanchard remarked of the progress of the reform as it had fallen under his observation. It was in nearly every respect hopeful and encouraging to deeper faith and more earnest effort. Rev. Halleck Floyd of Indiana gave a brief report of the efforts of the United Brethren in Christ in Indiana to promote the cause, and took a very hopeful view of the outlook there.

Hon. J. B. Walker, the candidate of the American Party for the Presidency of the United States, was announced as being present in the audience and on invitation was conducted to the rostrum. and was received with applause, which he gracefully acknowledged but made no remarks.

Rev. W. H. French, D. D., was then introduced for an address on "Secret Societies and the Public Conscience," which will be printed in full. At its close it was voted to request copies of the addresses of the last evening with Dr. French's forpublication.

The Committee on Correspondence reported through Rev. J. L. Barlow a lenghty communication, forwarded by Mr. J. A. Conant of Connecticut and prepared by Gen. J. W. Phelps of Vermont. It is an able appeal to the Christian churches and was requested for publication. It appears in another column.

After several announcements the convention adjourned until 2 o'clock in the afternoon.

AFTERNOON.

On the assembling of the convention in the afternoon the President elect Dr. H. H. George took the chair.

The following resolution presented by Rev. Henry Cogswell was adopted:

Resolved, That we request the press of this city to publish the constitution and by-laws of the National Christian Association and the list of corporate members of the same.

The Finance Committee reported by C. B. Remington, that $300 would be required to defray the expenses of the convention and ordered the taking of a collection in the evening.

The remainder of the afternoon was occupied with able addresses by Rev. L. N. Stratton, editor of the *American Wesleyan*, Syracuse, N. Y.; Linus Chittenden, Esq., of Crystal Lake, Ill.; Rev. J. M. Snyder of Wheaton, Ill.; C. T. Webb of Springfield, Ill.; and Gray of Oregon. These addresses will be reported hereafter.

Mr. Ronayne spoke briefly on the manipulations of Freemasonry in Chicago. He stated that while Dewit C. Cregier was receiving a salary of $3,000 from the city, he was paid a salary of $1,-500 by the lodges for services as Grand Master of Illinois. He spoke of the baneful effects of the thirty-six lodges with 4,000 members in the city, and announced that he had fully arranged for the exposition of the first degree in the evening.

The Chairman announced the order for the next day and the meeting was adjourned after the benediction by Rev. Dr. French.

EVENING.

[FROM THE CHICAGO TRIBUNE.]

Farwell Hall contained a large audience, mainly men, last evening, gathered for the purpose of witnessing an expose of the work of conferring the first degree of Freemasonry by Edmond Ronayne, formely of Keystone Lodge, of this city, the performance being given in connection with the National Christian Association.

Preparatory to commencing the performance, Mr. Ronayne and the colored janitor arranged the stage. The chairs were taken off, and a small altar placed in the center, with a pedestal containing three tapers pointing east, north, and south, and a Bible and a gavel upon it, and a footstool close to it. To the left of the stage and in front of it was placed a small table containg Masonic books, and beside it a chair upon which there was a black-silk stovepipe hat.

Before commencing, a hymn—"Dare to be Daniel," etc.—was sung, and the Rev. Mr. Hinman delivered a prayer having special reference to the expose. A collection was also taken up to defray the expenses of the hall. The Rev. Mr. Barlow announced that at 10 o'clock this morning the second degree would be worked, and in the evening the third.

The cast of characters was as follows: Worshipful Master, Henry Cogswell; Senior Warden, M. R. Britten; W. A. Bartlett, Junior Warden; H. A. Day, Treasurer; Secretary, John M. Hodge; Junior Deacon, E. W. Bruce; Junior Deacon, C. T. Webb; Tyler, H. H. Hinman. The gentlemen were posted in positions allotted to similar officers in a lodge.

Ronayne, wearing a Past Master's apron and collar presented by Keystone Lodge, opened the proceedings with some introductory remarks. He said speculative Masonry was established in a grog-shop in London in June, 1717, and was based upon operative Masonry. He had been a member of Keystone Lodge, He asked the audience to constitute themselves a jury to try speculative Freemasonry, and he would act as prosecuting attorney. He would suppose that Freemasonry had been indicted on several counts, and one of those counts was that Masonry was a falsehood from beginning to end, and one of the most monstrous on the face of the earth. Lodges were anciently dedicated to King Solomon because he was the first Most Excellent Grand Master. Here was the assertion that Solomon and John the Evangelist, and John the Baptist, were the most ancient Masons. There was no such thing as the Golden Fleece, and the best Masonic writers could not substantiate the assertion. The speaker then read the prayer repeated at the State Grand Lodge meeting, and pronounced it a lie. He presented the Grand Lodge report for 1874, compiled by Joseph Robbins, and the future Grand Master of Illinois, and was about to read from it, when he digressed, and said that, if he did not prove the falsity of Freemasonry, he hoped the audience would pronounce him the biggest fraud in Chicago, when he was interrupted by cries of "You are!" "You are!" Turning to the direction whence the voices came, he said he recognized them, and challenged them to come forward and controvert him. He again referred to the printed report to prove from its pages that Masonry did not exist in Solomon's time. He also gave a sketch of the origin of the degrees. When he was a little boy he heard nothing but Masonry, and he grew up in awe of it, but when they made him take off his pantaloons, put the rope around his neck and dragged him around the room, he did not think there was much divinity in Freemasonry. He inveighed strongly against the antiquity of Masonry. He said that Rob Morris had carried in his hat a lodge of Free-Masons when he went into Jerusalem. The 'Freemason's Monitor" and its author, Webb, were ridiculed. This warfare was not against Freemasons, but against the principles of the craft. He was about to read the oath of Washington taken in allegiance to George III., when he was interrupted by a man in the back part of the hall, who came forward and insisted upon being heard. Considerable confusion ensued, and Ronayne insisted on the interrupter taking his seat, saying to the audience that he was no Mason; that Masons were gentlemen, and would not act like that. The individual subsided and went back to his seat. Ronayne then asked if Washington had perjured himself when he rebelled against tne King, and proceeded to give a description of the work of conferring the first degree, illustrating his explanations by taking his place in the position represented by the supposed officers of the lodge. He repeated all the questions and made all the signs and answers necessary to effect his purpose, interspersing the expose with assertions regarding the falsity of many of the expressions, and frequently ridiculing them as silly. He called upon the audience to imagine their business men, their Doctors of Law, and their Doctors of Divinity going up into a garret and performing such tomfoolery.

Before bringing in from the ante-room the candidate of Masonry, he denounced the pretended benevolence of the Masonic body, and cited instances in proof of his assertions.

After going through the formula of questioning the candidate. Ronayne called upon the Junior Warden to bring him in, and a young man appeared with a mask on, a "cabletow" about his neck, and dressed in shirt and drawers, the left leg of the latter garment being rolled up to the knee. The left foot was bare, and the right was covered with a slipper. Ronayne again challenged any Mason to come forward and defend the ancient rnstutition. The candidate, who, for his purposes, the lecturer represented as "the Rev. Dr. James Hunt," was then led about from one "officer" to another, and repeated the questions and answers. He asserted that every Mason present who witnessed the ceremony of making a clandestine Mason was violating his obligation, and if he was Master of a lodge he would go about the hall and take the name of every one of them and report them to the lodge for dismisial. He said it was impossible for Masons to keep their obligations. The candidate was next led to the altar, where he knelt upon the footstool and placed his left hand under the Bible and his right on its open pages, and took the obligation. Ronayne again asserted that Masonry was a lie from beginning to end and that no one in a lodge had any more authority to administer the oath than he had, and the obligation just taken was just as binding. He said Masonry was bad, but Odd-Fellowship was the biggest humbug of the two. He characterized Good Templars' lodges as great sparking institutions, and made similar references to other orders, which were offshoots of Masonry. The white investiture was given the candidate and he was declared a Mason.

Address to the Christian Churches of the United States.

MEN AND BRETHREN:—In this first centennial year of our national existence, we feel that we have an important matter to bring to your attention. We believe that it is especially incumbent on every Christian person, to aid in taking some active measures to prevent the church of Christ from relapsing into pagan worship.

The religious worship of secret and mystic arts, observed in ancient times, before the coming of our Savior, and particularly in Greece, has been revived in our later days under a new form, and has received a new impetus and expansion which ought to fill with alarm and concern all who adhere devoutly, attached to the Christian religion. This modern form of pagan worship had its origin in a London drinking shop, in 1717, and is known under the generic name of FREEMASONRY.

If the importance of this new phase of paganism were to be estimated by the lowness of its origin, we should have nothing to say, believing that the enlightened opinion of the age, in the ordinary course of action, would prove sufficient to cope with its evils; but unfortunately, aspiring from its humble birth-place, and in a most crafty and heartless mockery of the Christian religion, it has grown into such enormous proportions that it is now over-shadowing with a deadly influence both the church and the state. Though taking its rise in a grog-shop, of which it seems in every way a worthy emanation, it not only intimidates the press, and exercises a controlling power in our elections, but it has come at length to assume all the pomp and pretension of a sanctimonious religion, erecting vast and costly temples in which the name of Christ is but an alien sound; dedicates its altars, has its Christless form of prayer, its liturgy, its hymnal, its baptism, its funeral services commending souls to a future life not opened up by Christ; maintains its priesthood of the most lofty pretensions, which may be composed of men who detest Christ as an imposter, gives alms in the name of Masonry, and not of Christ, and yet, nevertheless, intrudes its members upon the holy communion of the Christian church, which it ambitiously rivals, claiming to be better even, than the church itself. It puts the spirit of secret collusion, which may animate a band of pirates, on a level with the communion of saints.

This new form of paganism, when examined through its own books, and the open demonstrations of its members, as well as by the testimony of those of its victims who have turned state's evidence, is a system of fraud and imposition from beginning to end; and yet so cunningly devised as to mislead the unwary and unsuspecting, and especially those who have been reared in a simple, honest regard for religion divested of priestcraft and cunning, as have been in former years the people of the United States. It is a great and fatal error to allow this fraud and imposition to hold any place in the Christian church, since the Christian religion is the religion of *Truth*, and not of sublety, fraud, and imposition. We are, as Christians, commanded not to be yoked together with men who teach guileful arts, fraud and imposition; but to come out from among them and be separate. We must not practice the arts of secret mystification, nor even whisper in the ear that which may not be published on the house-top. In secret our Saviour said nothing.

(To be continued.)

Reform News and Notices.

State Nominating Convention in Ind.

The delegates who recently met in State Convention at Muncie, Delaware Co., Ind., to nominate an anti-secret State ticket and Presidential electors, after due deliberation decided to postpone action until Tuesday, August 1st, 1876.

And the friends of the cause are hereby notified that said convention will meet at Fairmount, Grant Co., Ind., as above stated. Delegates will be entertained while at the convention. Dr. Cook of Albion, Ind., has promised to be present and address the convention. Other good speakers are expected and will no doubt be there. Prof. Thomas Bell and daughter of Alexandria, Ind., have promised to be present and supply the convention with vocal and instrumental music.

Friends in Indiana, Ohio and Pennsylvania, requiring Past Master Ronayne's services in the lecture work will please communicate at once with this office, so as to secure his exposures in August and September. Friends in Illinois can be visited in July by writing as soon as possible to

E. Ronayne, *Cynosure* Office.

—Gen. Phelps of Brattleboro, Vt., has sent for publication the interesting proceedings of the Windham Co., Vt., Anti-masonic Society, which on account of the National Convention proceedings are held over for a week. Freemasonry has lost in numbers in Vermont during the past year. No auxiliary has a better right to be heard than that which Gen. Phelps represents.

—While the Chicago papers reported the Convention fairly, the expositions by Mr. Ronayne, and especially his powerful impeachment of lodge management was hardly mentioned. No doubt the reporters did their duty, but the managing editors, fearful or obedient tracklers, suppressed their report.

—Past Master Ronayne returned on last Thursday morning from Plano, Ill., where he publicly worked the three degrees of the "Ancient Craft," to large and appreciative audiences, occupying one night for each degree. In the early part of the month he rendered similar services to the good people of Washburn and Saybrook. An account of the Saybrook meetings by Bro. Knipple will be found elsewhere.

The War in Saybrook, Ill.

Dear Cynosure:—I wish you to say to your many readers that the reform work has started off with a will, in the village of Saybrook, Ill. On the evenings of the 6th and 7th, inst., Rev. H. H. Hinman delivered lectures in the interest of our cause, with good effect. The ire of the dark kingdoms of our town was at once raised to boiling heat. And they continued to boil until a few days of cold and wet weather cooled the atmosphere, and now the din of battle is dying away on the distant breeze. Not content with the first attack we had the champion, E. Ronayne, to visit our place and deliver lectures, and work the first three degrees of Masonry on the 14th, 15th and 16th inst., which he did so clearly and conclusively as to leave no room for honest doubt of his perfect knowledge of Masonry.

While some of the Masons, and we would suppose them to be of the ignorant or the dishonest class, declare him to be a consummate liar, others say, "It is just as they served *me when I went in.*" The non-Masons, except those who bray for the Masons, say that had Mr. Ronayne come without a word of testimony as to his former connection with the lodge, the manner in which he treated the subject was conclusive evidence that he had been a Mason and was master of his business. Several Masons have testified to the correctness of the exposures; some have said, "I have attended lodge for the last time," and several young men who had contemplated joining the Masons, say now: "I want no Masonry in mine," that is, "I want none of the vile thing." The people in general are convinced of the wickedness of the institution.

The Masons say we have strengthened their cause, and that they have already had two applications for admission to the lodge. *So mote it be.* But we are fully persuaded in our own mind, that any man, who, after seeing Freemasonry so clearly and conclusively demonstrated to be a glaring falsehood and a hum-bug from first to last, as was done here by Mr. Ronayne, will seek admission to the lodge, is of little benefit or credit to either Masonry or civil society, and the more they get of that class the worse it will be for the order.

The Mason's themselves gave the strongest evidence of the truth of Mr. Ronayne's charges against the system, and the correctness of the exposures by their repeated attempts to interrupt him in his work. The first evening they were quite orderly; the second evening they became very boisterous; and the third evening they came prepared for the best, and most honorable defence that is was possible for the craft to make, which was a full supply of eggs, which I suppose they intended to apply externally, to the Worshipful Master and his subordinate. But alas, as all bad men are cowards, so were these Masonic bandits, who left the field in dismay, considering it better economy to cook and and eat their eggs, than to squander them to their own shame. We anticipated at no distant period the organization of an association in this township, auxiliary to the State and National Associations.

W. W. Knipple.

Our Centennial Letter.

A gigantic system of robbery—A pitiable case of lodge slavery—Subscriptions and Contributions—Visits of Friends—Throat Cutting a Duty of Masons—Street Car Incidents.

June 21.—I may well say that these secret orders are a covertly; systematized robbery of those outside. The people feel it so, and begin to cry out inquiringly for help. They see it in legislation, in the administration of law, in litigation, in commerce, in church and in the social circle; and are alarmed and ask, "What are we coming to?" as well they may. These murmurings seem to be everywhere. The same cry comes up from every quarter of our country; from South and North and from East and West, and also from foreign countries, and from the islands of the great oceans. It is the voice of the oppressed, and God hears it, and has come down to deliever them. These self-styled benevolent orders are no less than despots in disguise. I fearlessly affirm that I can demonstrate this statement to the satisfaction of any unprejudiced mind.

I will state a case that occurred yesterday right in point, where a man acting in the spirit of Masonry held in surveillance one of its members struggling for freedom from its clutches. I was talking with the latter while the former watched us with Masonic interest and earnestness. He would step from one place to another around about us to get a better chance to eaves-drop, and at times come right to us and listen. The one with whom I was conversing, supposing he was overheard saying something unfavorable to Masonry, changed his whole aspect and mind, bearing and language, and said, "I have made promises to Masons and I would sooner have my head cut off than go back on my word." Yet after the other left he gave me to understand again that he did not favor the institution. If it holds such an iron hand over its own members, what will it do with others? After the struggling one left the watcher went way around some back cases and wound around through the narrow alleys and found my man and followed him up and talked with him not 200 feet from me, a half hour or more I think. I occasionally stepped out where I could see them. Their conversation seemed very earnest as indicated by the gesticulations.

It is wonderful to see how many almost every day will inform me that they abhor and groan under their slavish bondage. They do not say this in these words, but plainly indicate it.

Great good I think could be done by distributing tracts on the cars and steam-boats. If I had means to travel I think I could distribute as many or more in that way than here.

June 23.—I have taken a subscription for the *Christian Cynosure* (the first) and the money for it, $2.20.

I think I have reported to you the names of two persons who gave each a dollar for the tract cause. And to-day Mr. Wm. Banks of Phœnixville, Pa., gave me a dollar to use in any way I chose for the Anti-masonic cause. I told him I would put it in the tract fund, to which he readily assented and so I put it down in my book.

A friend, Jacob Hanna, from Virginia, called to see me in response to the request in the *Cynosure*. He is a hearty worker, a brother of Rev. John H. Hanna, who has written for the *Cynosure*. Bro. Whipple and wife, and also friends from Wheaton, called also to-day, which cheered me much. It occurred just after a young upstart of a Mason had given me a menacing caution with emphasis, and I as emphatically assured him I did not stand in fear, and told him to try it if he liked. I intend Masons shall understand that I submit to no despotic surveillthey can impose, and that they have no privileges or rights above other people, because of their relations to that order.

A Mason told me to-day that part of the oath of the third degree that binds to keep a Master Mason's secrets, murder and treason excepted, was all right and not contrary to Christianity nor Christ's teaching, and that a man who will not keep his oath with Masons ought to have his throat cut. So you can see what real Masons mean by these oaths. All the difference between him and many others is that he is fool-hardy enough to talk right out what others would rather he and his like would say, than to say it themselves.

June 25.—I am trying to enlighten some of the "jacks" who are equally as blind as those sworn to secrecy. A man and his wife of the order just named, "pitched on to me rough-shod," as the saying is, as I was distributing tracts on the cars, when coming home from the Centennial this evening. The woman was a little upstart from Boston or New York, I have forgotten which, and said to me she *knew* Masonry was a good thing for her father was a Mason and the best man in the world or one of the best. I told her my father was of that class, and renounced Masonry, and the Masons, according to a previous threat, shot at him. And she very angrily told me I ought to be ashamed of myself peddling such stuff against so good an institution. I suppose her husband, who sat by her side, cautioned her by a nudge, for she subsided and looked herself as she said I ought to. Perhaps it was her reflection upon how she "spoke in meeting." I take these matters very coolly and perhaps that has a cooling influence. Well, a man right behind the two spoken of, be-

gan very imperiously to brow-beat, and held up a tract he had received and tore it in pieces before my eyes; the first and only one treated with any such disrespect. I said to him, "You can tear that, but you cannot tear the truth." I am getting more into this work of giving out tracts outside, in the depot and in the cars, and I find that generally the people are eager to get them.

I most devoutly wish the people generally who are opposed to sworn secrecy understood this matter and would lay aside their timidity and

"If thou hast whispered, whisper no longer;
But speak like the thunder, louder and stronger."

It needs but courage, soft words and hard arguments, with God's blessing, to win. I say to Masons, "God is in this work and they had better stand from under; that we have constitutionally guaranteed rights that overtop all their secret societies." A. D. FREEMAN.

Sabbath Desecration.

On Sunday, June 11th, was displayed a scene of secret order chivalry in the Presbyterian church of Paris, Ill., at the funeral ceremonies of a deceased Odd-fellow.

At 10:30 the Paris Brass Band commenced to play at the Hall, where the remains had been taken from the residence, and the procession marched from the Hall to the church. The fraternity marched in about 120 in number, some in full uniform including swords. After the services were ended the corpse was taken to the cemetery, and after the burial the fraternity marched from the grave to the Hall accompanied all the time by the band music.

It was just five hours from the time the band commenced to play until all the ceremonies were brought to an end. All this music and ostentation was on the Sabbath, and connected with it all were church members. At the close of the whole affair I heard a lady remark to another: "Don't you think it was solemn to see them in their uniform around their dead brother, in the church? I think they looked so nice." The lady so much interested and compassionately moved was a Good Templar of high degree, a church member of the Presbyterian denomination and a great advocate of all secret orders.

In looking over the congregation you could discern between those that were members of a secret order of some classification and those who were simply Christians. The former wore a look that bespoke their inward emotions in sympathy with the whole proceedings; the latter class wore a dissatisfied look mingled with sorrow and acquiescence. One old gentleman, a true Christian, said to me, "I don't like this?" "What don't you like?" I inquired. He answered, "This thing of reserving seats for so many of the secret order fraternity when others need the seats." Meanwhile the tears bathed his eyes as they did many other eyes of those opposed to the sacrilegious performance. "Well," said I, to the old gentleman, "you know how this is; they are determined to rule and we are powerless. We can't prevent it. If we object to it or complain they will readily ask us what we are going to do about it, and give us a shower of misrepresentation in a short time."

How long must these things be? Must our church be prostituted to these secret orders? In other words, schools of iniquity, that are painted over with the white color of innocency and sail under the plausible streamer of charity, when in reality they are a rotten mass of selfish avidity in pursuit of the balance of power to enrich themselves and impoverish others, and then call themselves a necessity to true Christianity. W. J. HOLT.

OUR MAIL.

R. H. Tudor, Ebensburg, Pa., orders political tracts and writes:

"I am giving my paper to my neighbors after reading it. Our county is flooded with Freemasonry and I would like to have somebody come here to lecture on the subject. If there will be an electoral ticket in Pennsylvania I want to get hold of it. I intend to cast my vote for Walker, and may get more to do likewise."

P. W. Sheibly, Collins, Ill., writes:

"I heard the State Agent last night and he gave the Masons Hail Columbia."

Geo. H. Williams, Putnam, Conn., writes:

"All that is needed is to spread the light—urge the truth upon the attention of men."

Burges Smith, Clifford, Pa., sends his renewal and writes:

"I have been almost lost without the *Cynosure*. It seems to me that part of the house has been missing ever since the paper stopped."

A. D. Low, Atlantic, Cass Co., Ia., writes:

"Do request the brethren who write for the *Cynosure*, especially those in Iowa, to give the names of their respective counties as well as their post offices, so that we may know as nearly as possible where they hail from."

We will endeavor after this to publish the county with the rest of the address as often as possible.

W. Richie, Oakland City, Gibson Co., Ind., writes:

"Please to state in the columns of the *Cynosure* whether the nominees for the Presidency, Hays and Wheeler, are secret society men of any order. I know it will interest your readers."

A reporter of the Chicago *Tribune* affirms that they are both high Masons.

L. D. Brown, Montmorency, Tippecanoe, Ind., writes:

"Dear friends of God's truth: It gives me courage in this good cause to send you one more subscriber to the *Cynosure*. I do all I can for the cause in moderation to all men, for just here we who know and see the truth are apt to go astray, for 'oppression maketh a wise man mad.,' I do not believe we shall ever see the downfall of the power of Freemasonry till God arise to vindicate his truth and show to man his folly. O for the glad day when this evil spirit shall be cast out from our nation and our world, for he will rule till God cast him out."

L. A. Wickey, Franklintown, York Co., Pa., writes:

"We are trying to get up an anti-secrecy convention in this part of the State. We have lost a strong and fearless friend in the death of Bishop Edwards. May his mantle fall on many others. I tried last week to find Bro. Freeman's anti-secret book-stand on the Centennial grounds, but failed. Would it not be well to have a standing notice in the *Cynosure* stating where he may be found. I would have taken nearly a dozen persons to the place if I could have found it. May the Lord bless him in his work of faith and love."

The Sabbath School.

Lesson for July 16.—Solomon's Temple.

SCRIPTURE.—2 Chron. iii. 1-17. Commit 1-6; Primary verse, 1.

1 Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was a hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold, and graved cherubims one the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet and their faces were inward.

14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them upon the heads of the pillars; and made a hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

GOLDEN TEXT.—"Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded."—K. viii. 27.

TOPIC.—An House for God.

—Every place of worship is suggestive of two things: 1. The sacrifice that has been made for us; 2. That it is God's threshing-floor, where he separates his wheat from the chaff. Each one is a call to remember God's love, and the coming judgment. Luke 19: 10; John 3: 16; Rom. 5: 8; 1 John 4: 9, 10: Mal. 4: 1; Matt. 3: 11, 12; 13: 30, 40; 2 Thess. 1: 8.

—If we can not build the temple, let us with humility and alacrity prepare the material for its building, if God will permit us to do that. Let us take any place that God assigns us—content to be anything or nothing, just as he wills. He makes use only of those who are thus willing to be used. Ps. 138: 6; Matt. 7: 24, 25; Luke 1: 52; Rom. 8: 9; 1 Cor. 1: 26–29; Eph. 2: 22; Jas. 1: 9, 10; 4: 6, 10; 1 Pet. 5: 6; 1 John 2: 17.

—The promise of the abiding presence of God, which he made to Solomon, he also makes to us. If we but walk in his statutes, execute his judgments, and obey all of his commandments, his Spirit will be with us constantly instead of periodically. He does not forsake us—it is we that forsake Him. Gen. 28: 15; Deut. 31: 6, 8; 1 Sam. 12: 22; Josh. 1: 5; Judg. 10: 13; Ps. 37: 25; Jer. 2: 13; Heb 13: 5; Rev. 21: 3.—*The National Sunday School Teacher.*

Farm and Garden.

RAISING TOMATOES:—Burr tells us that the French mode of raising tomatoes is as follows: As soon as a cluster of flowers is visible, they top the stem down to the cluster, so that the flowers terminate the stem. The effect is that the sap is immediately impelled into the two buds next below the cluster, which soon push strongly and produce another cluster of flowers each. When these are visible, the branch to which they belong is also topped down to the level: and this is done five times successively. By this means the plants become stout dwarf bushes, not above eighteen inches high. In order to prevent their falling over, sticks or strings are stretched horizontally along the rows, so as to keep the plants erect. In addition to this, all laterals that have no flowers, and after the fifth topping, all laterals whatever, are nipped off. In this way the ripe sap is directed into the fruit, which acquires a beauty, size and excellence unattainable by other means.—*Boston Globe.*

EARLY TOMATOES:—To get early tomatoes, says a writer on the subject, you must, as soon as your tomato plant has made four leaves, pinch the top bud from the stem, then take up the plant, pinch off two inches from the top root and transplant it in a common box frame, where the soil is rich and loamy. The box will keep off the wind, and plants sown and grown there eighteen inches apart, will produce fruit two weeks sooner than the same planted in the open ground. A mat or a few boards, spread over the frame at night, will keep them from frost, and is far easier and quicker than going over a field nightly, and setting boxes over each hill. As soon as the plants have set fruit on two blossoms of each branch, and the top has grown two to four leaves, the pinching off the ends of each branch and top should be again put in practice.

SALTPETER is the cure for the currant worm. Several gardens were saved last Summer, and all the worms therein destroyed, by the following mixture: To a barrel of soft water add a pailful of soft soap, and three-quarters of a pound of saltpeter, dissolved. If a garden syringe is not handy, throw the liquid on with a broom. If the first dose is not enough add a little saltpeter and try again.

A DISCOVERY ABOUT CORN.—The *Western Rural* tells of a man who plants, two or three weeks after the crop is planted, a new hill of corn every fifteenth row, each way. And this is the reason: If the weather becomes dry after the filling time, the silk and tassels both become dry and dead. In this condition, if it should become seasonable, the silk revives and renews its growth; but the tassels do not recover. Then, for want of pollen, the new silk is unable to fill the office for which it is designed. The pollen from the replanted corn is then ready to supply silk, and the filling is completed. He says nearly all the abortive ears, so common in all corn crops, are caused by the want of pollen; and he has known ears to double their size in this filling.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 6, 1876.

A CARD.

CHICAGO, July 3rd, 1876.

To the numerous friends throughout the country who have written words of sympathy and encouragement in view of the sudden and yet mysterious event which has taken my companion to heaven and left her husband and little ones to contend a little longer for the "precious faith," and to those who have written me on business during the past few days,—all beloved in Christ, let me say I have been partially unfitted to attend to correspondence and much occupied with thoughts and labors that could not be delayed. My little ones are now arranged for and my personal matters so adjusted as to permit me to resume my duties in the work of the National Christian Association. I shall give my best energies to this work, and while sensible that I have lost a wise counselor and efficient helpmeet, I shall still hope by the blessing of God in answer to your prayers to do something for the Master. Your kindness and words of tenderness will ever be had in grateful rememberance by

Your brother in Christ,

J. P. STODDARD.

COMMENCEMENT AT WHEATON.

The Sixteenth Anniversary of Wheaton College was one of the most hopeful in its history. The unanimity with which the Board of Trustees took a more decided stand than ever against the aggressions of the lodge upon the institution was a fact of deep interest to all our readers.

The Anniversary exercises began on the Sabbath, June 25th. Rev. N. Prentiss of Aurora, Ill., a member of the Board of Trustees, preached the Baccalaureate sermon from Rom. i. 21, a discourse reviewing the rationalistic systems of the past century, and their influence upon education, public conscience and the church. Pres. Blanchard at the close of the sermon gave the farewell words of counsel to the Graduating Class.

In the evening Prof. Fisk of the Chicago Theological Seminary gave an earnest and able address before the Society of Inquiry on the aggressive nature of Christianity, which was forcibly presented from the facts of its history and from its character.

The annual entertainment of the Literary Union in which the five societies of the insitution participated was attended by a large audience on Monday evening, and reflected great credit on all the participants. The feature of the evening was an oratorical contest in which representatives from each society engaged. The judges disagreed in their award of the honors; two voted the first place to an oration on "American Ideas" by O. N. Carter, two to C. L. Blanchard's oration on "The Closing Century," and one gallantly referred it to Miss A. Jennie Carothers for her essay on "The Evils of Ignorance."

On Tuesday the Board of Trustees met and elected Hon. J. B. Walker of Wheaton, Cyrus Meachen, Esq., of Oak Park, and Rev. J. B. Beekman of Byron, to fill vacancies. The latter was elected in preference to other gentlemen proposed, in other respects equally qualified, on the sole ground of his public position against the lodge. Another trustee, Mr. J. C. Wheaton, whose action in fitting up, with others, and renting a hall to Wheaton Lodge has been condemned in the *Cynosure*, has agreed to resign when his name shall be removed from an obligation assumed by the College Building Committee. This arrangement was ratified by the Board. The friends of the College everywhere will rejoice to learn of this firm stand taken by the Trustees for the principles of the institution.

Tuesday evening the annual meeting of the Almuni Association was well attended and the exercises of surpassing interest. The address by Mr. B. T. Pettengill of Peoria, Ill., class of '73, entitled, "Out in the World," is mentioned by all as a fine effort, and the essay by Miss M. E. Nash, class of '74, on "Now is the High Tide of the year," merited equal praise.

Commencement Day beheld a large audience overflowing into the aisles and halls of the College Chapel, gathered from near and far to witness and enjoy the graduating exercises. The decorations were, while more elaborate and profuse, in better taste than usual. After prayer and the opening hymn, "God Save the State," led by Prof. F. G. Baker, with Prof. Martin at the organ, the class exercises proceeded in the following order:

Felicia H. Hiatt, essay with salutatory, "American Olympiads."

M. L. Holt, oration, "Labor."

Emily D. Knight, essay, "Hidden Things."

Wm. Osborne, oration, "Human Freedom."

Augusta C. Smith, poem, "Life."

J. F. Snyder, oration, "The Power of a Positive life."

J. Leander Stratton, oration, "Creations of Culture."

W. I. Wheaton, oration with valedictory, "Creations of Culture."

Then followed the Class Song by a member of the class and Prof. S. W. Martin, which was finely sung by Misses Hiatt and Smith and Mr. Stratton.

Mr. J. K. Wheeler of Austin, Ill., delivered the Master's Oration on the subject: "Freedom of the Individual;" and Pres. Blanchard conferred the degrees upon the class in his usual felicitous style.

The exercises were enlivened with music by the Excelsior Orchestra, and were not too long to weary the audience, the coolness of the day relieving also from fatigue.

Of the merit of the different speakers it will not be thought invidious to say that Mr. Osborne's oration was received with the greatest marks of approbation. He concluded amid rounds of applause and a shower of boquets. Nature gave him a fine voice and manner for public speaking, and Pres. Lincoln's Emancipation Proclamation offered an opportunity to cultivate them, and for once Caucasian superiority was forgotten.

The evening of so pleasant and profitable a day introduced a brilliant concert under the lead of Louis Falk, organist of the Union Park Congregational church of Chicago; followed by the ever welcome President's call in the College parlor.

The following circular indicates that the patrons are apprehensive of too great publicity for the good of their "Craft." Acting probably on the papal maxim, "ignorance is the mother of devotion," the following has been widely distributed from head quarters:

"CIRCULAR TO GRANGERS.

To Master and Overseer:—You are respectfully requested to guard against any exposure of the manuals to unauthorized persons and to urge all officers to do the same. None but officers and past officers are authorized to have manuals in their possession, and they should not allow them to be read or examined by any person who has not taken the fourth degree. This caution is now of particular importance as the latest edition embodies in the ritual some directions formerly contained in the key alone."

By order of Executive Committee National Grange.

Chicago Street Talk.

DEAR CYNOSURE:—A Freemason told me lately that Mr. Ronayne was about right, and that he had not been in a lodge for twelve years. Another, a religious man, had taken seven degrees, and after having endured much from conscience, decided to resign, and did so in a full meeting of the fraternity, some of whom were greatly enraged, while he assured all that he had determined to leave them, be the consequences what they might. He was closely watched for a time, but did not actively denounce the system, and now he believes that only his good name and interests in his calling, are, or may be injured by his ancient brethren. Another, who had been a church member, denounced Ronayne as a perjurer, and pronounced CHRIST a SECTARIAN! He quoted Scripture readily and reminded me of him who met Jesus in the wilderness, but failed so utterly. O yes, verily, the Scriptures are quoted by Freemasons as food for the minds of young or old men, but when they are quoted correctly, alas for Freemasonry! "Jesus only" ought to be master of heart and conscience; and as Moody says, "there no room in the human heart—it is too small—to hold Christ and the devil." T.

CHICAGO READERS PLEASE NOTICE: the regular meeting of the Chicago Christian Association will be held Tuesday evening, July 11th, at 221 West Madison Street.

—The popularity of Mr. Ronayne's "Freemasonry at a Glance," and the urgent requests to publish it again, and by some to keep it standing from week to week, has induced our Publishers to print it in this issus on pages 12 and 13.

—On another page it is stated that the Chicago papers did not report Mr. Ronayne's lectures and exposition; it should more correctly be said his exposition of the third degree, which took place on Thursday evening and was repeated before a full audience in Farwell Hall on Friday evening. The effect of this exposition upon the fraternity is wonderful. They avoid mentioning what has been to them a proclamation of their disgrace.

—A letter directed to the Treasurer of the N. C. A., and postmarked La-Fountaine, Ind., contains $1.00 for one copy of Ronayne's book, but with no name signed. Ronayne's book is 50cts per copy. The writer will please send his name and direct what shall be done with the remaining 50cts.

UNITED BRETHREN COLLEGES.—Catalogues have been lately received of the Otterbein University, Westfield College, Ill., and Western College, Linn Co., Iowa. The former is located at Westerville, near Columbus, O., and has had the attendance of 203 students during the year. The fall term begins August 9th and continues to Dec. 19. Rev. H. A. Thompson is President. Western College, Pres. E. B. Kephart, had 219 students from eight States during the year. Fall term opens August 30th and closes Nov. 29th. At Westfield, Pres. S. B. Allen has looked after the culture of 193 students. The college year opens August 16 next and continues till Nov. 7th. Each catalogue contains an historical sketch of the institution, prepared for the Centennial.

WHEATON COLLEGE.—This well-known institution has obtained the usual degree of prosperity during the year just closed. Students numbering 213 were in attendance, and at the commencement last week, the sixteenth, the number of graduates was increased to more than one hundred. The fall term opens September 15 and continues fifteen weeks. Any information will be furnished on applying to the President at Wheaton, Ill.

PRAIRIE DU SAC, WIS., June 24.

Editor Cynosure:

In reading Dante (Paradise Canto V.) I met with the following lines which, though written six hundred years ago, contain advice which it would be well to follow now. Perhaps you may think them worthy of an insertion in your paper. C. H. SMITH.

"Take thou no vow at random; ta'en with faith
Preserve it; yet not bent, as Jephthah once,
Blindly to execute a rash resolve,
Whom better it had suited to exclaim,
'I have done ill,' than to redeem his pledge
By doing worse."

The Master's Hat.

In answer to several inquiries made as to the reason why the "Worshipful Master" wears his hat in the lodge, I will briefly remark that he does so because for the time being he is the representative of a king—and that a most despotic one—Solomon the arbitrary ruler of Israel. And inasmuch as a king wears his crown when seated upon his throne, so the "Worshipful Master" must wear his *plug* when seated in the oriental chair. In connection with this there is a "catch question" very frequently asked by Masons the answer to which is eminently scientific, and is worthy of being remembered, namely, "Where does the Worshipful Master hang his hat?" Answer, "On a peg between his shoulders."

E. RONAYNE.

Sabbath and the Centennial.

WHEREAS, our government comprised, in its origin, many of the Sabbath-keeping people of the old world who came here not to imperil or surrender any of their religious principles, but to throw around these a security superior to that enjoyed in their fatherland; and

WHEREAS, These purposes have been, throughout our entire history, expressed in many official documents, among which are the memorable words of the Constitution written and subscribed by the Pilgrim Fathers on board the Mayflower for their future government: "Having undertaken to establish this for the glory of God and the advancement of the Christian faith;" and the memorable words of the ordinance of 1787: "Religion, morality and knowledge being necessary to good government, schools and the means of instruction shall be forever encouraged;" and,

WHEREAS, Christianity is part of the common law in England and these United States by the decision of the highest authorities in both countries as well as by civil enactment placed from time to time upon the statute book: therefore,

Resolved, That we do hereby express the most unqualified approval of the rule adopted by the U. S. Centennial Commission closing the buildings of the Exposition on the Lord's day, thus honoring God by keeping his commandment, "Remember the Sabbath day to keep it holy;" and regarding the enactments of this and other States requiring observance of this day and securing an interest and esteem for the Exposition which could not have been had on other conditions on the part of the Sabbath-keeping portion of our people.

June 18th, 1876.

This paper was adopted by a mass meeting held in Darlington, Pa., composed of members of four or five different denominations worshiping in this place and vicinity. The adoption was unanimous with direction to publish in papers friendly to the action of the Centennial Commission on the Sabbath.

REV. MR. JOHNSTON, Chairman;
G. MCELHENNY, Secretary.

Religious Intelligence.

—The *Jewish Messenger* calls upon the police of N. Y., to look after the Jewish traders who observe neither their own Sabbath nor the Christian Sunday, but do business on both days. The *Messenger* says, "They should be taught a sharp lesson that one Sabbath must be strictly observed, and that lawlessness and impiety must not be encouraged in this great city."

—The opening Sunday-school meeting at Chautauqua Lake will be a Natural Science Conference designed to illustrate the relation of natural science to the study of the Bible. It will begin Wednesday morning, July 26th, and will last three days. One feature will be the delivery of scientific lectures by competent scholars. A daily paper, *The Chautauqua Assembly Herald*, will also be published for three weeks.

—The Reformed Episcopal Church reports progress. The hard times have been very much in the way of erection of churches; still parishes are being continually organized. In Cumberland, Md., Digby, Nova Scotia and Charleston, S. C., self sustaining churches, have been formed during the past month. Twelve churches are in operation among the South Carolina freedmen. There are now three churches in Baltimore, seven in Philadelphia, and eight in Chicago. The annual council meet in Ottawa, Canada, July 12th.

—The Friends yearly meeting in England was recently held. The membership was reported at 1,420, an increase of 52. It was recommended that a school be opened in Australia. About $30,000 was gathered the past year for missions in India and Madagascar, and $10,000 was spent in circulating the Scriptures and other publications.

News of the Week.

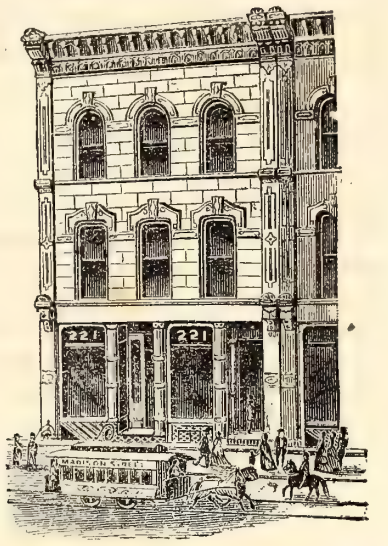
—The Democratic Convention at St. Louis nominated Gov. Samuel J. Tilden, of New York, on the second ballot, and Gov. Thos. A. Hendricks, of Indiana, by acclamation, for President and Vice-President of the United States.

—Ex-Speaker Blaine has been again prostrated with a kind of malarial fever presumed to be a result of the sunstroke experienced just before the Cincinnati convention. He has been taken to his home in Maine.

—The certainty of war in Europe is expressed in the following dispatches:

BELGRADE, July 2.—The war proclamation of Prince Milan was promulgated on Saturday, and a state of seige proclaimed throughout Servia. The manifesto says: "The Prince, animated by ideas of moderation, offered to send an envoy to come to an understanding. The Porte ignored the conciliatory offer, and continued to send fresh troops. It is necessary to enter the insurgent country in order to pacify it and organize principles of justice and legality without distinction of religion, and without failing to respect the integrity of the Ottoman Empire."

—A special from Cettinge, dated Sunday, containing the following important details: Montenegro sent to-day her declaration of war to Turkey. The declaration contains a summary of her grievances against the Porte, particularly the blockade of the southern frontier, the Porte's evidently hostile intention towards Montenegro, and the impossibility of reforms in Herzegovinia. The people received the proclamation with great enthusiasm. The Prince started on Sunday morning for Herzegovinia by way of Gahova.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D. W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio. H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

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The Home Circle.

My School.

I sat in the school of sorrow;
The Master was teaching there
But my eyes were dim with weeping,
And my heart oppressed with care.

Instead of looking upward,
And seeing his face divine,
So full of tender compassion
For weary hearts like mine—

I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me,
As the leaden hours went on.

At last, in despair, I lifted
My streaming eyes above,
And I saw the Master watching,
With a look of pitying love,

To the cross before me he pointed,
And I thought I heard him say,
"My child, thou must take thy burden,
And learn thy task to-day.

Not now may I tell the reason,
'Tis enough for thee to know,
That I, the Master, am teaching,
And appoint thee all thy woe."

Then, kneeling, the cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine!"

And so I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away my tears.

And ever the glorious sunlight
From the heavenly home streamed down,
Where the school-tasks all are ended,
And the cross is exchanged for the crown.

Selected.

A Thrilling Incident.

In the winter of 1870, I had occasion to go from Green Bay to Chicago, on the N. W. railway. At Oshkosh we were joined by a delegation of lawyers, on their way to Madison, the capital, to attend the legislature, then in session. They were all men of more than usual intellect, and of exceptional character. Two were ex-judges of the circuit court, and one I had seen chairman of the Young Men's Christian Association. The party found seats near together, and after the first salutations were over, and the news duly discussed, began to look about for means to while away the time. After a while some one proposed a game of cards. No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised for a table and three of our lawyers, including the chairman of the Y. M. C. A. and a Chicago runner on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see Christian gentlemen and judges of law and equity; leaders of society, makers of public sentiment, law-givers for a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to the young, thus setting publicly their seal of approval to a most dangerous and evil practice. To be sure they played for stakes no higher than the cigars for the party. But it seems to me that in the eyes of all discreet persons this does not change the act nor lessen the danger of its example, but rather heightens it; as from the less to the greater is the invariable course of crime. But I did not intend to moralize on paper, but was about to say that while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining judge was invited to take his place. I saw the blood mount in an honest blush of disapproval to his manly face, and he hesitated and drew back. But the game had become interesting, and his excited companions urged him. "Come Judge, take a hand," they cried, "We can't go on without you." So the judge slowly rose from his seat, inwardly condemning the act as I evidently saw, and stepping forward took a seat among the players and the game went on.

I had noticed an old lady in a seat to the rear of the players, who had got on board at Menasha, I believe. Gray and bent with age she had sat abashed, and, with eyes closed, seemed asleep most of the time till the train, stopping at Oshkosh, took on board the company of lawyers. She then underwent a change and became greatly interested in the company, looking often from one to the other as if she recognized them all, or was trying to recall their faces. When the game of cards was started she became very restless, would hitch uneasily about in her seat, take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "shaker bonnet," but could not tell. She acted so strangely, I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward holding on to the seats as she passed. She brushed against Judge——in passing, but he had become interested in the game and did not notice her. Reaching the water-tank at last, she drank a cup of water and took a seat near the door with her back to the players. But she did not long remain there; rising again with difficulty, she tottered back towards her former seat, but reaching the players, she passed directly in front of them, and now, greatly excited, threw back her bonnet from her face, and looked around the company. Her action at once arrested their attention, and, pausing in their play, they all looked up inquiringly.

Gazing directly into the face of Judge ——, she said in a tremulous voice: "Do you know me, Judge——?"

"No, mother, I don't remember you," said the Judge, pleasantly. "Where have we met?"

"My name is Smith," said she, "I was with my poor boy three days off and on, in the court room, in Oshkosh, when he was tried for—for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June."

All faces were now sobered and the passengers began to gather around and stand up all over the car to listen and see what was going on. She did not give the Judge time to answer her, but becoming more and more excited, she went on. "He was a good boy if you did send him to jail. He helped us clear the farm, and when father was took sick and died he done all the work, and we was getting along right smart, till he took to going to town and got to playing keards and drinking, and then, somehow, he didn't like to work after that, but used to stay out often till most mornin', and then he'd sleep so late, and I couldn't wake him when I knowed he'd bin out so late the night afore. And then the farm kinder run down, and then we lost the team; one of 'em got killed when he'd been to town one awful cold night. He staid late and I 'spose they had got cold standin' out, and got skeered and broke loose and run most home, but run agin the fence and a stake run into one of 'em, and when we found it the next morning it was dead and the other was standin' under the shed. And so afisr a while he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nothin' on the farm. But he grew worse than ever, and after a while he couldn't get any work and wouldn't do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy agin, but he used to get mad after a while, and once he struck me and then in the morning I found he had got what little money there was left of the farm, and had run off. After that I got along as well as I could, cleaning house for folks and washing, but I didn't hear nothing of him for four or five years; but when he got arrested and was took up to Oshkosh for trial, he writ to me."

By this time there was not a dry eye in the car and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself, she went on:

"But, what could I do? I sold the house and lot to get money to hire a lawyer, and I believe he is here somewhere," looking around. "O, yes, there he is, Mr.——," pointing to Lawyer——, who had not taken part in the play. "And this is the man, I am sure, who argued agin him," pointing to Mr.——, the district attorney. And you, Judge——, sent him to prison for ten years. I spose it was right; for the poor boy told me that he really did rob the bank, but he said he must have been drunk, for they had all been playing keards most all night and drinking. But, Oh, dear! it seems to me kinder as though if he hadn't got to playing keards, he might a been alive now. But when I used to tell him it was wrong and bad to play, he used to say: 'Why, mother, everybody plays now. I never bet only for the candy or the cigars, or something like that.' And then when we heard that the young folks played keards down to Mr. Culver's donation party, and that 'Squire Ring was going to get a billiard table for his young folks to play on at home, I couldn't do nothing at all with him. We used to think it was awful to do that way, when I was young, but it jist seems to me as if everybody nowadays was going wrong into something or other. But may be it isn't right for me to talk to you, Judge, in this way, but it jist seemed as if the very *sight* of them keards would kill me, Judge; I thought if you only knew how I felt, you wouldn't play on so, and then to think, right here afore all these young folks. May be, Judge, you don't know how younger folks, especially boys, look up to such as you, and then I can't help thinking, that may be if them as ought to know better than do so, and them as are higher larnt, and all that, wouldn't set sich examples, my poor Tom would be alive and caring for his poor old mother; but now, there ain't any of my family left but me and my poor little gran' chile', my dead darter's little gal, and we are going down to stop with my brother in Illinoy."

Tongue of men or angel never preached a more eloquent sermon than that gray, withered, but old lady, trembling with old age, excitement and fear that she was doing wrong. I can't recall the half she said as she, poor, lone, beggared widow stood before those noble looking men, and plead the cause of the rising generation. The look they bore as she poured forth her sorrowful tale, was indescribable. To say that they looked like criminals at the bar, would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grand-child in her lap, hid her face on her neck. The little one stroked her gray hair with one hand and said. "Don't cry, ganma, don't cry, ganma." Eyes unused to weeping, were red for many a mile on that journey. And I can hardly believe that any one who witnessed that scene, ever touched a card again. It is but just to say, that when the passengers came to themselves they generously responded to the Judge, who, hat in hand, silently passed through her little audience.—*Selected.*

Two Sets of Recipes.

I.

Are you deficient in taste? Read the best English poets, such as Thompson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott and Wordsworth.

Are you deficient in imagination? Read Milton, Akenside, Burke and Shakespeare.

Are you deficient in power of reasoning? Read Chillingworth, Bacon and Locke.

Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, the Federalist, Webster and Calhoun.

Are you deficient in patriotism? Read Demosthenes, and the Life of Washington.

Are you deficient in conscience? Read some of President Edward's works.—*Independent.*

II.

Very good for those who have access to a choice library, or means to purchase for themselves. There is for the less favored class a very good substitute. Read *critically*, with a view to the style and dignity of thought.

For defective taste—Christ's sermon on the mount; Paul's address to Agrippa, and the Epistle of James.

For imagination—The descriptive passages in Job, and generally the Apocalypse of St. John.

For reasoning—Christ's refutation of the Sadduces and generally the Epistle to the Romans.

For judgment and good sense—Solomon's Proverbs.

For sensibility—The last chapters of any of the four Gospels: the Book of Ruth.

For political knowledge—Study the Constitution of the Jewish Commonwealth, as described in the first books of the Bible.

For patriotism—The life of David; the restoration after the Babylonish captivity.

For cultivation of the conscience, you can scarcely go amiss. Peter's, John's and James' Epistles, and above all the words of Christ.

This is no *ad captandum* suggestion. The Scriptures furnish the best models and the most suggestive materials to be found in the English language.—*Interior.*

Motherly.

What a dear old Saxon epithet is the word "motherly!" Motherly kindness, attention, nurture! The word is never unwelcome when fairly applied. Motherly influence; who has not felt it? Motherly love; who has not enjoyed it? Motherly self-denial; often the secret heading of the longest chapters of her life, the memory of which long survives them all. Motherly self sacrifice; true to the last, often appearing in some posthumous expression, like the voice from the tomb. My friend, the Rev. John Burbridge, of St. Stephen's, Sheffield, put it to the mothers and sons of his church: "Does not history tell us how St. Augustine, Theodoret, Basil, and Chrysostom owed everything to a mother's prayers? Have we not read how Bishop Hall was dedicated to the service of Christ by his mother on her death-bed; how Payson traced all his hopes and usefulness to this Christian nurture of his home: how Brainard ascribed his deep religious feeling to the education of his early years; how Philip Henry and his five sisters avowed that what piety they possessed they owed, under God, to their parents; how James Montgomery traced his love for spiritual things to the instruction received in childhood; how the mother of the Wesleys left impressions on the characters of her illustrious sons which were never effaced; how Romaine, Doddridge, Felix Neff, Leigh Richmond, Richard Knill, and Robert Moffatt, all tell of the melting and moulding influence of the Christian homes amid which they were reared?"—*Quiver.*

A Fatal Habit.

Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatal facility, the penalty of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean and the drunkard, are among its victims. Perhaps in the latter its effects appear in the most hideous form. He knows that the goblet which he is about to drain is poison, yet he swallows it. He knows; for the example of thousands has painted it in glaring colors, that it will deaden all his faculties, take the strength from his limbs and the happiness from his heart, oppress him with disease and hurry his progress to a dishonored grave, yet he drains it. How beautiful, on the contrary, is the power of resolution, enabling the one who possesses it to pass through perils and dangers, trials and temptations. Avoid the contraction of the habit of irresolution. Strive against it to the end.

Proposed Reforms.

A writer in the *Watchman* gives some very good suggestions that Christians would do well to consider. Concerning some of the means employed to raise the necessary money to carry on the church and Sabbath-school, he says the Centennial year is an excellent time for a new departure for the more excellent way in all matters. Suppose that, from this time, the Christian church abandon all lottery schemes, and all clap-trap and other frivolous ways of obtaining money for promoting Jesus Christ's cause upon earth, all fairs or other catch-penny arrangements for getting people's money without their self-sacrifice, and in place of all this let the appeal be to men, women and children, as to their duty to God and humanity. We may not for a time, perhaps, realize so great a volume of contributions; but the sterling worth will be there under God's blessing, and by the same power will accomplish as much good for his cause, and, being the result of the principle of true benevolence will be steady and reliable.

From this time let no one be allowed to go from class to class, or person, in our Sabbath-school, soliciting money for presents to superintendent or teacher, thus compelling the poorer children to give from their penury, or make a declaration of their poverty or inability; but rather if a gift is determined upon, let the box be placed in a conspicuous place, and properly advertised, then let the gift be free and without compulsion or pressure. It is quite common for the poorer children to make the largest contributions in these matters from the desire to disguise their poverty.

It is quite common in our parishes for overzealous persons, wishing, perhaps, to commend themselves to their pastor, or to obtain conspicuity otherwise, to start a subscription paper for a pastoral donation. Some of these gifts are very large, viewed in the light of the debt of the struggling church, large in view of the pew taxes uncollected, immense in view of the suffering church, pretty large sometimes in view of the pastor's liberal salary. I think it would be an excellent plan, where the pastor is not really taken by surprise, for him to instruct the canvassers not to receive contributions from any poor widows, orphans, or others poorer than himself, or from those neglecting to pay their pew rent, or from any who find it inconvenient to help the poor of their own faith or of any other, or from the man who owes for his house rent, groceries, doctor's bills, or board bill. In short, let all kinds of people who already groan, being burdened, be exempted from the donation tax. You may be sure that this course would afford relief to a multitude of people who don't like to say no, but cannot consistently say yes. Let us try these new plans for a hundred years, and we can then try some other plan if this does not work, though I think this will bring in the millennium, when we shall be all right.

Children's Corner.

Four Years Old.

"I'm four years old to-day, papa!
I guess you didn't know.
How very old and big and strong
In one night I should grow:
For last night, when I went to sleep,
Your boy was only three!
Just see how tall I am to-day—
Papa, do you know me?
I'm four years old!

"And now I am almost a man
And want a candy-store—
To sell ice-cream and nuts and figs,
And lots of good things more—
And—oh—I want a big black dog
To keep bad boys away—
A pony, just as white as snow,
To ride on every day—
I'm four years old!

"I'm sorry for poor little Ned;
Just think, he's only two!
But, if he lives, he'll grow a man,
And all these nice things do.
I'll give him all my tops and balls,
My dresses and my toys,
For things like these are very nice
To please such little boys!
I'm four years old!

"What! four years old! My little son,
You fill me with surprise;
My boy become a man so soon!
Can I believe my eyes?
Ah! golden time, so full of hope,
So fresh and sweet and fair!
I well remember now the day
When I, all free from care,
Was four years old!"

—*Selected.*

The Two Enemies.

There was once a little boy who had everything his heart could desire: a large house, a beautiful garden, a pony and a dog, and many playthings. He had an indulgent mother and two nurses, and they all tried to please him. If he asked for sweetmeats they were given to him, if he wished for coffee and cakes for breakfast, instead of bread and milk, he had them. In the Winter he did not walk out when it was too cold, nor in the Summer when it was too hot: and yet in the evening he would look as tired as if he had broken stones all day.

When he was twelve years old his mother grew alarmed, for every day he seemed to have a new form of illness. She took him to the best doctors, but the medicines were of no use, for he threw them in the corner, as he had done his lesson-books and his slate.

At length his mother took him to a physician in the neighboring town. The physician quickly found out what ailed the little boy, and promised to send a prescription that would cure him. The next morning this letter came:

"*Dear Sir:* You have two poisonous serpents within you, that are consuming your vital powers daily and hourly. I cannot cure you unless you come and live an hour's distance from my house, and then I will give you a powder, which, with a lotion in the afternoon, will kill the serpents. But the powder will be of no avail unless you go to school two hours after it; and the lotion will require a long walk before taking it. If you do not take my medicines you will not hear the birds sing next spring."

The mother of the little boy and the nurses were very angry, but the physician said that if they would not follow the prescription they might go to another doctor.

Then his mother took her sick little boy to some lodgings an hour's distance from the physician house.

The first morning the little fellow could scarcely creep along. The mother and the nurses drove along in a carriage behind him, to pick him up if he should grow too tired. "The cruel physician?" said the nurses. The next morning the boy was very tired, but the third and fourth day he could not help listening to the cuckoo, and thinking the air was sweet and balmy; and the fifth day he even relished the bread and milk in which the powder was mixed.

Thus for six weeks he walked, and went to school every day; his cheeks grew rosy and his eyes bright, and he no longer pushed his bread and milk away, and he slept soundly all through the night. His mother was going to take him home, but the physician said:

"The serpents may be killed, but they may have left young ones. Unless you give him bread and milk for breakfast, and send him to school, and give him no sweetmeats, they will grow within him and kill him."

The mother gave the physician a large fee, and took her little boy home. But when he was grown up, and had become a tall, strong man, he called on the physician to thank him for his prescription, for he had learned the names of the two poisonous serpents; they were—Laziness and Greediness.

Do Everything Well.

Boys, you have now arrived at an age when you must begin to think about doing something for yourselves. The first piece of advice I have for you is "to do everything well" which you undertake. There is little danger of you being too particular in that respect. A boy who is careful to draw a straight line on a slate, is very likely to make a straight line through life. There is no position in life in which you will not be called upon to be as exact as possible. Step into a jeweller's shop and see how careful the workmen must be in finishing the article he holds in his hands. Remember that a mistake is little less than a crime. I have rarely ever seen a man who was very particular about his affairs who was not successful.

There is one great danger which besets many young men at the present day. It is the disposition to avoid all solid improvement, and take up with subjects that require no thought. Boys are very fast at the present day. I can remember fast boys long before you were born; but they never made solid and useful men. Nobody ever trusted them. They never filled any important office or station. They usually became small men because they had no capital in their heads with which to work out a living.

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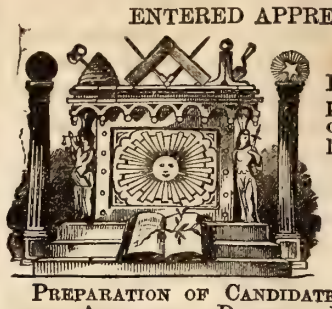
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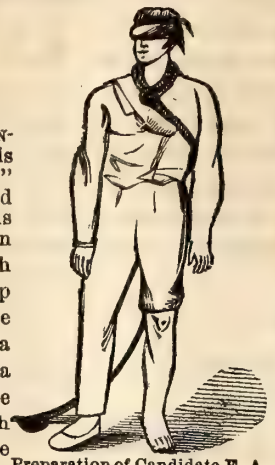
FREEMASONRY AT A GLANCE.

ENTERED APPRENTICE DEGREE.



The Holy Bible on the altar is usually opened at the 123d Psalm and the square and compass placed thereon, the latter open and both points placed below the square.

PREPARATION OF CANDIDATE ENTERED APPRENTICE DEGREE.—He is ushered into the "*preparation* room," where he meets the Junior Deacon and Stewards who divest him of all his clothing except his shirt. He is then handed an old pair of drawers which he puts on; the left leg is rolled up above the knee; the left sleeve of the shirt is rolled up above the elbow, a hoodwink is fastened over both eyes, a rope, called a cable-tow, is put once around his neck, and a slipper (with the heel slip-shod) is put upon the *right* foot.



Preparation of Candidate E. A. Degree.



Due-guard of an E. A.



Penal Sign of an E. A.

DUE-GUARD OF AN ENTERED APPRENTICE.—Hold out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it.

PENAL SIGN OF AN ENTERED APPRENTICE.—Made from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb next the throat, and drop the hand hand perpendicularly by the side. These movements ought to be made in an off-hand manner, without stiffness.

SIGN WITHOUT DUE-GUARD:—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.



Candidate taking Entered Apprentice Obligation.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, I, with your name in full, and repeat after me."

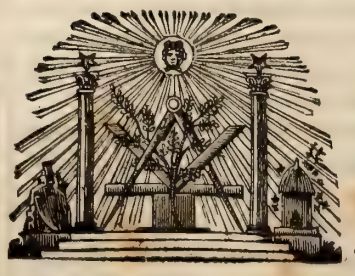


GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first finger near the hand. If the person whom you are shaking hands with is a Mason, he will generally return a like pressure on your hand.

ENTERED APPRENTICE WORD—Boaz. It is the name of this grip.

ENTERED APPRENTICE STEP.—Step off one step with the left foot and bring the heel of your right foot to the hollow of your left.

FELLOW CRAFT DEGREE.



The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square.



Preparation in Fellow Craft Degree.

PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE:—He is ushered into the "preparation room" as before, and divested of all his clothing as in the preceding degree. In this case the *right* leg of the old drawers is raised up above the knee, the *right* sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the *left* foot, the *left* heel being slip-shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked *right arm* and an apron tied on, in which condition he is "duly and truly prepared" and led by the Junior Warden to the door of the lodge as before.



Candidate taking Fellow Craft Obligation.

Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me.



Due-guard Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular.



Sign, Fellow Craft.

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side.

SIGN WITHOUT DUE GUARD.—(The usual way outside the lodge). Draw the right hand, palm open and fingers a little crooked, smartly across the breast from left to right and drop it carelessly by your side.



PASS-GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice.

PASS OF FELLOW CRAFT—Shibboleth. It is the name of this grip.



REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips.

WORD OF FELLOW CRAFT—Jachin. It is the name of this the *real grip*.

FELLOW CTAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right; your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE.



The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.



Preparation of Candidate in Master Mason's Degree.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degrees. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned in, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front-backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared."



Candidate taking Master Mason's Obligation.

Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me"



Due-guard Master Mason. Penal Sign, Master Mason.

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching.

SIGN OF A MASTER MASON.—Made from the due-guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side.

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.



PASS-GRIP OF A MASTER MASON.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip.

PASS OF MASTER MASON—Tubal Cain. It is the name of this grip.



STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread.



CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVASS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum.



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Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. See figure).

MASTER'S WORD:—(whispered in the ear of the candidate), *Mah-hah-bone*, after which the candidate whispers the same word in the Master's ear.

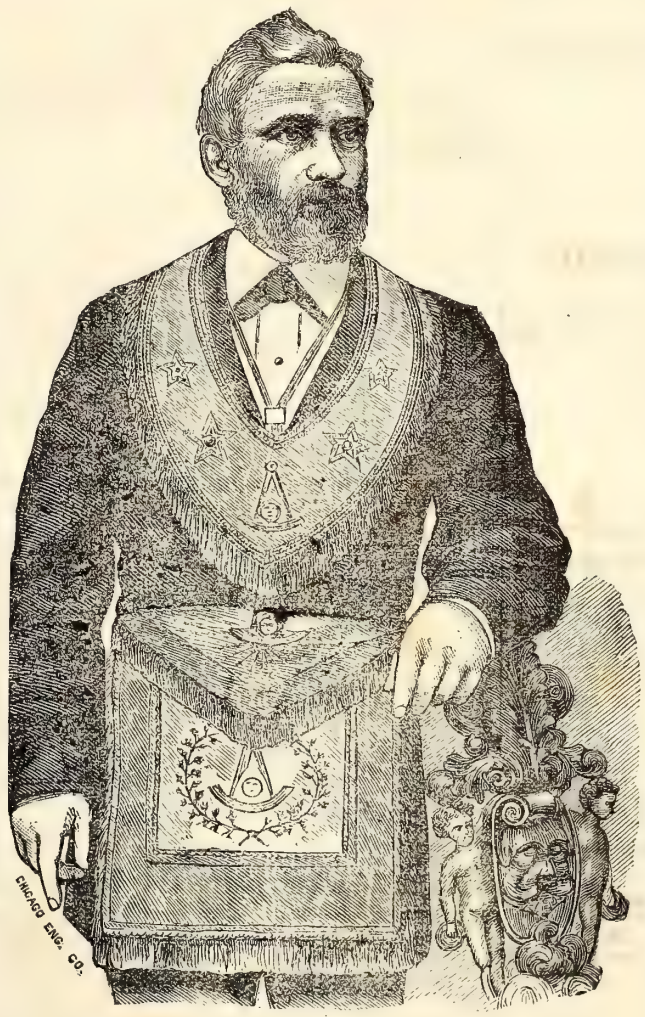


Grand Hailing Sign, Second position.

GRAND HAILING SIGN OR SIGN OF DISTRESS OF A MASTER MASON.—Raise both arms perpendicularly above the head and let them fall by three distinct motions. The *first motion* brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the *second motion* the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the *third motion* the hands are dropped to the side. The words "O Lord my God, is there no help for the Widow's Son?" are *never* to be given with the sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.

MASTER MASON OR THIRD STEP.—Step off one step with the left foot and bring the heel of the right to the heel of the left, the feet forming the angle of a square.

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" No. 2	1 03⅛	1 04¾
" No. 3	88	88½
" Rejected		75
Corn—No. 2	46⅝	47
Rejected		43
Oats—No. 2	30	30
Rejected		24
Rye—No. 2	67	67½
Bran per ton		8 50
Flour—Winter	5 75	7 75
Spring	3 00	9 00
Hay—Timothy	7 50	12 50
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8½
Lard per cwt		11 80
Mess pork, per bbl		19 50
Butter fancy yellow 25c.; common to choice roll	14	19
Cheese	9	9½
Eggs	11	12½
Seeds—Timothy	2 55	2 60
Clover	8 25	8 50
Flax	1 20	1 25
Broom corn	2	10
Hides green to dry salted	5	9½
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	26	37
Unwashed	15	23
LIVE STOCK Cattle, Choice	4 70	5 90
Good	4 35	4 60
Medium	4 00	4 25
Common		3 00
Hogs	6 00	6 40
Sheep	3 25	4 65
New York Market.		
Flour	$ 3 40	9 00
Wheat—Winter	1 00	1 40
Spring	1 00	1 28
Corn	54½	61
Oats	33	45
Rye	80	93
Lard		11½
Mess pork		19 90
Butter	11	23
Cheese	4	10¾
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Topics of the Time.

The sentence of the United States Court, Judge Blodgett presiding, on the whisky ring, is received with satisfaction by the public so for as it manifests a vindication of law and does not exculpate the offenders, yet the choice of the highest sentences in most cases is not so readily accepted by those who would see crime punished without regard to the wealth or political standing of the culprit. A fine of $10,000 and six months in the Cook county jail was the sentence of Rehm, and two years imprisonment and $5,000 fine of Hesing, who were the head and front in this offending. The severity of the imprisonment is considerably modified, too, when it is known that the county commissioners can make special provision for these noble inmates, which they have not been slow to do, setting apart and furnishing the grand jury room for their comfort. Of the fourteen thus far sentenced nine are Freemasons of more or less influential not effecting the Judge, doubtless did influence U. S. Attorney Bangs standing, a fact, which though and the prosecuting lawyers; for in at least one case, the worst of all, they interceded for clemency. One of the ring through their management was sent out to Dupage county jail to be cared for by Wheaton lodge of which he is a member. As he has to disgorge but a small proportion of the thousands he is said to have gained by defrauding the government, and the lodge meets in a building owned by him, they will no doubt care for this unfortunate member.

The Servian war now vexing Europe promises to extend its limits and bring Russia and Austria into the strife, if not generally involving the European nations. The prince of Servia held back long from the struggle urged on him by Montinegro and his own people, fearing the power of the Turks in war would wear out the patriotism of his people; but the plan now understood is that the revolted provinces shall open the war and in case of its protraction the stronger neighbors will help them through. It is not to be supposed that they will brook the strengthening of Moslem power in Europe by victory. And this is the supposed mission of the large Russian army drawing near to the scene of action. The campaign seems to be directed in three distinct movements: first, westerly along the river Save on the north-west of Servia under the ex-Austrian general Zuch; second, on the south-east, under the Russian Tchernayeff, an army has pushed victoriously toward the Balkan mountains, threatening Sofia, a place of strategic importance, and uniting with the Servians a large force from Bulgaria. A third movement is by the Montenegrins northward, threatening the Turkish possession of Bosnia. The second column has been victorious in its engagements, but defeat has visited Gen. Zuch and the occupation of the Danube by Turkish gunboats clouds the prospects of the Servians. What shall be gleaned from the conflicting dispatches during another week may point to an early engagement of other nations in this strife against Moslemism.

Vermont is probably the only State in whose statutes can be found a law against extra-judicial oaths such as are given in the lodge. Although not so deeply interested in the reform against the lodge, the citizens of the Green Mountain State do not outgrow the sturdy lessons of the generation now passing away, and while we do not see such activity in opposing the lodge as in New York or farther West, yet probably no other State can show that Freemasonry has lost in actual numbers during the past year. This is a record of which any State might be proud and will encourage the earnest men who stand with General Phelps against the incursions of secretism.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

Welcome to the Nations

[Hymn by Oliver Wendell Holmes of Massachusetts for the Fourth of July Celebration at Independence Hall, Philadelphia, under the direction of the United States Centennial Commission, sung by the great chorus under P. S. Gilmore to "Keller's Hymn".]

I.

Bright on the banners of lily and rose
Lo the last sun of our century sets!
Wreath the black cannon that scowled on our foes,
All but her friendships the Nation forgets!
All but her friends and their welcome forgets!
These are around her: But where are her foes?
Lo, while the sun of her century sets
Peace, with her garlands of lily and rose!

II.

Welcome! a shout like the war trumpet swell
Wakes the wild echoes that slumber around.
Welcome! it quivers from Liberty's bell;
Welcome! the walls of her temple resound!
Hark, the gray walls of her temple resound!
Fade the far voices o'er hillside and dell;
Welcome! still whisper the echoes around;
Welcome! still trembles on Liberty's bell!

III.

Thrones of the Continents! Isles of the Sea!
Yours are the garlands of peace we entwine:
Welcome, once more, to the land of the free,
Shadowed alike by the palm and the pine,
Softly they murmur, the palm and the pine,
"Hushed is our strife, in the land of the free;"
Over your children their branches entwine,
Thrones of the Continents! Isles of the Sea!

Female Masons.

BY H. H. HINMAN.

The first degree in adoptive Masonry is called the degree of Jephtha's daughter, and its symbol is a vial and a sword. It is founded on the well known vow of Jephtha to sacrifice whatever should first come to meet him, to which is added the story that the daughter insisted on her right to be decapitated with her face unveiled, and not to die as a criminal.

In the manual of the degrees of the "Eastern Star" we find the following (page 25): "The structure of Masonry is in its obligations and principles peculiar, and we as Master Masons *are taught to respect the binding force of a vow,* therefore when we find in Bible history, who submits to wrongs, to sufferings, and death, to secure the sanctity of a vow, we seize upon that character as our own. We adopt or surround it with fraternal protection. We hail it as a Masonic character and we claim whatever credit, or honor may be associated with it. Such a character fully delineated we discover in the book of Judges, under the title ot Jephtha's daughter, and we have so surrounded the SACRIFICE of that noble and heroic woman with emblems and legends, and tokens of recognition as to make it a section in ADOPTIVE MASONRY."

Now we protest that this Masonic idea of a vow is wholly immoral and unchristian. True, Jephtha's vow was strictly Masonic. He promised to perform an unknown obligation. His fulfillment of it was strictly Masonic, for Masonry knows no release from its obligations. The course of Jephtha's daughter in consenting to its execution was also truly Masonic, and Masonry could scarcely have found elsewhere a more striking illustration of its principles in that one respect. But the whole transaction from beginning to end was terribly wicked. Jephtha had no right to make any such vow. He committed an act of horrible murder when he executed it. His daughter had no right to consent to its execution. It was not noble in her to do so, but was rather a most unholy consent to a terrible crime, perpetrated with a spirit of heathenism. She had no right to give her life for any such purpose. No good end was to be attained by it. The honor of her father was to be promoted, not by his *keeping*, but by his *breaking* his vow. As a faithful and noble daughter she ought to have insisted that he should obey the Divine Law as given in Ex. xx. 13, and also in Lev. v. 4.

However these crimes may be paliated in view of the darkness of the age in which they lived, it does not become virtue, and when Masonry holds it up as virtuous and worthy of imitation, when it teaches Christian women to emulate the example of Jephtha's daughter, they teach an immoral lesson, and become corrupters of public morals.

Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.—*John* vii. 37.

The superiority of some men is merely local. They are great because their associates are little.—*Johnson.*

The Principles of Secretism Contradictory to Morals and Religion.

[*Concluded.*]

5—You say, "We are secret in our forms and ceremonies of initiation." These secret forms and ceremonies by which you initiate your members are conclusive evidence that they are not founded on Scripture. And the manner in which you mix them up with the religious service and teaching of the Gospel is as foreign from the precept of inspired men as the Mussulmanic rites of the Koran.

You say, the use of your emblems in the instruction of your members is a secret. This, too, is a human drapery you would add unto the duties of the Christian. These emblems and your secret use of them can no more be found in the Gospel teaching than the golden calf of Aaron. Through the idols are taught the faith and duties of the pagan; through your emblems are taught the secret duties of the Odd-fellow. Through the *Lord Jesus* and his holy *apostles* are taught the duties of the Christian. To the latter the former are antipodes; and they are as incompatible as oil and water. You can no more reconcile the secret workings of Odd-fellow-

ship for the extra benefit of a favored few with the universal love and atonement of Christ, than you can the pagan benefit of the Roman god of war. One is boundless and gracious as the wants of a fallen race; the other narrow, contracted and selfish as the extra advantages which by these emblems and signs Odd-fellows confer upon each other.

When you say "Odd-fellowship is not, properly speaking, a secret society," your usual candor seems to have faded. To prove your position you refer to the family, the senate, the cabinet and jury, saying, as they have some secret duties and are not secret societies, therefore you are not: But your reasoning condemns your position when it is fully understood. If the family, senate, cabinet, court and jury work for the general good of all, having no secrecies only those morally, legally, and divinely required, they then are not like you, neither are they secret societies; but if the family, senate, cabinet, court and jury work secretly for their own interests and advantage, or for the interest of a certain favored few—*a ring*; if they work by secret signs for self-interest and not for public good, they, too, would be secret societies, and be like you. And when they and you work for self-interest by secret signs, ceremonies and emblems, outside of the laws of the country and the laws of God, then you are both secret societies in the proper sense of that phrase.

You say, "There is not a single obligation administered among us inconsistent with any duty we owe to self, family, country, mankind, or to our Creator." We believe you are wrong in every item of this sweeping declaration. God is the author of every duty we justly owe to him and every man, woman, and child on earth; and if your lodge creates one duty not in the laws of God, that duty is inconsistent with God's government. When you bind yourselves by secret modes to confer special favors on each other, these favors are inconsistent with the duties you owe to the rest of mankind; and when you bind yourself in these secret pledges, your conscience, your tongue, your judgment no longer have the freedom given by the Creator, but are enslaved to the secret rites of a secret, worldly order. This enslavement you never can throw off, no difference if you become convinced that the whole thing is unscriptural and wrong. For these and other reasons we believe your sweeping declaration is a mistake in your judgment or pen. Every obligation or duty made by your secret rites and ceremonies is inconsistent with the duties you owe to yourself, family, country, mankind, and to God, as it is inconsistent with the freedom of conscience, of tongue, and of judgment, given by the Creator.

You say, "All the aid we are to render each other is and must be within the limits of strict humanity of patriotism, of morality and religion." This is not strictly true, because your aid is given on the principles of secret pledges and covenants made with a special few; not on the principles and teaching of the Gospel. Your secret pledges and signs give a man a right to your aid that the teaching of the Christian religion does not, humanity does not, morality does not, patriotism does not; for a man may have all the noblest qualities that can adorn human natures, and they give him no right to the aid conferred by your secret rites. The Scriptures, humanity, patriotism and morality, all teach us to give our aid upon the broad principles of love to all, not pent up in the lodge to aid a favored few on conditions of their having made a secret pledge; but God-like, Christ-like, giving aid to all, even down to poor Lazarus, too poor to get into your lodge, having no money to pay his fees. Your lodge was not made for him. The rich man clothed in purple and fine linen could get in; he might have been a merchant or a banker. If the aid of your order were given according to the Christian religion it would take in poor Lazarus and reject the rich man; but you do not work that way. By the laws of your order, the poor beggar is rejected, because he is not able to pay his fees, while you take the rich and prosperous.

You compare your order to Christ and his apostles. My dear friend, it would not even be just to compare your order, working for the favored few, to the kindness of these poor dogs, who haunted Lazarus and licked his sores, working for the good of the dying beggar. If you had made your order after the model of Lazarus Hunters instead of the secret-working merchant and banker, there would have been far more in it for the general good of mankind, and you would have a better right for comparing it to the Christian religion or humanity.

You say, "When the Shiloh (according to the Christian faith) appeared on earth, he pursued the same system of selecting a few from the mass for the purpose of private instruction and associated efforts." We believe this comparison of your order to the Shilo does injustice to him and his truth. He taught lessnos of truth to his disciples, and commanded them to be preached among all nations, to every creature under heaven; because they were for the good of all. He said to his disciples, "That which you hear in secret, proclaim upon the housetop:" Your secret order is precisely opposite the Savior; you say, "That which you hear in secret keep for your benefit." While your order works for the interest of the favored few, the Shiloh suffered, bled and died for a fallen race; and every pain he suffered, every drop and stain of his blood stands as a witness against the correctness of your comparison with him. His boundless mercy to a fallen race; his universal love and goodness to all; his apostles spending their lives in suffering and want, carrying the richest blessings of heaven and earth to all men, the rich and poor alike, and sealing their faith with their own blood, is divine evidence that you are wrong in comparing your self-interest, secret-working, merchant, banker, institution to any of these heaven-born, self-sacrificing, universal-loving men of God.

You again refer to the family and say, "Each family has its peculiar mode of teaching and training which it shrinks from exposing to the cold and unsympathizing stranger." If a family has no mode of training or teaching, no secrets to teach or keep, only those taught in the laws of God and nature, that is a family not like your secret order. It is a God-given, a God-governed institution, we fully endorse, but if you will picture a family with a routine of secret rites, and signs, and modes of training outside of the divine law, all for their self-interest, necromantic, sooth-saying, fortune-telling gypsies, your secret order is like such a family. Both have secret works which you have made for your own interest; both have modes of training that are outside the laws of God.

In conclusion you say that "the secret teaching and training in the lodge is to prepare you for the discharge of your duties to yourselves, to your families, to the order, and to mankind, and to God." You are right in only one of these declarations. Your secret training only prepares you for the self-made duties of the lodge. To say these secrets rites and ceremonies prepare you to discharge your duties to God, when he is not the author of one of them, surely is presumption. Your secret signs and emblems no more teach your duty to God than do the secret signs of the merchant or banker, or the necromantic gypsy. God's word teaches your duty to him, to mankind, to your family, and to yourself; but God's word does not teach your duties to your secret order. Your secret signs and emblems do that. To prove the truth of this position you may be my witness; for you cannot tell of one duty you owe to God which you learned by or from the secrecy of your order; neither can you tell one duty you owe to mankind generally which you learned from the secrecy of your order. So it is with the family, you never learned one duty you owe the family from the secret rites and ceremonies of the order. The duties taught by the secrecy of the order, *if we dare call them duties*, are like the duties or obligations taught by the secret signs and works of the merchant and banker; they belong to and work for the interest of the ring for which they were made, and they teach it how to work for its own interest. This is the sum of their teaching, and what is learned from their secrecy.

Dr. Mackey on Masonic Intelligence.

West Unity, O.

Editor Cynosure:

In your issue of April 13th, 1876, is an editorial from the *Voice of Masonry* in reference to the valedictory of the editor of the *New England Freemason* on the death of that paper. In speaking of the Masons' love of show and parade he says: "They will expend liberal sums for lodge and personal decorations, for pilgrimages and processions, but nothing for the support of Masonic literature."

We have before us an old edition of Webb's *Monitor*, the title page is gone, but the committee appointed by the Grand Royal Arch Chapter of the State of Rhode Island to examine the work made their report July 7th, A. L. 5802 (whenever that was).

On page 70 we find the following: "The internal and not the external qualifications of a man are what Masonry regards, as you increase in knowledge you will improve in social intercourse." Which shows the difference between Masonry in the days of Thomas Smith Webb and Masonry in the days of Albert G. Mackey. The editor of the *Voice* thinks it would not be difficult in a commandery of 300 members to find 100 who would be ready to spend $50 each to go in a pilgrimage or visit a sister commandery, but he adds: "Go into the same commandery and say to the members that there is a valuable magazine full of Masonic instruction and information which is languishing for want of patronage, call for the names of subscribers to sustain the work, and to improve themselves at an expense of three dollars, and the solicitor will be fortunate if he obtain ten subscriptions. Five thousand dollars for show and thirty dollars for improving the mind." We supposed the difference was greater, but Dr. Mackey ought to know.

Again: "At the Centennial there will be magnificent displays of lodges, chapters and commanderies. Money will be expended for these displays without stint, but we should be ashamed to see a census taken and published of the number of readers of Masonic books in these crowds." Why so intelligent a man as Dr. Mackey should still cling to an institution that he is ashamed of is a mystery to us, but we are glad that he has the honesty to publish his opinion of the order to the world.

Again: "Years may elapse before Masonic scholars will begin to find it irksome to write for a brotherhood who will not read. The literary history of Masonry will continue to record the rise and fall of Masonic magazines. Editors will write and lose their time and labor. But there must at last come an end to all this, and the end will be thus: Either the intellectual character of the craft will be elevated, and Masons will all recognize the fact that they should know something of the history and the philosophy of the institution, or Masonic books and magazines will cease to be published. Then will come the dark age of Masonry, to be speedily followed by its extinction." Why Masonry should die any sooner if these books and magazines are not published, than now when they are not read, we fail to see. By turning to Webb's *Monitor*, page 14, we find Masonry is a science; on page 20 that it is an art; on page 49 that it is a progressive science; on page 50, "To exhaust the various subjects of which it treats would transcend the powers of the brightest genius;" and on same page: "The first degree is calculated to imprint on the memory the noblest principles which can adorn the human mind;" and yet in the latter part of the 19th century it is dying of ignorance!

We find here some very important admissions that the history and philosophy of the order are published to the world by themselves in their books and magazines, and without a knowledge of these books and magazines by Masons Masonry must die; and that there is not sufficient information given inside the lodge to keep the thing alive; and that all this information is accessible to us poor "cowans."

We think we are now a little better prepared to meet the question, what do you know about Masonry? Were you ever in a lodge? We think it will be something like this: My dear sir, according to your best Masonic authority there is not enough taught in your lodge to keep you from dying of ignorance, and whatever the doctor may think of a man's morality at the end of the third degree, he has certainly failed to find him perfect in intelligence. (See Sickel's *Monitor*.) And even Webb in his preface to his *Monitor* says: "It is also calculated to explain the nature and design of the Masonic institution to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society, or merely for the gratification of their curiosity." So we find a man can learn a great deal of the order without being stript, hoodwinked, cable-towed, or swearing his liberty away.

Yours, &c., J. G. Mattoon.

THE NINTH NATIONAL CONVENTION.

REPORT OF THE CONVENTION IN FARWELL HALL, CHICAGO, JUNE 20 TO 22.—ADDRESSES, RESOLUTIONS, REPORTS AND DISCUSSIONS.

Address to the Christian Churches.—CONCLUDED.

The body of men which now address you, is the eighth anniversary convention of an organization which was formed in Pittsburgh, Pennsylvania, in 1868, consisting of members of almost every phase of Christian belief, for the purpose of securing a reform in the Christian church, against these fearful aggressions of paganism. After seven years of united counsel and action upon the subject, we are more confirmed than ever in the necessity, both to the church and the state, of the especial attention of the people of the country being turned to this matter. One of the evils of our free form of government is, that it offers great facilities to the adversary to sow tares among our good works while we sleep, and which can be prevented only by exceeding vigilance and watchfulness on the part of every person in the community.

Remember, that the evil against which we feel it our duty to warn you, is of a foreign, not American origin; of aristocratic, not republican growth; of politic not Christian character. Freemasonry is an English institution, and may be said to have been inherited by our mother country from her connection with the corruptions of the old world, in which we need not share, but which we have made it our glory to throw off, being baptized into the spirit of a new life by the influences of a new world. The proper head of this worst of English institutions is in London, from which it may control our trade, pervert our politics, and corrupt our religion. While among the nations of the old world the Japanese are making worthy efforts to abandon their pagan superstitions, and are said to be converting the temples of Buddha into private dwellings, we, a Christian people, ought not to be giving welcome to pagan arts amoung ourselves, or to be building magnificent temples for the enshrinement of a pagan worship.

We would besech you, therefore, as Christian brethern, to separate yourself from all pagan worshipers, and be exclusively devoted to the truth, the sincerity, the frankness, and generous plain-dealing taught by our Savior; we would charge you not to mistake interested alms-giving and an ostentatious burial of the dead as evidences of that charity which is taught by Christ, and, as fellow citizens, engaged in the same common political interests with yourselves, we would recommend to you never to cast your votes, under any circumstances, for any candidate for office who teaches or favors the practice of secret mystic arts, or who enters into combinations or associations that are not open to the fair and candid inspection of a Christian public. Such is the end and aim of our labors, and in them we ask your friendly co-operation.

Thursday.

MORNING.

The morning prayer meeting assembled in Farwell Hall half an hour before business was opened. Rev. W. S. May of Iowa conducted the meeting.

The convention was called to order at 9 o'clock by Rev. J. L. Barlow, Vice President from Michigan, who took the chair, President George having gone to Philadelphia to attend the Centennial convention of the National Reform Association for the Religious Amendment to the Constitution.

The first business presented was the report of the Corresponding Secretary which was read in connection with the report of the Directors to the corporate body on the Tuesday before. The report was received, adopted and ordered printed in *Cynosure*. It appears in another column. The thanks of the convention were voted Prof. Blanchard for the able report.

The report of the Treasurer was then read and adopted. The report has been printed in connection with the Tuesday's meeting.

The Committee on Finance reported through C. B. Remington, chairman, that but $26 had been yet raised to defray the expenses of the convention. The committee suggested no way to make up the amount necessary, and the convention was about to pass the matter by, apparently dreading to meddle with the difficulties of finnancial questions. Prof. C. A. Blanchard objected to thus passing this important question and proposed, with the permission of the chair, that the delegates present contribute on the spot what they were able, to meet the expenses. Through his efforts over $100 were immediately paid in, chiefly in sums of $5, and a number of subscriptions were taken.

Rev. J. L. Barlow read from the Committee on Correspondence letters received from Rev. I. A. Hart of Geneva Junction, Wis., and G. W. Needles, Esq., editor of the *American Freeman*, Albany, Mo. The letters were referred to the editor of the *Cynosure* with request to print.

The Committee on Nominations completed their report which was adopted unanimously, electing the Vice-presidents, assistant Secretary, and General Agent, which has been already printed.

The Committee on Enrollment reported all the names they had obtained. It was voted that the committee be continued and instructed to add to the list the names of the States and of the religious denominations to which delegates belonged in order that the roll might be as complete as possible. John Dorcas of Iowa and E. W. Bruce of Michigan were added to assist in the work.

The order of the day having arrived, namely, the initiation of a candidate in the second degree of Freemasonry by Past Master Ronayne, that gentleman came forward and proposed, if it pleased the convention, that the business be finished and the second degree initiation be dropped, as it was at any rate of far less importance than the first or third, and the latter would be worked in the evening. After some discussion it was decided to proceed, and also to hold a business meeting at one o'clock in the afternoon for one hour.

The stage was then arranged for the initiation, the officers of the last evening taking their places as before, with the exception that Mr. O'Neal acted as senior deacon. Mr. Ronayne prefaced the initiation with a few remarks. He compared the lodge to the mock auctions of the city. The pretenses of Freemasonry are a gigantic humbug and he pictured them vividly to the imagination of the audience. While walking about the impromptu lodge with the candidate attention was called to the changes in the preparation from the first degree; he alluded to his humiliating position and referred to Rev. Robert Collyer, A. C. Hesing, Dr. Tiffany and other prominent Chicago men who had suffered themselves to be thus degraded. When the obligation was given, reference was made to the regard with which these are held by the Freemasons. These are more binding to the befooled Mason than are those of the government itself. The first duty taught by Masons is obedience to the dictates of the Grand Lodge, right or wrong, and failure in this is expulsion. If the order and its pernicious practices is not suppressed we have great reason to fear that Freemasonry will over-ride the government, if it has not reached that point already. The degree was worked in regular manner and was witnessed by a large audience, which had dropped in during the busiest portion of the day.

AFTERNOON.

At one o'clock Vice-president Barlow called to order.

Mr. J. G. Mattoon from the Committee on Roll made another presentation of their report, which was finally referred back to be completed and left with the Recording Secretary.

The Finance Committee revised their subscription list to know who had paid, and obtained other names.

Rev. L. N. Stratton, who had been appointed Committee on Resolutions expressing the sympathy of the convention with Bro. Stoddard and Pres. Blanchard's family in their sore and sudden bereavement presented the following which was adopted and a copy ordered sent the *Wesleyan*, *Telescope* and other like friendly journals:

About four weeks since the pleasant home of our General Agent, Rev. J. P. Stoddard, was turned by fire from a welcome retreat into a blackened ruin. His wife and children left homeless and unsheltered, were offered asylum at the home of her father, Pres. Blanchard, in Wheaton. The neighbors and acquaintances of Mrs. Stoddard testify to her Christian courage and cool deliberation in supplimenting by her motherly devices the loss of her earthly goods and the home of her children. It is said that her faith and fortitude in the hour of their severest test bordered on the sublime.

Little did she know on yesterday, while hastening to take the train which might bring her to this city, and to the greeting here of many friends, that already the horses and chariot of fire were on their way to snatch her up from the midst of life's toils to the greetings of friends in the city of God. But such are the "far better" surprises which the Infinite Father has in reservation for those who love him. So casting earth's precious burdens aside, and without a moment's warning, she mounted the chariot and sped away though the valley and shadow of death, and before there was time to wave back a parting farewell, she stood before the throne in the full forenoon of heaven. Not for her do we mourn. She is at home and at rest. Green be the turf above her, and long may the fragrance of her precious Christian life endure.

But for her bereaved husband and her motherless children do we shed our tears, express our sympathies and offer our prayers. To her afflicted parents, and her brothers and sisters, do we tender our sincere consolations in this hour of their deep sorrow.

And anew would we together pledge ourselves to stand for the truth as it is in Jesus, knowing that we shall be gathered one by one to our final rest, and that "So he giveth his beloved sleep."

The Chairman on the adoption of the resolution spoke of his acquaintance with Mrs. Stoddard; of meeting her at the convention in Syracuse two years ago; of her Christian earnestness and personal labors for the reform; and to the stricken husband, and the dear children yet in their tender years when a mother's guiding hand was so much needed, to the bereaved parents and brothers and sisters of the departed he could tender the deepest, heartiest sympathy of all the friends of the reform present or absent, and could point them for surest consolation to that Father's hand which chastens, but heals the wound and blesses in the cure.

Rev. H. H. Hinman also made brief remarks on the same subject. He had visited Byron and stopped while giving a course of lectures at the house of Bro. Stoddard. The earnestness of Mrs. Stoddard in securing a place of meeting and doing all she consistently could in the midst of family cares was marked. She was not an opponent of the un-Christian lodges for the mere name of reform, but from deep, settled convictions and feeling it to be a Christian work, a work of love in honor of her Saviour, who was rejected by these unholy institutions.

It was announced that Mrs. Stoddard's funeral would take place at Wheaton on the forenoon of the next day, Friday, the exercises at the house of Pres. Blanchard to be at 9:30 o'clock and at the College Chapel at 10:30 o'clock, and as a number of the members had expressed a desire to attend arrangements would be made to secure a reduction of railroad fare.

Rev. L. M. Stratton moved the following resolution in regard to the publications of the reform and supported it with one of his enthusiastic speeches. After him Father Isaac Preston urged the necessity of individual effort in the circulation of tracts and told of his own experience in getting into an extensive circulation and in new places tract No. 24, "Should Freemasons be admitted to Christian Fellowship?" Mrs. H. C. Hayden of Harmon, Ill., related an interesting experience in this reform work. She had never refrained from speaking her convictions against them whenever the Lord gave her an opportunity. Temperance lodges had been recommended as aiding a great and much needed reform against strong drink, but she had found that the temperance lodges are all connected with the Freemasons and partake of the same evil spirit. Speaking against secret societies does not hurt revivals, it never breaks them up or detracts from their spirit. It rather helps them on by giving a bold testimony for the truth, and such efforts if undertaken with the Spirit of Jesus are just in the line of revival work. It is the same spirit which helps us to cast off all sin, of whatever kind. The resolution was passed unanimously and reads thus:

WHEREAS, The circulation of Anti-masonic literature is a work of primary importance; and,

WHEREAS, This costs hard work, influence and money; and,

WHEREAS, No man is fully in the work who does not lay all on the altar for God and humanity; therefore,

Resolved, That we pledge ourselves to do all that we can to circulate Anti-masonic literature, and that we will d

what we can to raise money to circulate literature, to secure lectures and to form organizations in every town, county, and State in the Union.

The convention then adjourned to meet at Dayton, Ohio, to hold the tenth National meeting, the time subject to the decision of the Board of Directors.

EVENING.

The exposition of the third degree was the programme for the evening, and Past Master Ronayne fulfilled the expectation of the large audience that filled the main floor and well occupied the large gallery of Farwell Hall. During the day the crowd at the door, and frequent wordy battles with Freemasons, showed how keenly the fraternity felt their impending downfall. For the first and second degrees they had less anxiety. These are merely stepping stones to Freemasonry, and what little confusion any zealous lodge man might have undertaken to get up while they were being displayed was summarily stamped out. But if Masons were to keep their secret from the public they must stop the third degree. But any turbulence was kept in check by the appearance of two tall policemen looming up in the rear of the audience, and by the calmness and determination of Mr. Ronayne.

At 8 o'clock he arranged his lodge on the platform, Rev. J. K. Alwood in the "East," and J. G. Mattoon, Capt. Henry Bundy, Samuel French, E. W. Bruce, C. T. Webb, H. H. Hinman and H. W. Day filled other positions.

Mr. Ronayne introduced his work by reading a letter received by him during the afternoon, purporting to be from a person who claimed to have made application for admission to a lodge in Peoria, Ill., and was accepted, but having attended some part of the Convention expressed a qualified willingness to become a "convert" to Antimasonry. The letter propounded several questions to Mr. Ronayne, some of which were of so ridiculous a nature that the whole might fairly be set down as a Masonic trick. In answering publicly the points of the letter however, Mr. Ronayne made so many good hits against the lodge that the audience turned largely in sympathy with him. He passed from this to an impeachment of Freemasonry, and carried the vast audience with him so powerfully that, aside from a little hissing at the first, Masonic bravado subsided entirely. He pictured the work of the fraternity after the fire made under the name of charity, and exposed from their own figures the nefarious plundering managed by the lodge leaders whereby the greater proportion of the funds sent in by the lodges was turned away from its benevolent purpose to fitting up gorgeous lodge rooms and publishing "Blessed Charity."

His remarks were continued to some length and with unflagging interest on the part of the audience. At the close a collection was taken up for expenses, and then the initiation of the third degree proceeded in the regular form with which our readers are tolerably familiar. Though the exercises were continued till a late hour, with a few exceptions the crowd kept their seats interested to the end; and it was demonstrated that in this Masonic head quarters for the North-west, every principle and practice of Freemasonry could be discussed in spite of the secret ban or the terrorism of the lodge.

FRIDAY EVENING.

Another large audience gathered in Farwell Hall on Friday evening to see and hear the third degree exposition repeated. The crowd was greater than at any preceding meeting, and probably over two thousand heard Mr. Ronayne. As the exercises were about to begin the janitor of the Hall came forward to the rostrum and told Mr. Cook privately that the Masons had plotted to raise the cry of "Fire" in the entrance hall and stampede the audience, and precautions must be taken to prevent any such disaster. The speaker and persons in the forward part of the audience were put on their guard, and a special police force was sent for and stationed in the broad entrance and stairs to Madison St. These precautionary measures were sufficient to calm the valorous lodgemen and no disturbance took place. The plot was well known to the officers of the Young Men's Christian Association in charge of the Hall.

Mr. Ronayne having arranged his lodge spoke at some length and with his usual force and eloquence before introducing the candidate. The ceremonies of the third degree were produced again, to the exceeding discomfiture of the Freemasons, and proved the conquering power of truth in this reform, that, publicly, in the finest Hall in this great central city, the pretended secret rites of Freemasonry could be enacted in living characters. It was a signal victory, and to God be all the glory.

Report of the Corresponding Secretary.

We meet again. Another year is gone into the past. Its record is made and sealed. Its work is done and its warfare accomplished. We gather now for a look at the path we have trod and a glance at the mountain we have yet to climb.

Nor could any time be more appropriate for our gathering. This is a day of holy memories. Our thoughts do not dwell now on our vast resources and splendid achievements. We look at the tender shoot, not at the mighty tree. We see our fathers few and scattered, entering a contest which promised nothing but an infamous death and a dishonored grave. We see them begin their strife not because their purses were burdened by taxes or their limbs with chains. They discerned in the legislation of the mother country an evil seed and they said an evil seed produces an evil tree. Rather than allow that seed a place in the virgin soil of this new world they were willing to burn it with fire and sow it with salt. They poured out their blood as the skies pour down rain. They loved not their lives unto the death. This it is that hallows their names and renders sacred the graves where they sleep. They had wisdom to discern the seminal principle of evil while yet it was undeveloped and courage to resist, when resistance seemed madness. It requires no special intelligence to feel a beam when it falls on one's head, or to be hostile to despotism when it rivets the manacle on the wrist and the shackle on the heel, but to see a full grown tyrant in a three penny tax and to match the farmer's flint lock against the armies of Clinton, Cornwallis, Burgoyne and Howe,—to do this required the faith and foresight of a reformer.

Not second in importance to this great lesson is that other lesson of fidelity in dark hours. When we maintain our convictions in uniform with the boom of cannon, the blare of trumpets and the waving of banners it is easy to be a patriot. It was different at Morristown and Valley Forge. The weary march, the shivering limbs, and the hunger unsatisfied. These, not for a day but for days; not for a month or a year, but for months and years were our forefathers, portion. And these were suffered gladly and uncomplainingly. Contending thus for a principle; maintaining this principle against disheartening circumstances of every sort which it is possible to mention; enduring poverty, distress and treason within; resisting wealth, comfort and power without, they achieved a success that made tyrants turn pale in their towers, and sent a thrill of joy through the heart of every peasant in Europe.

If you seek the monument of their labors look around you. Free churches, free schools, free presses, free speech, free men. These are new but the world is old. Our fathers builded greater than they understood. When they said a man is a man and must be treated as a man, they stated a truth that had been banished from polite society for thousands of years. A truth that sapped the foundations of every throne and broke the arm of every despot on earth, a truth that is still in the world conquering and to conquer until it has restored the long disowned brotherhood of the race.

Now, my friends, I have thus glanced at the past, because if we use it aright it is a comfort and a strength to us. We are pitted against an evil that is as old as Cain's altar; that has a home in every idolatrous temple, and in every idolatrous heart; that is backed by Satan and all his hosts spiritual and incarnate; that puts on the garments of angels, that has the tongue of a lamb and the power of a dragon; that has the wool of the sheep and the jaw teeth of the wolf. An evil that says, *peace*, and means *war;* that says *benevolence* and means *fraud*; that uses *good men* and is *operated* by *bad ones*. And this virus of secretism has not yet fully done its work. We see now in the disregard for law, the defiant progress of infidelity and the awful prevalence of vice and crime a few of the natural results of this system of idolatry, but all that we have seen is as a zephyr to the whirlwind as compared with what will come unless God interpose. The fear of the true God is the only dike that can stand against the ocean of man's depravity. But the especial work of these lodges is to break down this fear of God and substitute in its place the flimsy barrier of a secret obligation imposed by men. Let once this work be done and men fall from the comparative heaven of a Christian civilization to the bottomless pit of heathenism.

Let us then learn wisdom from the past and resist the three penny tax. When we are told that a little secrecy does no harm; that the Masonic order is a fearful thing but the order of Odd-fellows, the grange or the temperance societies are not very bad, let us remember that it is not the name, nor the regalia, nor the pass-word that makes any one of these evil but the Christ-rejecting-spirit animates them all. Not that all members of these associations are atheists, but that all these orders are atheistic and that all members of them support atheism, though some of them obtain mercy because they do it ignorantly in unbelief.

Of course in doing this work we must sometimes winter at Valley Forge. We must have Germantown as well as Trenton; Wyoming Valley as well as Saratoga; and Bunker Hill as well as Yorktown. There will be days in the future as well as in the past, when the sun will not shine, but at evening time it will be light. When we have patience we inherit the promises.

THE YEAR'S WORK.

For the year past we have great reason to be thankful. Eleven State conventions have been held. Mr. Stoddard, our General Agent, has labored constantly. Bro. Hinman in Illinois, Barlow in Michigan, Raynor in Pennsylvania, Rathbun in New York, Conant in Connecticut, Kimball in New Hampshire, Mr. Ronayne throughout the country and a great host of workers whose names are above, have been pressing the battle to the gates. The tracts have been doing their work. The *Cynosure* has been doing its noble service. Denominational papers, as the *Banner*, *Wesleyan*, *Telescope*, etc., have continued to declare the truth. Masonic publications have been dying and the people who sat in darkness are beginning to see a great light. More and better than all else the Publishing House so much needed seems within our reach. When thirty thousand dollars are raised the deed comes to the Association. Looking at the past we can only exclaim, "What hath God wrought." Looking at the future we must as Christians rejoice that God does his pleasure among the armies of heaven and the children of men. Let us then look back with wonder, forward with hope and go out to strike all together for the kingdom of our Lord and Savior Jesus Christ.

Report of the General Agent and Lecturer.

In submitting to the National Christian Association a report of my labors for the year ending June 1st, 1876, it is eminently fitting that I should acknowledge first of all the Divine presence and blessing which has been signally manifested toward our work during the entire period. As we meet here to-day at the eighth Anniversary of our Association, and review the past we may well say, "Hitherto the Lord hath helped us," and we may enter upon the work of our present gathering and plan for the future in full assurance that He that hath begun this good work will not leave it unfinished. Every refuge of lies shall be swept away and the kingdoms of this world shall be given to Christ for his inheritence, and the dark places of the earth filled with his glory.

It is also due to the many friends who have heartily co-operated and generously assisted in the labors of the year that honorable mention should be made. A simple list of their names would occupy pages and be impracticable in a report where brevity is required. To begin such a list would be easy and to continue it into the scores and hundreds or even thousands would be a pleasant task, but to know just when or where to stop would require more wisdom than I possess. Without mentioning names I will simply say, that while all are entitled to commendation who have aided in this great work, there are instances of fearless, self-sacrificing devotion to the truth in the face of threats of personal violence, derangement of business, loss of friends and influence,

which for moral heroism and Christian fidelity may safely challenge the records to produce anything more truly sublime.

In presenting my report I can give little more than a synopsis of what has been done and leave the Convention to judge of its importance from the results secured.

The work of the past year has in some respects been a new and untried one, and to say that no mistakes have been made would not be true, while it would be equally incorrect to say that most if not all have endeavored to learn wisdom by experience, and avoid a repetition of like errors. To err is human, and he who has no errors to answer for is indeed a happy man.

THE LECTURE WORK.

It is necessary to refer back to an effort which was made to systematize the field work in order to understand the condition of things at the commencement of the past year. As the work enlarged and new allies were raised up in different States it became apparent that there was a lack of concerted action on the part of friends in different localities which greatly retarded the progress of our reform. In the hope of removing this difficulty and securing greater unanimity an attempt was made to reduce the lecture work to a system and bring the whole field movement within one general, and, so far as practicable, one uniform plan. It was contemplated in this plan that the National Christian Association should co-operate with the different States concurring, in effecting auxiliary societies, securing workers, raising funds, distributing publications, and, in brief, doing whatever was necessary to bring the dangerous character of secretism before the people, and arouse them to intelligent action for its suppression.

Provision was also made for securing reports from these various workers, which reports were to be published in the *Cynosure*, and thus laid before the friends and patrons of our reform throughout the country. By this means it was believed that all who were enlisted would be strengthened and others less bold or less conversant with the facts be led to rally around our standard. A further design of this plan was to provide for an adequate support for competent men, who were willing to leave other fields of Christian labor and devote their time and energies to the pulling down the strong holds of this subtle and dangerous enemy. Much difficulty was experienced in securing the services of persons having the ability, courage and tact to encounter such a vigilant, relentless and unscrupulous foe, unless they could have the assurance at least of bread for themselves and their families. To censure them for this would be cruel. To provide for them was not easy, but after looking the matter carefully over and seeking for wisdom in prayer, it was finally determined to make the effort, relying on God and his stewards for the money necessary to carry out the plan. Arrangements were made with the State agents of Illinois, Indiana and Ohio in conjunction with the auxiliary associations of those States, by which, on the fulfillment of certain stipulations the National Christian Association became responsible for the payment quarterly of a portion of their salaries. The means at command were known to be inadequate, but it was hoped that sufficient funds would be either paid to the agent on the field where he labored or sent into the State or National treasury to meet the demand. This hope was only realized in part, and after employing the best wisdom and the best ability at command without accomplishing the desired object, we were forced to postpone—not to abandon—the attempt until a better financial basis could be secured.

The plan seems to meet the conditions of the work, and to be every way practicable if only sustained by a reliable, sound money foundation. Believing this to be a necessity to the success of this or any other plan the question was forced upon us of "How shall this sound money basis be obtained?" Something tangible, reliable, something that is not wholly subject to the impulses of good men or altogether controlled by the fluctuations of the markets, must be secured.

In the providence of God we were compelled to meet this question not only as Christians, but as a business transaction. A clean, square cut question of dollars and cents stared us full in the face, and there was no alternative but to master this business problem or be mastered by it.

At this juncture of affairs strong men and wise men, men who had enlisted for life, and who had known what it was to grapple successfully with difficulties before which faint hearts would cower, looked serious and betook themselves to prayer, for the security of an imperiled cause. It was at this crisis that the man to whose cool judgment, varied experience, extensive influence, and great financial wisdom our cause is so largely indebted, submitted a proposition to *give* (not to sell as some infer) a building and lot suited to the purpose of a Publishing House, and worth $20,000 at a cash estimate.

This came like a broad gleam of sunlight, and was hailed by the friends as a beacon of promise to lead them out of a labyrinth of difficulties. Like the Pillar of fire that rested upon the Tabernacle in the wilderness and guided God's people in their escape from the bondage and false worships of Egypt, so this munificent offer directed all eyes towards 221 West Madison street, Chicago, as the Ebenezer of our reform, and while it inspired many with courage and hope it also gave concentration and direction to their efforts.

INCORPORATION.

At the Monmouth Convention in 1873, on the urgent request of friends, especially in New Jersey and Ohio, the Executive Committee were instructed to secure the incorporation of the Association.

Business must be done in accordance with law, and no such body as the National Christian Association was known to the law as capable of receiving donations in realty by bequests, or entering into covenants of any kind. It was much in the condition of a minor, and while it continued in this minority all instruments of conveyance to it would be practically inoperative in a legal sense. The first thing to be done was to remove this legal disability and lift the society out of the cradle of its infancy, and place it in the strong arms of the law, where it would be protected and defended in the possession of its rights. This required time and patient effort and was beset with many difficulties. There were on the one hand certain forms of law which must be complied with. They were *inexorable*, and to deviate from them would be to vitiate the whole proceeding and leave us in a condition worse than before we made the attempt, and on the other hand there must be a sufficient concentration of organic life to render the society tangible, and at the same time leave it subject to those upon whose co-operative efforts its existence depended. With these three points in view the committee intrusted with carrying out the details of incorporation prosecuted their work. The forms required by law must be complied with. The organization must be sufficiently compact to render it efficient so as to secure the confidence of business men, and it must *not* be so far removed from the people as to endanger their rights or be independent of their wishes.

The committee proceeded to carry out the provisions required in organizing a corporate body "not for pecuniary purposes," and on the seventeenth day of April, 1874, the National Christian Association became a body corporate under the laws of the State of Illinois, capable of exercising all the functions in such cases made and provided. The business, objects, rights, privileges and powers of this body are clearly defined in its corporative instrument and by-laws which have been published in the official organ of the Association, and in a pamphlet entitled "A brief history of the National Christian Association."

THE CARPENTER DONATION.

Nearly a year later, and after all questions respecting the incorporation had been settled after full consultation with some of the ablest Christian lawyers in Chicago, Mr. Carpenter submitted his proposition to the Association in legal form. By this, Mr. Carpenter bound himself, and his heirs in case of his decease, to give to the National Christian Association a good and sufficient warrantee deed of a building and lot at 221 West Madison street, Chicago, when the sum of $30,000 shall have been secured to the uses of the said Association from other sources, in money or good, negotiable, interest-bearing notes, provided the entire sum shall be obtained before the first day of April, 1878. This instrument further provided that in the event of securing $10,000 before the first day of April, 1876, the National Christian Association should occupy and control the said premises for a term of two years, or until the first day of April, 1878, and if the conditions are not then complied with the property reverts to Mr. Carpenter or his heirs, and all funds contributed towards securing it become subject to the direction of the individual donors. By this arrangement each donor is secured against loss, and guaranteed against any perversion of his funds from the use which he designed, while at the same time the Association is enabled to prosecute the work of collection under circumstances favorable to its early completion. All monies paid in are deposited or loaned by order of the board of Directors, and no part of this fund can be used for any other purpose. It is to remain as a perpetual endowment for the reform work of the Association, and an abiding testimony of the liberality, patriotism and Christian fidelity of those who have consecrated of their means to this great work.

Previous to our last meeting at Pittsburgh little had been done with special reference to raising funds for this object. The details of the plan were not generally well understood by the friends who were willing to contribute, and in some instances it was understood that the funds secured were to be passed over to Mr. Carpenter in payment for his building and lot. It seems very strange that any one after reading Mr. Carpenter's proposition should entertain such an idea, but such was the fact. For these and other reasons, and especially in view of the importance of securing a financial basis upon which to anchor our reform, the General Agent was instructed by the board of Directors to make the endowment fund a specialty during the year, or at least until the first $10,000 was secured. In accordance with this instruction I have devoted much of my time and directed my efforts mainly to the accomplishment of this object during the year. The result of this effort you will have in the Treasurer's report. It is not necessary for me to consume time with specifications which will appear in that report, and I will only add in this connection that the occupancy of the building and premises at 221 West Madison street has, by the blessing of God, and the co-operation and contribution of friends been secured, and it now remains for the friends to complete the endowment fund of $30,000 and thereby secure the fee simple of this home and head-quarters of reform. It is to be hoped that this matter will receive that attention which its importance demands, and a deed of the property

(*Continued on page* 12.)

Reform News and Notices.

Proceedings of the Windham County Anti-Masonic Society,

AT ITS SIXTH ANNUAL MEETING AT FAYETTVILLE, VT., ON THE 27TH DAY OF JUNE, 1876.

REPORT.

The growth of Anti-masonic sentiment in the country at large is sure, although here in Vermont it is slow. Six years ago there were not many newspapers in the United States that would venture to publish anything against the Masonic lodge, but at the present time some of our leading papers are opposed to it, while many of lesser note discuss it freely, as the press of a free country should do. People whose attention has not been particularly turned to the subject can form but a vague idea of the extent to which the American press has become corrupted and subordinated by the lodge. Still less could they conceive (a fact equally patent) how far the political interests of the country, from Lincoln's administration down to the present day, have been under the control of this secret power. It is gratifying to be able to state that we are making some progress against it.

There are now two State Anti-masonic Associations in New-England, those of Connecticut and New Hampshire. The appeal which we made last year to the people of Vermont to take into consideration the subject of forming a State Anti-masonic Society has met with no responses, so that a State which was once foremost of all in its opposition to Masonry is now one of the most passive under its rule. It now witnesses with apathy and unconcern a secret power in its midst that by means of deceit and imposition defrauds citizens of hundreds of thousands of dollars by which it may easily corrupt the press, while it violates our laws with arrogance and impunity although the constitution of the State prohibits federal officers from holding seats in its legislature, yet the so-called Republican party, as managed by the lodge, disregards this provision with perfect contempt. There is also a law on our statute book which prescribes a penalty of two hundred dollars against the administration of secret extra-judicial oaths or obligations, but this law is constantly and perpetually violated, and when the legislature is petitioned to adopt measures for insuring its execution, it shows itself utterly powerless to act, being paralyzed by the lodge. A State that thus allows its own laws to fall into disuse and contempt must soon cease to have the power of securing either justice or liberty to the people.

No money has been paid into the treasury of the society during the past year, but individual members have been active in spreading information by means of tracts, papers, etc.

In conclusion we may briefly refer to that new species of Masonry called THE GRANGE. The secret grange may be said, in one point of view, to be opposed to the secret lodge. The lodge resides in the village, and is to the village what the engine is to the steamer, its motive power. It enables a ring in the village to control the farmers in politics and social interests as well as in trade, and the grange is an opposing power got up among the farmers for their defence against the lodge and the numerous other rings to which it gives rise. But we Anti-masons believe that the best way to oppose secret, illegitimate power, and serve the cause of republican government, is to practice the virtues of our fathers, which taught open, fair, manly conduct in the face of all parties and all men.

After the reading of the report a long and free discussion took place, which was heightened in interest by remarks from the Hon. Austin Birchard, a former Vice President of the association. Mr. Birchard is eighty-two years of age, and was an active member of the Anti-masonic party in 1832, of which he exhibited several campaign documents. We learned from him that his nephew, the nominee of the Republican party for President, Mr. Rutherford Birchard Hayes, who defeated the Masonic favorite, Mr. Blaine, is not a Mason. We also observed several young men in the meeting who took an interest in its proceedings, something new, we believe, in Windham county.

The following officers of the Association were chosen for the ensuing year:

GEN. J. W. PHELPS of Brattleboro, President.

JUDGE LABAN JONES of West Brattleboro, 1st Vice President.

ABIJAH MUZZY of Jamaica, 2nd Vice President.

EDSON BLANCHARD of Guilford, Secretary.

The following resolutions were adopted:

Resolved, That events of the last year have served to render more evident than ever the necessity of organized opposition to the Masonic party, under whose "silent-tongue" policy our men in office have remained silent while our national and state politics have become corrupted to an extent beyond anything heretofore known in the history of the country, the treasury being plundered, and the community being demoralized by back-pay grabs, credit-mobilier swindles, sale of office, land-grant speculations, trading-post jobs, whisky rings, Masonic rings, and all other ingenious devices that craft can devise, or sworn secrecy cover up and shelter from detection.

Resolved, That the most practical way, if not the only way, of dealing with these evils, is to wrest the power from that standing secret caucus, the Masonic lodge, and restore it to the free, open action of the people, by voting persistently, on all occasions for Anti-masonic candidates for office.

Resolved, That we present our Anti-masonic ticket with confidence and satisfaction for the support of the voters of Windham county, fearlessly declaring that we are opposed to all sworn secrecy, and to all sly, secret practices in the management of the affairs of society or the State; that we are in favor of just and equal taxation on all real estate of every description, and our aim is to restore the politics of the State, as far as possible, to what they were when distinguished for openness, manliness, personal independence and honesty in the years before the war.

Resolved, That we are opposed to the making a National or State holiday out of pretended respect for the dead, or keeping alive the memories of civil war, or hiding from public scrutiny by floral demonstrations and other Masonic devices the faults of the war-administration, by which, not only was an immense debt and neglected duties imposed upon future generations that ought to have been met in this, but a false currency has become established, which is a standing violation of the constitution, currupting our morals, our manners, our politics, and our business.

Resolved, That we again appeal to the people of Windham county and of the State, to arouse for the defense of one of the chief laws for the protection of their liberties, viz: that of prohibiting extra-judicial oaths, which law has been, and still is, trampled upon with arrogance and contempt by the Masonic party.

Resolved, That the tendency of our Republican politics, as administered of late years by the lodge, is to run the State into democracy, that party which occasioned the war, which obstructed the war when brought on, and which will make the war of no effect if it again comes into power; and we urge upon the people the necessity of arresting this tendency by securing the proper kind of men for candidates for office at the approaching fall election.

Bro. Hinman in Will County, Ill.

LOCKPORT, July 4th, 1876.

EDITOR CYNOSURE:—We had a pleasant little surprise Saturday evening by the dropping in of brother Hinman upon us very unexpectedly. He spent the Sabbath with us; preached at Homer on Sunday afternoon, and returned here Sunday evening and gave us a most excellent lecture on the subject, "Freemasonry the enemy of Christianity." We had a clever audience of some fifty or more. All the other evangelical churches in the village were holding service on the same evening.

Brother Hinman is "a scribe well instructed," and does "bring out of his treasure things new and old."

A very few members of our Congregational church helped to make up our little meeting; but light is increasing, even here, and we hope and trust the time is coming when "all will be brought to a knowledge and love of the truth."

Fraternally yours,

ISAAC PRESTON.

Correspondence.

Our Centennial Letter.

Qualification for Centennial Work—News of Mrs. Stoddard's Death—The National Reform Convention—A Student Reformer.—The Lord yet Sustains Bro. Freeman.

JUNE 29TH, 1876.

MY VERY DEAR BRO. COOK:—I am anxious to hear of the results of your efforts to secure some one to succeed me here. And excuse me for the seeming self-flattery, that by inference might appear from the statement, that it might be just as well not to have any one here in this place, or nearly so, if it is not a man well posted, of ready mind and words, that will not cower before enemies, or blanch before ridicule and sarcasm, or be swayed by flattery, one that cannot see falshood in a seeming candid statement, and in short one not acquainted with Masonic cunning and craft, which are the outcroppings of "Satan's devices."

I venture this statement, (not out of self-complacence,) but because of the interest I feel for this work.

[We really do not know of any one so manifestly called of God to this work as Bro. Freeman, and we ask every friend of this cause to continue in prayer to God for him, and the Centennial tract work. Remember him at your family altar, and in your prayer meetings, and we are sure that this great work will go on, to the glory of God.—E. A. C.]

How sad I felt yesterday, and again last night, when President George informed me of the sorrowful affliction, fallen upon our good brother Stoddard, and the President's whole family circle.

How inscrutable are the ways of our good Heavenly Father. Though for the moment we may not be able to see how, yet these sad visitations should *always* be regarded, not as Divine disapproval of the faithful ones, but as the better fitting us for greater usefulness. Please assure brother Stoddard and the whole family circle of all the friends, of my heart-felt sympathy with them. Though this cloud cast a gloom over the future pathway, yet the cloud will pass away, and the shadow be gone; when we shall better understand the meaning of this Providence. The Lord bless and comfort you all.

I was in the meeting last evening of the National Reform Association organized to maintain existing features of the government, and secure a religious amendment to the Constitution of the U. S. Two able addresses were delivered by Drs. Todd, and Sloane, on "the need of a more distinct expression of the nation's attitude in regard to Christiaity," and "the moral character and accontability of nations." These topics were ably discussed, and the speakers, topics, and discussians, abundantly applauded by a large and appreciative audience.

JULY 1.—I should have reported yesterday an order for the *Cynosure*, but I did not think of it; an order received the day previous, as follows: Levi B. Salmans, Larned, Kansas, for three months. He said he might then continue it. He seems an earnest young worker in college against secrecy, from which he is now just on his way home. If he lives he will make his mark in the world. He took a copy of "College Secret Societies."

In a private letter of July 2nd stating his decision to come home on account of his health, Elder Freeman says: "I do not wish you to mention anything more of what I say about my health, in the *Cynosure*, for I do not wish to bore the people with my frailties." If Bro. Freeman could but realize how the friends of this cause love him and sympathize with him, and how many of them have been pleading in prayer to God for him and his great work, he would have no fear of boring our readers with the mention of his physical weakness. The nobility of soul possessed by this precious brother is well shown by the closing paragraph of the letter of July 2nd, and the telegram of the 5th which follow. Let us praise God that again he adds "strength to strength" to his servant.

"Well, now my brother, I have no idea of leaving this work, but in some form and somewhere to use up my life in this battle against oath-bound secrecy—but I must recuperate. The Lord bless the work and give us courage and strength as we may need. I suppose you will get this by Wednesday A. M. Please write immediately on receipt if you have anything to communicate before I leave and I may possibly get it.

THE TELEGRAM.

Centennial Grounds, Phila., July 5.

Feel better. Can stay a little longer. Found entertainment two weeks." A. D. FREEMAN.

The Exposition in Farwell Hall.

DEAR CYNOSURE:—Your number of June 22nd is a prize to any one who cares to know any thing of that oath-bound, tongue-tied system called Freemasonry, for in it are given the signs and forms, which one is not at all surprised are to be kept secret from the public, because of the ridicule which they would inevitably invite. In proof of this the great sport and amusement enjoyed by the vast audience in Farwell Hall when Ronayne put the Rev. Doctor of Divinity through its ridiculous ceremonies is ample proof. I was there, and assuredly it will require the zeal furnished by bigoted and benighted "fools" to avow oneself a Freemason after such an exposure. For from two to three hours each evening did Mr. Ronayne keep up the liveliest interest of the crowded hall. Mr. Ronayne has admirable qualities for such labor as thus devolves upon him. His sound logic, his ready rebuke, his scathing sarcasm, his droll irony, and percussion wit sent demoralization at once into the ranks of the enemy. Several attempts to interrupt him recoiled fearfully on the rash assailants, and it was soon found that discretion was the better part of valor. One fellow who showed pluck, went up the aisle from the crowd and amid the jeers and cheers and laughter of the audience, was seen threateningly shaking his fist in front of the platform; but Mr. Ronayne put an extinguisher upon this fiery luminary of the lodge by telling him the police would take him in charge if he did not behave. He returned to his crew, and as he passed my seat I heard him uttering vile oaths against the whole proceedings in general, and Mr. Ronayne in particular, a very commendable example of the fruits of organized secretism!

H.

The Tract Work.

Few anti-secretists realize the great importance of our tract work. All our papers are doing good, but only a few see them. Our speakers are doing good, but thousands do not hear them. Our books and pamphlets are effective, but their circulation is limited. But of all the means in our power to arouse the nation the tract work is the best, and is most dreaded by the sly and cunning deceivers of the people. Tracts find their way open everywhere. They are handed around inclosed in letters, pushed under doors, and scattered everywhere in every manner. They cannot be insulted, intimidated or evaded. They have more effect on secretists than red rags have on enraged bulls, and they penetrate the minds of all sensible people so gently that they do not regret the reading of them. Our tracts have done great execution. Let us administer them in the heaviest doses every two minutes until everybody is purged of all secret society foolishness and knavery. Free tracts will cure Freemasonry. All we ask is a fair trial.

And now we desire to know if there is not a wealthy anti-secretist, or several such persons in the United States, who is patriotic and benevolent enough to pay the expenses of an able young man who will aid Mr. Freeman at Philadelphia?

E. J. L.

The Odd-Fellow Exposit on Correct.

YATES CITY, Ills., June 24th, 1876.

MR. EDITOR:—I think I informed you some time since that my friend Andrew Alpaugh had got himself into trouble with the Odd-fellows lodge on account of his subscribing for and circulating the *Cynosure*. It appears that the Masons of this place not being willing to recognize Alpaugh as a brother have made a complete catspaw of the Odd-fellows lodge, which was under the control of F. T. Westfall, N. G., who is under the control of J. W. Hensley, W. M., of the Masonic lodge, as he (Westfall) is a member of the Masonic lodge. Alpaugh was charged with having in his possession an exposition of Odd-fellowship, and of admitting in the presence of outsiders that said exposition was a true one. Now the exposition referred to in the charges is the one published by you, and it was intimated to Alpaugh that if he would give up the book to the N. G. it would settle the whole difficulty. But Alpaugh was stubborn and the charges were crowded through, and he was expelled; two of the brethren testifying that they had seen the book, and knew it to be a correct exposition of the secrets of the order.

Yours, W. H. ROBINSON.

OUR MAIL.

J. Springer, Springerton, White Co., Ill., writes June 20th, the first day of the Convention:

"The people must be warmed up. Before they will support a man in the work they must first be enlisted. I have lectured and sown the good seed all I could, and am still determined to withhold not my hand. May heaven's blessing attend your present deliberations."

Elizabeth Coleman, Seneca, Nemaha Co., Kan., writes:

"We had hoped e'er this to have had a State Agent in Kansas, but will have to bide our time, or God's time. We like your paper better than ever. We read and distribute. We are trying to cast our bread upon the waters and expect to find it after many days. We had intended to send for more tracts but my husband has been sick almost a year and our income was cut off two years by the grasshoppers."

Hannah D. Chapman, Sarpy Centre, Sarpy Co, Neb., writes:

"Is there nothing that can be done for Nebraska? There is no place that needs anti-secret lectures more, yet neither my husband nor myself have ever heard of one here."

There are thirteen subscribers to the *Cynosure* in Nebraska. Can they not in some way combine their efforts, and in so doing be more efficient in helping on this cause?

Joseph Steele, Paris, Ont., writes:

"Up to this date I am the only subscriber to the *Cynosure* that I know of in these parts. I hope when my books, tracts and papers are distributed to be able to send other subscriptions. For the ten dollars I sent you I received a very large package of books, tracts and pamphlets, which I am lending out, believing as I do that money could not be used in a better cause. The *Cynosure* is doing a good work. May God put it in the hearts of all real Christians to sustain this earnest Christian enterprise, which is doing more to reform America than any other paper I know of. Thank God I can buy second-class aprons cheap here in Paris since what little I have done through your Anti-masonic literature. This all resulted from a visit I made my excellent old friend Ansel Lake of Gray Willow, Ill., who is a warm advocate of your noble cause. He gave me some tracts and two books. May God greatly bless him, and may I and others go and do likewise. It is surprising what a little effort will do. 'Behold how great a matter a little fire kindleth.'"

N. Miner, Pike Station, Wayne Co., O., writes:

"When I first found that there was a move being made to check the progress of secretism, my soul leaped for joy; and when I find there are so many good and talented men casting in their testimony on the side of truth, and read the encouraging letters that are sent in from different places, I sometimes feel so good over it I want to tell the whole world. The Masons here are very quiet. The most of them I think are getting ashamed of their Dolly Varden religion. There appears to be three different grades or classes of Masons. The first are stern and rigid and intend to run the apron factory at all hazards. Another class appear cast down, dejected, not inclined to say much, they appear as if they had fallen into some grievous error. The other class is very talkative and good-natured. They say, Masonry is all right, all of our great and good men belong—moreover it is fashionable. This last reason makes me think of the story of the fox, who having his tail cut off, to escape the ridicule of his companions, proclaimed that it was the latest fashion for foxes to have no tails!"

B. W. Bowman, Polo, Caldwell Co., Mo., writes:

"I like your paper very much. I receive information through its columns that I cannot obtain otherwise. God speed you in this noble cause."

Sanford Ward, Adams, Jefferson Co., N. Y., writes:

"I shall vote for Walker and Kirkpatrick. Will you please publish A. D. Freeman's address? I would be glad to do something in this good cause."

Elder Freeman's address is published on the 16th page of this week's *Cynosure*.

John Shuh, Larwill, Whitely Co., Ind., writes:

"I find that generally the people see no danger in secrecy. The most of them who have never been duped are very ignorant on this subject, and just as apt to believe Masonic papers as Anti-masonic. They spend their money for novels and nonsense. The best way I think for me to do is to work hard to obtain some money for the expense of having some lectures. Some of the people are cold and unconverted, and a great many Christians lukewarm. They all want the breath of life breathed upon them and a baptism of the Holy Spirit of God. I know that spending money to war against lodge secrecy is lending it to the Lord."

Farm and Garden.

TIMOTHY GRASS.

John Henderson, of Long Island, submitted the following paper to the Farmers' Club of the American Institute, which was read by the Chairman:

There are sixty-six genera or families of grasses. A genus or family may have quite a number of species, as, for instance the genus panicum, or panic grass, in which there are twenty-one species, each differing from the other. The genus or kind is like the family name or surname of a person, as Smith or Brown, while that of the species answers to the baptismal name, as James or Joseph. Among all the families of the order none ranks so high in public estimation as the genus phleum, or cat's tail, of which there are several species, the formost being phleum pratense, commonly called timothy. This well known grass, from its introduction by Timothy Hanson about the year 1720, has monopolized the largest share of attention of any grass grown in Northern States. This must be attributed to the preference always given timothy hay in the markets of large cities. The analysis of timothy is shown to be the best of any grass that has been analyzed, with the exception of Italian rye grass, which is nearly its equal. It is less injured in nutritive qualities by allowing its seeds to ripen before being cut as a hay crop (with the exception of Fowl Meadow) than any of the valuable grasses. There is little waste in handling timothy hay; and it is much relished by horses. On the other hand, it is almost worthless as a permanent pasture grass if sown alone; although timothy may enter sparingly into a mixture with the seeds of other grasses when sown for pasturage or other purposes. It requires a good loamy or peaty soil and liberal manuring to grow it to advantage as a hay crop. Timothy grass is a great impoverisher of the soil, each ton of hay, as shown by analysis, taking from the ground at least 150 pounds of silicates, phosphates, and potash. An equivalent to this should be returned in annual top dressings. else the land will become exhausted and the timothy disappear. To those making a specialty of growing timothy it would be well to bear in mind the following peculiarities respecting it: 1. That it is a perennial plant which renews itself by an annual formation of tubers, in which the vitality of the plant is concentrated during the winter. From these are developed the varius parts which compose the perfect plant. 2. In order that the tubers may arrive at a state of maturity, a proper amount of nutrition must be assimilated in the leaves and returned to the base of the plant through the stalk. 3. When this process is completed it becomes evinent by a state of dryness or desication through the stem. 4. The stock should not be cut from the tubers before the evidence of maturity has appeared. 5. The tubers, together with one or two of the lower joints of the stalk, remain fresh and green during the winter if left to take their natural course; but if by any means this green portion be severed at any season of the year, the results in many cases will be the death of the plant.

E. E. Yeomans—I would like to inquire when timothy should be cut so as not to be dusty. It is injurious to horses and other animals when dusty. I have cut timothy at all seasons, and have always found it dusty. Some people salt their hay, under the idea that it will keep dust out in some way or other. The worst thing about timothy is the dust.

Dr. Jarvis—It is generally understood that it should be cut quite early. The pollen is light and easily inhaled by the horse when eating. Cut the hay before the pollen is developed, or wait until the pollen has fallen. The hay, however, would then be rather dry—too mature, in fact.

S. E. Todd—If grass is cut before the blossoms begin to fall, and the leaves and stems are cured thoroughly before the is stored, there will be only a limited amount of dust. There is no period in the growth of grass when if it is cut and cured there will be no dust. When hay is stored in a half-cured condition, and when hay gets wet several times it will be dusty.—*Inter-Ocean.*

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 13, 1876.

THE CONVENTION REPORT this week includes all but the addresses of President George, Dr. French, Rev. L. N. Stratton, Rev. J. M. Snyder and one or two others given on the second day. These will appear next week so far as our limits will allow with the report of the Political meeting.

PERSONAL.

I am to devote more time and thought and prayer to the *Cynosure*. Almost nine years have fled since I became its Senior Editor; and few indeed are the numbers of the paper for which I have not written; while the gross amount of writing I have furnished would astonish by the huge size of the volume it would fill.

"Would it were worthier,
But what is writ is writ."

I only refer to it now to remind such as may read this writing, that while I have been sufficiently cursed to save me from the *woe* pronounced by Christ on those whom all men praise; yet I do not recollect one sentence from my pen which any one has disproved or shown to be erroneous. Garrison slurred the Bible and the Sabbath. The *Independent* has been at times a dead sea full of rotten fish. The *Advance* said of licensing brothels in St. Louis; "Let the experiment proceed." But no such quotations can be made from the editorials of the *Cynosure*. It has shone steady as the star of the pole whose name it bears. Not one sentence or paragraph, has been fastened on by the minions of the lodge, or the more wretched men who have courted lodge-favor by cringing to Masons and condemning us, to point a sneer or justify their railing. Their revilings have been all conceived in general terms.

By the Bible measure of human life, there remain to me some few years of active service yet. I have taught, as I have been able, American principles in American colleges for more than thirty years. I wish, if God permit, to make some impression on the minds of Americans through the press, before I die. Prof. Charles A. Blanchard, by a recent vote of the Wheaton trustees, has been associated with me in the administration of the College. The intended effect of this vote is twofold; viz., to assure the friends and patrons of Wheaton College that its Board of Trust mean to "Keep their word of promise to the ear" and not "break it to the heart." In the few years since Prof. Blanchard entered public life, few young men have made themselves better or more distinctly understood than he, and his principles are those of the founders of the College.

And another object secured by making him colleague with the College President, is to give me more time to think and write for the readers of the *Cynosure*. Rev. J. P. Stoddard has become Secretary of the *National Christian Association*, thus relieving Prof. Blanchard of his official duties in that body, and we look for enlargement and prosperity for the College beyond all former years.

Mr. Kellogg, who has performed a vast amount of labor in the paper, and with singular good judgment and acceptance to his readers, will do no less in the *Cynosure*, but more, as years and experience enlarge facility by use.

But we must rely on the God-fearing, self-sacrificing men and women, who have borne the *Cynosure* through to its present standing, by their prayers, their subscriptions and their efforts to make the paper what the county needs and what God requires of us. When the summer rains and harvests are over, and the cool breezes of autumn begin to fan us, let us see whether we cannot make the *Cynosure* a true and actual TRIBUNE of the American people. And as the Publishers have shown every disposition to expend the proceeds of the paper in inproving it, it surely is not presumption for us to hope that our paper may yet justify its title, as the Pole Star of the Nation and the nations.

ANOTHER HARBINGER.

John and the Saviour held large meetings. Unto the first there went out "Jerusalem and all Judea, and the region round about Jordan." To Christ "there were gathered an innumerable multitude of people so that they trod one upon another." And yet John, like D. L. Moody, was a plain, rough peasant-prophet, whose popularity was inexplicable only that he preached and preceded Christ. Is the Moody movement another ground-swell of the sea of humanity, preceding and presaging the second coming of Christ?

We learn that Mr. Moody has answered by telegram that he will begin labor in Chicago in October next, when Bryant's

"Melancholy days are come, the saddest of the year,
Of autumn woods, and wailing winds, and meadows brown and sere."

And we rejoice to learn that ground has been procured and a building provided for to seat EIGHT THOUSAND PEOPLE. "But what are they among so many!" As, however, the Judean multitudes were but the seed-wheat of Christ's harvests since reaped in the earth, so an audience of eight thousand in the city of the interior may tinge the stream, or deluge rather, of human population which sweeps through Chicago to the West.

Doubtless the lodge Sanballats, Tobiahs, and Geshems, will be alert to join in and ride this popular religious movement which they have sneered at and ridiculed when it was small. But Mr. Moody's terse and true application of Scripture in condemnation of secret societies while speaking in Philadelphia and New York, will neither be blinked or taken back or forgotten. Let us pray for the October meetings.

THE GREAT INDIAN MASSACRE.

Earth is sick and heaven is weary of the hollow words which Kings and statesmen utter when they talk of justice.—SHAKSPEARE.

When the Masonic Methodist Conference preacher and pro-slavery Col. Chivington, bore down upon and slaughtered a company of helpless friendly Indians, with a white flag over their heads, and under the very walls of our fort, the papers which denounced the outrage were comparatively few, and their censures mild, though the murderous facts were proved and spread before the country by the United States Senate; and not only the fact but the motive. It was plain that the cowardly massacre was stimulated by the mean ambition of promotion.

General Custer and his command have been cut off in the Yellowstone region where the United States troops are operating against a large remnant of hostile Sioux who have for years refused to submit to the government and retire from their hunting grounds upon an agency. This awakes a cry, in a multitude of prints for Indian extermination.

The very worst face that can justly be put on it, is that the Indians way-laid and cut off an armed invasion of their country. And the only effect it should have upon Christian people is to stimulate them to more earnest efforts to save a remnant of the poor savages before they are utterly exterminated, which their own savageism, and the depravity of the frontierseem certain to produce in the end.

SOMETHING NEW.

Mr. Rufus Blanchard, of 132 Clark St., Chicago, who has devoted a moderately long life to maps, has just issued a "Historical Map of the United States." But the title imperfectly represents the thing. It is not history only, but chronology, geography and poetry as well. It is a tablet of history from 1493 to 1876; and, unless his copyright is pirated upon, it bids fair to afford him, as Webster's Spelling-book did its author, some means of subsistence while he prosecutes further the exploration of his chosen field of American literature and historic science. For of him, as of Rosseau, it may be truly said:

"Where'er the old inspiring genii dwelt
Thither he went and meditated there."

One sits and looks on his map where discoveries, dates, and bloody battles, the births and deaths and revolutions of tribes and nations, seem vieing with each other to catch and confine the beholder's attention, while each delivers its tale. It is as if the sheet had a thousand mouths, each speaking at once, like a thousand minstrels of the past; and making the American continent another Scotch Highlands where bush and brake and shingle-knoll, and common water-ponds, made charming by history and poesy, have turned a rough and rugged region without Alps or Yo Semites, into a Mecca of tourists by its weird and wizard spells. The Chicago schools have promptly set the example, not only of patronizing home talent but American genius, by putting this new map into their halls. Those who wish our schools, and the rising race they educate, Americanized should at once procure this truly American map.

The Illinois State Meeting Approaching.

The last meeting of the Illinois State Anti-Secrecy Association held at Peoria, November 9th, and 10th, 1875, voted to hold its next anniversary at Jacksonville, on the 5th and 6th of September next. The time is near at hand, and friends throughout the State should begin the work of preparation. This time was after due consideration chosen as most favorable to the agricultural population of the State, and well suited to the political statutes of the country, as giving sufficient time to carry out such measures as might be adopted preparatory to the fall election. I hope the farmers will feel the importance of being on hand, and will begin in time to arrange their business with that end in view. Bro. French, who never goes back on his word, has promised free entertainment to all who attend, and an effort will be made to render the meeting one of the grandest and most influential in the history of our reform in the State. Mr. Ronayne, Bro. Hinman, and a host of workers, have been preparing the minds of the people for thorough work, and the inspiration of a Presidential campaign will add to the enthusiasm of the occasion. The President, Bishop Dickson, will, I presume, make an official announcement soon, accompanied with stirring words and fervent appeals, that he knows so well how to make.

Let every friend begin to get ready to attend this meeting; and let every one come prepared to say and do something for the cause. Have you been a juror and seen the workings of the craft in the courts? Refresh your memory and come prepared to state the facts, briefly and clearly. Has your church felt the "grip of the lion's paw"? Tell us how and where; gather up incidents that have come under your personal knowledge, showing how we are "ruled by a horde of petty tyrants," and let the country and the "craft," too, have the benefit of them, and especially let the seceders turn out in force. It will be a good time to celebrate your emancipation, and re-affirm your separation from this odious system of corruption and espionage while the spirit of '76, revived in this centennial year, stirs the patriotic fervor and love of freedom in your hearts. And let the ladies come and exercise in the convention their God-given right to speak and vote against this thief and traitor which enters their homes to steal away their companions, and bind their strong men to perpetual silence and secrecy concerning the esoteric works of its midnight gatherings. Let all come! Come to work and pray; to plan and to execute with a *heart and a will*.

J. P. STODDARD.

ELDER FREEMAN.—We trust we are humbly grateful for the evident favor of Providence toward Elder Freeman and his work at the Centennial. His letter and dispatch on another page tell of a new vigor, and we hope and pray that the same power will continue to undergird him with strength for this work. Mr. J. B. Blank of our office started for Philadelphia on Monday with a large quantity of tracts to replenish the Centennial stock, and his and other's visits will have a cheering effect on our watchman whose cry reaches the ends of the earth.

ACTION OF THE TRUSTEES of Wheaton College on the death of Dea. S. S. Gates of Crystal Lake, Ill.

WHEREAS, S. S. Gates, Esq., a Trustee of this College, has lately deceased, we hereby tender our sympathies to his family, church and neighborhood in the bereavement. In the death of our brother, Wheaton College has lost a judicious and excellent trustee; the cause of reform a firm and consistent friend; our country an upright citizen; and the church of Christ a sincere Christian. We hope his loss will be made up by the manifold blessing of God to his surviving friends.

By order of the Board,
O. F. LUMRY,
Secretary Trustees.

—Past Master Ronayne will work the Masonic degrees at the following places, during July and August: at Plainfield July 18th, 19th, and 20; at Wenona, 25th, 26th, and 27; at Streator July 31st, and August 1st, and 2nd.

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Krkpatrk,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The State Convention recently met at Muncie, Ind., decided to postpone action till Tuesday, August 1st next, when the Nominating Convention will meet at FAIRMOUNT, GRANT Co. Delegates will be entertained; able speakers will be present; Prof. Bell of Alexandria will add to the interest of the occasion with vocal and instrumental music.

The Indiana State Convention.

FRIENDS OF LIGHT, TRUTH AND HUMANITY OF THE STATE OF INDIANA:—The time for our State Convention is approaching, and it depends upon us to make it a success or a failure. Shall we know such a word as fail? I hope not. It will require some apparent sacrifice on our part to make it a success. But when we consider that the press is muzzled, the pulpit degraded by Masonic ministers, and our courts converted into a stupendous farce, friends, these are facts that no observing man, even a Mason, will scarcely pretend to controvert.

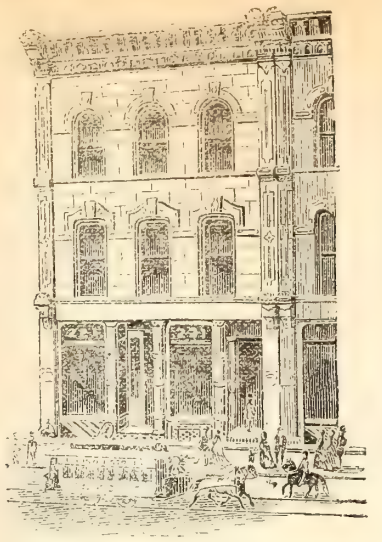
Now in view of these facts will we not give a few days and a few dollars to the cause of religious liberty and republican government. Look back, if you please, to the history of the nations of this earth, and tell me where is the nation to-day that has forsaken God and just government? Where is imperial Rome, probably the grandest and most powerful nation that ever existed in the history of the past? It is needless for me to stop to answer. Friends, shall we not profit by past history? Our forefathers pledged their lives, their fortunes and their sacred honor, and thereby bequeathed to us our present glorious form of government and religious liberty. Shall we prove recreant to the task of transmitting those blessings to our posterity? May God forbid it.

The "old handmaid" is sick even unto death if we only follow up the victories already achieved. Then on to the conflict when victory is just ready to perch upon our banners. If we prove recreant now, we shall be false to God, to our country, to ourselves and to our posterity. Then come up, friends, to the help of the Lord against the mighty. Let us throw off the galling yoke of oppression foisted upon us by an exotic government of worse than heathen origin.

Fairmount is easy of access by rail, being situated on Cincinnati, Wabash and Michigan R. R. which crosses the Lake Shore R. R. at Goshen; the Wabash Valley R. R. at Wabashtown; the Pittsburgh, Cincinnati and St. Louis R. R. at Marion; the Muncie and Lafayette R. R. at Alexandria; and taps the Bee Line at Anderson. The people of Fairmount and vicinity are hospitable and warmly enlisted in our reform. Those attending the Convention may rest assured that they will be well cared for while here.

Hoping to see many of our friends there, I remain fraternally in the bonds of Christ. Yours etc.,
GEO. W. CHAMP.

The following incident is related of Thaddeus Stevens: When in Washington city one time, there was a procession of "Odd-fellows," and a friend asked him if he knew what they were, he said, "yes, they are the maggots crawling out of the old dead carcass of Freemasonry"



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E. S. Cook.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 WabashAve., Chicago.

CORRESPONDING SECRETARY, GENERAL AGENT AND LECTURER—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

Corporate Members of the National Christian Association.

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A. Wait,	O. F. Lumry,
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E. S. Cook,	J. P. Stoddard,
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Wm. Wishart,	John Finney,
Aaron Worth,	J. G. Mattoon,
J. K. Alwood,	John Dorcas,
E. B. Kephart,	S B. Allen,
H. Cogswell,	Edward Hildreth.

J. W. Wood,

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

N. C. A. Receipts for June.

PUBLISHING HOUSE FUND.

Elijah Bacon, Chrisman, Ill.	$5.00
Oliver March, Bloomington, Ill.	100.00
I L Buchwalter, Western, Iowa, (on note)	25.00
Friends in Cedar Co., Iowa .per John Dorcas	61.00
M R Britten, Vienna, Wis.. [on note]	50.00
Lincoln Hagerty, Chicago.	.50

GENERAL FUND.

Moses Pettengill, Peoria [for Gen'l Agent's Account]	20.00
Collections and contributions for Convention Expense	191.60
Rev. Milton Wright, Dayton, O.	5.00

INTEREST:

H W Cherry, note 18, $1.50; J N Lloyd, note30, $3.00; E A Cook, note 9, $50.00; J L Buchwalter, note 48, $2.50; Evan Jones, note 7, $7 00; J B Walker, note 10, $12 00; M R Britten, note114, $1.10.	77.10

RENTS:

For basement and second floor room, Pub. House,	38.00
Total	572.6

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The Home Circle.

"I Know that my Redeemer Liveth."

I will with all my might
Pursue the path of right,
Nor ever turn aside,
Whatever may betide,
For I know that my Redeemer liveth,
And strength and peace unto the faithful giveth.

I will my soul prepare
To meet the Bridegroom fair,
Who waits in heaven above
To welcome me in love;
For I know that my Redeemer liveth,
And that a garment white the pure he giveth.

I never will despair,
For hope shines everywhere,
And every cloud dispels,
Where Christ my Saviour dwells;
For I know that my Redeemer liveth,
And perfect trust in him hope truly giveth.

And ever on my way
A cheering word I'll say,
To help the fainting heart,
And hope again impart,
For I know that my Redeemer liveth,
And hope in him true comfort ever giveth.

And ever will I pray
His will be done each day,
That I may ne'er repine,
Whate'er that will divine,
For I know that my Redeemer liveth,
And what is best for me my Saviour giveth.

I will unto the end,
For Jesus is my friend,
In his great love secure,
E'en to the end endure,
For I know that my Redeemer liveth,
And life eternal to the enduring giveth.

—*Charles Macgowan in Churchman.*

I 've Done With It.

From "Work Among the Lost."

One morning Mrs. Vicars received an anonymous letter from a district visitor, giving her the address of a woman whom the letter stated to be one of the worst characters in Brighton, and a great corrupter of others; so bad, indeed, that no respectable person had thought of entering her house for many a long year. But as the writer had been told that Mrs. Vicars did not shrink from visiting the vilest, would she go and see her? adding that could any impression be made on her it might be the means of saving scores.

The same day saw Mrs. Vicars on her way to the house named in the letter. The door was opened by the very woman, and Mrs. Vicars at once boldly stated the errand on which she had come. "I have no time to hear about such things," the woman answered roughly; "religion is all very well for you gentle folks, but poor folks can't afford it, one must live."

"And we must all die too," Mrs. Vicars said solemnly. "Well, that's true, and I know all about that," said the woman with an odd boastfulness. "I am not so ignorant as some; I wasn't always like what you see me now; why up there," she added, pointing to a top shelf, "I have got a beautiful large Bible I bought with my own money — years ago it is now."

"A beautiful large Bible!" exclaimed Mrs. Vicars; "how I should like to see it; do you think you could get it down for me?"

"Well, ma'am, I'll try, but I'm afraid it will nigh smother you with dust; for it is right on the top shelf, where I can't get at it with the duster."

So with the combined help of a table and a chair she managed to get the Bible down. Alas! the dust stood so thick on it, that in Whitefield's strong words she would have had no difficulty in writing damnation with her own finger on the whitened cover. But wiping it carefully with the corner of her apron she laid it triumphantly on the table before Mrs. Vicars.

"Well, that is a beauty!" exclaimed Mrs. Vicars, "and what beautiful print too! Can you read it?"

"Read it, I should think I can, indeed; at least I can when I have got my glasses, but unluckily I happened of an accident with one of them."

"Can you find them? for if you will give them to me I will get them mended for you."

"Well, I can't say as how I know exactly where they are, but I think I can lay my hand on them somewhere," she said, proceeding to rummage in several drawers.

Mrs. Vicars joined in the hunt and during the search for the glasses the ice seemed to melt, and they got quite friendly.

"Here they are," exclaimed Mrs. A., producing them at last from among a heap of odds and ends.

"And a capital pair of glasses too," rejoined Mrs. Vicars; "this one is cracked and we must have a new glass for that eye, but the other is all right; just try it," she added, opening the Bible.

So putting the odd glass to her right eye, the woman read a few words.

"You do read well! why, you are quite a scholar;" and so Mrs. Vicars kept on turning over the pages, and getting her to read one verse after another, till she found the passage she wanted, viz., Isa. i. 18.

"There is nothing amiss with that glass, is there? Read this."

Slowly she read the solemn words through the one old spectacle-glass; but as she read, Mrs. Vicars felt one great warm drop after another falling upon her hand, which rested on the open Bible. "Come, let us reason together; your Father loves you; he is knocking at the door of your heart now; 'Come,' he says, 'let us reason together.' Oh! why will you perish when he says through me, 'Come to me, and though your sins be as scarlet they shall be white as snow?'"

She did not say much more, but left, taking the glasses with her. As soon as they were mended she returned to the house with them. The moment the woman saw her, she exclaimed, holding up both ner hands, "I 've done with it! I 've done with it! Night nor day I had never been able to get the verse out of my head. Not another day of this dreadful life will I lead, if I can help it."

Mrs. A. is now living with her brother, conducting a small business, having been known for many years as a respectable woman, and a most earnest Christian.—*Work among the Lost.*

Is Anything too Hard for God!

Jer. 32: 17. Oh Lord God! behold,thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.

When the work has seemed hard and the way dark, and we have felt discouraged, we have come back to this good old text, and taken courage, and gone forward, and the flinty hearts have been broken.

In Edinburgh, the chairman of the infidel Club came to meeting to scoff and ridicule, and said: "You say God answers prayer. You may try it on me." I prayed with him, but it did not seem to have any effect, and for six long months prayers went up for him, and at last he was converted, and was conducting a prayer-meeting among his old infidel companions. So you see nothing is too hard for God. When we really believe that nothing is too hard for him, we can go forward and win souls. "He did not many works there because of their unbelief." Let us ask of God the greatest things. The longing prayer of faith will not be refused—*Moody.*

Home Courtesies.

"Will you?" asked a pleasant voice.
And the husband answered:
"Yes, my dear, with pleasure."

It was quietly but heartily said; the tone, the manner, the look, were perfectly natural, and very affectionate. We thought: How pleasant that courteous reply! How gratifying must it be to the wife! Many husbands with ten years' experience are ready enough with the courtesies of politeness to the young ladies of their acquaintance, while they speak with abruptness to the wife, and do many rude little things without considering them worth an apology.

Though words seem little things, and slight attention almost valueless, yet depend upon it they keep the flame bright, especially if they are natural. The children grow up in a better moral atmosphere, and learn to respect their parents as they see them respecting each other. Many a boy takes advantage of the mother he loves, because he sees often the rudeness of his father. Insensibly he gathers to his bosom the same habits, and the thoughts and feeling they engender, and in his turn becomes the petty tyrant. Only his mother! Why should he thank her? Father never does. Thus the home becomes a seat of disorder and unhappiness. Only for strangers are kind words expressed, and hypocrites go out from the hearth stone fully prepared to render justice, benevolence and politeness to any one and every one but those who have the justest claims. Ah! give us the kind glance, the happy homestead, the smiling wife and courteous children of the friend who said so pleasantly: "Yes, my dear, with pleasure."—*Ex.*

You Have Sinned.

There is *none righteous*, no, not one —*Romans* iii. 10.

There is no difference, *for all have sinned*, and come short of the glory of God.—*Romans* iii. 23.

For whosoever shall keep the whole law and yet offend in one point, he is *guilty of all.—James* ii. 10.

If we say that we have not *sinned*, we make Him a liar, and His word is not in us.—*John.* i. 10.

Wherefore, as by one man *sin* entered into the world, and death by *sin*; and so death passed upon all men, for that *all have sinned*—*Romans* v. 12.

The Scripture hath concluded *all under sin*, that the promise by faith of Jesus Christ might be given to them that believe.—*Galatians* iii. 22.

Treasures in Heaven.

We read of a philosoher who, passed through a mart filled with articles of taste and luxury, made himself quite happy with this simple sage reflection; "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer pass happily through the world. It is richly furnished with what is called good things. It has spots of honor and power to tempt the restless aspiring of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep toned, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much there is that I do not want! I have what is far better. My treasure is in heaven."—*D. Tyng.*

A SOUL occupied with great ideas best performs small duties.

PASSING UNDER THE ROD.—It was the custom of the Jews to select the tenth of the sheep after this manner: The lambs were seperated from the dams, and enclosed in a sheepcote, with only one narrow way out; the dams were at the entrance. On opening the gate, the lambs hastened to join the dams; and a man placed at the entrance, with a rod dipped in paint, touched every tenth lamb, and so marked it with his rod, saying, "Let this be holy." Hence saith the Lord by the prophet "I will cause you to pass under the rod." Ezek. xx. 27.

Children's Corner.

The Mother's Cradle-Song.

Sing him a cradle-song,
Tender and low;
Tell him how Jesus came
Long, long ago;
Came as a little one,
Lowly and mild,
God's own eternal Son,
Yet Mary's child.

Long years may come and pass,
And there shall be
Under the church-yard grass
Slumber for thee;
Yet shall thy song live on
Still in his life,
Sweeter when thou art gone
Out of the strife.

Sorrow will come with time,
Faith may grow cold;
Truth, like a silver chime,
Calls to the fold,
Calls to the roving sheep,
(Gone far astray,)
"Come, and thy Lord hall keep
Spoilers away."

Say not the words are weak,
Scorned of the wise;
Doth not the Master speak
In lowly guise?
He shall thy weakness make
Holy and strong,
And thy poor song shall wake
A sweeter song.

—Christian at Work.

Nathalie's Trial.

"Ple-e-ease, Natty," pleaded little Alice, "I can't walk so fast; my throat feels so badly."

"Oh, bah! come on? You don't walk with your throat."

At this the girls all laughed; Nathalie dearly loved to raise a laugh. Besides, Jess was waiting—Jess, with her ringing voice and great black eyes. Jess was afraid of nobody and nothing. Natty was a bit afraid of Jess, but would have died before she would have owned it. In Jess' company, therefore, she always talked faster and laughed louder than anywhere else.

Another time Nathalie would have waited for her little sister Alice, who stood leaning heavily against a post of the fence, with such sorry blue eyes; but just then she remembered that Jess had said only last night, "Pooh! who wants an infant at one's heels?" So she seized Jess' arm, caught step, and they moved off side by side, the four-buttoned boots, and the four straight, shapely ankles getting over the ground in a fine, sturdy fashion of their own.

"I'll carry your satchel for you, Alice," said Timmy.

Nathalie's long curls and the blue streamers of her hat had just gone out of sight round the corner, and Alice leaning against the fence-post still. The scholars were all gone; Timmy stayed to lock the school-house. He was poor, and earned his tuition that way. "Thank you, you're very kind;" and Alice gave Timmy a look that made him think, "Dear me, I'd carry her too, if she'd let me;" but he didn't venture to say it.

"I wish I had my sled here; the snow is so deep I didn't bring it to-day."

There had been a storm, and the drifts were shoulder-deep, measuring by Alice. It was hard walking, therefore, and the two came on slowly. But just as they reached the home-gate, and Tim was running in with the satchel, Jess and Nathalie appeared from an opposite direction munching peanuts.

"Heigho!" cried Jess, giving Tim a cool stare with those wide-open eyes of hers. "Alice has hired a new boy. Wonder how much she pays him."

It was a cruel taunt. Tim's mother was so poor, you know; she took in washing. Nathalie laughed, and Alice said, "Thank you Tim." The boy took off his cap, and Alice bowed as politely as though Tim had been a prince of the blood. Then he ran off.

"Better hurry up, you've got the washtubs to empty," said Nathalie.

"O Natty!" said Alice.

"Well, what?"

Nat faced squarely about; Jess was looking on.

"You've made Tim feel bad."

"How very sensitive you are all of a sudden," said Nathalie and Jess.

"O, Al always was too good for common folks. I say, Al, what do you shut up your eyes in prayer-time for?"

"I thought every one did," was the meek reply.

"Thought every one did! Just hear that. O, that's the last joke;" and Jess shouted, "Why, I have half my fun while Miss Mack is on her knees. Who cares for her prayers? They don't raise higher than the ceiling, I know."

Now Nathalie knew this was wrong, but she laughed. Alice did not laugh or speak. Just then a gray kitten came down the path. Jess spied her, and cried out:

"Hurra, boys, there's a cat! I hate cats! Jolly! S-s-stboy!—Come on, Nat!"

"O, don't, Jessy. It's my kitty, and she's lame. She got caught in a trap."

"Lame, is she? Appropriate for you to have a lame cat, being inclined that way yourself."

"O Jess, did you know how that hurt?" Alice had had a white swelling. She had suffered months of agony from it; but even that was easier to bear than this wicked speech.

"Here she is; I've got her, Nat;" and Jess seized the kitten, while Nat ran up and little Alice plunged through the drifts after them.

"Ple-e-ease!" pleaded she.

"Ple-e-ease," drawled Jess in derision, mimicking the plaintive tone.

"Let's put her in the water-trough. Hydropath's mazing good for cats;" and Jess shouted at her own wit. Then—she was as quick as lightning, was Jess—in a twinkling the crippled kitten was plunged into ice-cold water, taken out, and hoisted, dripping and forlorn, on the top of Natty's open umbrella.

"Now for it," spoke Nathalie; "let's give her a pack. Where's your handkerchief, Jess? O, there is the tea-bell. I must go in this minute or Aunt Meg will schold."

Jess ran off, and so did pussy. Natty went into the house, and Alice plunged her way out of the drift, and followed the cat's vanishing tail up the wood-house stairs.

"You poor, poor kitty," she sobbed, creeping out under the eaves, where her pet, in a soaked and sad estate, was trying to dry herself with her tongue. "O kitty!" and Alice set about stroking her with her handkerchief, wetting her coat with tears as fast as she dried it.

"O kitty, nobody loves you but me, and nobody loves me but you."

"They are real hateful, Miss Alice," said Norah, the cook, as the child came tugging her maltreated pet down to the kitchen stove. "I would't mind; bad luck to 'em arrah!"

"I wouldn't mind Jess, but Natty's my sister;" and Alice sobbed a great deep sob, "fit to break yer heart," as Norah said. "Natty's my sister, and she's all I've got."

Poor little Alice! Her mother was dead, her father was away nearly always, and Aunt Meg was a hard woman, and above all things detested what she called "de-e-licate people."

"May I go to bed, aunt?"

Alice was shivering over the stove. She couldn't eat her supper, and her throat felt so full. Her aunt was knitting, she did not look up as she answered:

"One—two—yes, yes. Go right along—four—five—latch the door after you."

The little girl dragged herself up stairs. The moon shone bright and cold through the frosty window-panes, so cold, so bright. Alice prayed, "Dear God, please bless my sister Nathalie, and make her love me—a little." Then, with a shuddering chill, she crept into bed and wondered if she would ever be warm again.

It was an hour later. Nathalie was ciphering, but a pair of sad eyes kept swimming between her own and the slate. She was just thinking how she would hug Alice, and kiss her and make it all up when she went to bed, and let Alice "lie on her arm," as the dear little thing so loved to do. For Nathalie was kind and affectionate when Jess was out of the way.

Aunt Meg started, saying, "What is that noise? Is any thing wrong at the stables?"

Nathalie listened at the door. "It's in the house," she said, and ran up stairs. An instant and she was down again showing a white face of terror at the hall-door. "O Aunt Meg, something ails Alice; she's strangling."

Grandmother Warner came running in with her camphor-bottle. She looked once at Alice, reaching out her poor, helpless hands, and making that dreadful rattling in her throat, and she said one word—

"Croup!"

The sun came up over the hills next morning and filled all the valley with light. He shone on a hundred fields white with snow, and he looked into the little room where Nathalie and Alice had slept so many happy nights, looked in through the sparkle of the frosty panes, and saw, on the spotless bed, something as white and cold as the snow itself. All that was left of sweet little Alice lay there with folded hands that winter morning.

Poor little Alice? No—no. Happy Alice! Poor, wretched Natty! She crouched, a shuddering form on the floor by the bedside.

"O Ally, my darling, my own little lamb," she moaned. Then, "O wicked! wicked!" It was all she could say, remembering that last terrible night, when she had laughed at her little sister, and been so unkind.

The very last words that Alice had ever heard her speak had been words that cut the loving heart to the quick. O Natty, Natty!

Timmy brought a white rose from his mother's one bush, and laid it in the waxen fingers, and he begged the kitten for Alice's sake. Then they made a grave for the little girl by her mother's side. And the snow came and covered it. There was no longer any little Alice in time or on earth.

Nathalie is a woman now, with children of her own. But no golden head, no bright eyes of them all are dearer to her than the memory of the little sister who went home to God so long ago. This is why Nathalie is known as a woman kind to all weakness and suffering, and why her voice is never so earnest as when she pleads with her children to speak tenderly, always, to the little ones. For God knows—he only—through what days of sorrow, through what nights of bitter weeping, Nathalie mourned her sister, and her thoughtless cruelty that winter afternoon.—*Illustrated Christian Weekly.*

PHILIP GILBERT HAMERTON never told a more touching story than the following:—A dog was bereaved of his master, and became old and blind, passing the dark evenings of his existence sadly in some corner, which he hardly ever quitted. One day came a step like that of his lost master and he suddenly left his place. The man who had just entered wore ribbed stockings; the old dog had lost his scents and referred at once to the stocking, that he remembered rubbing his face against. Believing that his master had returned after those weary years of absence, he gave away to the most extravagant delight. The man spoke; the momentary illusion was dispelled; the dog went sadly back to his place, lay down wearily and died.

The Sabbath School.

Lesson for July 23.—The Temple Dedicated.

SCRIPTURE.—1 Kings viii. 5-21. Commit 5-11; Primary Verses, 10, 11.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7 For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11 So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.

12 Then spake Solomon, The Lord said that he would dwell in the thick darkness.

13 I have surely built thee a house to dwell in, a settled place for thee to abide in forever.

14 And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood.

15 And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build a house for the name of the Lord God of Israel.

18 And the Lord said unto David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

2 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

GOLDEN TEXT.—"I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God."—Rom. xii. 1.

TOPIC.—The Promise Fulfilled.

HOME READINGS.

M. 2 Chr. 5: 1-14 The Ark placed in the Temple.
T. 2 Chr. 6: 1-11. Solomon's Grateful Acknowledgement.
W. Ex. 40: 1-38. The Tabernacle Dedicated.
Th. Ps. 78: 40-72 Sanctuary "like high palaces."
F. 2 Chr. 34: 1-9. The Temple Re-sanctified.
S. Neh. 13: 1-31. The Temple Purified.
S. Matt. 21: 1-16. Christ in the Temple.

Solomon re-assures the people, who had been overawed by this manifestation of the glory of the Lord by saying: "The Lord said he would dwell in thick darkness." He had said unto Moses: "I will come unto thee in a thick cloud." Ex. xix. 9. It seems more than probable that this was not a white cloud, such as we daily see overhead, made luminous by the Spirit of God, which it shrouded, but darkness overpowering and intense. This appears from former similar manifestations. "Moses drew near unto the thick darkness where God was." Ex. xx. 21. "And the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness." Deut. iv. 11. "The Lord spake . . . out of the midst of fire, of the cloud, and of the thick darkness." Deut. v. 22. See, also, Ex. xiii. 21; xxiv. 16; Lev. xvi. 2: Num. ix. 15. It was from these facts, probably, that God is so often spoken of in the Scriptures as being surrounded "by clouds and darkness."

—It was only the presence of the Lord that made Solomon's costly edifice a temple of God. The presence is given wherever the offering is sincere, and the hearts of those making it are filled with a desire to worship, whether the buildings be a rich cathedral or a log meeting-house. It is not so much the building he dwells in as in the hearts of those dedicate it. Ps. li. 16, 17; lxvi. 18; cxlv. 18; Matt. xviii. 20; John iv. 20, 21, 23; Heb. x. 22; 1 Pet. ii. 5.

—In Old Testament times God concealed himself in thick darkness, for men could not behold his dazzling glory and live. But afterward, "the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." The glory which in its fullness men could not behold in the temple and live, they could safely gaze upon in the face of Christ—and when they saw it, they were sure to live. Is. xl. 5; Matt. xvii. 1, 2; John i. 14, 29; viii. 28; xii. 23; 1 Pet. ii. 24; 2 Pet. i. 16, 17.

(*Continued From page 5.*)

be obtained at the earliest date practicable. Until this is done or a more reliable income to meet inevitable expenses in some way provided, the work of organization will be greatly hindered ,and it will be difficult, if not impossible, to so systematize our movements as to ensure the most speedy and desirable results. The simple fact that the National Christian Association has secured the occupancy, temporarily, of a head-quarters, by raising $10,000 for this work in these stringent times, has done more to inspire our allies with courage and dishearten our opponents than any other single event in our whole history, and on the day that our treasurer can produce vouchers for the whole $30,000, and spread upon the records a *bona fide* warrantee deed to the premises, that effect will be multiplied a thousand fold. To me it seems vital to our early success that this matter be speedily closed up, and I would urge upon every friend of reform to do what he can personally and to induce others to lend a helping hand.

THE AGENT'S WORK.

In connection with raising funds for the Publishing House interests. I have done something in the general work. During the year I have delivered 134 lectures and sermons in ten different States, attended eleven State meetings in ten different States, viz., New Hampshire, Connecticut, Pennsylvania, New York, Michigan, Wisconsin, Iowa, Illinois, Indiana, and two in Ohio. These State gatherings have usually been efficient, harmonious, and productive of much good. The attendance of delegates from abroad has not always been large, but local interest has uniformly secured good audiences. Owing to the large amount of territory canvassed by your General Agent during the year, and the distance intervening between places of holding conventions, his expenses have been somewhat increased above those of last year, while receipts from the field especially for the general work have not been correspondingly increased. This is not to be attributed however, to a want of interest or willingness on the part of the people to give, but is doubtless mainly due to the fact that contributions for the endowment fund have been first solicited. I have traveled by rail in the prosecution of my labors during the year 15,025 miles, or 5642 miles more than during the previous year.

I have collected in funds for the general work $623.86 or $7.94 less than in the preceding twelve months. My expenses for the entire year have been $680.05 or $286.59 in excess of those of last year and $56.19 in excess of the collections during the same period for the general work.

THE PUBLISHING HOUSE FUND.

During the year besides aiding in securing funds for local workers I have collected and passed over to the Treasurer of the Association in money and notes for the endowment fund, $5,144.00,for which I hold his receipts.

There are a number of items not included in the above, the principal of which is a donation of 180 acres of improved land worth at least $75 per acre or $13,500, by the Rev. Wm. Leuty of Ligonr ier, Indiana. This donation of land is located 126 miles east of this city on the air line of the Lake Shore Road and is secured to the N. C. A. by warrantee deed, signed by Bro.Leuty and wife. They reserving, however, the use and control of the property during his life, or until such time as they shall see fit to relinquish it to the Association. This valuable gift is the freewill offering of one who has been carefully observing the influence of Freemasonry and kindred orders in the church for years, and has become convinced that they are usurping the power of the church and controlling both the pulpit and the religious press to an alarming extent. He wishes his donations used with special reference to expelling this whole brood of secret robbers, which in his estimation are plundering the church of God and robbing the Bride of Christ of her precious jewels. This same brother has also given to the Association $1,200 in Northern Pacific R. R bonds, which are now on deposit with Henry Harrison, Esq., New York city, awaiting a favorable time to convert them into money.

Conditional donations of lands have also been received from Rev. George Clark of Oberlin and from Dr. J. A. Bingham of Ohio, from which it is presumable that $400 or $500 can be realized as soon as the matter can be properly looked after.

There are beside a number of bequests that have come to my knowledge in which parties have made provision for aiding in our work after their disease, amounting in all to not less then $10,000, and others are known to have the matter under favorable consideration. One gentleman writes from New York State, asking for information in making out the necessary papers and proposes to leave $500 for the Association at his death and the farther sum of $1,500 at the death of a friend.

I refer to these as instances of interest to every friend of our work, showing that God is moving upon the hearts of his servants and indicating his purpose to establish the National Christian Association and make it a chosen instrument, a mighty power for good in the world.

SECEDERS AND EXPOSITIONS.

There is every indication that the sentiments for which we contend are spreading with increased rapidity while the extreme rigor of the lodge-power is reluctantly unclasping its hold upon scores of its unwilling victims. The list of seceders grows longer and stronger, and men who two years ago seemed almost paralyzed with fear now utter their sentiments without reserve. One hundred and thirty-two who are yet living have sent in their names for enrollment and it is believed that as many more could soon be gathered by suitable effort.

Public exhibits of Masonry as it is, have proved a most effectual means of opening the eyes and awakening the interests of the people. Anti-secrecy clubs have been organized in a few instances for this purpose and where properly managed by competent persons they have helped to intensify the feeling of opposition, and created a healthy sentiment in the community.

Mr. Edmond Ronayne of this city and late Past Master of Keystone Lodge, No. 639, has at the solicitation of interested parties visited a number of towns and cities, East and West, during the year, and has been uniformly greeted by full house, and enthusiastic friends. His exhibitions of Masonry are undoubtedly correct, while the historical records and logical deductions by which they are interspersed are perfectly irresistible. He seems to be raised up and chosen of God to accomplish a work which but very few persons have either the ability or courage to undertake. Hitherto he has escaped without serious personal injury, although threats and imprecations have been unsparingly lavished upon him, some of which doubtless remain unexecuted only for want of a safe opportunity. Friends should endeavor to shield him from unnecessary exposure and pray that his "life may be hid with Christ in God."

POLITICAL.

As a body the N. C. A. is not sectarian in religion or political in its measures, nor is it neutral upon any question involving moral issues. It seeks to renovate society and purge out the leaven of hypocrisy by the unrestricted use of those agencies which God has ordained to this end, and hence as individual members of our commonwealth we are interested in whatever affects the body politic, and as individuals we meet the responsibilities of citizenship untrammeled by party ties.

Having said this much in explanation of our position, I may without being misunderstood add as a further indication of progress, that in several instances in local contest the issue has been squarely made between Masonry and Anti-masonry and in most cases with very encouraging results. In some places the secretists have been completely routed at the ballot-box and the offices of trust placed in the hands of men who were neither trained or sworn in the lodge to practice that partiality which must eventuate in the grossest injustice. It is the sacred duty of every Christian to seek the purity and peace of the civil administration, but should the church fulfill its whole mission in this regard it would not be thereby converted into a political compact; so each member of the N. C. A. may encourage and co-operate in political reforms without rendering the Association political in its character any more than were those primitive churches organized by the apostles. There is a broad field opening before us in this direction and it seems to me that we should not hesitate to give our hearty assent and active support as individuals, to those men who are seeking to relieve the civil administration from this terrible incubus of enforced secretism, and that we should heartily co-operate in all those measures which promise the speedy overthrow of this gigantic system of fraud.

PUBLICATIONS.

The department of Anti-masonic literature is deserving of more attention than the limits o this report will permit, and I would suggest that it be put in the hauds of a committee, to report at as early a date to this convention as practicable. However much enthusiasm and interest may be awakened by the visits of a lecturer, it needs to be sustained and kept alive by the weekly visits of some paper bringing intelligence fresh from differene parts of the broad field already partially occupied and to diffuse the leaven and spread the light over new territory.

In closing this report, permit me to congratulate the members of this Convention and the friends of pure religion and a republican State throughout the country, for the results that you have already seen. But let us remember that the work is still in its infancy. The past is secured, but its benificent effects can only be perpetuated, and ultimate and complete victory realized, by the blessing of God upon our united efforts, contributions and prayers. It is my fervent prayer that a spirit of unanimity, forbearance and brotherly kindness may so prevade our entire body, that we shall exhibit at all times the fruits of the Holy Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

J. P. STODDARD,
General Agent N. C. A.

NATIONAL REFORM:——The Centennial Convention of the National Reform Association met in Philadelphia on the 28th and 29th of June.

There are about 200 associations represented in the National body, located principally in Ohio, Illinois, Pennsylvania, New York and the New England States, a majority of which sent delegates to the Convention.

The Convention opened on Wednesday evening, Hon. Felix R. Brunot, President of the Association, calling to order. Rev. Dr. Miner of Oshkosh, Wis., was temporary chairman. Addresses were made by Rev. John A. Todd, D. D., of Tarrytown, N. Y., by Mr. Brunot and Prof. J. R. W. Sloane, D. D., of Pittsburgh.

On the second day Rev. A. M. Milligan, D. D., of Pittsburgh, Dr. R. McAyeal of Iowa, Prof. Johnson, colored, of Alabama, Drs. A. A. Miner, E. R. Craven, and others took an active part in making addresses or urging plans for the promotion of reform in government.

The Committee on Resolutions presented a platform in seven sections, each of which was taken up, discussed separately and adopted.

The platform expresses concurrence with the views set forth in the resolution adopted by Congress in 1778, and reiterated by Washington and others, that "true religion and good morals are the only solid foundations of public liberty and happiness;" appeals for a "National accountability to God;" rejoices in repeated acknowledgments of the Saviour, made by Congress, Presidents, Governors of States, in proclamations and resolutions, and rejoices that the Bible in the schools and the Sabbath laws show a connection between the government and Christianity.

Ronayne Corroborated.

The following note was sent to Mr. Ronayne through the mail during the Convention week, and singularly substantiates the expositions in Farwell Hall. All who have heard the third degree will recollect the roll-call of the laborers about the temple in the farce of of Hiram Abiff:

JUNE 23rd, 1876.

DEAR SIR:—I inclose a copy of names I found in a drawer of a table used in a room in common by Masonic and other societies. The original, which I keep, is in the handwriting of a man who was then the Master of the Masonic lodge. Not knowing what it was, I slipped it into my pocket-book, and last night learned it was the roll-call. As this was made out since you were expelled, it will serve to remind you that though you are lost (Masonically-speaking,) they do business in pretty much the same way.

I copy verbatim.

1. Amariah.
2. Neamiah.
3. Hezakiah.
4. Obadiah.
   Jubala.
5. Ezekiel.
6. Jonathan.
7. Zephaniah.
8. Jacob.
   Jubalo.
9. Peter.
10. Ephraim.
11. Michael.
12. Nicholas.
    Jubalum.

I am convinced beyond a doubt that your *expose* is true, and when I look at it am satisfied that there was never a greater *sell*; possibly that is why so many remain in lodges,—that they may sell others.

A TRAVELER.

News of the Week.

—Senator Morrill has accepted the appointment of Secretary of War, and the Governor of Maine has tendered the vacant seat in the Senate to Mr. Blaine.

—By continued removals the President seems to have sold himself to the whiskey-ring politicians, and can brook no officer who has shown integrity in prosecuting that gigantic fraud.

WASHINGTON, July 6th—The Senate at twelve o'clock resumed the consideration of the articles of impeachment against W. W. Belknap, late Secretary of War. After the witnesses for the prosecution were called, only three of whom—E. T. Bartlett, C. P. Morse, and E. M. Lanton—answered, Mr. Manager Lynde opened the case on the part of the prosecution by reviewing the legislation and orders issued from the foundation of the Government to the present, to show that the strictest care had been continually exercised to protect the soldier in his relations and supplies. He then recited the testimony relating to the transactions between Belknap, Mr. and Mrs. Marsh, and Evans. He said that if the managers succeeded in proving the payment of the sum of money to Belknap, the court must convict him. Some six or eight witnesses, including Caleb H. Marsh, answered to their names, and were sworn.

—A terrible storm visited Dubuque, Ia., and neighborhood on the 4th, rain falling in great volume for three consecutive hours. All the bridges on wagon roads and railroads at the place are swept away, and no trains can arrive or depart for several days. Rockdale, two miles from Dubuque, was inundated at night, while the storm was raging, by the breaking away of a milldam. Every building in the place was swept away except the mill, and the occupants were carried away and drowned. After the storm abated nineteen dead bodies of men, women and children were picked up, and twenty-three persons are missing. The loss of life is said by later news to be 46. The storm extended over most of Central Iowa, and terrific in its effect. In Warren and Madison counties fifteen persons were killed and great damage was done to live stock and the corn.

—Muggins Taylor, a scout of General Gibbon, arrived at Stillwater, Montana Territory, on the night of the 1st, and reported that Gen. Custer on the 25th, of June found the Indian camp of two thousand lodges on the Little Horn, and immediately attacked it, charging the thickest part of the camp with five companies. Nothing is known of the operations of this detachment, except their course as traced by the dead. Major Reno, commanding seven other companies, attacked the lower part of the camp, The Indians poured a murderous fire from all directions.

General Custer, his two brothers, his nephew and his brother-in-law were all killed, and not one of his detachment escaped. Two hundred and seven men were buried in one place. The number of killed is three hundred and fifteen, and the wounded thirty-one. The Indians surrounded Major Reno's command and held them one day in the hills cut off from water, until General Gibbon's command came in sight, when they broke camp in the night and left. The Indian loss cannot be estimated, as they bore off most of their killed. The Indian camp was from three to four miles long, and was twenty miles up the Little River Horn from its mouth. The Indians actually pulled men from their horses in some instances. Further reports confirm the horrible news and show that the campaign on the hostile Sioux was well planned, and that the disaster was brought on by Gen. Custer in exceeding his orders and rashly attacking a large body of well armed savages with a small force.

A dispatch to the London *News* from Belgrade says it is reported that the Pasha in command at Widden has seized 500 of the principal inhabitants, and threatened to execute them if that district rises. It is said that the Turks are hanging teachers and professors everywhere. It is reported that a priest has been crucified near Philippolis.

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Grain Wheat—Minnesota		1 07
" No. 2	98¾	1 00
" No. 3	85	87
" Rejected	66	67
Corn—No. 2	45⅝	46
Rejected		42
Oats—No. 2		29
Rejected		23½
Rye—No. 2		65
Bran per ton		8 50
Flour—Winter	5 00	7 50
Spring	2 75	5 62
Hay—Timothy	7 50	12 50
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8½
Lard per cwt		11 07
Mess pork, per bbl		19 60
Butter fancy yellow 22c.; common to choice roll	14	19
Cheese	4	10
Eggs	15	16
Seeds—Timothy	2 55	2 60
Clover	8 25	8 50
Flax	1 20	1 25
Potatoes, new per bbl	2 50	3 00
Broom corn	2	10
HIDES green to dry salted	5	9½
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	26	37
Unwashed	15	22
LIVE STOCK Cattle, Choice	4 75	5 25
Good	4 60	4 70
Medium	4 00	4 40
Common		3 00
Hogs	6 00	6 50
Sheep	3 75	4 62
New York Market		
Flour	$ 3 35	8 75
Wheat—Winter		1 28½
Spring	1 09	1 20¾
Corn	50	56⅝
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SELLING RIGHTEOUSNESS FOR VOTES.

"What shall we pay for the German vote?" Under this caption the *New York Witness* gives some sensible and well timed comments upon a recent article in the Chicago *Tribune* virtually bidding for the German vote in behalf of the Republican party in the coming Presidential contest. Says the *Tribune* in the article commented on :—

"There will be no difficulty, indeed, in holding the full German vote throughout the country if the party can give reasonable assurance of the continued reform movements that have distinguished the latter part of General Grant's administration, and if the various local party managers will simply refuse to admit temperance and Sabbatarian questions into national politics, where they do not belong."

Upon this the *Witness* remarks;

"In reference to the last clause of the sentence quoted, we should like to know why the temperance and Sabbath questions should be banished from national politics? The answer that it would propitiate the German population and rally them to the Republican standard is really no answer at all. If the liquor traffic is a national evil and disgrace, which tens of thousands of our people admit and deplore, why not prohibit it? If the divinely-appointed Sabbath rest is a necessity of human nature, a blessing to the community and a privilege highly esteemed by millions in this broad land, why not sustain it by all means in our power? Why fear to wage war against the greatest foe and scourge to humanity and the Republic? Why fail to defend a cherished institution because, forsooth, the German lager-beer devotees threaten to withdraw from the ranks? We do not dispute the right of the Germans to hold their opinions, but American Republicans have also a right to theirs, and will certainly be loath to submit to dictation in this matter from any quarter. If we are not greatly mistaken, the rank and file of the Republican party will think twice before sacrificing principle to party expediency."

Further on the *Witness* continues :—

"Our readers will mark, however, that these questions are tabooed for fear of offending Germans. We think it more likely that the Germans themselves will bring up such questions. We have labored under the impression that the Sabbath and temperance, as related thereto, were tampered with by Germans and not Americans; that the former are the aggressors and the latter on the defensive. Germans, like other foreigners, are accorded a home and a welcome here, but they no sooner set foot on the soil than they deliberately set about ignoring and wounding the feelings of the better class of their American fellow citizens by introducing customs which conflict, to some extent, with the laws of their adopted country. Many thought that a sense of delicacy would in time prevail to such an extent as to win a respect for the law. Nothing of the kind. They did not even think it worth while to set about repealing the law, but thought it more dignified and becoming to ignore it. When any of our citizens for their own self-protection ventured to support this supremacy of American law, these people cried them down as intolerant and fanatical when really the intolerance was all the other way."

—Friend Dorcas of Shiloh, Iowa, has just returned home from a trip East after our anniversary. On visiting the Centennial Exposition he called on Elder Freeman and writes thus of the satisfaction it gave him: "I had the pleasure of seeing Bro. Freeman at the Centennial. I am satisfied that he is the right man for the place, and it would be well for the cause could he continue. He is able, bold, candid, decided, efficient, faithful, never admitting for a moment that he is mistaken about the nature of Freemasonry. He should remain if possible."

Centennial Ode.

BY WILLIAM CULLEN BRYANT.

[Sung at the Fourth of July Celebration at the Academy of Music, New York.]

Through storm and calm the years have led
Our nation on from stage to stage
A century's space, until we tread
The threshold of another age.

We see there o'er our pathway swept,
A torrent stream of blood and fire;
And thank the ruling power who kept
Our sacred league of States entire.

Oh! checkered train of years, farewell,
With all thy strifes and hopes and fears;
But with us let thy memories dwell,
To warn and lead the coming years.

And thou, the new beginning age,
Warned by the past and not in vain,
Write on a fairer, whiter page
The record of thy happier reign.

Propagation of Freemasonry.

BY D. B. TURNEY.

The plea that Washington was a Freemason, is one very popular Masonic argument. It leads men who are apt to reflect at random and approve at a venture, to jump at the conclusion that Freemasonry is therefore a good institution. Well, Washington was also a slave-holder. Is slavery to be justified upon the plea that Washington owned slaves? A fair answer is all that we ask. The proof that Washington finally seceded from the Masonic order has been produced again and again. It is well known that Andrew Jackson regarded him as a seceding Mason, and Washington himself declared that he had not attended a lodge more than "once or twice in thirty years." He called the ceremonies of the fraternity, "mere child's play," and represented himself as "thoroughly ashamed" of that order, and yet he is eulogized by Masons as "the patron, the ornament, the pride of our fraternity," and miserable pictures of the old General decked out in lodge regalia are hanging from the walls of many houses; and Freemasons sometimes sing :

"Faith views the soul, released from mortal care,
Through spheres empyreal its blest course pursue,
"Till it the lodge of perfect light attain;
There may we meet our WASHINGTON again."

But is it true that the shallow pretense that Washington was a patron of Freemasonry, has assisted in the spread of the order? Yes, it is true. As Seed says, "'Trifles light as air,' often tried in the balance and found wanting, sink as deeply in unfurnished minds, and make as much impression there, as arguments of a solid nature; like feathers descending in a void with a force and velocity equal to that of much more substantial and massy bodies."

The friends of the Masonic order by sarcastic sneers at the opposition to Freemasonry, beget a prejudice against a full and fair investigation of the subject. Prejudice is a decision rendered before making any examination, and is apt to be unreasonable and unjust, as well as a bar to all subsequent information.

"*Qui statuit aliquid, parte inaudita altera,*
Æquum licet statuerit, haud æquus fuerit."—SENECA.

When a mind has been warped by prepossessions, free inquiry is impossible, and the merits of the Anti-masonic movement are not appreciated. As Harris says: "Whenever there is a secret bias of mind previously formed, it will catch readily at every little incident and appearance to increase its own propension; and turn every current of observation into its own corrupt channel." To assume the propriety and benevolence of an order which they have never taken the pains to inquire into, seems to be a very easy matter with some people. They adopt and endorse practices, the grounds and foundation of which they have never examined and know nothing about. Hence, if the Freemasons can make the impression that their order is persecuted and defamed by the American party, this impression will cultivate the approval of many men who know nothing whatever about the institution, and will greatly assist in spreading the lodges. It is my experience at least, that the totally ignorant, or but partially informed, have less reluctance about hazarding a favorable opinion of Freemasonry, than those who know more on the subject. This is the real state of the case, so far as my experience extends.

The plea of benevolence is another very taking trap. This plea is urged with a warmth that verges upon enthusiasm. Yet the halt, the blind, the feeble, etc., are carefully excluded from this order. After making a strict selection of persons least likely to need any assistance of a benevolent kind, the order trumpets out wonderful accounts of how charitable it is. It is all bosh. This boasted charity is the mere payment of insurance dues, on the worst and most disgraceful system of insurance ever invented—a system that borders the selfishness of Laockta, who would not divide a biscuit with a starving child. I shall not now try to lay bare the arcana of the craft, in the matter of its provision for widows and orphans, except to say that the churches in Illinois alone have done more for these classes of the destitute than has been done by the Masonic order of the whole United States. Yet, this plea, this shallow plea, has induced many to become Freemasons.

The plea of superior light is also urged to good effect among the people. A wish to participate in the secrets and privileges of an order that professes to have so many stores of wisdom to impart, has led more

than one promising young man to vow blind compliance and concealment under the guard of heavy penalties. The order wishes to deprive the lame, the blind, the afflicted, etc., of the light of its wonderful advantages; but it will impart them, for a pecuniary consideration, to the sound and able-bodied, on a compliance with certain terms of initiation and enthrallment. All who are received swear in advance to conceal certain things that are about to be communicated to them, before they have it in their power to know the nature and tendency of the forthcoming secrets, Such an obligation, concerning unknown things, is in itself immoral. Lev. v. 4. The administration, reception, or support, of such an extra-judicial oath, is clearly unlawful. It requires a man to answer a matter before he hears it. Prov. xviii. 13, xxix. 24. It is not necessary for me to enter formally into the work of proving that the requirements of Freemasonry are incompatible with the great laws of religion and of civil society. This has been done by others, to whom all who wish proof may have access. It is certain, however, that the vile and base doctrine, that "the end justifies the means," will always be a feature of Freemasonry. See Abbe Barruel's history of Jacobinism, vol. 3, New York edit. 1853, pp. 61, 93, and 183; also, Professor Robison's proofs of a conspiracy against the religions and governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, &c., Philadelphia edit., pp. 42, 72, 75, 83, 342, etc. The Abbe Barruel clearly proves, "that irreligion and unqualified liberty and equality are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees." And Professor Robison declares, "the Mason lodges in France were the hotbeds, where the seeds were sown and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the society worse than a waste, have made it a noisome marsh of human corruption filled with every rank and poisonous weed." And again: "Germany has experienced the same gradual progress from religion to atheism, from decency to dissolute ness, and from loyalty to rebellion, which had its course in France. And I must now add, that this progress has been effected in the same manner, and by the same means, and that one of the chief means of seduction has been the lodges of Freemasons." Both Barruel and Robison clearly prove that Freemasonry was the fatal source to which these bitter and destructive streams are to be traced. Barruel; vol. 3, pp. 12 (note), 91, 136, etc. Robison, pp. 15, 165, 343. M. Le France. "La Voile Retiree," pp. 11, 38, 41, 52, 87, 152, &c, So, it seems, this pretended venerable and ancient fraternity is banded with infidels and atheists in a long preconcerted plan to destroy and subvert the religion of Christ, which ultimatum is hidden from lower degree Masons who do not favor this. I doubt not that it will strike some Freemasons with horror, not unmingled with surprise, to hear such an accusation brought against their fraternity!; yet "it is sufficiently in proof that the founders of different conspiracies, aware of the secrecy permitted to the proceedings of the fraternity of Masons, have assumed that character, and availed themselves of the credit given that institution. in order to render the tendency and the progress of their own abominable machinations undetected." See the "Universal Masonic library, vol. iv." New York edit. 1855, p. 78 of part 2. Any well informed Freemason will confess the fact. "All of those corrupt conspiracies made open professions of obedience to the civil powers, against which they were plotting, claiming the welfare of the country as their most happy object; yet treason and assassination were hatched in their lodges." —M. Le Franc. It would be easy to quote voluminous testimony on this point.

The propagation of Freemasonry is to be viewed with dread. It entraps the unwary with false claims of antiquity, virtue and benevolence; yet the design and genius of the order are opposed to Christianty, its charities are selfish, and many good men have renounced and denounced it—some of them doing so on their death-beds. Here is a very conclusive argument:

1. That which is essentially evil in tendency should be prohibited by law.

2. The oaths and obligations required in Freemasonry are essentially evil in tendency.

3. Therefore, the oaths and obligations required in Freemasonry should be prohibited by law.

This is a syllogism that Freemasons are not very willing to discuss. Whenever they undertake to deny the minor premise, they will be confronted with the oaths and obligations given in Ronayne's hand-book; but if they assert that the oaths there represented are wrong, then they will be bound to show wherein they are not rightly and correctly given. This is fatal to them, as they dare not deny Ronayne's expose.

A Tribute to Washington.

[From the Centennial "Fourth of July" Address of Hon. Chas. Francis Adams, at Taunton, Mass.]

One of the strongest muniments to save us from all harm, it gives me pride to remind you of, especially on this day—I mean the memory of the example of Washington.

Whatever misfortune may betide us, of one thing we may be sure, that the study of that model by the rising youth of our land can never fail to create a sanative force, potent enough to counteract every poisonous element in the political atmosphere.

Permit me for a few minutes to dwell upon this topic, for I regard it as closely intertwined with much of the success we have hitherto enjoyed as an independent people. Far be it from me to raise a visionary idol. I have lived too long to trust in mere panegyric. Fulsome eulogy of any man raises with me only a smile. Indiscriminate laudation is equivalent to falsehood. Washington, as I understand him, was gifted with nothing ordinarily defined as genius, and he had not had great advantages of education. His intellectual powers were clear, but not much above the average men of his time. What knowledge he possessed had been gained from association with others in his long public career, rather than by secluded study. As an actor he scarcely distinguished himself by more than one brilliant stroke; as a writer, the greater part of his correspondence discloses nothing more than average, natural good sense; and on the field of battle his powers pale before the splendid strategy of Napoleon Bonaparte.

Yet, notwithstanding all these deductions, the thread of his life from youth to age displays a maturity of judgment, a consistency of principle, a steadiness of action, a discriminating wisdom, and a purity of purpose hardly found united to the same extent in any other instance I can recall in history. Of his entire disinterestedness in all his pecuniary relations with the public, it is needless for me to speak. More than all and above all, he was always master of himself. If there be one quality more than another in his character which may exercise a useful control over the men of the present hour, it is the total disregard of self, when in the most elevated positions for influence and example. In order to more fully illustrate my position, let me for one moment contrast his course with that of the great military chief whom I have already named. The star of Napoleon was just rising to its zenith as that of Washington passed away. In point of military genius Napoleon probably equaled, if he did not excel, any person known in history. In regard to the direction of the interests of a nation, he may have occupied a very high place. He inspired an energy and a vigor in the veins of the French people, which they sadly needed after the demoralizing sway of centuries of Bourbon kings. With even a smaller modicum of the wisdom so prominent in Washington, he too might have left a people to honor his memory down to the latest times. But it was not to be. Do you ask the reason? It is this: his motives of action always centered in self. His example gives a warning, but not a guide.

For when selfishness animates a ruler there is no cause of surprise if he sacrifice, without scruple, an entire generation of men as a holocaust to the great principle of evil, merely to maintain or extend his sway. Had Napoleon copied the example of Washington, he would have been the idol of all later generations in France. For Washington to have copied the example of Napoleon would have been simply impossible.

Let us, then, discarding all inferior strife, hold up to our children the example of Washington as the symbol, not merely of wisdom, but of purity and truth.

Let us labor continually to keep the advance in civilization, as it becomes us to do after the struggles of the past, so that the rights to life, to liberty, and the pursuit of happiness, which we have honorably secured, may be firmly entailed upon the ever enlarging generations of mankind.

And what is it, I pray you tell me, has brought us to the celebration of this most memorable day. Is it not the steady cry of excelsior up to the most elevated of those regions of political purity, secured to us by the memory of those who have passed before us and consecrated the very ground occupied by their ashes? Gloriously indeed may it be said in the words of the poet:

What's hallow'd ground? 'Tis what gives birth
To sacred thoughts in souls of worth.
Peace! Independence! Truth! go forth
Earth's compass round;
And your high priesthood shall make earth
All hallow'd ground

Extracts from an Address at the Funeral of Mrs. J. P. Stoddard.

In his sermon on that sad occasion Rev. Mr. Beekman said:

Mrs. Stoddard, with her intense nature, had also something of the separateness of the old prophets, whose writings she enjoyed with a keen appreciation, giving them a practical application to current history. These meditations on the Old Testament were a perpetual stimulus to her principles of reform, for, true to her lineage, she was born a reformer, and laid the line of that measure over every mind she could reach.

She thought for herself, and was positive in her convictions; her will being firmly set in whatever course she had determined, and so the practical result of her thought often occasioned criticism, but the question, so habitual with her, "What is God's will?" showed a conscientious endeaver after an exact obedience to that will, and that led her out in storm and cold, whenever and wherever it might seem God's pleasure she should go. And so her place in the sanctuary and prayer room was seldom vacant. She made this attendance a matter of principle, both with herself and for all her children, feeling an increased responsibility for them in the almost constant absence of her husband; and her participation in the services of prayer and song was with great intelligence and edification.

In Sunday school work she also found her place, and as a visitor from house to house, pressing the claims of the Gospel by direct address, encouraging neighbors and strangers to come to the house of God, and aiding her pastor by the ministry of song, and prayer, and reading the word, and Christian sympathy and counsel among the sick and the poor.

Her appreciation of Gospel privileges had in it a keen relish that led her to speak of this or that service that had proved a blessing to her. She brought a hunger and want to the sanctuary that looked for a blessing, and her faith was rewarded through such instrumentalities as God provided, grasping also such aids of private friendship as were helpful in establishing her Christian life. And this appreciation was not a momentary impulse, but an abiding force that led to the election of the spiritual element in every interest. When her home, to which she was so peculiarly attached, was burned, she accepted the Providence in absolute submission; and probably the last lines her fingers ever traced was in these words:

"Write more of the *life words* to me, please, sister, I love them the best."

Such are some marks of a life original, unique, to which no verbal outline does justice. A life whose sympathies and endeavors were, in such large measure, absorbed in obeying the word of Christ, "Seek ye first the kingdom of God," and the last outgoing of whose impulses was in harmony with what she thought her duty, and in a tender remembrance of her now motherless babe.

We believe that when the divine test is applied to some popular deliverances called sermons, their chemical properties will be found largely to consist of human wisdom, and this again to have "philosophy and vain deceit" as its chief parts. Rites and ceremonies from the ages purified by modern civilization may sound fine in young ears, but, alas! we fear it is an echo from the Master of the lodge, and not from Christ, the Lord who has all power in heaven and in earth.

THE NINTH NATIONAL CONVENTION.

REPORT OF THE CONVENTION IN FARWELL HALL, CHICAGO, JUNE 20 TO 22.—ADDRESSES, RESOLUTIONS, REPORTS AND DISCUSSIONS.

Address of President H. H. George, D. D.

It is important in every discussion of this kind to mark clearly the distinction between individual and organic character. It is not seldom that attempts are made to ward off the force of arguments against secret fraternities, by pointing to eminent Christian characters as members, by citing ministers of the Gospel, and Doctors of Divinity, who rank high in church connections, as distinguished members of the lodge. While such illusions may be true in point of fact, it must be borne in mind they have no weight in determining the organic character of such institutions. The answer is illogical, the allusion is not germane. It is a well known fact, confirmed by all history that some very good men have been found in very bad places.

Even ministers of the Gospel have been hoodwinked into delusive connections, and Doctors of Divinity have been led blindfold into such relations as have dishonored their Christian standing. Every organization must rest upon the basis of its own constitution. By these it must be tried, by these stand or fall, whether the men who compose it be bad or good. We have therefore no quarrel with individuals connected with secret orders. For many of these we have a high personal regard.

But when men unite in a body, bind themselves into an organic capacity, frame their basis of union and project their plans that must deeply affect the welfare of society, then it is their organic character becomes a proper subject of investigation, and their aims and objects a legitimate subject of enquiry. We do not ignore the fact that the ends proposed by secret societies have some show of laudability, but were these proposals genuine they would not prevent a scrutinizing examination of their fundamental principles. As the end cannot sanctify the means, it matters not for what purpose men band together, how high and noble and philanthropic the aims they propose; if it be found their association rests upon principles dishonoring to God and hurtful to society, true, God-fearing men must all be found in due time lifting up a bold, earnest and uncompromising protest against them. It is not out of place to state here what is so distinctly recognized by all who are interested in this movement, that it is one pre-eminently Christian. We stand where we do because as we read the life of the Savior of men we understand this is where he stood. In secret he said nothing. We understand the Scriptures unequivocal in their testimonies against any and every such order of secrecy as exists in our day. And were we silent we would feel we were recreant to the trust committed to us.

There are two things of priceless worth to every genuine Christian: the first of infinite worth is Christ himself, his name, his nature, his attributes, truth and honor, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." Next to Christ himself is the church which is his body, the fulness of him that filleth all in all. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

These two priceless objects are ignored, disregarded and dishonored by secret fraternities. Among the many objections that may be laid against such orders, the two that are paramount to all others, that overshadow all others, are: first, that they disown and dishonor the Lord Jesus that died on calvary our guilty world to save, and second, they do incalculable damage to his body, the church.

These two propositions we propose to prove. 1st, These associations, and especially Masonry, are Christless. Let their own witnesses furnish the proof. In their boasted Bible readings that form a part of their so-called religious services, the quintessence of religion, the *sina qua non*, viz: the name of Jesus is designedly omitted. Daniel Sickels in his Monitor, p. 57, and Robert Morris' Monitor, p. 162, both standard authorities, quote from 2 Thess., iii. 6-17; and write verbatim the inspired text with two exceptions, viz: when the name of Christ occurs; from the 6th verse the words, "in the name of the Lord Jesus Christ," and 12th verse the words, "by our Lord Jesus Christ," are omitted.

Is it unjust to pronounce Christless that organization that purposely takes the name of Jesus, by which alone we are saved, out of his own inspired word; that is ashamed of that name, that barters it way for the favor of those whohate it? Among the last things recorded in this inspired volume are the burning words of scathing denunciation: "If any man shall take away from the words of the book of this prophesy God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." No less true of an organization than a man. Can such profane multilation, such heaven-daring sacrilege be characterized by less than Christless, Christ-dishonoring and Christ-crucifying? It would be impossible to exaggerate such a crime.

The heathen who has never heard of the name may be pardoned for not writing it upon their by-laws, even the Jew who actually crucified him may be overlooked for writing his name off their records, but for pretended Christians to expunge that name, to erase it from that word where he put it himself, is crime not to be characterized, and quite unpardonable.

Not only from their Bible extracts have they unvaryingly left out this blessed name but as studiously have they avoided it in all their authorized formulas of prayer. While Christ himself has said "No man cometh unto the Father but by me," and again, "Whatsoever ye shall ask of the Father in my name I will give it you." Masonic authority has omitted that name in prayer.

I cannot do better then repeat in your hearing a formula of prayer used at Masonic funerals, see Webb's Monitor, p. 144. "Most glorious God, author of all good, and giver of all mercy, pour down thy blessing upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of our mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need, that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, and after our departure hence in peace, and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in unison with the souls of our departed friends, the just reward of a pious and virtuous life. Amen." A prayer that a Mormon, a Jew, a Swedenborgen, a Greek, a Mohammedan and any thing but a Christian could offer. It is a prayer with the Christian part left out. And on Bible principles I know of no shadow of a promise that it ever can be either heard or answered. As well expect the pagan form of the Hindoo written upon a wheel and turned by water to get an answer from heaven as a Masonic prayer if the name of Christ be designedly omitted. God has promised to answer any prayer in the name of his own Son. The institution that thus prostitutes an ordinance of Christ is characterized justly as not only negatively Christless, but positively Christ-dishonoring and Christ-crucifying. It wrests a holy ordinance from its sacred end and appointment, and prostitutes it to selfish and unhallowed purposes. What is it but a trampling underfoot the blood of the Son of God?

But a more direct and if possible fatal dishonor done to Christ is their complete ignoring of the merit of his obedience and sacrifice upon Calvary, their entire setting aside his atonement work, and substituting in place of it Masonic purity and holiness as the preparation for heaven. The Monitor again says (p. 23) "Masonry is a system, teaching symbolically piety, morality," etc., and p. 47 speaking of the common gavel says: "We as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands eternal in the heavens." When the Son of God had to die to fit men for heaven, what shall be said of an institution which leaving that fact wholly out of view, says the use of a little mallet is to fit our bodies for the house not made with hands. Says Robert McCoy, whose authority is undoubted in his Cyclopedia: "Let us then by our practice and conduct in life show that we carry our emblems worthily, and as children of light that we have turned our backs on works of darkness, obscenity and drunkenness, hatred and malice, Satan and his dominions, preferring benevolence, justice, temperance, chastity and brotherly love as the *acceptable service* on which the great Master of all from his beatitude looks down with approbation." That is, oblivious of the fact that there is a Christ, or that he died to atone for sinners, and render them acceptable to God, high Masonic authority makes charity, temperance, justice, etc., the acceptable service on which God looks down with approbation. In other words, it substitutes Masonic charity, justice, etc., for the crucifixion of Calvary.

Could they aim a more deadly blow at the very vitals of Christianity? Could they do more to upturn the Rock of Ages, misdirect the confidence of men and plant immortal hopes upon the yielding quicksands?

Albert Mackey says under the word "Acacia:" "It is a term derived from Akakia, innocence, and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." While God has said without the shedding of blood there is no remission of sin, standard Masonic authority contravenes that divine utterance, presumes a wisdom above God and says freedom from sin lies in strict obedience to the obligations and precepts of the fraternity.

The blank atheist who only goes a short step further, is not more fatally deceived than the man or organization that thus ignores the precious atonement work of our Lord Jesus Christ. "For there is no other name given under heaven nor among men whereby we can be saved, but the name of Jesus."

And yet more, almost in so many words they declare themselves Christless. The religion of Masonry (says Mackey, p. 402) is pure theism; and what is theism? A belief in God without a Christ; the Jew is a theist, the Mohammedan is a theist, the infidel may be a theist; everything but an atheist is a theist. And not only is Masonry a pure theism, but a theism, continues the same author, "on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." That is, if a man should engraft on the theism of Freemasonry a Christian opinion or a belief in Christ, he must not introduce this into the lodge; or, stating same truth again, Christ or Christianity must not be introduced into the lodge. Is that an illogical deduction, is that unfair reasoning? If so let the Master Mason minister or the Royal Arch Doctor of Divinity show us the sophistry. If such Masonic officials preach such a theism from the pulpit, heaven forbid that success should attend their labors, for I dare to say they are only going forth with axes and hammers to break down the carved work of God's sanctuary.

But this so-called fraternity having ruled Christ out from their Scripture readings, their prayers, and their fundamental principles of belief, let us look at the morality they would substitute instead. If they reject heaven's name and plan for man's uplifting, we might fain expect they would project some other, with at least a show of goodness and morality. But how is it, with spacious pretences to benevolence and charity, they cut the race in two, and exclude the women-half from all their beneficies, then dividing and sub-dividing the other half, they rule out the lame, the halt, the blind, the idiot, the atheist and eunuch and extend their marvellous sympathies, and take into their wide arms of compassion the only objects that don't need it. Says Sickels, "The person who desires to be made a Mason, must be a man of sound body and mind, not deformed or dismembered, but hale and sound in his physical conformation, having his right limbs as a man ought to have." Says Mackey: "No atheist, eunuch or woman can be atmitted." A benevolent institution indeed! with doors all locked and barred against the very objects of charity, and thrown wide open to the hale and healthy and sound man, the only man fit to do without benevolence. How directly counter to the religion of Jesus that pours forth its sympathies to the poor, the wretched, the halt and the miserable.

But if their charities be limited, are they not morally just and upright? Let us see, one of their provisions is to exact an oath from members under the most horrid penalties to defend a brother craftman in any crime whatsoever. In the Master Mason's degree murder and treason are excepted in this defense, if the candidate elect so

to do. It leaves it at his own option. If a brother craftsman has wilfully and maliciously imbued his hands in the blood of a fellow man, a helpless woman or innocent children, and the candidate chooses to defend the murderer, screen him, lie or swear him out of his crime, Masonic law says Amen. But in the Royal Arch degree, the candidate swears a most cruel oath to assist a companion in any difficulty, and espouse his cause so far as to extricate him from the same, if in his power, whether he be right or wrong." Here murder and treason are not excepted. Whether or no and without any option here, the candidate must defend him right or wrong. If the institution had been as old as the crucifixion on Calvary, and the Pharisees and Roman soldiers who drove the spikes into the hands and feet of the Son of God had been Royal Arch Masons, the candidate of this degree would have been bound by oath to defend them in that act,to swear they didn't do it. I suppose those Roman soldiers who guarded his sepulchre must have been Royal Arch Masons how swore that some man came and stole his body while they slept.

The higher the candidate ascends in the sublime degrees, the nearer he approaches the celestial lodge above, the more he is allowed no option, but under horrid penalties and oaths, he must defend a brother no matter in whatever crime. This is the morality that fits bodies to be living stones in the house not made with hands. We have not so learned the preparation process for that upper house.

But if the justice of the order might be questioned, is it not of high toned purity? Masonic chastity binds the candidate to purity and virtue so far as a brother Mason's wife, sister, daughter or mother are concerned, but further than that, there is no law.

If chastity be violated beyond this limit, the punishment if inflicted must be by some other court than the lodge; to this it is no offense. Drunkenness is practically no barrier, provided the drunkard can keep the secret. Ten thousand lies to keep the secret is only preparing for the grand lodge above. If Christ is dishonored by putting his name and religion wholly out of all forms, is he not more deeply wounded and more certainly crucified by the morality put in its place. And is it true that Christian men, and Christian ministers are sworn members of such fraternities? Whence comes it? Led on by what strange infatuation? Are they ignorant? Do they not know what they do? If so, Father forgive them.

One of the mysteries hard to be explained is that intelligent and apparently Christian men and even ministers can be so deceived, so far hoodwinked and so totally blindfolded as to be persuaded to write up the name of Jesus with one hand and write it down with the other; preach salvation to sinners only through the name and merit of Christ and at the same time be bound, fettered and fastened by wicked oaths to that that knows no Christ, crucifies him and tramples underfoot his atoning blood. But so it is and God alone can show them their stupendous inconsistency.

But as I have said the next object nearest the Christian's heart is Christ's body, the church, and like as they dishonor Christ the head, so it can be demonstrated that they do damage to his church.

Time will not permit to furnish much more than a skeleton of the argument on this point.

And first they undermine the church by feigning a religion of their own. In theory and in practical effect they are a rival of the church They claim a religion for themselves. They read the Bible in a Masonic way, they pray, they baptize and they pretend a communion service. What i called the fifth libation in the Knight Templars is wine drank from a human skull in imitation of the holy communion. And in the Knights of the Holy Sepulchre the sacrament is actually administered in this manner. A short prayer begins when the seven candidates all kneel at the foot of the altar. The prelate takes the bread and says: "Brethren, eat ye all of this bread in love, that ye may learn to support each other." He then takes the cup and says: "Drink ye all of this cup to ratify the vow that ye have made and learn to sustain one another." Christ's dying institution imitated in the lodge room for Masonic support!!

What is intended by such services, if not to feign a religion? Why were they invented unless to satisfy the cravings of the immortal soul for religion and how natural the effect in the minds of thousands who assert that Masonry is as good a religion as they want. If required to renounce either the church or Masonry, how many in their immeasurable deception cling to the mock service and give up the true, release the Barabbas, and cry, "Away with the Christ, crucify him, crucify him!"

Can the church have a more deadly enemy in the world than one that steals its very livery to rob it of its members. That filches from its sacred rites, gilds over the skeleton form and ensnares those who otherwise might give their names, their strength and influence to the church. It is a notorious fact that only a small proportion of the members of these fraternities are church members, or ever come into the church. And why should they if they belong to another institution that has marked out another way to a lodge above. Sure I am that the lodge above is not the Christian's heaven, for the lodge road leads not to such a heaven, and the church's road leads not to such a lodge above. Deplorable it is beyond expression that enough of Christian men and even Christian ministers should have enlisted in this enemies camp to make it as respectable as it is, and to so cover over its ghastly deformity as to deceive a multitude of unwary souls that ought to be in the church. Can it be possible that such ministers are contributing their influence to the deluding and damning of immortal souls the church is instituted to save? On them must rest a fearful responsibility for souls abducted from the church and lost in the chimera of darkness. But they damage the church by bringing her members into bosom fellowship with the very worst of characters. Church members come to the house of God to hear the name of Jesus preached, they go to the lodge where it dare not be named. In the Lord's sanctuary they pray to Christ and sing his praises; in the lodge they league with Jews, infidels, pagans and crucifiers of Christ. They sit down around the Lord's table in the church, and partake of the bread and wine symbols of Christ's own appointment. In the lodge room they drink of the cup of devils.

They commune in the church with members of the family of God, friends and lovers of the church. In the lodge they plot and scheme and plan in secret conclave with such as would blot the church out of existence. Says the Monitor: "The distant Chinese, the wild Arab, and the American savage will embrace a brother Briton, and know that beside the common ties of humanity there is still a stronger obligation to indulge him to kind and friendly offices."

Commune one day in the holy house of God and the next with Chinese, wild Arabs, savages and Jews, and we might add drunkards, and blasphemers, and murderers, and every other ungodly character found on earth not guilty of the unpardonable sin of disobedience or contumacy against Masonic authority. Is there any fellowship between light and darkness; Christ and Belial? Can a man take fire in his bosom and not be burned? Whatever may result from such a hermaphrodite attempt to join light and darkness together one thing must unmistakably follow; the church will be crippled by lowering her standard o personal holiness to a compromise with heathen fellowship.

But the fraternities injure the church by clogging the wheels of her machinery. Oath-bound Masons clique together in the church to create strife, to defeat healthy discipline, to harbor evil, to break down law, and to subserve the most sacred institution of heaven to the unhallowed interests of the lodge. If the church do not in everything pander to the lodge, they are sworn to defend the lodge and fight the church. For example. Should a pastor holding views similar to mine, chance to have a few Masons in his charge (which by the way is not very likely) and should happen to drop a word about the evils of the institution, at once an earthquake begins to rumble; if the wound be deep enough wider and deeper will grow the agitation till the record is traced. Bro. A. B. is disjoined from his congregation because of unpleasant circumstances existing. A faithful minister did what in conscience he felt to be his duty, and the penalty is separation from his charge. God only can recount the church strifes the congregational desolations resulting from secret conspiracies. And countless more difficulties might be, if ministers had the backbone to do their duty; to come out themselves and order their people to come out from among them and to have no fellowship with the unfruitful works of darkness.

Nothing our movement needs to-day so much as a regenerated church; a church purged and purified from every vestige of secret corruption; a church emancipated and disenthralled from such entangling associations; freed from the worse than iron chains of secrecy; and withal a united church, presenting one bold, uncompromising front to this whole line of her most deadly and dangerous foes.

Should all the branches of the evangelical church unite to-day in a firm and unyielding covenant contract to have no fellowship with the unfruitful works of darkness, to put clean away every such Christless and Christ-dishonoring thing and swear anew their loyalty to Jesus Christ, the only Law-giver and King of Zion; one grand feature of such a covenanted unity would be that God, from his holy habitation would look down in love upon his church, and pour out his Spirit like rain on mown-grass, or showers that water the earth.

Another glorious result would be that all these Christless organizations would be swept from the earth before the tremendous power of a united church as the floating spar is swept before the restless tide of a mighty ocean.

Still another sublime feature of such a united and regenerated church would be the forecasting of a brighter period in the future, the harbinger of a better day, the dawn of that era when all men everywhere, renouncing everything that dishonors or fails to honor the Lord Jesus Christ, shall write "Holiness to the Lord" upon their bodies and spirits, their names and estates, their time and talents, and all they are and hope to be.

Then, and then only shall men be blessed in the Lord Jesus Christ, and all the nations of the earth shall call him blessed.

Then shall be verified those sublime strains of the poet:

> One song employs all nations and all cry,
> Worthy is the Lamb for He was slain for us.
> The dwellers in the vales and in the rocks
> Shout to each other, and the mountain tops,
> From distant mountains catch the flying joy,
> Till nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

Addresses of Wednesday Afternoon, June 21.

REV. L. N. STRATTON,

On being introduced, said: It is well for us sometimes to go back to first principles. We need to look back and see whether we are remembering that for which we started, and especially in this glorious hundredth year of our national existence, we may appropriately look back and inquire into the principles on which is based the fair superstructure of our national polity. When we study the character of the people who established this nation, we behold them earnestly striving to secure the blessings of liberty to all the individuals thereof. For this grand purpose they declared themselves free from the enslaving power of the mother country; for this Washington drew his liberating sword, and the "ragged Continentals" struggled through poverty, and famine, the heat of Monmouth and the cold and privations of Valley Forge; for this they framed a constitution and laws under which we enjoy such a large measure of happiness.

Now, our opposition to secret societies is based on the ground that they are in nature and practice hostile to that personal liberty of the fathers.

He read an article from the Syracuse *Journal* describing the desperate and lawless character of the secret order of the Pennsylvania coal regions, the "Molly Maguires," and remarked on the connection of this order with Freemasonry and its certain doom if once the laws were enforced. The Syracuse *Journal* was represented as under Masonic management and this attack on the Mollies was regarded as an encouraging fact in connection with the reform. The investigations by the State Legislatures of Massachusetts, New York and Rhode Island forty-five years ago were sufficient proof of the connection of Masonry with secret orders of the Pennsylvania coal mines, and of the Ku-klux or White League of the South. The speaker had examined the records of the New York and Rhode Island Legislatures. In the latter are found the Masonic oaths testified to before the Legislative Committee. In the New York records like facts are found in the report of the Fort Ann trials to the State Senate. There are also to be found three proclamations by Gov. De Witt Clinton, directed against the conspirators in the Morgan case Lieut-governor Pitcher recommended an investigation of the painful statements concerning the abduction; and an officer with special powers of attorney for the State was appointed by vote of both branches of the Legislature; and there were spent in these investigations and the trials that followed them some $25,000 to $30,000. Wendell's Supreme Court Reports give the facts as brought out in these trials with the Masonic oaths as sworn to in them. Rob Morris says that 45,000 Masons gave up their Masonry, and 1,500 lodges, three-fourths of all that were in existence at the time, went down. This shows that the trouble was with the order itself, and not with the abduction of Morgan alone. And we know that the system of Freemasonry was responsible for the murder, also, because its obligations sanctioned the taking of human life. Would all Methodist or Presbyterian churches be held guilty if a member of some one Methodist or Presbyterian church should commit murder? No; unless when we examine their creeds we find that the sanction to commit murder is in them. Suppose a man takes a Masonic oath; if now he does what he holds to be duty must he not keep that oath? we are asked. Yes, so long as his conscience is defiled with his Masonic ways he is under restraint to keep his oath. But if he repents of his folly, enters into the life and light of Christ, who is the truth, cannot the testimony of such a man be believed regarding Masonry? If not, why then do the courts take the evidence of the Molly Maguires in a similar case. Myron Smith, a tall, strong young man, a consistent member of the Methodist Episcopal church stood up in our State Convention held in Syracuse, and testified of the truth of the revelations of the lodge now published.

The speaker referred to the initiation in public by Mr. Ronayne in Syracuse, and an article by a Mr. Moon, in the Syracuse *Journal*, proclaiming his disgust at the initiation and reproaching Mr. Ronayne and the Anti-masons for their indecencies, when all the time his quarrel was with the lodge.

Masonry effects our politics far more than many suppose, perhaps than we do ourselves. In a certain village in New York, a case had come under his observation where a capable man against whom there was thought to be no opposition, was defeated. A Mason was heard to say, "I could have told you how it would be before hand." Onondaga county, New York, is a strong Republican county and had always been carried by that party by a majority of several thousand, yet when Orrin Welch, a high Mason, an "Eminent Commander" and a Democrat, was nominated he came within fourteen votes of an election, although the Republican candidate was well known to be an able man and of good character. Republican Masons enough voted for their oath-bound friend to nearly elect him. The Knight Templars parade our streets in arms in whose use they are well drilled. For what enterprise of public weal are they enlisted? In Syracuse they have the gratuitous use of the United States Arsenal. At a certain party given by them in the midst of the festivities while the laugh was going round, at a preconcerted signal the members of the order sprang in an instant into rank as if to charge a foe. Now this Masonic body has possession of our Arsenal at Syracuse; yet Freemasonry and all its branches are inimical to our Republic. The order supports principles that are destructive to our liberties. Why then are Arsenals belonging to the government put so that they can gain easy and unsuspected control of them. These orders have taken our citadel, and like the old wolf they drive the dog out of his kennel. The speaker here read from the Chicago *Times* the following notice, and commented forcibly upon it:

ATTENTION, SIR KNIGHTS.—Chicago Commandery, No. 19, K. T.—You are hereby notified to appear at our Asylum armed and equipped for street parade Thursday morning next, at 6:30 a. m., to participate in the ceremonies of laying the corner-stone of Winnebago county Court-House at Rockford, Ill., on that day. Special train leaves the Wells St. depot at 7:30 a. m., sharp. You will also meet for drill at the Asylum this (Wednesday) evening at 8 o'clock. Visiting Sir Knights are courteously invited to participate with us on the occasion. JOHN M'LAREN, E. C.

CHAS. J. TROWBRIDGE, Recorder.

While such armed orders, secretly sworn, were allowed to continually parade in public unchecked either by law or the ban of enlightened public conscience, there is cause for loud alarm.

But we must not always be like the boy at the fanning-mill, looking at the chaff. It is not a pleasant nor encouraging prospect. Let us turn around and see the pile of clean good wheat which has accumulated, and is increasing daily by the efforts of Christian men steadily turning at the mill of right reform. Honor is not dead. Patriotism is not dead. Truth is not dead. Moral courage is not dead. No, these great principles of an upright life are yet bearing abundant fruit in obscurity and in the high places of our nation. These are grand days after all, though we may look back to times when the churches and politics were more pure than now. We always have some drawbacks. Daniel stood alone; Gideon's band was small; the Hebrew children were but three weak young men; yet God's truth stood, and they passed through their heavy trials triumphantly victorious through the grace of God sustaining them. Some fail us in the strife. Some fall where it is thickest,—and some are falling now. Yet as they pass away they give us hope. We seem to see the train of bright angels wafting to glory that redeemed spirit now made perfect in glory who would have been here with us, joining our counsels and prayers to-day.

The speaker had been instrumental in getting many out of the lodge. He did not accomplish this good work, however, by forcing them, or talking fiercely, but by calmer and more Christlike methods. He was willing to appeal to the reason of Freemasons generally. There is a great deal in having a good address in this work, and in knowing how to get hold of a man.

Our cause is gaining ground steadily, almost rapidly. The press treats us fairly now in New York State. When the Association met here seven years ago the papers gave the impression that an insane asylum was meeting in Farwell Hall. Now the gentlemanly and straight-forward reports leave nothing to be desired. At that former Convention Mr. Philo Carpenter's name was suppressed by the papers, and a United States Senator who dared to stand up against the lodge was called "Brother Pomeroy" in derision. But a brighter day is hastening and let all combine to hasten its bright dawning.

The Political Meeting.

The American party, while it is pre-eminent in the character of its platform and candidates has not the organization usual in political parties to push it before the people. The bribing, wire-pulling and party strife inseparable at the present day from party politics are not tolerated by either the principles or the men who support Walker and Kirkpatrick. Thus the meeting of the American party in Farwell Hall on Thursday afternoon was not a political meeting in the technical sense of that word, but a simple conference of Christian men and reformers who believe in voting as they pray. For this reason, too, the meeting was just as legitimate for being held a day before the appointed time.

On the adjournment of the National Convention, the political meeting was called to order by Mr. E. A. Cook, in the absence of J. P. Stoddard, chairman of the National Political Committee. Mr. Cook read the call for the meeting from the *Cynosure*, and nominated Pres. S. B. Allen of Westfield, Ill., as chairman. The nomination was concurred in and C. B. Remington of Michigan was duly elected secretary. At the invitation of the President, Rev. Henry Cogswell came forward and led the meeting in prayer.

Pres. Allen then spoke briefly of the nature of the gathering over which he had been called to preside. It was, as an organization, distinct entirely from the National Convention just adjourned, yet politics need not be separated entirely from reforms and should not be. The great object of a reform can sometimes be reached more directly through the ballot than by any other way. Not only members of the National Convention, but all other citizens who endorse our reform and political action against the lodge are welcome to a seat and a share in this meeting. As for the business to come before the meeting the chairman was not thoroughly informed, but supposed one part of the work to be done was arranging for electoral tickets for the different States.

J. L. Barlow of Michigan spoke of the impromptu gathering of a number of gentlemen of Chicago and vicinity last winter and their action in appointing a National Committee with J. P. Stoddard as chairman. The planning of the work of the present meeting had been left with him; but the sudden and awful blow that had fallen upon him had necessarily disturbed these arrangements.

He moved that the meeting proceed to such action as is necessary to sustain our platform and provide electoral tickets.

In sustaining his motion Mr. Barlow said he was determined to vote for no Freemasons for office hereafter, knowingly. He referred to Albert Pike's statement that Freemasonry could control the government of the United States. He read the platform and eulogized it as the clearest, purest and best before the voters of the country, and one on which all Christian reformers could unite.

Halleck Floyd of Indiana expressed his belief that we should stand by our principles in politics. He did not clearly understand the position of the American party and was present partly to gain information. He had heard some doubts expressed as to the expediency of entering upon a political campaign at this time, and whether there were other issues not yet settled in our country which in the circumstances should not first be sustained.

Rev. D. O. Ball, a Methodist Episcopal clergyman from Michigan, asked of the chair if he was entitled to speak on the resolution, but on explanation of the scope of the meeting being given he refrained from proceeding to any remarks.

After further remarks from several present, Mr.

(*Continued on 12th page.*)

Reform News and Notices.

To the Friends of Reform in Michigan.

DEAR FRIENDS;—Our true and tried State Lecturer has been in the field lecturing for the last few months, and has done faithful and good work, and his efforts have been well received and we believe productive of much good. A pastor where he lectured and for whom he preached said to me, "Barlow did a grand work here both in preaching and lecturing, such as never was done here before." During the present busy season but little can be done in lecturing, and meanwhile he is in pressing need of what is due him on his salary. Enough has been subscribed to pay him, but it is not paid in.

If this meets the eye of any subscribers to the lecture fund in this State, will they not at once send a part of their subscriptions at least, to him, at Fentonville, Michigan, and thus relieve him in his present urgent need? Donations from others, of even small amounts will be thankfully received, and due ackowledgement made. Do not delay but send something to aid in the support of our faithful and efficent lecturer in his noble work. Address, Rev. J. L. Barlow, Fentonville, Michigan. Your Servant,

C. QUIRK,
President of State Association.

Kansas State Nominating Convention.

Feeling a deep interest in the Government that was instituted under the kind providence of Almighty God by our forefathers, and well knowing that it is endangered in various ways, but more especially by organised secret associations; as Christians and fellow citizens we feel constrained to call a State Convention, to meet at Winchester, Jefferson county, Kansas, on the 16th and 17th of August, 1876, at 8 o'clock P. M., of each day for the purpose of nominating an electorial ticket for the State, and we hereby extend an invitation to all our fellow citizens who believe in the anti-secret movement, and we especially request all anti-secret churches to elect delegates, male and female, to represent them in said convention. Distinguished speakers from abroad will be present. Free entertainment will be furnished and it is expected that the railroads will give reduction of fare.

H. A. BELL.
President of Christian Association.

To the Friends in Indiana.

LIGONIER, Ind., July 15th, 1876.

DEAR FRIENDS OF REFORM:—We are now without a lecturer in the field and without systematized work in our State, and yet thousands are feeling a personal and general interest in the reform directed against the encroachments of lodge power. We lack concentration of effort, a unity of purpose and action; the very thing that gives the enemy such power in every community. We must move with all the moral and material strength we have. We must have an agent in the field who is true to the cause and who will make himself heard by voice, pen and industry; we need to be pulling up the tares which have grown, while men slept, both in church and state. While there are many men who would do good service as lecturers, we propose to the friends one of our citizens, Dr. S. L. Cook of Albion, whose services can be had if secured soon and offered a fair compensation. Dr. Cook is eloquent, a ready debater and knows how to drive Masonry to the wall. Let us see to this at once so that the work may go on. Let us begin now to prepare for the finest State meeting this fall we have ever had. Let every friend of anti-secretism attend the meeting at Fairmount, August 1st. "ANTI."

From Bro. Hinman.

WASHINGTON, Ill., July 7th, 1876.

DEAR BRO. KELLOGG:—I left your city July 1st, and in a short time was enjoying the hospitalities of our aged but efficient co-worker, Father Preston of Lockport.

By invitation of the excellent pastor of the Congregational church of Lockport and Homer (Rev. Stow) I consented to preach on Sabbath afternoon to the people of my former charge at Homer, and in the evening to lecture on secretism in the church in Lockport.

The meeting at Homer was well attended and the occasion was one of great interest, as there has been but little change in the congregation during the nearly ten years which have passed since I acted as their pastor.

The congregation in the evening was not large, but was very attentive, and a good impression was manifestly made. The Congregational church in Lockport has no Masons, and probably all its members are opposed to Masonry, but alas! some of them are a good deal more opposed to Anti-masonry, lest it should cause strife and weaken the church. When will the church learn that it is *sin* and not the *reproof* of sin that endangers the church?

On the 3d I came to Dwight, calling on the pastor of the Congregational church, who assured me of his sympathy and directed me to some warm friends of the cause, and from thence I came to Wenona, where I spent the night and made arrangements for future work. Our earnest and liberal friend, Peter Howe, is in feeble health, but his interest in our cause is in no wise abated.

On the 4th I came to this thriving village, of about 2,000 inhabitants, where I attended a Centennial celebration. The addresses &c., were in a grove near the village. The attendance was very large and the best of order prevailed. A young lady personating "Liberty," assisted by some thirty-eight little girls, all appropriately dressed, sang several patriotic songs, and a very able address was given by Rev. Mr. Cornelius of the Congregational church. The address was carefully prepared, ably delivered, and rich in beautiful quotations but for any appeal to noble Christian sentiments, or any recognition of the power of the Gospel as an influence in the nation, it might have been as appropriately written by Robert Ingersoll, the atheist.

On the evenings of the 5th and 6th, I spake to fair audiences at the Mount Zion U. B. church, eight miles from here. Their faithful young pastor Rev. F. R. Lord is laboring earnestly and with encouraging results. From here I go to Low Point, Wenona, Streator, Newtown and thence to White county.

Crops are better here than I have seen them elsewhere in the State.

Yours for the Lord,
H. H. HINMAN.

Good Resolutions from the Northern Illinois Christian Conference.

Whereas, from various reasons, among which are found those hereunto appended, we, as a body of Christians, in our hearts and better judgments regard secret societies as detrimental to, and destructive of the interests of our beloved Christianity; and,

Whereas, we who live in this land of civil and religious liberty are vouchsafed the privilege of presenting claims in behalf of enterprises, institutions and associations tending, in their leading characteristic and features, to moral reform; and

Whereas, ministers of the Gospel are, usually, looked to for a proper example, and are ever exerting an influence either for good or evil, according to the tendency of their example and practice;

Therefore, we, with an eye single to the glory of God, and a view to the amelioration of the desolate and languishing condition of our common Zion, in consideration of the following objections to secret societies, adopt the resolutions hereunto attached.

OBJECTIONS, 1st—There is necessarily attendant on, and inseparably connected with the doings of the lodge, a great expense.

2d. Some secret societies require their devotees to take oaths, that are not only extra-judicial and unscriptural, (Matt. v. 33,34), but horrible to think upon.

3d. Some require a respect of persons.

4th. Some practice forms and ceremonies which are demoralizing, degrading and indecent.

5th. Some do not recognize the Christian religion, neither its Author.

6th. The tendency of all secret societies is to lead the patrons thereof into idolatry.

7th. The milder forms of secretism are but outgrowths of the severer ones.

Therefore, in view of these glaring objections, which are only a few of the many that might be produced, be it

Resolved, 1st—That we, as a body of Christians, heartily recommend and urgently request that every ministerial of this Conference, and all who love the cause of Christ and moral reform, who may belong to any secret society, withdraw themselves therefrom, and have no longer any fellowship with the unfruitful works of darkness.

2d. That inasmuch as our work is reformatory, we ALL aid, as best we can, according to our honest convictions, the reform movement of the National Christian Association, believing it to be the well-appointed channel through which, evidently, is flowing the elements which are, in the providence of God, destined to overthrow this dire evil of secretism.

Under conviction of duty, the undersigned presented the above before the Northern Illinois and Southern Wisconsin Christian Conference, convened in annual session, at Capron, Boone Co., Ill., June 1st, 2d and 3d, 1876, which was unanimously adopted, a Freemason presiding over the body.

This may not be much; but it is a drop that will do its office on the rock of *sin*. Brethren, let us do what we can and the Lord will bless our efforts. The cloud is increasing in size. Let us support zealously Walker and Kirkpatrick. *Falter not.* G. A. BROWN.

Nekoma, Ill.

Correspondence.

Our Centennial Letter.

Ready for the Lecture Field—A Knight of Pythias Expounds the Principles of his Order—Sick Masons and Seceders—Secretism makes Cowards—A Bold Hypocrite.

PHILA., PA., July 9, 1876.

MY VERY DEAR BRO. COOK:—I regard this work, as I have said to you, as much a Christian work as any; for it is a John the Baptist to the future success of the Gospel. It is more than pulling the ox or the ass out of the ditch—hence it may be done in all good Christian conscience on the Sabbath. It is a work my heart is wedded to, because I believe it to be pleasing in God's sight, and feel that God is with me in it. Never felt more so in all my ministry. I do not regard it so much the securing of social, civil and physicial benefits as those of religion. When secretism shall be overthrown, as it surely will be, then one of the *great* barriers in the way of the Gospel will be removed, and Oh! what a day for joy will then have come! You may set me down in your list of lecturers. I am willing to try and see what my Father in Heaven will enable me to do in that field. Will go, God willing, as soon as rested, if called by my countrymen.

In conversation with a Knight of Pythias, he said that a member is bound to and will defend a brother when in difficulty, whether right or wrong; and that a brother would be protected who should put one out of the way for revealing or speaking against the order; and if one should speak evil of the order, or reveal its secrets, he would be prepared for a tombstone. And yet, before this, he had told me, in answer to a question on that point, that there were no penalties involving death. Oh! how secretism prepares men to become liars! He further said men had been missing under such circumstances, and that the perpetrators of such wrong would receive the protection of the order; and that one of the order may stand by and see a brother injure one out of the order without cause, and afford the injured one no aid. He said there were but three degrees in the order.

Within the last few days I have had conversation with Masons, who are manifestly sorry they have had their feet caught in the net of the so-called benevolent societies, who want light to light up the way of egress from the darkness of the lodge. They have found that instead of benevolent societies, they are no less than terrible forms of despotism. One man, however, more bold than others, knew how without instruction to leave Masonry. He came there to our stand, and by a friend was introduced as a seceding Mason, where he declared boldly that he had left the order because of its wickedness, and was not "afraid with *any* amazement." And that is the whole secret of leaving or opposing the order with success and safety. If a man is cowardly, he invites menaces and injury. If he is bold, courageous and defiant, they are *afraid of him*. For a more cowardly set of men cannot be found on earth than secretists. That is the reason why they hide themselves in secret conclaves. They are afraid to perform their deeds in the light of day. Vice makes men cowards. If a man is in the right, he *cannot afford to be cowardly, but can*

afford to be courageous. But secretists are night prowlers, seeking opportunity to do deeds they dare not let the sun shine on. They are evidently cowards, else they would not fear to take their chances with the common lot of mankind in battling for this world's benefits. I say chances, because in their esteem there is no Providence—for if there were, they would feel no need for sworn secrecy to work out their hoped-for benefits and destiny in secret conclaves out of the sight of man. They do not trust Providence because they cannot swear the Almighty; nor can they trust one another without the most horrid swearing that human ingenuity, aided by his infernal majesty, could invent. Oh! how deplorable is such prostitution of the human soul to vice. What a comment on human depravity! and how much more so on this terrible product of human depravity, oath-bound secrecy. And then that men can be so base, so corrupted as to cloak all that is base and vile with religion, even the Christian religion! Cover corruption with holiness! Attempt to make evil appear good! And then proudly strut and tell us we know nothing about it. Oh, impudence, canst thou not blush? Hypocrisy, canst thou not be ashamed?

There is no one that I pity more sincerely than a man whose face is clothed in sadness because he has been deluded into the lodge, and is anxious to get out, except it be one so hardened, so deceived by his own lying affirmations that secretism is not revealed, as to think that stoutly denying it will make the public reject all the testimony that it is revealed. Only a day or two since one of the delectable (?), saintly (?) order was with great earnestness endeavoring to impress the minds of several who were listening to him that Masonry was not revealed. Passing from nearly absolute denial, (for he was a little more modest and careful than some), to the position that we *did not* and *could not know* their secrets, after being presented with the facts of thousands of witnesses of their own order; and his resort to their so common dodge, "Can you believe a man after breaking his solemn oath and covenant, who has perjured himself?" After showing him that such are not perjured, but have simply done their duty, I said to him, "Here you are right in God's sight, who is himself here looking into your heart and mine, and knows our thoughts, pretending that is not so which you know to be true; you and I are old men and shall meet this denial in the Judgment." He looked as if a a new and fearful thought had occurred to him, and did not reaffirm, and left apparently in a solemn mood. Yours for the truth,

A. D. FREEMAN.

New Fields in Michigan.

SPARTA, MICH., July 8, 1876.
Editor Christian Cynosure.

Our village numbers about five hundred inhabitants. It is fifteen miles north of Grand Rapids, Mich., on the G. R., N. W. & Lake S. R. R. We have two fine church edifices, and one new brick school house, and some other public buildings. It is a very nice farming country around, and very healthy. There is only one drawback. I am sorry to say there are four secret societies, all in full running order, which is a great damage to the place; and I am the only man in the place who takes the *Christian Cynosure.* But my heart is moved by the Holy Spirit to help overthrow the power of the dark kingdom. I worked hard one day and obtained nine new subscribers for the *Christian Cynosure*, and I thank God, and will try again. Can you inform me where our State lecturer lives, and you will oblige me.

W. I. OLMSTED.

[Elder Barlow's home is in Fentonville, Genesee Co.]

The Centennial Work.

CARTHAGE.

MR. EDITOR;—I take pleasure in reading Brother Freeman's Centennial letters, and my prayer is that God will bless and give him strength to hold on; he is doing a good work. I feel greatly encouraged; I am so glad that we have a stand inside the Centennial building. I believe God will make the stand to be observed more generally before the great Centennial enterprise is closed.

I noticed in the *Cynosure* June 22nd, a call for more funds for the Centennial tract cause. I feel as though I ought to help all I could in that direction or in any other for this grand enterprise of reform. Four years ago I labored hard to obtain 14 names to the petition I sent to the M. E. church from this place. This year I sent 73 names, and did not labor any harder to obtain them than I did the 14.

Inclosed please find one ($1.00) dallar for the benefit of the Centennial tract fund. I hope I may be able to send more before the exhibition closes.

Yours very respectfully,

A. HOLT.

OUR MAIL.

R. R. Whittier, Greenwood, McHenry Co., Ill., writes:

"Am much pleased with the work of Elder A. D. Freeman. This is placing the light on a lamp-stand before the world."

Chas. P. Paget, Smithdale, Livingston Co., Ill., writes:

"I expect to vote for Walker and Kirkpatrick next fall."

Geo. McElhenny, Darlington, Beaver Co., Pa., writes:

"It is in contemplation to secure the services of Mr. Ronayne in this community during the coming autumn. It is certainly true that the pressing duties of the hour however intensified and vital, cannot justify suspension or abatement of work and zeal on behalf of the anti-secret movement. This is evident in view of the intrinsic merit of our cause as well as the encouraging success, through the Divine blessing, which has attended the labors of the last eight years of earnest organized effort. It is a matter of devout gratitude that the outlook is now such as to forbid the thought of abandonment or failure."

Z. Smith, Montpelier, Washington Co, Vt., writes:

"I have been an Anti-mason ever since Morgan's day and always voted the Anti-masonic ticket, until we thought Masonry dead, and it was said that the Grand lodges gave up their charter. We would not vote for a man to any office of honor or trust who held to Freemasonry; but it seems they only played 'possum.' I saw Masonry publicly exhibited in Orange Co., Vt., up to the Royal Arch degree as Ronayne is exhibiting it now in the West. I wish he or some other lecturer would come here to wake up the people to the evils of secretism. They would find a hearty welcome with us. Vermont, I think, is behind the times in this good cause, but I am glad that one man has gone from Vermont to the Centennial to scatter light and truth among the people, that is Gen. Phelps. I trust the Lord will prosper and bless his labors and yours for good. The grange has proved a curse to this place. It has caused a division in the church and neighborhood, and in some families, where the man belonged to it and the wife did not. Some of them have paid their dues and had their names taken off, while many more have not met with them for a long time, and some never intend to go again. I only wish it were so with all. We had here a small Freewill Baptist church and had preaching every other Sunday, and other meetings; a good Sabbath-school, the young people came into the Bible class, and everything was going on harmoniously, until two years ago last winter the grange was organized. Since that almost everything good has been going down, till we have no meetings or Sabbath school. The secret societies rule the whole thing, as the committee to supply the desk are grangers."

A. E. Jenks, Cheshire, Berkshire Co., Mass., writes:

"I would like to know if J. B. Hayes and W. A. Wheeler are free from all secret societies. I am credibly informed that Henry Ward Beecher is a Royal Arch Mason. I think your informer on that point was mistaken."

We do not know whether Wheeler is a secret society man or not. Mr. Hayes' uncle says *he* is not a Freemason.

Rev. Wm. A. Kindel, Celina, Mercer Co., O., writes:

"I look upon all secret societies as dangerous to our government; and I look at them as coming from the devil, for Jesus said, 'In secret have I said nothing.'"

J. W. Funk, Myersville, Frederick Co., Md., writes:

"I am convinced more and more every day of the evil of oath-bound organizations and pray that I may yet see the day when they will crumble to the ground as a thing of nought. Every *Cynosure* brings cheering news of the progress of this reform, and while I may I will hear and as the glorious intelligence falls upon my ear, my heart will swell with gratitude to God, and my voice be raised in concert with all the friends of the reform in ascribing praises to his holy name for success granted. May God bless you and all the active workers in this great work."

Eliza Bradbury, Owego, Tioga Co., N. Y., writes:

"I am still trying to make people appreciate and understand the value of your paper, and pray that God may give them the true light."

Rev. C. Bender, Geneseo, Henry Co., Ill., writes:

"I see that perhaps it would be a *sin* to me if I stopped the *Cynosure.* Please continue it."

The *Cynosure* needs the continued support of all its readers.

The Sabbath School.

Lesson for July 30.—Solomon's Prayer

SCRIPTURE.—1 Kings viii. 22-30. Commit 27-30; Primary Verse, 30.

22 And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands toward heaven:

23 And he said Lord God of Israel, there is no God like thee, in heaven above or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promised him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore, now, Lord God of Israel, keep with thy servant David my father, that thou promised him saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

GOLDEN TEXT.—Arise, O Lord, into thy rest; thou, and the ark of thy strength. —Ps. cxxxii. 8.

HOME READINGS.

M.	1 K.	8: 22-30....Go 's presence implored.
F.	2 Chron.	7: 1-3, 12-22 The prayer answered.
W.	Dan	6: 1-10...Prayer toward the temple.
T.	Luke	2: 25-38....Prayer at the temple.
F.	Isa.	56: 1- 8....God's house for all.
S.	Ex.	33: 12-19....God's presence sought.
S.	Psa.	91: 1-16....Safety in God's presence.

LESSON NOTES.—(22.) *Solomon stood before the altar:* Before the brazen altar upon a platform erected for him. *Spread forth his hands:* Having first kneeled down upon the platform. See 2 Chron. vi. 13. (23:) *And he said, Lord God of Israel:* He approached God with becoming humility and awe. As in the Lord's Prayer, so here adoration comes before petition. (24.) *Keep with thy servant David:* Pleading God's promise to his father rather than to himself shows rare humility, and is like the prayer of the Christian "for Jesus' sake." (27.) *Will God indeed dwell on the earth?* By this question Solomon shows his appreciation of God's greatness. *How much less this house:* God was not to be localized by the house. God is everywhere. And yet he does condescend to dwell specially in the contrite heart. See Isa. lvii. 15. (28.) *Yet have thou respect:* Notwithstanding thy greatness lend a listening ear to the prayer of thy servant, unworthy though it be. (29.) *My name shall be there:* See Deut. xii. 5. (30.) *Heaven thy dwelling place:* God's true dwelling place. It is heaven because God is there. Heaven is not so far away that God cannot hear us when we cry to him. *When thou hearest, forgive:* Forgiveness is our first and greatest need. How blessed the assurance that in Christ we have full and free forgiveness for all sin. See Acts xiii. 38, 39.

PROMPTINGS TO FURTHER STUDY.—In what part of the temple was the congregation of Israel gathered? Who were included in that congregation? How was God's covenant with David fulfilled "this day"? What idea of a mediator between God and man was included in Solomon's prayer?—*Scholar's Quarterly.*

—It is indeed true that God is a covenant-making God, and not less true that he is a covenant-keeping God. What earthly fidelities can compare to his that have endured since the world began! We need not fear so long as we rely on his covenant. Deut. vii. 9; 1Cor. i. 9; x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; 2 Tim. ii. 13; 1 John v. 18.

—The conditions of salvation for all sinners are: "If they shall turn again to God and confess his name, and make supplication unto him," he will hear and answer and forgive. Could the conditions be easier? Neh. i. 9; Job xxxiii. 27, 28; Prov. xxviii. 13; Jer. xxix. 12, 13; Hos. v. 15; Luke xv. 18; Rom. iii. 23-26; 1 John i. 9.

—Those only who "know the plague of their own hearts" ever pray to God for relief from it. Hence it is that the first office of the Comforter is to convict the world of sin, and afterwards only of righteousness and of judgment. The plague of one's own heart has driven many a man to the Great Physician who would never have been persuaded by arguments. And what a deadly plague is in it! Gen. vi. 5; viii. 21; 1 K. viii. 46; Ps. xiv. 2, 3; li. 9; Prov. xx. 9; Eccl. ix. 3; Matt. xv. 19; Rom. iii. 10; Jas. i. 14, 15.—*Nat'l S. S. Teacher.*

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 20, 1876.

ELDER BERNARD DEAD!

The following letter explains itself:

Messrs. E. A. Cook & Co., Chicago, Ill.:

GENTS:—I learn that the Rev. David Bernard, who in 1829 published a book of over 500 pages exposing the secrets of Masonry, died at the residence of his son-in-law, Dr. E. S. Coburn, in Troy, N. Y., on the 11th inst. You, of course, know all about his history.

Respectfully yours,

GEO. W. PATTERSON.

And so this great and good man, this Christian hero, has gone home. He fought the good fight, finished his course, and now receives his crown.

WE ARE FOOLS FOR CHRIST'S SAKE.

PAUL, 1 Cor iv. 10.

That is, as I judge, fools in the estimation of others, who have long since found they were mistaken. The world also has reversed their verdict.

I do not know whether the Chicago *Tribune* reads the *Cynosure*. The impersonality of a large daily paper, like fog, hides the individual who conducts it, but we think Mr. Joseph Medill did not write the late weak and stupid abuse of our National Christian Association's Anniversary under the head "*Anti-masonic Simpletons*." Scarce a year since when some Wisconsin Democrats wished to draw voters from the Republican fold, Mr. Medill wrote an editorial against secret political societies which cut up by the roots every veiled lodge in the land. Now we have an article in the same paper under the above caption from which the following are excerps:—

"Perhaps it would be as well now to address a few sober, serious words to those people, who seem to have as much horror of Masons, Odd-fellows, Good Templars, Knights of Pythias, Sons of Hermann, and other secret orders, as a mad dog does of water.'

Well, now for the "sober, serious words." The writer first hints that Masons are "younger members of the community," while every Masonic procession is sprinkled with gray beards, and that they "meet together privately for a charitable purpose, and choose to recognize each other by certain winks, nods, grips, and grimaces not known to the outside world?"

After thus describing the lodge as a lot of calves in a pen, sucking each other's ears, this youthful oracle turns at once and makes Masonry a religion based on Christianity. He assumes:

"That Masonry is based upon the truths of Christianity; that a good Mason, who conscientiously fulfills his duties and obligations, is a good Bible Christian; and that a bad Mason is bad because he fails to carry them out."

Is this Mr. Joseph Medill's nephew? and is he suffered to disgrace the columns of a once influential paper by such stuff as this? If, as he pretends, he knows that, under cut-throat penalties, equally vile whether jest or earnest, a Mason is sworn to conceal a brother's crimes if committed to him as secrets, the writer, who can say of sworn complicity with crime, that it is Bible Christianity, must either be a "simpleton" or what is worse, "scoundrel."

Then comes the stale and false claim of benevolence:

"Millions of money have been expended on benefactions by this organization of which the world knows nothing, and but for the Masons these millions would have been a burden upon the general public."

For instance the Masonic Relief Committee after the fire, received ninety thousand dollars for the sufferers. They gave in Masonic charity, *thirty thousand*, and sixty thousand they divided among themselves and favorites, and the Masonic sufferers drew double; from the general relief funds and their own. Edmond Ronayne was then master of Key Stone lodge, and a member of that Relief Committee. He gave substantially the above statement in the presence of a multitude of Masons in Farwell Hall; told them he could furnish facts and vouchers, and prove his allegations. Now, if the books and records could convict Mr. Ronayne of false statements, it would be their cheapest way to demolish him. But while they have trumped up other petty and sham charges, they are silent as the grave on this charge, that they consumed sixty thousand dollars of relief money on themselves, out of ninety thousand given for relief.

Now we respectfully ask the editors of the *Tribune*, whether they are not ashamed of their writer, who can re-hash and vend the oft refuted twaddle of Masonic charity and benevolence, in the face of Chicago facts like these? And, then, true to the character of the lodge which has not only the harlot's falsehood but her impudence, he winds up his peroration and appeal thus:

"Is it well to chill the charitable feelings of the young, to stop the inculcations of the doctrines of brotherly love and charity, based upon the foundation principles laid down by Christ himself."

Thus claiming "that a lodge," which boasts Jews and pagans among its members; and which cuts out Christ's name from the Scriptures which it profanes by using them in its degrees; that this Christ-hating combination of darkness is founded on Christ!!

There is but one key to a mind which can vent such writing, viz., "In whom the god of this world hath blinded the mind of them that believe not." And what are we to think of a paper which calls itself Republican, yet supports a secret order which forswears jurymen to conceal crimes; and which flaunts the regalia and badges of privileged orders, and by its grand kings and high priests is subverting the very idea of a Republic?

WHEATON COLLEGE.

The good brethern who love and support other Colleges will surely rejoice in the building up of Wheaton College. The *Cynosure*, also, will, as heretofore, rejoice to aid every literary Institution which is free from the American leprosy of secret orders which subvert all American ideas.

I came to Wheaton in 1860; sixteen years ago. We were poor, except the wealth of our principles and our young men. L. N. Stratton and J. P. Stoddard were in the first class graduated. They are, and have been, exponents of the principles of the College.

We have graduated within three of a hundred young men and young women; of whom it is no disparagement to others to say that they have not superiors in any equal number of American alumni, in general culture, ease and grace of manners, and in the studies of the American College course.

We have never had a secret society, nor a case of hazing in the College.

Like most other American Colleges, Wheaton is unsectarian in its charter and practice. Though a decided majority of the Board are Congregationalists, the religious papers of that denomination have always shunned the support of its principles; and, like all who are devoted to reforms, we have had bitter secret and open opposition.

Before commencing our new buildings, such had been our economy and frugality, that the income of the College, for two years, exceeded its expenditures. We have, against most vindictive and wide spread opposition, raised and expended about eighty thousand dollars on buildings that every body is pleased with.

We are near Chicago, and as Cowper said of London we can

"——————hear the roar
Of the great Babel and not feel the crowd."

There are no Freemasons in our Board of Trustees. Two have been requested to resign and have resigned their office because of their complicity with the lodge.

God has been very gracious to us, and some hundreds of the students have been hopefully converted to Christ.

When we were struggling to erect our building, I appealed through the *Cynosure*, for help in our straits, and the Lord sent us by his servants, who hate the work of darkness, several thousand dollars. Our building debt has fluctuated above and below twenty thousand dollars, as our interest or collections have predominated.

God has greatly increased our friends, and the pastors of the leading churches of Chicago, and Union Park Seminary Faculty, now earnestly commend us to the churches. But two thousand dollars interest, added to current expenses greatly cripples us.

At its late annual meeting the Board associated PROF. CHAS. A. BLANCHARD, in the administration of the College; and he is now seeking means to liquidate our debt. This is a pledge to the future, for the principles of the College.

Besides the payment of the debt, we greatly need means to erect dormitory buildings, where young men just pushing out can find cheap rooms at a nominal rent. If we had such rooms for one hundred additional young men, it is believed they would speedily be occupied.

The Board also voted to attempt to raise an endowment for the Professorhip of Languages held by PROF. O. F. LUMRY, the son of the REV. RUFUS LUMRY, known to thousands as a pioneer abolitionist and Wesleyan preacher; and they authorized Prof. Lumry to act as financial agent for the endowment of his chair. Prof. Lumry has been here from the first, a popular and devoted instructor, and most thorough linguist.

Now I appeal for aid in these our endeavors, by every consideration which moves the heart of good men and Americans.

The HON. JOSEPH TILLSON of Henry county, Illinois, came to see us, he said "to see if we were true to our principles." He was satisfied that we were, and gave us land which has been sold and paid us in cash *six thousand six hundred dollars*. And he now has the satisfaction without the loss of any possible earthly comfort, of seeing his beloved county awaking to the importance of principles dear to every true American heart.

I am anxious to devote the time and vigor which our debt consumes, to the good of our students and the cause of reform. Who will make me their proxy in the holy cause which they love, by relieving, or helping relieve, us from the pressure of this debt?

PROF. C. A. BLANCHARD, whom many of you have heard and would like to hear again, writes that he is greeted when he comes with warm welcome. Who will give or raise one hundred dollars for the College, if he will come and speak to you? Please write me at once who will.

Times are precarious and money stringent and will be till the financial policy of the Federal government is fixed. But the heavens have given rain, and the earth groans with its burden of crops. Will those who can spare but little give that?

My dear friends, it is not for myself but for Christ I am pleading. I have toiled here for years in the College, and also in the reform

without compensation. We rejoice to deny ourselves for Christ and we shall have to do so when the debt is paid. Meantime send us your children and follow them with your prayers. I do not wish to draw one from the beloved Colleges which give light and not darkness. But as Christ raised money from the mouth of a fish to avoid the reproach of non-payment of debts, so must we follow his example to avoid giving offense.

In another article I may suggest some ways to help us. And God will surely bless those who aid this cause, which, if there be one on earth, is the cause of truth and right.

—Prof. Swing's paper in this city, the *Alliance*, has an advertisement for summer weather, we lately noticed, wherein the equivocal character of that journal is set down as "orthodox but not bigoted." This cool conceit in its reflection on the other religious journals of the city is certainly refreshing these hot days.

—The next annual meeting of the Ohio State Association was arranged at its last anniversary to be held August 23d, at Cambridge, Guernsey county, in the eastern part of the State. We have not learned what preparations are in progress.

—We learn from the *United Presbyterian* that the students and friends of Washington and Jefferson College, Washington, Pa., were served with a unique address at their late Commencement. Mr Thomas M. Marshall delivered the annual address on the subject, 'Self-reliance." He was led to speak, says the *Presbyterian*, "of the wrong done to young men who seek to shirk personal responsibility by undertaking to work through some form of association. His condemnation of secret associations, such as Masonry and Odd-fellowship, was scathing and terrible. To stand up in such a place and at such a time, and deliver a speech which he knew would be in the face of popular prepossessions and prejudices, and which would subject him to malignant criticism, requires an amount of independence and bravery with which the average public man cannot be credited. Masons who heard the address thought it very 'undignified,' while conservatives agreed that it was good in its way, but 'ill-timed and injudicious."

—Last week President Grant summoned the Post-master General into his presence and without more ado told him his resignation was wanted. Mr. Jewell submitted with as good grace as possible, and another efficient officer who dared to be faithful is turned away from the circle of Grant's advisers. The reasons given are Mr. Jewell's sympathy with Mr. Bristow and his assistants in the whiskey war, and the political necessity of carrying the State election in Indiana in October. Mr. Pratt, Commissioner of Internal Revenue, was too good an officer to keep, and so he followed Bristow. But he was an Indiana man, and so a sop is given to the politicians of that State by putting out Jewell and putting in his second assistant, Mr. Tyner *of Indiana*. The turning over of the Cabinet to the political jobbers and whiskey-ring is nearly completed, and proves that all the glory bestowed on the President for his courageous front alongside his Treasury Secretary was but a face screwed up for the occasion. Yaryan, an ejected official whom Bristow and Solicitor Wilson held in high esteem for his faithfulness, has been testifying before a Congressional Committee. His position as chief of the Special Revenue agents gave him thorough insight into all the points of the whiskey ring war. He was asked, "What facts do you know that lead you to believe that the President was not in full sympathy with the prosecution of the whiskey rings? His answer was as follows: "His delay in removing District-Attorney Ward, of Chicago; District-Attorney Van Dyke, of San Francisco; Supervisor Munn, of Illinois, and Collector McGuire, of St. Louis. His failure to remove Collector Sedgwick and Supervisor Foulke, of San Fransisco; his removal of Henderson, and the retention in office of Babcock. His dismissal or forced resignation of nearly every officer who has taken an active part in the prosecution of whiskey-ring conspirators; the importunity it required to obtain the celebrated indorsement, 'Let no guilty man escape,' and his anger at its publication; the length of time the resignation of McDonald was held before being accepted, and the fact that he was not dismissed after confessing his guilt."

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The State Convention recently met at Muncie, Ind., decided to postpone action till Tuesday, August 1st next, when the Nominating Convention will meet at FAIRMOUNT, GRANT Co. Delegates will be entertained; able speakers will be present; Prof. Bell of Alexandria will add to the interest of the occasion with vocal and instrumental music.

D. B. Turney, with whose name and logical analysis and forcible arguments against the lodge our readers are becoming familiar, is candidate for Congress in the 16th Illinois District, comprising the counties of Montgomery, Fayette, Clinton, Bond, Marion, Clay, Washington. The ease and force with which he writes are proof of his ability to fill the position with far more honor than many or most of men Illinois has sent to the halls of the House of Representatives. We hope to publish the fact of his election in due time.

—The notice of the Kansas State meeting on the 6th page is mainly for political action. Let there be a rousing meeting at Winchester next month.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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H. Cogswell,	Edward Hildreth.

J. W. Wood,

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

We Would See Jesus.

"We would see Jesus"—for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness—the final strife.

We would see Jesus—other lights are palling,
Which for long years we have rejoiced to see,
The blessings of our pilgrimage are falling,
We would not mourn them, for we go to thee!

We would see Jesus—yet the spirit lingers
'Round the dear objects we have loved so long,
And earth from earth can scarce unclose its fingers—
Our love to thee makes not this love less strong.

We would see Jesus—sense is all too blinding,
And heaven appears too dim, too far away;
We would see thee to gain a sweet reminding
That thou hast promised our great debt to pay.

We would see Jesus—this is all we're needing,
Strength, joy and willingness come with the sight,
We would see Jesus—dying, risen, pleading;
Then welcome day, and farewell mortal night.

—*Sel.*

Unselfish.

Mr. C—— found it to his advantage to change his location, that he might be among his friends and have a better run of business. But he had not the means to defray necessary expenses to carry him through. He had a small cottage which he was under the necessity of selling to obtain the means. The lowest estimate he could put upon the property was one hundred dollars; but he could not cash it for even that. But still he must go to his contemplated and new locality; and, to be more sure of selling for cash, he offered the property for eighty dollars. Mr. D. wanted to buy, and availed himself of the opportunity. "But," said he to Mr. C., "that place is very cheap at one hundred dollars; and for me to take it of you for only eighty, I consider would be taking twenty dollars from you without giving you any value in return. It is true, you offer it for eighty, but to that you are impelled by stern necessity, and it is not fair or honorable for me to take that advantage of your distress. I don't want the property for less than its real value. Here, I will take the property and give you one hundred dollars for it." So he did; and Mr. C. accomplished the contemplated removal.

Now, in this case Mr. C. saved twenty dollars which Mr. D. would have had according to the ordinary method of trade. The question to be decided is, whether it is right in Mr. D.? He felt that, should he take the property at eighty dollars, he would be getting twenty dollars which really and in equity belonged to Mr. C., without an equivalent, and through Mr. C.'s necessity; and morally he felt that it would not be right to do it.

Now, reader, what do you think about that? Did D. do any more than was right in the premises? Would you do the same thing under the same circumstances? This savors somewhat of fulfilling that moral law which requires that we love our neighbor as ourselves. We presume you don't believe that possible. Well, you would act, then, according to your faith, and take the twenty dollars out of the poor man because his necessities compelled him to make the sacrifice. We have many just such Christians as you are in the world; and it is our special province to expose the sophistry that commends such acts to teach moral honesty, and enforce the commandment, "Thou shalt love thy neighbor as thyself."—*Cross-Bearer.*

The Lord's Day and the Children.

Dr. Lyman Whiting some time since sent these suggestions to the *Advance* for making the Sabbath more attractive to the little ones, which may aid in many homes to make the first day the best of the week in more senses than one:

Allow me to show *two* hopeful methods: *First*: Weave an embroidery of *special preparation* upon the coming day. Set some rose-tinted expectations into Sunday and a joyous welcome will greet it, and send a charm far into the sacred hours; for children feed on *ideals*, and ideals inhabit the realm of hope. *Something to come* is the child-vision. He has got no past, and the ideal future reaches all the way to heaven in his thought. He can make just what he pleases of his ideals, and some rare things he does make. Now if the holy Sabbath can get a setting of this ideal future,—be put into the realm of happy hopes,—a precious power is put to it for home pleasure in it.

A special promisory pie: or a choice apple; or the use of a favorite chair; or access to a captivating book (Harper's Illustrated Bible we once used);—these each, kept specially for Sabbath good times, put a charm on the door-way to the Sabbath, which will effect all the day. The child-heart is so full of ideal forecasts that a very few family preparations of specific doings for the coming day,—with loving words, of course, as to them,—will put a roseate hue upon the entire day.

Second—in the same line: *Do certain good things on Sunday not done in the family on other days.* Things—right ones—*saved for Sunday* will go far toward saving Sunday to its blessed intent. Get out the "big ha' Bible," with pictures in it, not opened on other days. Let Jessie and Jamie have range and question-room along the the big leaves and ever new pictures. "Jacob and Rebekah," "Moses, and his sheep," "Eli and little Samuel," with a father or mother to explain, grow in interest, as the little eyes looking on them grow in capacity. New questions will totter on the little tongues for a year or two, if parental or other teaching puts new ideas along with the pictures. Then, some special hymn or song, kept on purpose for Sunday, consecrated in a sense to that day; or the organ or piano put to special use, by mamma, papa, or some member of the family, who never plays *that* piece on other days; or a Psalm recited in concert, as the 133d, "Behold how good," etc.; or the Lord's prayer, the Creed, or any concert work, *not done on other days.* The element of *sacred specialty* will touch the child-heart. I knew a family in which death had hung a weed over the cradle, who sang Stockwell,—"Oh! the lost, the unforgotten," etc., jeweling the notes with tender tears, for a long line of Sabbaths. In a home full of little children, each little voice, in its turn heard in prayer on Sabbath evening; or all joining hands in a circle to sing; or any similar *special* service, so wins the young heart to the day. Is any family so internally happy as the one in which holy Sabbath is most loved and truly kept?

Mr. Moody on Masonry.

Mr. Moody in a sermon on "excuses," which brought tears and amens copiously throughout the Hippodrome, tried to show how Masonry and Odd-fellowship would not help the needy soul, and told the following anecdote:—

"I heard a sailor who was out at sea few a years ago, and he had a good mother whose prayers went up to heaven continually for him, and in course of time God began to trouble that son's conscience off at sea, and he didn't know what the trouble was,—as there many who are awakened by the Spirit of God and don't know what is stirring them,—and he thought when he got to New York he would join the Odd-fellows and try to make something of himself. He had been a poor drunken sailor long enough, and he thought he would lead a better life. He went to the Odd-fellows and applied for membership, and the Odd-fellows inquired about him, and when they found out that he was nothing but a poor drunken sailor, they blackballed him, and would not have him. It was the same when he tried to join the Masons. But by and by some one gave him a little handbill, which invited him to the Fulton street prayer-meeting, and so he went there, and they let him in freely. He found that Jesus Christ saved just such as he and he came to Christ; and Christ received him, took away his sin, and gave him a new heart He got up in the meeting, and said: 'I went to the Odd-fellows, and they would not take me in; I went to the Masons, and they blackballed me; but I came to Christ, and he did not blackball me at all, but took me right into his arms.' That is what Christ does, and if there is a poor sinner here to-day, Christ will take you if you will only go to him. I don't care how bad you are. Your sins may rise up like a mountain, but his blood cleanseth from all sin."

Our National Air.

Our national air should be established, and it is to be hoped that "Yankee Doodle," which was adopted by the continental troops a hundred years ago, will not be crowded out by "Hail Columbia," the "President's March," the "Star Spangled Banner," "America," or "John Brown's Body,"—each a glorious tune, but without right of precedence over "Yankee Doodle." There is also high authority for asserting that "Yankee Doodle" is our national air, which John Quincy Adams used to relate when he was serving here as representative, somewhat in these words: After the ministers plenipotentiary of Great Britain and the United States had nearly concluded their pacific labors at Ghent, the burghers of that quaint old Dutch city determined to give an entertainment in their honor, and desired to have the national airs of the two treaty-making powers performed as a part of the programme. So the musical director was directed to call upon the American ministers and obtain the music of the national air of the United States. No one knew exactly what to give and a consultation ensued, at which Bayard and Gallatin favored "Hail Columbia," while Clay, Russell, and Adams were decidedly in favor of "Yankee Doodle." The musical director was called in and informed of the decision. He then asked if any of the gentlemen had the music, and, receiving a negative reply, suggested that perhaps one of them could sing or whistle the air. "I can't," said Mr. Clay; "I never whistled or sung a tune in my life. Perhaps Mr. Bayard can." "Neither can I," replied Mr. Bayard; "perhaps Mr. Russell can." Mr. Russell, Mr. Gallatin, and Mr. Adams in turn confessed their lack of musical ability. "I have it," exclaimed Mr. Clay; and ringing the bell he summoned his colored body-servant. "John," said Mr. Clay, "whistle Yankee Doodle for this gentleman." John did so; the chief musician noted down the air; and at the entertainment the Ghent Burgher's Band played the national air of the United States, with variations, in grand style.—*Boston Journal.*

Athens.

Unlike Rome, Athens leaves upon the memory one simple and ineffaceable impression. There is here no conflict between paganism and Christianity, no statue of Hellas baptized by popes into the company of saints, no blending of the classical and medæval and Renaissance influence in a bewilderment of vast antiquity. Rome, true to her historical vocation, embraces in her ruins all ages, all creeds, all nations. Her life has never stood still, but has submitted to many transformations, of which the traces are still visible. Athens, like the Greek of history, is isolated in a sort of self-completion; she is a thing of the past, which still exists, because the spirit never dies, because "beauty is joy for ever." What is truly remarkable about the city is just this, that while the modern town is an insignificant mushroom of the present century, the monuments of Greek art in the best period—the masterpieces of Ictinus and Mnesicles, and the theatre on which the plays of the tragedians were produced—survive in comparative perfection, and are so far unencumbered with subsequent edifices that the actual Athens of Pericles absorbes our attention. There is nothing of any consequence intermediate between us and the fourth century B. C. Seen from a distance, the Acropolis presents nearly the same appearance as it offered to Spartan guardsmen when they passed the ramparts of Deceleia. Nature around is all unaltered. Except that more villages, enclosed with olive-groves and vineyards, were sprinkled over those bare hills in classic days, no essential change in the landscape has taken place, no transformation, for example, of equal magnitude with that which converted the Campagna of Rome from a plain of cities to a poisonous solitude. All through the centuries which divide us from the age of Hadrian—centuries unfilled, as far as Athens is concerned, with memorable deeds or national activity—the Acropolis has stood uncovered to the sun. The tones of the marble of Pentelicus have daily grown more golden, decay has here and there invaded freize and capital; war too has done its work, shattered the Parthenon in 1687 by the explosion of a powder-magazine, and the Propylœa in 1656 by a similar accident, and seaming the colonnades that still remain with cannon balls in 1827. Yet in spite of time and violence the Acropolis survives, a miracle of beauty like an everlasting flower. Through all that lapse of years it has spread its coronal of marbles in the air unheeded. And now, more than ever, its

temples seem to be incorporate with the rock they crown. The slabs of column and basement have grown together by long pressure of molecular adhesion into a coherent whole. Nor have weeds or creeping ivy invaded the glittering fragments that strewed the sacred hill. The sun's kiss alone has caused a change from white to amber hue or russet. Meanwhile, the exquisite adaptation of Greek building to Greek landscape has been enhanced rather than impaired by that "unimaginable touch of time," which has broken the regularity of outline, softened the chisel-work of the sculptor, and confounded the painter's fret-work in one tint of glowing gold. The Parthenon, the Erechtheum, and the Propylœa have become one with the hill on which they cluster, as needful to the scenery around them as the everlasting mountains, as sympathetic as the rest of nature to the succession of morning and evening, which waken them to passionate life by the magic touch of colour.—*A. J. Symonds.*

Children's Corner.

The Seed.

The farmer planted a seed—
A little, dry, black seed;
And off he went to other work—
For the farmer was never known to shirk,
And cared for what he had need.

The night came with its dew—
The cool and silent dew;
The dawn came, and the day;
And the farmer worked away
At labors not a few.

Home from his work one day—
One glowing summer day—
His children showed him a perfect flower:
It had burst in bloom that very hour;
How I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part:
And the sower who works with a trusting heart
Will find the flower at last.

—*Sel.*

Definition of Bible Terms.

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was eight dollars.

A talent of silver was five hundred and thirty-eight dollars and thirty cents.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A piece of silver, or a penny was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An epha, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

Respect the Aged.

Many an old person has the pain—not bodily, but sharper still—of feeling himself in the way. Some one wants his place. His very chair in the chimney corner is grudged him. He is a burthen to son or daughter. The very arm which props him is taken away from some productive labor. As he sits at the table, his own guests are too idle or too unkind to make him a sharer in their mirth. They grudge the trouble of that raised voice which alone could make him one of them; and when he speaks it is only to be put aside as ignorant, or despised; as old-fashioned and obsolete. O, little do younger persons know their power of giving pain or pleasure! It is a pain for any man in this world to be made to feel that he is no longer of it—to be driven in upon his own little world of conscious isolation and buried enjoyment. But this is his condition! And if any fretfulness or querulousness of temper has aggravated it—if others love him not because he is not amiable—shall we pity that condition the less? Shall we upbraid it with that fault which is itself the worst part of it? —*Selected.*

How a Cricket Saved a Ship.

In Southey's "History of Brazil" he tells how Cabeza de Vaca was in a great ship going to South America with four hundred men and thirty horses; and after they had crossed the equator, the commander discovered that there were only three casks of water left. He gave orders to make the nearest land, and for three days they sailed for the coast. A poor, sick soldier, who had left Cadiz with them, brought a grillo or ground cricket with him, thinking its cheerful voice would amuse him on the long, dreary voyage. But, to his great disappointment, the little insect was silent the whole way.

The fourth morning after the ship had changed her course, the cricket, who knew what she was about, set up her shrillest note. The soldier at once gave warning to the officers in charge of the vessel, and they soon saw high, jagged rocks just ahead of them. The watch had been careless, and the great ship in a few moments would have been dashed to pieces on the ledges, if this puny creature had not scented the land and told them of their danger. Then they cruised along for some days, and the cricket sang for them every night, just as cheerily as if she had been in far-off Spain, till they got to their destined port, the island of Catalina.—*Selected.*

The Education of the Presidents.

The following table of Presidents and their places of education is of interest:

Washington—Good English education, but never studied the ancient languages.
Adams—Harvard.
Jefferson—William and Mary.
Madison—Princeton.
Monroe—William and Mary.
Adams, J. Q.—Harvard.
Jackson—Limited educatiou.
Van Buren—Academic education.
Harrison—Hampden Sidney College.
Tyler—William and Mary.
Polk—University of North Carolina.
Taylor—Slightest rudiments.
Fillmore—Not liberally educated.
Pierce—Bowdoin.
Buchanan—Dickinson.
Lincoln—Education very limited.
Johnson—Self-educated.
Grant—West Point.

Monroe and Harrison did not graduate. Monroe left college to join the Revolutionary army. Financial reverses deprived Harrison of a full course. Polk was the oldest when graduating, being 23; Tyler the youngest, 17. The majority graduated at 20, this being also the average age. Jefferson probably had the most liberal education and broadest culture. It is said that his range of knowledge would compare favorably with that of Burke. The drill at West Point may be considered equal to a college course, and in many respects superior. In discipline and mathematical training, it is not equaled by any American college. Counting General Grant, two-thirds of our Presidents have been college men. To be sure, the two whose names have become household words—Washington the Father, and Lincoln the Martyr—were not liberally educated; but theirs were special missions. They live in the affections of the nation, rather than in the intellect, as embodied in the Constitution and laws. Theirs was to execute, not to mold.

Home and Health Hints.

Dark Rooms.

Shut the windows tight. Batten them with "weather strips" to exclude the air. Curtain them and shut the blinds to keep out the light,—bright sunshine fades the carpets and is painful to weak eyes. We will sit in the back room on the shady side of the house. The children and the servants will sleep in the middle of dark rooms where it will be more quiet. They will not know the difference, while sleeping, between a light, airy room, and one without light or ventilation. And if they don't object why not keep them there?

What short-sighted mortals. They think to cheat nature! The writer was once summoned as a witness, to take the testimony of a sailor who had been stabbed by a drunken comrade, and had been conveyed to one of the New York hospitals, where his life was slowly but surely coming to an end. One of the physicians present, the late Dr. Griscom, who had been connected with the hospital some twenty years, invited us to inspect the different wards of the hospital, to see how sweet and clean the rooms were kept. It had recently been whitewashed, and we found it free from fault in respect to cleanliness. It was well provided with all the necessary furniture, clothing, etc., for the comfort of the large number of patients then and always under treatment for broken bones, burns, and bruises, caused by the ten thousand accidents constantly occurring in and around our great city.

We inquired of Dr. Griscom what proportion of these crippled patients recovered? we beg the reader to note the significance of his answer. He said, "Nearly all on the sunny side of the hospital recover, while many on the shady side linger along till gangrene sets in, when death comes to their relief." We expressed surprise that a man should be placed in a room where the chances were against his recovery, and inquired, "Why not have sunny rooms for all?" He answered: "The hospital is not large enough for this, and when the good rooms are all full, those who come in later must accept such accommodations as we can furnish whether they live or die. We do the best we can with the rooms at our disposal. As soon as south side rooms become vacant, we remove north side patients into them, and so keep them always full."

What a picture is this! We fall on the ice and break a leg; or from a ladder and break an arm; or we are smashed or burned in a railway train; or run over by a Broadway omnibus, and carried on a stretcher to the New York Hospital. The rooms on the sunny side,—in which patients are expected to recover, are all full, while the rooms on the north, or shady side, in which patients are expected to linger till gangrene sets in, when they are expected to die, awaits us. We enter alive and come out a corpse! There was no vivifying sunlight there with healing on its wings, and we perish.

Reader, do you see? can you reason, or are you a blind bat and don't care for life or for death?

Never mind the fading carpets,—what are they when compared with life and health? Sleep in well aired and ventilated rooms, and thus throw off and throw out all impurities emanating from human bodies. If all should live on healthy food; breathe pure air; live much in the life-giving sunshine; abstain from stimulants, narcoties, and condiments; be suitably clothed; sleep plentifully in well-ventilated rooms in which the sun shines during the day; take proper bodily exercise to keep up a vigorous circulation; keep the skin clean by frequent ablutions, and the conscience clear and void of offence toward God and man by doing right, and in other matters obey the laws of Nature and of God, we would be proof against coughs, cold, consumption, small-pox cholera, yellow fever, or other diseases. Indeed, one who so lives may be exposed to any disease and not take it.—*Science of Health.*

Farm and Garden

Keeping Ants from Hives.—I notice an inquiry in your paper asking what will keep ants from a bee-hive, and as I have tried the same I give it for the benefit of your numerous readers: Place tansy in and around the houses; or camphor gum; either will do. Ex.

How a Hog Sweats.—A hog does not sweat like a horse or a man, but through his fore legs. There is a spot on each leg, just below the knee, in the form of a sieve. Through this the sweat passes off. And it is quite necessary that this should be kept open. If it gets closed, as is sometimes the case, the hog will get sick. He will appear stiff and cramped, and unless he gets relief it will go hard with him. To cure him, simply open the pores. This is done by rubbing the spot with a corn cob, and washing with warm water.

The removal of the earth about an early tree eight weeks before the normal period for ripening, for a space of thirteen to fifteen feet in diameter, leaving only about two inches of earth on the roots, and thus allowing them to be thoroughly warmed by the sun, resulted not only in the ripening of the fruit in the middle of July, but also in its superior juiciness and flavor. The removal of earth from the north side of a tree, caused the fruit on that side to ripen several days earlier than that on the south side.

(*Continued from 5th page.*)

Barlow finally withdrew his motion and L. N. Stratton of New York presented the following:

"*Resolved*, that we recommend that the National Central Committee endeavor so far as possible, to procure the selection of electoral tickets in the difierent States and the circulation of electoral tickets."

Richard Green of Indiana said, The resolution of Bro. Stratton fills the bill. I have been in the reform struggle more than forty years and voted the first abolition ticket, and the first Anti-masonic ticket. I voted for Adams and Barlow and wrote the names and made out my own electoral ticket, and that vote went to Indianapolis and was recorded. We must vote our principles, vote as we pray. No one should call him a hypocrite, but Indiana should have at least one vote for Walker and Kirkpatrick, if he was alive.

The resolution was carried and it was then moved to elect a National Central Committee.

L. N. Stratton said he had never taken much stock in the political movement of the reform because he was in doubt whether we were yet able to make a respectable laughing stock. He had no idea that the ticket of Walker and Kirkpatrick would be elected. Our strength would not go a great way, but it was sometimes a great victory to lose for the right. He would be satisfied to lose if the American party can make even a respectable laughing stock for the country, for there is such a thing as being respectable even in that. Neither of the great parties will help us in carrying out the principles of our reform; nor can we look to these parties to reform the abuses and corruption now widespread in the land. In New York the Republican party has done the worst and meanest things that could be possible in politics. A Republican legislature not long ago chartered the "Incorporated Wine and Spirit Company" with privileges that usurped the power of the State government itself, the meanest and wickedest political organization in existence. Both parties, Democratic or Republican, are corrupt; I cannot support all their measures, nor will I advocate them. I would burn at the stake first. One question before us is whether we can cast votes enough so that candid, honest people will be influenced favorably by such action. The only question I ask myself is, What shall we do? Horace Greeley once wrote in the *Independent* that all the gambling hells, all the saloons and doggeries and haunts of vice always know how to vote, but an honest man is often in doubt. He goes to the polls with his ballot in his hand, but returns without casting it. He had voted with the prohibition party in New York hitherto, and had the supreme satisfaction of having done his duty at the polls. That party in New York State is clear from complicity with the secret rings and orders and he could support it.

It was then voted to appoint a National Committee and C. A. Blanchard moved a com mittee to nominate. On the vote of the body the chair appointed L. N. Stratton, W. R. Smith and C. A. Blanchard as such committee.

While the committee was out it was suggested that it would be proper for a further effort to be made for defraying the expenses of the meeting and of the convention, and a further appeal was successful in raising the total subscription to over $170.

The special committee on nominating a National Central Committee then reported as follows:

Prof. C. A. Blanchard, of Illinois; Cornelius Quick, of Michigan; N. P. Wolf, of Iowa; Halleck Floyd, of Indiana; William Dillon, of Ohio; W. B. Bertels, of Pennsylvania; William McCoy, of Oregon; S. Hillman, of Minnesota; J. W. Wood, of Wisconsin; Geo. W. Needles, of Missouri; P. D. Miller, of New York; Philip Bacon, of Connecticut; S. C. Kimball, of New Hampshire; S. D. Green, of Massachusetts; J. H. Kennedy, of California; P. S. Feemster, of Mississippi; N. F. Cune, of Tennessee; Gen. J. W. Phelps, of Vermont; G. W. Stratton, of Virginia; J. H. Wolford, of West Virginia; J. T. Walsh, of North Carolina; O. F. Wilbur, of New Jersey; S. Austin, of Nebraska; S. Sexton, of Kansas; J. H. Watson, of Washington territory.

The report was received and adopted.

C. A. Blanchard and E. A. Cook were appointed a committee to select and fill out the committee, where any State which should be represented was not.

Rev. W. H. French, D. D. of Cincinnati was then invited to discuss the first article of the platform, that "Ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government." He said our nation has been always Christian in its character. Those who first came to its shores in search of religious liberty were Christians and planted the institutions of Christianity and observed first of all the Christian Sabbath. The nation has grown up a Christian nation, with Christian institutions; churches, asylums, hospitals, all have the Christian stamp. Our days of public thanksgiving and of public fasting are Christian institutions pre-eminently. After the generation of our fathers had passed away, men have arisen who claim that ours is not a Christian nation, nor should we as a nation respect the ordinances of the great Jehovah, but should be a law unto ourselves. Thus it has become necessary to advocate an amendment to the Constitution declaring the real position of this country. Government should always recognize its dependence upon God, for by his power alone has it an existence. In their organized capacity God gives a people laws, and holds them responsible for any violation of those laws. He held the Jewish nation accountable to himself and punished them severely for their transgression. It has always been true that the nation and people that served not God perished. That God visits nations in judgment is proof of their accountability to him. There is no power but of God; the powers that be are ordained of God. Nations therefore are subject to his will and he will hold this nation accountable for its transgressions.

Halleck Floyd of Indiana was also called upon to speak on the fourth plank which reads:

"The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law."

It has been clearly proved, he said, that ours is a Christian and not a heathen nation by the speaker preceding. Our constitution as given to us from the fathers is a transcript of their purity and integrity. Organized secretism is at war with the principles of our constitution. It has been proved that this system supports caste and favoritism. What are they licensed to do? To abrogate the law of God in regard to the civil equality of mankind.

W. S. May of Iowa spoke on the same article. He said it is high time we were doing something politically. He had met considerable opposition from Freemasonry in his evangelistic labors in Iowa. They endeavored to destroy his influence as a preacher of the whole Gospel of Jesus Christ. It is high time we were at work on this line against the lodges. In the time of anti-slavery reform we were told it was no use to oppose so extended and powerful an evil; that we were too weak to put it down; had no influence with the government against it. But the Lord had power to put away the iniquity in answer to our prayers. It is high time this nation withdrew the charters of these societies. Freemasons fear political action against their order, well knowing it cannot bear the investigation that would result. They fear, that in spite of our weakness we may arouse the popular voice against them. Let us enter upon this work with heart and soul and to our faith God will give the victory.

On article fifth J. L. Barlow excused himself from making any lengthy remarks. He believed the article expressed a self-evident truth. Equality before the law lies at the basis of all our liberties. Secret societies are training the people to look favorably upon caste in society and favoritism in religious and civil affairs. The fourteenth and fifteenth amendments to our constitution establish equality of citizenship and are thus rigorously opposed to the principles and manners of the secret orders.

H. H. Hinman spoke briefly on the sixth article, "That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace."

Geo. W. Champ of Indiana, moved that article 9th of the platform, on specie payment, be amended so as to add at its close the words "without detriment to the commercial interests of the country." The amendment was adopted, though not without some objection that it made more indefinite an article not very positive at first. Article 9th now reads: "That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable, without detriment to the commercial interests of the country."

H. H. Hinman moved that a committee of three be appointed to correspond with the candidates for the presidency of all parties, and obtain from them their views about secret societies. This provoked considerable discussion and was finally defeated, it being the general opinion that under the circumstances equivocal and unsatisfactory replies would be all that could be obtained.

Richard Green thought it would be a serious reflection, almost an insult to our own candidates. Elder Barlow thought it would at least be going back on our record as the American Party, and others agreed with him.

Father Isaac Preston of Illinois favored the resolution, and spoke of the present deplorable corruption of political parties, and of the administration at Washington. Yet he doubted the expediency of urging nominations by the Anti-masonic reform at present. The chief objection to such action was the yet unsettled condition of the freed men. We could not afford, he thought, to make any plans that might place them at the mercy of their former drivers by dividing the vote of the Republican party. He thought the convention should support Hayes and Wheeler.

E. A. Cook remarked that Hayes was candidate of the grangers, and was therefore identified with secret societies, if he did not belong to the Masons.

When this had been settled, three cheers were proposed and given with a will for Walker and Kirkpatrick.

While some previous discussion was pending, in view of the adjournment of the convention and dispersion of the members it was proposed to omit the repetition of the third degree initiation on Friday evening. But it was voted finally to give the full measure of the announcement.

The thanks of the convention were then voted to the chairman, to the friends in the city who had interested themselves in entertaining the delegates, and to the city press for fairly reporting the proceedings; and after prayer the convention adjourned.

Religious Intelligence.

—The Free Methodist church of this city, Rev. M. L. Vorheis, pastor, after negotiations extending through several months, have purchased and taken possession of the large frame church on the north-east corner of North May and Fulton streets, formerly owned by a society of Reformed Presbyterians. The property, including the land, was bought at a very low cost, and will be creditably fitted up for the use of the new owners, who expect to worship in it for the first time, Saturday evening, July 22nd, on the occasion of the fourth quarterly conference of this year. The consecration services will continue through the following day, and it is expected that several distinguished preachers of the Free Methodist faith and members from other charges will participate. The location is eligible, and the pecuniary status of the society quite encouraging. On Sunday morning, July 23rd J. G. Terrill will preach upon the origin and polity of the Free Methodist church of America.

—On Monday last a public religious service was held on the lake shore near the Exposition buildings in this city, on the occasion of the departure of Captain Bundy's boat, "Glad Tidings." This vessel has been fitted up for gospel service, under the direction of the Seaman's Friend Society. The exercises were participated in by a number of representative Christian men, among whom were Rev. Dr. Goodwin and Major Whittle.

—Through the liberalty of citizens the balance of the debt on Mr. Moody's church has been paid and on Sunday last the dedicatory services were held, though Mr. Moody is absent in the East. The opening exercises were conducted by the pastor, the Rev. W. J. Erdman, and Maj. D. W. Whittle, after which the Rev. J. H. Brooks, of the Walnut street Presbyterian church, St. Louis, preached the dedicatory sermon, choosing for his text Hebrews, ii., 23—"In whom all the building, fitly joined together, groweth unto an holy temple in the Lord."

After the singing of a hymn, Maj. Whittle read a short history of the Chicago Avenue church, tracing its rise from a small Sunday-school in 1859 to its present independent successful condition. The Sabbath-school now numbered 900, and the church membership 350. The cost of the building was $67,000, and of the lot $22,000. The church proper was paid for. A collection was then taken up to defray the expenses of paving the streets and sidewalks in front of the church, and for necessary conveniences in the Sunday-school.

News of the Week.

—The special election for Mayor in Chicago passed off quietly last week Tuesday. Mr. Heath, Republican, was elected by 10,000 or 12,000 over the Democratic and Colvin ring candidates.

—After a season of comparative peace and quiet, says the Boston *Post*, the Molly Maguires in Luzerne Co., Pa., have shown their hands again in the brutal murder of one Patrick O'Brien, who revealed the plot to kill constable Burns. These outlaws have also posted ku-klux notices on a number of obnoxious miner's tenements, and are evincing the spirit that has led to so much diabolism and unpunished and unavenged murder in the past. But the trials of members of this organization that have taken place, the convictions that have been reached, and the shocking disclosures that have been made respecting the acts and purposes of these closely banded murderers, have caused considerable healthy fear among a class that is susceptible to no other influence. On the 12th a "Mollie" was sentenced to be hung at Pottsville, Pa.

—Lieutenant Young, who has led out the missionary colonizing expedition into Central Africa, to found and carry on the good work of Christian civilization at Livingstonia, reports that the Sultan of Zanzibar has sent out two proclamations to all his Governors, enjoining in some of the sternest terms that all slave dealers shall be seized and imprisoned, that their slaves shall be confiscated, and that slave caravans shall not be fitted out or permitted to enter his dominions, extending as they do, more than eight hundred miles along the coast. This is a most important movement, and may effectually stop the Arabic and Persian portion of the infamous slave trade.

—A terrible tragedy occurred in Jersey City last week. Two policemen were arresting three Germans when the latter fired upon them killing one and mortally wounding the other. They then rushed to the street, fired and killed a man living near and then running to a tannery where they had been employed they sought the foreman to kill him, but failing shot two others employed in the establishment. The rest of the workmen then attacked the desperadoes, drove them into the river and stoned them as they drowned.

—Another of the monster war-vessels of the British navy has come to an untimely end. The Thunderer, while making a trial of speed yesterday, burst her boilers, instantly killing twenty-one persons, and wounding sixty, of whom twenty-six are believed to be fatally injured.

—The Servian war seems to have gone against the Moslems though dispatches from Turkish sources give the advantages to themselves. Several small battles have been fought with a uniform result. The Turks have an army of 200,000 with 100,000 reserves while the Servians and their allies can barely muster 130,000 all told. They hope for assistance and already a correspondent at Vienna reports that 25,000 Russian volunteers are ready to march to the assistance of Servia, and have asked the Roumanian Government for permission to pass through its territory. This application is a source of the greatest embarassment to the Roumanian Government.

—LONDON, July 14.—Lord Derby this afternoon received a deputation of the Christian League and severely criticized their memorial, though in the main he expressed sympathy with the objects in regard to atrocities. He said that doubtless both sides committed them, and continued: "All we desire is to see fair play. If Turkey is decayed, we cannot help it. We have guaranteed Turkey against murder, but not against suicide or sudden death. If an opportunity of mediation offers, which opportunity may even now be at hand, we shall avail ourselves of it."

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ONE DAY'S WORK.

Two of our readers have each put in a day's work for the *Cynosure*. One of them, W. J. OLMSTED, *Sparta, Mich.*, sends nine new subscriptions, one for a year, three for six months and four for three months, he writes: "These are all good citizens and will renew for the paper." JACOB MARKLE, *Maquoketa, Iowa*, sends his renewal and five new subscriptions and writes: "I labored hard on the fourth of July to get these subscriptions." Fourth of July celebrations of this kind do honor to the memories of those who signed the Declaration of Independence with a determination to back up their signature by self-denying efforts for the maintenance of civilized freedom.

ONE DAY'S WORK! Who can give a day to canvassing for *Cynosure* this week?

Moses Pettengill, Peoria, Ill., sends in a club of six for a year. We thank these friends and also those who have sent in one, two or three new names. Can any one help next week's report?

The following card explains itself:

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JULY 13TH, 1876.

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BOOKS sent for two weeks ending July 14th, 1876.

BY EXPRESS.—Warren Parker, J. F. Raggles, J. L. Barlow, B. A. Sayer, J. Baldwin, R. Berry.

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TRACTS SENT:—To Centennial Exposition; J. Wilkison, Miss C. Noble, W. Cotten, W. Stinger.

MARKET REPORTS.

	CHICAGO, July 17, 1876.	
Grain Wheat—Minnesota	$ 94½	1 05
" No. 2	94½	95½
" No. 3	80	82¼
" Rejected		66¼
Corn—No. 2	45¾	46½
Rejected	40	41
Oats—No. 2	25	28
Rejected		22
Rye—No. 2	60	62
Bran per ton		9 25
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	7 50	12 50
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8½
Lard per cwt		11 10
Mess pork, per bbl		19 70
Butter fancy yellow 22c.; common to choice roll	14	19
Cheese	4	10
Eggs	15	16
Seeds—Timothy	2 55	2 60
Clover	8 25	8 50
Flax	1 20	1 25
Potatoes, new per bbl	2 50	3 00
Broom corn	2	10
Hides green to dry salted	5	9½
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	26	37
Unwashed	15	22
LIVE STOCK Cattle, Choice	4 70	4 90
Good	4 50	4 65
Medium	4 25	4 40
Common	3 00	3 75
Hogs	5 00	6 70
Sheep	2 50	4 00
New York Market.		
Flour	$ 3 85	8 75
Wheat—Winter		1 30
Spring	94	1 20
Corn	45	58
Oats	25	44
Rye	78	92
Lard		11¼
Mess pork		20 30
Butter	13½	15
Cheese	4	10
Eggs	15	17½

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"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, JULY 27, 1876.

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THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker, of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick, of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

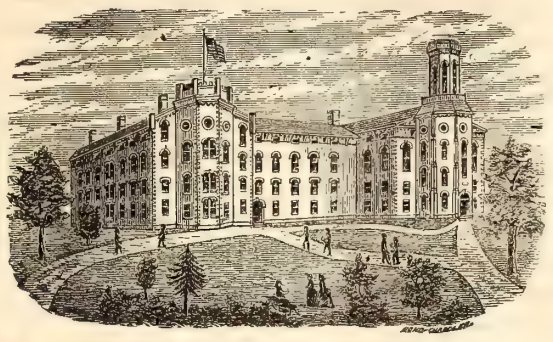
10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The State Convention recently met at Muncie, Indiana, decided to postpone action till Tuesday, Aug. 1st, next, when a general mass Convention will meet at FAIRMOUNT, GRANT Co. Delegates will be entertained; able speakers will be present; Prof. Bell of Alexandria will add to the interest of the occasion with vocal and instrumental music.

A State Convention is called to meet August 16th and 17th in Winchester, Jefferson Co., Kansas, to nominate a State electoral ticket and consider other important measures in connection with the State Association.

WHEATON COLLEGE.



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Fall Term, begins Sept. 6th, 1876, Winter Term, Jan 4th, 1877;
Spring Term April 5th, 1877.

For Catalogues address J. BLANCHARD, Pres't.

LOCATION.

Wheaton College, of which a cut is seen above, is located on the Iowa Division of the Chicago and Northwestern rail-road in the village of Wheaton. This town is one of the most healthful and pleasantly located in northern Illinois. It contains about two thousand inhabitants; and Congregational, Wesleyan, Baptist, Methodist, Free Methodist and German Lutheran Churches.

INSTRUCTION.

It is the intention of the Board of Trust and the Faculty to make the instruction of this Institution thorough in every respect, without caring to develop the merely showy and ornamental, they intend to furnish facilities which will enable young men and women to obtain a solid education in the Classics, Mathematics, Natural, Mental and Moral Science, Music, Painting and Drawing, with Book-keeping and Penmanship.

EXPENSES.

Young Ladies can board, in the Building represented above, for one hundred and fifty dollars per year; payable, seventy-five dollars at the opening and seventy-five dollars at the middle of the year, and assisting one hour per day in the domestic department. Daughters of ministers and missionaries can have the same privileges for one hundred dollars per year and one hour labor per day in the domestic department. For this sum of money the student has board, tuition and room during the year. Each room contains bedstead, mattress, pillows, stove, washing utensils, etc. Fuel and lights are furnished at cost. There are also a few families where young ladies dependent on their own exertions can defray a part or the whole of these expenses by assisting in the family work.

Young men board themselves in rented rooms, or rent rooms and board at the College, or have their board in families. They can get along with one hundred dollars a year by boarding themselves; one hundred and seventy-five boarding at the College, and from that sum to two hundred and fifty boarding in private families. In other words the expenses are from one-third to one one-sixth part as great as at Eastern Colleges, while the facilities are in many respects as good. The tuition is thirty dollars per year in the College classes, twenty-four in the Scientific, Preparatory and English Course. This tuition includes everything but Drawing and Painting, Music and Penmanship, which are extra. For further and definite information see Catalogue.

RELIGIOUS INFLUENCE.

It is and will be the constant endeavor of the Faculty to promote the spiritual as well as the intellectual welfare of their students. While their are no religious tests for admission students are expected to attend some church on the Sabbath and devotional exercises daily in the Chapel. It is also understood that students attending this Institution entirely abstain from Tobacco, Billiards, Cards, Secret Societies and other hindrances to good morals and good scholarship. The efforts of the Faculty in the past to this end have been, by the blessing of God, successful to a great degree and it is hoped may be still more so in the future.

REFERENCES.

There are now nearly one hundred Alumni who are doing credit to themselves and the Institution in the Ministry, at the Bar, in the Schools and Colleges of the country and in other places of responsibility. The Illinois State Association has repeatedly commended it to the confidence of the intelligent public as have Dr. J. E. Roy, Rev. James Powell, Dr. Geo. N. Boardman, Prof. F. W. Fisk, Rev. L. T. Chamberlain, Hon. Wm. H. Bradley, Philo Carpenter, Prof. James T. Hyde, Rev. N. A. Prentiss, Prof. T. W. Hopkins, Jas. W. Scoville, Rev. S. J. Humphrey, Dr. W. A. Bartlett, Hon. S. B. Gookins, Dr. E. P. Goodwin, Dr. C. D. Helmer, Hon. W. W. Farwell, and others.

The Fall Term opens September 6th, let all those who contemplate sending sons or daughters away to school write for a catalogue to

J. BLANCHARD, President.

WHEATON, ILL.

PROPAGATION OF FREEMASONRY.

BY D. B. TURNEY.

II.

In the propagation of Freemasonry many volumes of elegantly written trash are circulated over the country, as Masonic text-books, manuals, charts, guides, monitors and discourses. These eulogistic books are mere gull-traps, designed to lead the unwary into the lodge, but utterly failing to unfold the real principles and tendency of the abominable fraternity. The "Universal Masonic Library," so-called, is a serious series of thirty volumes of "the standard literature" of the order; yet this vast quantity of eulogistic bombast "sedulously" conceals all the oaths, obligations, forms of initiation, etc. These books "admit that there are many things in Masonry which require to be sedulously concealed, and even derive a superior value from such concealment." See "Univ. Mas. Lib., vol. IV,—Antiq. and Masonic Discourses,—p. viii." In the preface to Dr. George Oliver's "Antiquities of Freemasonry," he opens out on "the square and compasses," in the following rose-tinted style:

"The whole system of man's moral and social duties lies on a *level*, so far as relates to his commerce with this world; but his duties to God rise into a *perpendicular*, which united emblems form a perfect SQUARE." "The COMPASSES not only describe the widely-extended circle of Masonic benevolence, but also represent the boundless power and eternal duration of the Creator and Governor of the Universe."—pp. ix,, x.

And this he gravely presents, to illustrate, in a few words, that Masonic employment "consists in critical investigations of human science, history, and religious truth." What a convincing illustration! The symbols in pagan religions are fully as expressive and sublime; yea, more so. A dove which had no gall according to the ancients, (Pliny, Nat. Hist., lib. 10, c. 34. Ovid, Metamorp., lib. 7, v. 369. Caesarius, Dial. 4, ap. 191.) is represented as flying over the wall of the garden of the Hesperides, in perfect unconsciousness of the snakes or serpents who kept the gates of that garden. (Diob., lib. 4. Ovid Metamorp, lib. 4, v. 637; lib. 9, v. 90. Hygin., tab. 30. Apollod., lib. 3, c. 5. Hesiod. Theogn., lib. 5, v. 215.) This old pagan symbol contains as much valuable illustration of truth, and recommends as many of the amiable precepts of virtue, as can be found in the whole system of Freemasonry. It showed the ultimate triumph of innocent virtue over cunning craftiness. The perspicacity, circumspection, secrecy, and plans of the serpents to guard the garden of the Hesperides, prove all in vain. Artfulness and hiddenness and malignity cannot compass the final defeat of harmless open innocence, of which the dove has always been the chosen emblem. (Clemens Alex., Padag., lib. i, 5, Tertul. de Baptismo, cap. 8, Isiodor. Orig., lib. xxii.)

It was the boast of old pagan "mysteries," that all their symbols illustrated and recommended valuable truth, of which the uninitiated must be ignorant; and yet in their secret conclaves, shameful acts and disgraceful scenes were indulged. So to day, the fraternity of Ancient Free and Accepted Masons, would captivate us by large boastful pretensions of superior wisdom and goodness; and yet there is a humiliating, disgraceful ceremony of initiation, in which the poor dupe who is beguiled into the order plays the part of wickedness assigned to him. Nearly naked, hoodwinked, with a cable-tow about him, he kneels before the "Worshipful Master," to repeat a profane and abominable oath which I need not quote.

The axample of ministers of the Gospel is another argument used in propagation of Freemasonry. Why have good men united with this fraternity, and continued to countenance it so long? The fact that so many ministers of Christ belong, is urged by Freemasons as a conclusive argument in favor of their craft. But this question can be met without any trouble. If Freemasonry be a good institution, pure in its principles and congenial to the nature of Christianity, why have so many men of undoubted piety and sound judgment been willing to renounce and denounce it? Why do so many religious and intelligent men repudiate its pretended oaths and reveal its boasted mysteries? It is easy to see why good men have sometimes united with that order. They have been beguiled into it by its superior claims of sanctity and goodness, and attracted by its wonderful professions. After finding out the deception, these men have often continued in the order from mere force of circumstances. The frivolity, obsceneness, blasphemy and expensiveness of the order, undoubtedly shock the honest and intelligent novitiate; but having imbibed an erroneous view of the nature of an oath and a false notion of the nature of perjury, he keeps his mouth shut, and solaces his conscience with meditations on the boasted renown that professedly is emblazoned on the escutcheons of the august fraternity. This very honest and intelligent patron of the lodge, is held up by the lodges as a sort of stool-pigeon for leading others into the trap. He is, therefore made to act a very prominent part on days of festivals, funerals etc.

1st. A feeling of shame hinders the man from publishing openly to the world his delusion and folly.

2nd. A mistaken belief that his Masonic obligations are morally binding upon him, holds him back.

3rd. A dread of incurring the wrath of the adhering portion of the fraternity, weighs upon his spirit like a terrible nightmare upon the nerves of a dreamer.

4th. A vague hope that he may yet find some redeeming feature in the illusive rites of the order, leads him to keep nibbling, like a duped fish, at the bait set before him.

5th. An ignorance of the real design and scope of the order, and want of power to inform himself of the variety and extent of the evils embodied in the deepest laid degrees of the fraternity, together with some or all of the other considerations which I have named, may conspire to silence his tongue and seal his lips. Yet, the friends of Freemasonry will boldly point to him, as a good man who has united with and who continues to countenance that order. "If the Masonic institution be so great an evil, why did this Mr. *Bonus Homo,* join it, and why has he continued to countenance it so long?

This question aids in the propagation of Freemasonry. It is a flimsy narrow foolish query; but it has an effect. Some men are carried away by sophistry, particularly when it is shrewdly concealed in the form of a question. They would be ashamed of the same sophistry if it were put into syllogistic forms.

Major premiss.—A good man will not join a corrupt institution and continue to give it countenance.

Minor.—Mr. Bonus Homo is either a good man or a wonderful hypocrite.

Conclusion: Therefore, he will not join etc.,

Notice, the major premiss is too extensive. A good man may join an evil institution, under the delusion that it is a good and beneficial thing.

The minor premiss is uncertain. Here is certainly an undistributed middle; and no conclusion can follow Now, try a syllogison of a dfferent kind.

Major premiss.—Any institution which many men of sound judgment and established piety have renounced and denounced as impure and unholy in principle, is dangerous to good morals and vicious in tendency.

Minor.—Many men of sound judgment and established piety have renounced Freemasonry and denounced it as impure and unholy in principle.

Conclusion: Therefore, Freemasonry is dangerous to good morals and vicious in tendency.

Here the syllogism is sound. It has no logical defect in either of the premises. The major is not too extensive. The minor cannot be denied. This syllogism conforms to the requirement of a distributed middle. Of course the conclusion does and must follow, and it cannot be evaded.

The propagation of Freemasonry is secured by misrepresentation and fraud, and yet some people claim men ought not to break their Masonic oaths and reveal Masonic secrets. We ought fo obey God rather men. He has revealed that oath-bound secrecy is wrong, and no human power can make it right. Whenever God says a particular oath is going to bring guilt upon the soul, the sooner and surer that oath is disregarded the better for man. All our obligations to God are binding. When he wants an oath broken, it is right to break it. The claims of home and country are sacred. Any other conclusion is treason of the deepest dye. Whatever interferes with these claims may be innocently shaken off. The very circumstances under which a man is made a Mason completely absolve him from his Masonic vows, since he swears to conform to customs and usages which are not made known to him till after the obligation is taken, and which are therefore nugatory.

Give us a ticket. The American party is outgrowing all other parties. The propagation of Freemasonry must cease.

Woburn, Bond Co., Ill.

THE ENEMY IN AMBUSH.

Freemasonry has an advantage in one respect over its opponents. It hides in ambush. It fires its bullets of denials, heavy as lead, but its gunpowder being void of the important element of consistency, has but little power to send home its charge. Freemasonry denies that it is a religion, and affirms with equal warmth that is. It denies that it competes with Christianity, yet affirms that it does. It denies that it interferes with any man's religion, yet tells him his religion is that of sectarianism, and he must, as a Mason, be cosmopolitan. The Jew and Mohammedan, the Buddhist and Christian, may all be brethren in the one lodge, and worship the Masonic god, but the god of the *Jew as such*, or of the *Mohammedan as such*, cannot be worshiped in the lodge on true Masonic principles, and the same law equally excludes the God of the Christian. The ritual is full of religious emblems, but none are emblems of *Christ* as their Lord and Master. That would be sectarian in the Masonic eye! 'Tis passing strange that Freemasonry can so transparently ignore Christ, and present another master of conscience, and yet pretend not to interfere with anybody's religion! But—oh yes—all right! Bill Lodge don't interfere with Tom Green when Tom is heartily doing precisely what Bill wants! T.

Poetry is not made out of the understanding. The question of common sense is always: "What is it good for?" a question which would abolish the rose and be triumphant-answeredly by the cabbage.—*Lowell.*

THE NINTH NATIONAL CONVENTION.

SECRET SOCIETIES AND THE PUBLIC CONSCIENCE.

ADDRESS OF REV. W. H. FRENCH, D. D., CINCINNATI.

The present year is one of retrospect and of prospect; a centre of time for narrative and prediction, to which the lines of history converge and from which the lines of prophecy diverge. Standing in this interesting and important point and surveying the past of our nation and its present magnitude and majesty and with prophetic eye seeking to scan the dim future, we are not indifferent to the causes which have produced the present greatness nor yet to the guardianship which they need. Blessed of God to this day because of the fathers, and for their sakes, reaping golden harvests from the seed sown by them we coolly deliberate whether we shall sow the same seed for the coming ages, or "thistles instead of wheat and cockle instead of barley."

We have had in the past privileges and progress and growth unexampled, and they have brought forth fruit in a present position, privileges and greatness unequaled in republican government.

The broad wilderness and prairies, reaching from the Atlantic Ocean to the Pacific, through which the wild man roamed at will have been cleared and tilled, and settled by another portion of the human family, and before civilization the wigwam disappeared and the stately mansion rose in its place; the Indian village gave place to the populous city. Instead of the click, click, of the flint upon flints and sand-stone in the production of the dart head, the rude axe, columns of smoke rising from a thousand chimneys are seen, and everywhere are heard the thunder of the steam hammer, the whirl and twirl of the spindle and the racket of the loom. By almost every conceivable device of human genius, that almost imparts her genius to her devices, material is being changed in form and fashioned for specific purposes. More rapid modes of travel take the place of the former slow methods. Europe is brought within ten days of America and the merchant in New York seems to sit side by side with his partner in Liverpool and converse; the news of Europe yesterday is published in the issues of our morning papers. The Sultan of Turkey is dethroned to-day and his nephew in his place, and to-morrow morning the news is spread all over the United States, all over the world. The old log school-house is of the past, and in its stead has arisen the massive costly structure, ornate and beautiful,and the children of the lowly poor sit in palaces and study the rudiments of learning. The old log churches of rude interior and ruder exterior, with their rough hewn benches, not inviting sleep,have gone, and in their stead have risen thousands and thousands of stately structures with their tall spires pointing to the throne of that God that is worshipped within their walls, and the printing press scatters pages of literature like "leaves that strew the brooks of Vallumbrosa;" and heights of sublimity of which our fathers did not dare dream, have been reached by us. One hundred years from the Declaration of American Independence, in the same old city of brotherly love where it was first signed, are collected from the States the tokens of our achievements, the evidences of the nation's greatness, to which display other nations have brought their offerings. The nation's glory and strength may there be seen and something of the vastness of its resources as they are being developed. It is a grand display of the triumph of human genius, of the power of mind and bears testimony that man was made in the image of God and the defaced image is not yet lost.

These results are the effects of causes. There is a fountain from which they flow—a source from which they spring. Physical effects are produced by physical and moral causes combined; and surveying the effects in the vast progress of the past and the wonderful attainments of the present, we look for the vaster, grander causes (which produced them) those that like the fountain that affords a constant supply to its streams that they may flow on full, must always exist and be always operative, that they may produce continued results. Back of all physical causes, and of genius and intellectual strength, there lies a guiding principle of the human mind, just as necessary to the achievements of the past and to the progress of the future as these powers themselves. Two noble ships are upon the high seas; alike in size, color, beauty, and elegance of structure. But they do not move alike. The one moves majestically on straight in her course toward her destination. The other is driven to and fro, unsteady in her movement, swaying and driven by each bounding wave. Whence this difference? The helmsman stands in his place, on the one his hand holds firm its grasp upon the wheel. The other is rudder-broken and the hand of the pilot palsied, has loosed its hold upon the wheel and she floats aimlessly. A nation and people may possess natural resources, and powers physical and moral; all the elements of greatness, but they can never attain it without a directing, guiding principle. That principle is the moral sense —the conscience. That conscience will always be as the religion of the people, and the laws by which a people are governed will be as their conscience. Conscience is the mother of law. From the inborn sense of right arises the respect for the relation which exists between man and man, and man and God. So that regarding the rights of men, laws were framed to secure them. But the material growth and moral progress of any people depend upon the laws of the State. No government can secure the ends for which it is designed, the happiness of its people, without good laws, and these well executed. Far more than to our soil and climate and mineral wealth, forests and mountains of ore, were our growth, progress and prosperity due to all our laws, that secured to men their rights and liberties, and established the equality of all men before the law. This invited immigration; crushed and oppressed genius sought our shores and found room to grow and bring forth fruit. And the nation in this her new land free comparatively from the corrupting influences that overturn laws, bribe its non-enforcement, and secure legislation for special ends, moved steadily on apparently unconscious that in her easy course she was moving on toward increasing corruption, and multiplying difficulties and dangers to the public weal; and standing now on the nether shore of a second century of national existence, she cannot be indifferent to the preservation of the public morals, the public conscience. Nor can the people fail to see that the future must depend upon the preservation of the great moral causes which produced the present sublime results. With this in view, in this time that so loudly demands reform, the causes of corruption, and influences calculated to deaden the moral sense cannot be disregarded.

Among these influences we are to ask what rank secret oath-bound associations hold. Do they exert a corrupting influence? First, the influence upon the members of the fraternities themselves.

A correct conscience cannot be separated from the Christian religion, for it will err where there is want of knowledge of the true and right. The moral sense of the pagan justifies theft, because he is taught that under certain circumstances, performed with such adroitness as to secure escape from detection it is right. The law of the gods permits it. He worships the god of theft. The worshipers of the god of murder (and what vice and crime have not been deified?) feel quite at ease in presenting to him their murdered victims. Their god required it. Their infant offspring were not withheld. The Ganges and the Nile bore upon their bosoms countless infants offered to the river god. So conscience demanded. The Savior forewarned his disciples of a time coming when their murderers should reckon themselves the servers of God. Their moral sense would approve their crime and they should feel that they were doing right and were approved of God. On the contrary he who is taught the precepts of the inimitable code of morals given to Moses upon Mount Sinai in ten all-comprehensive precepts, the embodiment of all morality and of all wisdom, holds in supreme contempt the crime of theft, and shrinks from murder with ghastly horror as a crime forbidden and abhorred of God. I mean by being taught this law, more than merely knowing its existence and that its commands are facts, I mean taught it as coming from God's throne, and to regard the throne whence they come. It may be boldly declared that whatever weakens the sense of obligation to God, or the regard for the Christian religion and the sacred institutions of that religion is in its tendency destructive of sound morals and of sound conscience. Among the appointments of God is the oath. It is to be "to men an end of all strife." It must be lawfully administered and it has its sanction which gives it its force and efficiency. The prohibition of profane swearing puts a guard around the oath and gives a sacredness to it. There is in it a direct appeal to God. This appeal gives sacredness to it, gives it sanction and produces the fear of it. It places the apellant in God's hand to be judged by him if he prove false in his testimony. Hence the professed atheist may not take it. The direct appeal to God is the very pith and marrow, the sacredness, solemnity and obligation of the oath. The Ommiscient, the Omnipotent shall judge righteously, and the diverting of the mind from this to any inferior obligation lessens its sanctity and its effectiveness. In the oath as administered by the Masons there is an attempt to give sanction and sacredness to it, not from its appeal to God, but from the barbarousness of the penalty inflicted by the hand of man. The advance therefore in the degrees has its corresponding advance in the barbarousness of the infliction upon the offender. The secret being more profound and to be kept with greater vigilance must be guarded by the increase of the obligation. How shall they add to it? By heaping up man-inflicted penalties. In the degree of Entered Apprentice the penalty of the violation of the oath—or the penal sanction—is in these words: "Binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots and my body buried in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours." In the higher or Master Mason's degree we have the higher penalty and still more barbarous infliction: "Binding myself under no less a penalty than to have my body severed in two in the midst and divided to the North and South, my bowels burnt to ashes in the centre and the ashes scattered to the four winds of heaven, that there might not be the least track or trace of remembrance remaining among men and Masons of so vile and perjured a wretch as I should be, were I ever to be wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the performance of the same." Such sanction to an oath brings it down from the lofty position which it occupies among the insti-

tutions of God, and degrades it to a common thing. And while the minds of the members of the fraternities are filled with these things their conscience toward God is being weakened and deadened, and their regard for an oath is lowered. Let this form of oath be admitted to our courts, civil and ecclesiastical, and what will be the regard for it? What matters it to him who would make false statements that after the throat-cutting any of the other penalties should be inflicted? —what matters it to him whether the tide ebb and flow twice in twenty-four hours or whether the same occur ten or twelve times? And if one is to be cut in twain whether North and South or East and West they are quite done with him; and the burning of the bowels in the midst in these times of the advocacy of cremation, will give room for discussion whether it be a penalty or a tribute of respect to the memory. The multiplying of barbarous acts in the treatment of the offender's dead body will at first shock the sensibilities and then issue in contempt. How infinitely more impressive, solemn, grand, and how infinitely better adapted to answer the design of an oath and cultivate the moral sense is this: "All of which I do promise and swear as I shall answer to God at the great day." So said the Savior of men, "in whom are all the treasures of wisdom and knowledge, "fear not him who can kill the body and after that hath no more that he can do, but fear him who after he hath killed hath power to cast into hell; yea, I say unto you, fear Him." To carry the oath so far out of its design and give a sanction so much beneath that original one cannot fail to lower the regard for the name and institutions of the Christian religion and correspondingly weaken the sense of moral obligation and defile the conscience.

The symbols and ceremonies of the Old Testament dispensation of grace, although abrogated, have still a connection with the new. To profane them or treat them with lightness or disrespectfully cannot fail to produce in the mind a diminished sense for them and for the being that instituted them. They were employed in a sacred service and they were honored as appointed of God. To treat them therefore in a sort of comico-serious, comico-religious way cannot fail to lower the idea of sacred institutions, consequently of the Divine Being, and consequently the sense of obligation to God, those ceremonies in the lodge which employ the sacred symbols of the former dispensation, and claim to have the veritable ark of the covenant of the Lord, so long the symbol of the Divine presence, and bear this about as in an act of religious service wholly appointed by themselves, with an air of sanctity that no one pretends is real. The former ceremonies are aped and sported with until the soul of the mimic is deadened to the sacredness of God's institutions. But it is not alone in the symbols of the old dispensation of grace in which there is such a blending of the sublime and once sacred with the unmeaning and silly; but in the use of the word of God and symbols of spiritual blessing, as cannot fail to corrupt the mind in regard to them and blunt the moral sense. Nothing can be plainer to the mind of a true Christian, than that the originator of those ceremonies had neither spiritual discernment of these things, nor veneration for the word itself, and his own perverted conception of them and disregard will be conveyed to others. If the children of our "sires and mothers" in their days of fun and frolic when they played so merrily the game of "Blind Man's Buff," and in these games mingled portions of Scripture, quotations from the prophets and the psalms, they would have been soundly drubbed for it. Our sires had felt that the moral sense of their offspring could not endure it. Yet strikingly like children's plays, in which things sacred are introduced, are the ceremonies of the lodge room. The candidate for admission to the lodge, after a variety of questions, is led to the centre of the lodge by the deacon and the two kneel and engage in prayer. After prayer the candidate is asked, "In whom do you put your trust?" He answers, "In God." The Master then takes him by the right hand and says, "Since you put your trust in God follow me and fear no danger," and leads him three times regularly around the lodge and halts at the Junior Warden in the South—as children first to pray and then to sing their song and run the rounds of their play.

In the furniture of the lodge are the Bible, the square and the compass, and from the questions and answers in relation to them we are led to wonder to which, in Masonry, the greatest importance is attached, or which is regarded as most instructive. In the Mark Master degree, the candidate for initiation, after the ceremony of initative blood-letting, is conducted around the lodge, dens, each gives a loud rap with his mallet, the Master in the meantime reads from the Scripture, and as he passes the Master, senior and junior war- Psalm cxviii. 22; and from the Gospel where it is quoted: "The stone which the builders rejected is become the head stone of the corner." To him who venerates the Scriptures and feels that the glory of the church, the everlasting salvation of men depend upon this grand triumph it is wounding to the conscience, shocking to every feeling of the sense of propriety to read this blessed Word in connection with performances so puerile. But still again, the candidate is presented with a stone in imitation of the fulfillment of the promise, "To him that evercometh will I give a white stone and in the stone a new name written which no man knows saving he that receiveth it." Upon this stone letters are engraved in the form of a circle, "H. T. W. S. S. T. K. S.;" and in sacrilegious mockery of the promise which believers prize as having a sacred spiritual import they give a stone with the initial letters which no one to whom it is not explained can understand, and not even the unwise need desire to know. It makes known this important matter to those who receive it: "Hiram Tyrian widow's son sent to King Solomon." These with the hundred other ceremonies such as the representation of the appearance of the Lord to Moses in the burning bush which is performed in the lodge, so bring down these sacred things to the level of common things that the moral sense of all who engage in them must be wounded by it. And when they enter the house of God and engage in religious worship, they engage as the lodge has educates them to it, in a heartless form, and to them the service must be meaningless. So uniformly s this the case that it is no uncommon remark that the regular attendant upon the lodge meeting will not long be a regular attendant upon the church service. These all lower the sense of the sacredness of Christian religion. They corrupt the conscience and disqualify for the duties of the church member and the civilian. That this is the effect is proven from the fact that Masonry grows worse as it grows higher in its degrees. In the first degrees the candidate is sworn to keep inviolate the secrets of his fellow as though they were his own, murder and treason excepted, but in the higher degrees murder and treason are not excepted. In the lower degrees the moral sense of the candidate has not become sufficiently blunted, he would shrink from it with *holy* horror. But when he has passed through these degrees he is prepared to accept all crimes not ever excepting murder and treason, and progressing still further until the degree of the Philosophical Lodge is reached in the Knights Adepts of the Eagle or Sun where we find that the requisitions of a good Mason are his throwing off his youthful prejudices or his religious convictions, renouncing his Christianity and owning the Christian religion "the serpent which Masons detest" (see Light on Masonry, p. 270-271). Step by step they advance till they reach the point of denying the religion of Christ, and embrace infidelity. Such the effect of their horrid practices upon themselves, and such the end of their evil associations, in which pagans, Jews, Christians are mingled in common company, and Paul's declaration is manifested true: "Evil communications corrupt good manners." That all do not fall into one common cess-pool of iniquity does not prove that dangers are not in the way. That Blondin walked his rope stretched over the Niagara and passed safely over does not make Niagara any the less a watery grave to him that falls in its flood, nor the experiment of Blonden any the less hazardous. Some escape, thousands are wrecked and ruined. An army such as that embraced in these associations, under the corrupting influences and being corrupted, embraces a large part of the population of the State and in itself creates a formidable evil; but it does not end here. Like leaven, it is diffusing itself and corrupting the whole mass.

The influence upon society.

They practice in society a so-called charity unworthy of the name. That which is bestowed upon any is not a free gift, but the return of that which has been deposited with them. It has been paid into the treasury in initiation fees and dues. He may receive a portion of this or none. The principle of relief associations is practiced to a degree under the name of charity. While vast sums of this contribution are appropriated to the building of costly temples and purchasing of that which ministers to present appetites and fancies, but a small part being left for charitable purposes and it deceives the public with the representation that it is a charitable institution. I have had chiefly in view the order of Freemasons, the mother of all the fraternities, through which she extends her power and her corruption.

I do not know by what tie these fraternities may be bound together, whether all the way down the brethren of the same trade as the Moulders Union, the Miners Union, &c., regard the law as applicable to Freemasonry, "Children obey your parents" or not, but there seems a bond between them, and a mutual sympathy, and they have become a power in the land. The number of associations formed from these and upon the same principle of a pledge to each other for mutual benefit is the evidence of their influence. That influence is this evil is shown in the fact of secrecy. It is the testimony of Him who "needed not that any should testify of man, for he knew what was in man," "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." The testimony is positive and incontrovertible, and teaches us that deeds of darkness are deeds of evil. To hide them from the light is proof that they are evil, and those who enter these secret conclaves should not think the judgment severe when it is based upon such authority. And the evidence is further in this fact that in the first degrees of Masonry the pledge is to keep the secrets of a fellow-Mason as inviolate as their own "*murder and treason excepted.*" What the meaning of such a specification of crimes and sin as not among the things not to be excepted? Or what means it that in the degree of Royal Arch Mason, murder and treason are not excepted? The end being evil the whole moral power of this vast army of members is exerted for the promotion of these evil purposes and their vast moral power is used to propagate their evil designs. Their parades and massing of their forces is evidence of their own

ideas that the cunning and policy of the papacy may be aped with effect. Witness the grand pageant in Philadelphia on the 1st of June, when so many thousands of the Knights Templar marched through the streets. It was intended to invite followers, to induce others to seek them, but it rang out a note of warning to this nation, clear as the sound of the bell in Independece Hall tower. It warns of a great and growing power capable of wielding the fate of the nation, and aiming at its control.

With the progress and growth of Christianity is linked the observance of the Christian Sabbath. It is one of the grand and fundamental institutions of the Christian religion. The standing monument to that great truth of the resurrection of Jesus Christ upon which the Christian system rests. It cannot be dishonored without dishonoring the Christian religion. It cannot be turned aside from its legitimate use without dishonoring it; and public desecrations of the day familiarizing the public mind with it, weakens its influence, weakens the hold upon Christianity, or the hold of Christianity upon the people; and debauches the moral sense of the people. The moral sense of the people is shocked Sabbath after Sabbath by the processions of these associations, preceded by bands of music—funeral processions indeed, but we are not without evidence that the funerals have been reserved for this day in order to add to the grandeur of it. The religious sentiment of the people is shocked at it. Rome winks at it; but Protestant Christians only allow it because familiarized with it by the processions. The view of the day as a sacred day of rest can have no sympathy with it nor can the day be preserved as a sacred day while so observed. It is loosing its hold upon the American people and just where its hold is loosened Christianity is loosing its hold and the moral sense of the masses is being corrupted.

Shielding and protecting of criminals.

That the orders employ their influence and power in shielding criminals of their own order, even in cases where the crime is of the deepest character, cannot be called in question. It is a just inference from their initiatory oath. When exception is made of murder and treason the manifest inference is that one of the fraternity is bound to conceal the crimes of another, although the crime be against society, although it may have wronged another and the publishing of the crime might bring the criminal to justice and indemnify the wronged. It must not be told. The interests of the individual, and that one a criminal against society and the law, must be treated as paramount to the interests of society or the government. To such dignity does the fraternizing of these societies exalt us! And besides this so binding is their oath that it disanuuls all other obligations. Civil society cannot bind with an obligation tantamount to that of these fraternities. An Ecclesiastical court cannot bind by an equal obligation. What then is the position of a Freemason upon a jury empanelled for the trial of a brother Freemason, when that brother has given him the sign of distress? standing between two oaths, on the one hand perjury and on the other the same crime. He has appealed to the Most High God on the one hand to give a verdict according to the evidence and on the other hand he is bound to help his fellow in distress, to obey the signs given by him, to keep his secrets not excepting murder and treason, or excepting these at his pleasure, and he has imprecated upon himself the penalty which men may inflict of having his body cut in two to the North and South, and his bowels cremated, or he has drank wine from a human skull and imprecated upon his own head the guilt of all the sins of him whose skull is now his drinking cup. And we are not without evidence that there are those whose hands are defiled with blood, who are at liberty now, through the influence of these associations. Yet this does not appear as the work of a Mason for a Mason, but as the conviction of a juror as to the crime committed and persons are screened of whose criminality there is not room for a question. The view of crime is lessened and the moral sense blunted. Society is by this means being corrupted and crime is encouraged. Whence came that morbid pity for the criminal to-day so manifest? Whence but from the screening of the criminal; until there is awakened a pity for the criminal, no matter how revolting may have been his crime. Laws unenforced upon the statute book, especially criminal laws, lower the idea of the sanctity of law, so of moral obligation; and corrupt society. What then shall we say of the influence of those whose mission is to establish laws in opposition to the government, who are sworn to disobey the laws of the United States when these conflict with the private rules of the lodge? There is established a "*regnum in regno*," and such a conflict between the two as can result only in the destruction of the one or the other. Through the system of secret associations criminals are screened, the laws against crime rendered inoperative, the violater of law takes his place in society with the law abiding; no reward is given to virtue, no penalty inflicted upon vice, until the law is no longer feared and virtue no longer admired. Shield the criminal, honor him as though brave, and crime will soon cease to be hateful in the view of men.

The effect of the partiality of these associations is evil and demoralizing. They are organized with a view to the advantage of the membership mutual benefit. Hence the privileges and blessings and immunities intended for society are monopolized by these orders. Excellence of character, strength of intellect, freedom from crime, moral excellence will no longer be an advantage to one in seeking positions of usefulness and influence. It is not the man but the Mason that is rewarded. It is not the intellectual but the initiated. It is not the worthy but the worshipful; not the great man but the Grand Master; not the Christian but one of the craft. Membership in the association is made the ground of promotion and preference, while virtue and mental and moral qualifications are overlooked, and they are discouraged. Positions in the government are filled with members of the fraternities not with the best men of the nation, not with those best qualified to serve, and guard and promote the public interests, but those in favor with and belonging to the craft. The chief public offices are held to-day by the Masons. It would be a lamentable confession to make that they are the best men of the nation. But while this is the case, what reward is offered virtue or wisdom aside from those associations, in their character calculated to corrupt virtue and knowledge. The same is true in regard to different business is of the country. A reward is not offered for industry, honesty and skill, but those of the same fraternity must be protected. Among moulders, only those of the Moulder's Union can work in the same shop; there is an ostracising of all that do not belong to the fraternity. So with the miners. And they assume to decide what capitalists who have employed their capital in the manufactures shall do with it. What wages they can afford to pay, and what wages laborers can afford to take or shall be allowed to take; and by an assumption of authority they command that others shall not accept wages which they are themselves unwilling to accept, and they employ force to compel it. Witness the threatened riot in Ohio in the Massilon Mines, to quell which the Gov. of the State was compelled to call out the military. Such organizations for such ends and by such means discourage virtue and encourage vice, discourage skilled labor and cunning of hand, and encourage only the fraternities. While those who employ their capital in the manufactures suffer loss through the inability to employ skilled laborers. It is a tyranny at war with the great fundamental principle of our national independence, that "all men are created free and equal." This tyrany too, has found its way into the church of God and offers its honors, rewards, favors, not to those most loyal to Jesus Christ in her, but those most loyal to Masonry. To ministers of the Gospel, these sometimes say lend us your influence and we will lend you ours, and Christless as an organization, ask the church member and minister of the Gospel to give his aid and influence to the Christless institution and they will help the church of Christ. They build with the one hand and tear down with the other, and offer their help to the church of Christ; crying all the while, "Good Lord, good devil." They rule in the decisions of some church courts, we have reason to believe, and they there display their power to corrupt the church and through this society, with the hand of a tyrant. They hold sway and in both reward only as they are subject to them.

These associations have also their literature, and by means of this they are laboring to exalt their institutions and propagate their dogmas. And with this fundamental sentiment that the Christian religion is like all other religions and must bend in its essential elements to suit the manners and tastes and views of pagan, Jew and Mohammedan, what can you expect but a pagan literature, and the advocacy of that sentiment growing out of this that infidelity is a religion and paganism and Mohammedanism in a Christian country are on equality with Christianity. Witness the decision of the Supreme Court in the case of Bible in the schools in Cincinnati. Essentially anti-Christian, "for he that is not with me is against me," says Christ. All the force of these associations is bent to the promotion of these principles. It exists by this, and must in measure un-Christianize that it may Masonize its members. It must make men bad Christians since Christianity is defiled by the mixture with it of any other system, and whatever may be the demand of anti-Christianity it can be granted. In this however all agree there can be no mention of the name of Jesus Christ. The whole power of Masonry is therefore against the Christian religion. Against this it is in its nature destructive of good conscience, subversive of good morals and its work therefore is at the foundation of good government. If the Jesuits must be expelled from the Empires of the East for the peace of government, Masonry, with its fundamental principle, must be rooted out of the Western Republic, if it will stand. Its government fosters a spirit of tyranny in the minds of its leaders. Masonry exalts these to positions and Masonry must perish or liberty will die, equality, justice will die. We have planted here a corner stone, we have fixed here a centre of influence. God make it a centre of power from which shall go forth and spread abroad until the evil influences of secret oath-bound associations, so justly to be feared, shall be counteracted and destroyed; and church and state made free from their baleful influence, shall stand forth disenthralled; till all men shall have liberty instead of bondage, moral beauty instead of moral bands, light instead of darkness. Society rising above all these baleful influences shall appear in the beauty of holiness, government based upon the principles of a sound morality supported by a people in whom the light and the truth dwell, under the benignant smile of Him who did nothing secret but ever spoke openly to the world shall endure stable as the everlasting hills.

Reform News and Notices.

THE JACKSONVILLE CONVENTION.

The time for the assembling of the Illinois branch of our National Christian Association is approaching. Jacksonville is the place and the 6th of Sept. the time when the forces of this cause are to meet to review the labors of the past year, and council and derive means to prosecute the work in the year that is to come.

It has seemed to me, that though these meetings have heretofore been respectable in size, and still more so in intellectual strength and heart zeal, they have not been as well attended, considering the growing sentiment in the country against secret orders, and the value of mutual consultation and encouragement in all good enterprises, as they should be. Some of the friends of this cause do not, I fear, properly realize the wickedness and strength of the foe we have to encounter, and the necessity of union and earnestness amongst ourselves to ensue his everthrow. The men who stand in the front ranks should not do less, but there are many that can and should do more. What we need more than anything else to break up these organized evils, is the diffusion of light—light that will get behind screened windows and barred doors, behind inside and outside sentinels, and expose the childish twaddle, and damning wickedness of the orders. To this end our agents need to be better sustained; the *Cynosure* more widely circulated; and books and tracts, Masonic and Anti-masonic, scattered everywhere over the land. We need to meet in our national, state, and local conventions, to devise ways and means to accomplish this work. Let then every county in the State have one or more representatives at Jacksonville. Let the strong men come and bring the weak with them that they, too, may get marrow in their bones. In the name of the Lord of hosts have we raised our banners and we may well say, "He that is for us is more than all them that be against us." The success of the past gives assurance of the complete triumph of the future, and it is to be devoutly hoped that before another quarter of a century has come and gone, this monster evil will be swept from the land, and we shall have a pure church and a free country—the praise of divine goodness and the glory of all lands.

J. Dickson.

Decatur, Ill., July 18th, 1876.

THE CALIFORNIA COMMITTEE.

The committee appointed to organize a permanent movement against secret organization in the State of California, to be auxiliary to the National Christian Association, opposed to secret orders, comprises at the present the following persons:

Rev. John Black, Upper Lake, Lake Co., Chairman; Phil. Beck, Woodland, Yolo Co., Secretary and Treasurer; Rev. N. W. Harrow, Upper Lake, Lake Co.; Rev. A. Musselman, Sacramento City; Rev. J. W. Harrow, Tulare City, Tulare Co.; R. Williams, Woodbridge, San Joaquin Co.; B. T. Richards, Gridley, Butte Co.; I. B. Watts, Modesto, Stanislaus Co,; G. S. Lock, Lockford, San Joaquin Co.; R. Metcalf. Lockford, San Joaquin Co.; J. W, Stetson, Ceres, Stanislaus Co.; James Kennedy, Los Gatos, Santa Clara Co.; G. W. Canon, College City, Colusa Co.; John Abel, Colusa, Colusa Co.; W. Haskins, Woodville, Tulare Co.; Rev. W. D. Bishop, Mariners' Church, San Francisco; Geo. Wood, Kingston, Fresno Co.; L. B. Lathrop, Hollister, San Benito Co.; J. Leach, Kelseyville, Lake Co.; Eld. Mac Matthews, Lower Lake, Lake Co.; Rev. B. B. Allen, Visalia, Tulare Co.

The late meeting of the Committee was held at Sacramento, May 25th, and each member was requested to organize, or help to organize local associations, in order to be able to send delegates to a future meeting; to distribute anti-secrecy literature; to solicit subscriptions for the *Cynosure,* and funds and subscriptions for the lecture fund, and report all to the Secretary.

At the Sacramento meeting the following resolutions were adopted:

Resolved, That Freemasonry and her kin are a deception, a cheat and a fraud; her morality, immorality; her benevolence, selfishness; and her religion, idolatry, or devil-worship; foe to Christianity and all righteous rule, and in her the good find one of their most wily enemies.

That our hope against her is in God, to whom we will continually pray, and on whose arm rely for success.

That in the *Christian Cynosure* we find a true exponent of Anti-masonic reform, and a bold defender of right principle upon all subjects; that we will support and use our most ardent endeavors to give it the circulation it merits.

That we rejoice and thank God for such men as Mr. Carpenter, and will ask God in our closets and elsewhere, to bless him and hismunificent donation, to the good of the cause it is designed to promate; for in doing this it will bless the world."

PHIL. BECK, Sec'y.

FROM THE ILLINOIS AGENT.

MEETINGS AT LOW POINT, STREATOR, AND WENONA.

Streator, Ill., July 14, '76.

Dear Bro. K.—It was my privilege on Monday, July 10th, to address a fair audience in the public hall at Low Point. The night was dark and rainy, but the interest awakened by Mr. Ronayne's lectures at Washburn, (five miles distant) was widely aud deeply felt, and the people stopped not for mud or rain.

Masonry, as usual, exhibited itself in such a way as to show its true character. The correctness of my statements being denied, I proposed a very simple test. I said that if any member of the lodge would step out and speak aloud the word Mah- hah-bone, then I would admit that they had been misrepresented, since I affirmed that no one dare do it. It was a simple but very effective test. They simply muttered their wrath, but refused to speak the awful word.

On the evening of the 11th I spoke to a fair audience in the Cumberland Presbyterian church in Wenona. Excellent attention was paid, and a good impression was produced. No denial was made of any of my statements (though opportunity was offered) until after the congregation was dismissed. Then it was affirmed that I had lied; but one of the pastors, who is a seceding Mason, at once said, "No; I have been there myself and I know brother Hinman *told the truth.*" May the Lord reward him for his fidelity and courage. It may cost him his pulpit.

From Wenona I came to this place to attend the Holiness Convention which has been in progress since the evening of the 10th, in the U. B. church, and is conducted by Revs. Brooks and Kent of the Western Holiness Association. The meetings have been deeply interesting, but I wish to speak of them as related to our reform. Not a great deal was said on the subject of secretism, but there was entire freedom to speak on that subject; there was no such *sensitiveness* as we ordinarily see in religious meetings which members of such societies are expected to attend. Several brethren testified that the Lord had saved them from Freemasonry, and that they could not go to the lodge after they had obtained full salvation.

The teaching too of these beloved brethren, is thoroughly consistent and faithful; for while they never go out of the way to speak of secret societies, they always speak of them as inconsistent with a holy life. Bro. Brooks in a street meeting, told some good people that secret societies came between them and God.

Yours for Christ,

H. H. Hinman.

OUR CENTENNIAL LETTER.

Ill-health and Responsibility—Representatives from various Orders—Visits of Friends—Our Stand has a Notice.

July 6th, at evening, 1876.

My Dear Bro. Cook:—I am very sorry to cause you so much anxiety, but it is a matter I cannot control. The work has crowded upon me, nd I have ano way to avoid doing it but to leave; and if I do that, knowing as I do, that it is there for me, the worry is as bad as the work, and wears as much as the work itself; except when I get so unwell and infirm that I am obliged to dismiss it, or sink under it. Last Sabbath I was laid upon my bed most of the day, but so far recovered on Monday that I attended to the business, but was down again yesterday and did not leave the house till late in the morning, when Bro. Mackie and I walked out. To-day I have been closely invested by comers and goers, and have given out, I think, twice as many tracts as on any two of my best days' works. I am glad you sent me that fresh supply by the young man from Wheaton. If they go off as fast for a few days as to-day I shall need the promised supply as soon as they get here.

I felt so much better this afternoon that for this and the fact you feel so anxious and the further reason, that the work increases and men and women are growing in anxiety and courage to learn and speak out what they learn, that I was induced to satisfy your mind and my own also by sending you a telegram, that I would stay a little longer, thinking that you might be better suited with that than with one that I was coming directly home. I do not stay regretfully, because it seems to be the mind of our Father in heaven.

You know I told you I should put the books into the hands of Bro. Stevenson's foreman. He and Bro. Stevenson think without doubt they can be sold during the season. I let Bro. Mackie have between twenty and thirty dollars worth.

Now an incident or two more. A man of good and candid bearing, said to me a few days since that he had two brothers w ho were Masons, who had left Freemasonry and spoke of it as a bad institution, and gave me his name and that of one of his brothers, saying that he called Masonry a humbug and useless.

A thirty-three degree Mason, (a clergyman) told my friend and Bro. Hubbard that "Ronayne had better look out for himself; he knew of him."

Intimating of course that there were plottings of mischief against him. The same man after having the oaths and penalties placed before him unwittingly admitted they were correct and that he had taken them.

Another Odd-fellow to-day owned that Odd-fellowship was exposed after saying if any man did expose it, he was a perjured man. A man who is a Mason, Odd-fellow, Good Templar and Son of Temperance told me to-day. "He never found any thing in them that was satisfactory." What were they then? Why, of course unsatisfactory! And then of course a swindle, because they promise that they shall be satisfactory.

[In a previous letter Elder Freeman writes:]

Bro. Geo. W. Clark called a few days ago and gave me words of cheer. He, as you know, is wholesouled in this work.

Bro. David Boyd of Bellefountaine, Ohio, called to-day to cheer me, and left a dollar with me for the tract fund. If I could see many of these people who call at their homes I could get orders for the *Cynosure* in large numbers.

I forgot to state that our bookstand received the following notice in the *American Book-Seller*, which basely misrepresents, as usual, the acts of the opponents of secretism: "Here the visitor will come to a little table holding the publications of Ezra A. Cook & Co., of Chicago. Books and tracts opposed to secret societies. An attendant is busy from morning to night distributing tracts written to prove that Masonry is all that is

bad, and that all the good people of history were bitterly opposed to it."

Bad as Masonry is, we have never limited, and these tracts do not limit the devil's resources for mischief and evil, to Masonry. Though it is true, that it is scarcely possible to find any organized wickedness, but there may be seen in it some of the elements of Freemasonry.

How Masons convict one another of lying! I have probably had a hundred statements from as many different Masons which have been contradicted by as many other Masons. Here is the last edition of this kind. A Mason told me yesterday that he was initiated with his usual dress on and as far as he knew or had seen this was the universal practice. A. D. FREEMAN.

THAT LOST CYNOSURE.

DEAR CYMOSURE:—Allow me to tell you the company you sometimes chance to get into when away from home on your weekly errands of mercy and love. Last week you visited us at the usual time, Friday at 2½ P. M. The weather being excessively warm, we had seated ourself in front of our residence in a cool and shady place to study our sermon for the following Sunday morning, when suddenly your last issue was placed before us. This spoiled our study hour and turned our attention to your honest testimony against the many deistic secret orders that are cursing our land and age. We were most agreeably surprised on seeing "Masonry at a Glance," once more sent out, and could not suppress the wish that it may appear in every issue for at least six months to come.

While musing in our mind as to the effect of these life-like scenes must have upon Masons, a member of the craft, one of that despised race which cried out; "Crucify Him" * * "His blood be on us and on our children forever," by chance came near where we were seated and the following coloquy ensued:

Pointing out "Masonry at a Glance" we remarked: "Here is a picture which has just come to hand —could you explain it to me?" Taking the paper into his hand he carefully scrutinized all the scenes without muttering a word in repiy to our question. Calling his attention to the Hiram Abiff murder and prayer over his dead body, we said: "It looks rough to be knocked down in that way with a maul." He was silent as death. We noticed his eyes firmly fixed upon the scene while an involuntary smile played upon his countenance. He seemed not only utterly unable to speak but so transfixed by some magic power in the scene as to be unable to move. He reminded us of an ardent Mason of this city, who, whil we were reading to him from Morgan's disclosures the oath of the Master Mason's degree, fell into a swoon, and was for some time wholly helpless to the terror of all present. But turning several pages he found the title, "*Christian Cynosure*," in modest but bold letters. This seemed to get him into the clear and enable him to articulate. With a discomfited look he said, "See here, let me have this paper till to-morrow morning at 9 o'clock, when I will return it in good order."

"But I have just received it and have not read it myself."

"Well," he replied, "I would like to have it." With misgivings as to the safety of our paper in the hands of a foresworn man we said: "I don't want to lose this copy."

He replied: "If you will let me have it I will bring it to you to-morrow morning without fail."

"Then with this assurance I will trust you with my paper. Take it along. Study it and be sure, when you return it, to explain to me the meaning of these scenes."

Slowly walking away he said: "I'll bring this back to you in good order,to-morrow morning." "Well, don't forget it." He replied: "I won't;" and was soon out of sight.

A by-stander remarked: "That *Cynosure* will be taken directly to the saloons, and then to the lodge and you will never see it again." Another said, "That may be, but still I think he will return it as he has always been regarded as a man of his word."

Several days have elapsed since the above interview and neither the Mason nor *Cynosure* has put in an appearance. The former we may see again, for we heard of him yesterday, but we utterly dispair of ever seeing the latter. May it carry dismay into the enemy's camp and throw light into that dark den of anti-Christ. Yes, by the aid of the Holy Spirit, may it not only open the blind eyes and soften the hard heart of that poor son of Abraham, but others also of the dark craft, whom Satan has made to believe a lie that they may be damned.

The story of the "lost *Cynosure*" is now told, and while we take the blame of it upon ourself and promise more care next time, we kindly ask you to send us another copy that we may have the pleasure of seeing what the craft here have been reading concerning themselves during the past week. LIMA.

OUR MAIL.

A. C. Eno, Clay Center, Clay Co., Kan., writes:

"We prize the *Cynosure* highly, and love the cause it advocates, as we believe it is inseparably connected with the cause of Christianity. We love it as the cause of right. May the blessing of God be upon it ever. It must triumph."

A. W. Curtis, Coldwater, Mich., writes:

"I am constrained to renew my subscription that I may note the result of the Presidential campaign in which I feel a lively interest, and as I am now in my eightieth year it will probably be the last in which I shall participate. I therefore eagerly court this privilege of voting once more for a President who is free from the contaminations and fetters of secrecy. I rejoice in sweet anticipation of that happy day when our nation shall be redeemed and saved from its blighting and corrupting influences. May God in infinite mercy hasten that day."

A. G. McKeown,Douds, Van Buren Co., Ia., writes:

"Times are close here. Farm work is at a standstill on account of wet weather. . . Truly God is showing himself displeased with us as a people on account of our departure from and forgetfulness of him. I wish the N. C. A. abundant success and pray for God's blessing upon its efforts."

D. E. Edrington, Creston, Ogle Co., Ill., writes:

"May God help this reform until the last secret society is banished from the church and entire country."

L. Sperry, Waupun, Fondulac Co., Wis., writes:

"I thought I made a mistake when I voted for Clay instead of Burney. Now, if I ever vote again I propose to vote for Walker and Kirkpatrick and fight it out on that line if it takes a lifetime."

Jacob Markle, Maquoketa, Jackson Co., Ia., writes:

"I was talking to an Odd-fellow and trying to persuade him to take the *Cynosure*, but he refused on the ground that his society was a better religion than the churches. The Saviour says, 'Without me ye can do nothing.' I pray 'O God, revive thy work,' and we shall reap in due reason if we faint not."

Wm. Wishart, Ontario, Richland Co., O., writes:

"Don't remove my name from your list until Masonry and other kindred orders are put down."

Mrs. E. E. H. Burnside, Earlville, Madison Co., N. Y., writes:

"Your excellent paper has furnished more readings for our missionary and temperance meetings, than any other, besides giving us a large amount of indisputable evidence against that hydra-headed monster, secretism. On Saturday last our citizens were entertained (?) by one of the largest Masonic exhibitions ever witnessed in this vicinity the occasion being the funeral of William Jones shot by Brady. The effect has been to strengthen the Anti element and make it more easy to broach the subject."

Hannah Love, Ada, Kent Co., Mich., writes:

"I do not approve of secret societies and mean to labor against them in my own family at least."

A friend writes:

"We want every man of us to come up to the help of the Lord against the mighty. Let us not back down from our nominees, but vote for them irrespective of what may have been our political views formerly. I was raised by an anti-secret father and was drawn into Masonry by some of my young associates who claimed that it was a progressive science, and an honorable and charitable institution, I consented to be cable-towed once, twice, thrice. Am a third degree Mason. I am in the midst of secrecy, and can see the evil it is doing in the church. Now is the day of salvation. Now is the time to strike for our country, for God and for liberty."

L. D. Bishop, Cainesville, Harrison Co., Mo., writes:

"I would like to have some tickets printed and sent to me before the election, for I think I can get a few votes for Walker and Kirkpatrick. I would like to have a few lectures in this part of the country if it could be arranged."

Is there a lecturer in Missouri who can help this brother? Several orders for tickets have been received and we hope that others will send on for them stating how many they desire.

M. M. Booth, Hopewell Center, Ontario Co., N. Y., writes:

"Masonry is a child of the devil and full of all subtlety and mischief,and those who serve it are of their father the devil. If the father is a liar and loves to be, will he not be likely to teach his children lies? God's will is revealed, but in no part of it is Masonry to be found in letter or spirit. It has been hatched in the pit and has gone forth a firey, flying serpent. O man beware, whosoe'er thou art, lest thou mourn at the last and say, 'O how I have hated instruction!'"

Eld. Isaac Jackson, Harrison, Cumberland Co., Me., writes:

"There is one thing I would like to have come before the public; that is, how an M. E. minister took the Royal Arch degree at Bridgeton, five miles from here. The lodge was about to let him down after the pot of manna and the book of the law, when the rope broke and he fell down to the bottom. They brought him out and it was thought he would not recover. It was seven or eight weeks before he got about again. They told his wife if he did not get well they would show her the place where he fell; if he lived she could not know. . . I expect this fall will be a harvest. I have canvassed the whole country around and when money comes again I shall get subscribers. Here is a great field of labor."

J. F. Galloway, Columbus,Miss., writes:

"I want to aid the good cause all I can."

The Sabbath School.

LESSON FOR AUGUST 6.—SOLOMON'S PROSPERITY.

SCRIPTURES.—1 Kings x. 1-10.

1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not anything hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in my own land of thy acts and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and my eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these, which the queen of Sheba gave to king Solomon.

GOLDEN TEXT.—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Matt. xii. 42.

HOME READINGS.

M. 1 Kings 10: 1-10. God's favor gives glory.
T. 1 Kings 10: 11-29. Further glory to Solomon.
W. 2 Chron. 26: 1-15. Uzziah's glory.
T. Gen. 41: 37-52. Joseph's glory.
F. Deut. 28: 1-14. Prosperity to the obedient.
S. Psa. 144: 1-15. Praise for God's favor.
S. Luke 12: 15-21. Riches without God's favor

LESSON NOTES.—(1.) *Concerning the name of the Lord:* Solomon's fame was therefore, not simply that of a wealthy and wise king, but of a religious man. (2.) *With a very great train:* A great caravan of men and camels and beasts of burden, laden with the products of her country. *All that was in her heart:* The hard questions spoken of in the first verse. (3.) *Told her all her questions:* Threw all the light he could upon the subjects of her inquiry, and doubtless removed much of her perplexity. If Solomon could thus help a burdened soul, how much more can Jesus, whose wisdom is so much greater. (5.) *The meat of his table:* The rarity and extent of this, and the means for preparing it. *The sitting of his servants:* The order and efficiency of his liveried servants. *Attendance of his ministers:* The wonderful system and dress of the members of his court. *His ascent by which he went up:* The porch with its two magnificent pillars—a marvel of art and beauty—or an arched way from the palace to the temple. See 2 Kings xvi. 18. *No more spirit in her:* Utterly overwhelmed with amazement. (8) *Happy are thy men:* True for King Solomon's followers; how much more true for Christ's followers. See Matt. v. 1-13. (9.) *Blessed be the Lord thy God:* Jewish writers say that the queen was converted to the true God by Solomon's wisdom, and that this is her confession of faith. Certainly Solomon must have honored God or she would not have thus given God the glory.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 27, 1876.

ELDER DAVID BERNARD.

Our readers had in last week's *Cynosure* the brief notice that this great man died in Troy, N. Y., at the residence of his son-in-law, July 11th inst. His biography must be carefully and accurately written and circulated as one of the classics of our cause.

Neither his denomination of which he was a prominent member during all his public life, nor indeed any ordinary man of any denomination, can be trusted to write the life of David Bernard. Will Elders Barlow, Waite, Freeman and others consult personally or by correspondence, and suggest some writer who can do justice to Bernard and his era. Our materials are at present too scant even for a respectable obituary. We shall of course give additions from time to time.

DAVID BERNARD was a popular young Baptist preacher when the Morgan era opened. In person he was a tall and what would be called a fine man. And as to his character John Quincy Adams, who during his long life probably eulogized fewer men than almost any other public man, speaks thus of him:

"To that book [Bernard on Masonry] and its author permit me to offer the tribute of unfeigned respect. Elder David Bernard was a minister of the Genesee Baptist Association in the State of New York. He was a man of good repute and of blameless life and conversation. Like many others he was ensnared into the taking of fifteen degrees of Masonry, and was the Intimate Secretary of the Lodge of Perfection. He was one of the first seceders from the order, and from that time underwent every possible persecution from Masons and the frequent danger of his life.

"To David Bernard, perhaps more than to any other man, the world is indebted for the revelation of the execrable mysteries of Masonry; nor could he as a minister of the word of God have performed a service more suitable to his sacred functions.

"From the time when I first perused Elder Bernard's book I became convinced that it was impossible for me to discharge my duties as a citizen to my country by knowing nothing about it. . .

"I saw a code of Masonic legislation adapted to prostrate every principle of equal justice, and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, kindness of Christian benevolence, and even abstinence from atrocious crimes, limited exclusively by lawless oaths and barbarous penalties, to the brotherhood of the craft. I saw slander organized into a secret wide-spread and affiliated agency, fixing its invisible fangs into the hearts of its victims, sheltered by the darkness of the lodge-room and armed with the never-ceasing penalties of death."
J. Q. Adam's Letters, pp. 230-1-2.

Such were some of the lessons, if we may trust this great, cool-minded statesman, for which the world is indebted to the man who has just left us. He would have been murdered a thousand times did not the lodge copy the wisdom of popery which never burns heretics when she will lose more than she will gain by it.

The Baptist denomination from its rise in this country has been more democratic, nearer the people than other evangelical sects. Under the influence of Bernard it became essentially and to a vast extent, literally Anti-masonic. And though the return shock of the lodge has stunned it; though thousands have succumbed and gone under the returning wave, though the good elders Stearns and Pease and Colver were awed or amazed into silence for years; though every Baptist church in New York city but one (and that perhaps since) rescinded their resolutions and took the accursed pest back to their bosom; though the last Baptist paper gave way and its able and excellent editor, Dr. Nathan Brown has been ostracized by sending him to foreign missions,—Bernard has stood like a rock amid the retreating waves.

No sooner did he learn of the movement inaugurated in 1868, eight years ago, but he put himself in communication with it. A stroke of paralysis twenty years before had partially deprived him of locomotion and of speech, and according to the analogies of that disease should years ago have deprived him of life. But he seemed incapable of death while he had work to do. He wrote additional recollections of the popular earthquake of American history which overturned the lodges. His tall, venerable form appeared on the stage in Shakespeare Hall, Syracuse, along with Gerrit Smith and Samuel D. Greene, who stood there before us like men of a past generation sent back to warn us of the damning crimes and desolating nature of the lodge. In Worcester, Mass., two years later, and three years later still at Syracuse Bernard's venerable form stood again erect among us, and we marked no change but the increased unearthly brightness of his countenance. He seemed to defy age, death, palsy, and whatever chills and silences ordinary mortals. He spoke, he prayed, he testified, he wrote, published and plead with his countrymen, until at length the fire of God in his bosom has consumed him and he has passed to the next world, as flame goes out when the fuel is decomposed.

"Thou hast fallen in thine armor,
Thou beloved of the Lord;
With thy last breath crying 'Onward,'
And thy hand upon thy sword."

Of the Syracuse trio, Smith and Bernard have left us, and Greene alone remains of the three. Thrice venerable men! Sent into this lower world of ordinary mortals, ye have withstood the overflowing scourge of error and iniquity which bore away the multitude, and having lived longer and wiser than others, two of you have passed to that world where adherence to principle ceases to be singular, because fact and right are the same thing.

ALL HAIL TO THE "IOWA FREEMAN."

This new paper has just reached us. It is published weekly at Mason City, Cerro Gordo county by J. H. Vandever, for the *Iowa Freeman* Publishing Company.

We have not the pleasure of a personal acquaintance with brother Vandever, but he puts himself square against secretism thus:

"The object of the *Freeman* will be to expose, withstand and remove secret societies, especially Freemasonry, also to oppose war and intemperance. Secretism will have the first claim upon our time and energies, and we shall endeavor to treat the subject in such a calm and judicious manner as to win the respect of all, who, with honesty and candor may see proper to investigate it through our columns."

This bill of fare well lived up to will make the *Freeman* a valuable accession to our cause, especially as the sheet is otherwise respectable and is rich in local items.

Our new brother will forgive us for the hint that in this his first number we miss all reference to our ticket, and that he does not say whether he votes for Walker and Kirkpatrick, or Hayes or Tilden. Doubtless in the hurry of a new office and issuing his first number, he has not yet had time to run up his political flag or spread all his canvas. When he does so the *Cynosure* will give him, as it will all local anti-secret papers, its hearty God-speed. At all events we rejoice in the issue of the *Freeman* and hail it as a token and haroinger. We should not even have noticed the absence of our flag at the head of his editorial column but for the well-remembered fact, that Anti-masonry of old went into a general election with the Whigs, and was strangled by the Masons of that party so that it never came out alive. We must not be twice strangled by the same party bow-string. If our anti-secrecy cannot stand the present national election, remaining true to ourselves and our cause, we shall never live to see another national election.

ANOTHER LIGHT.—Our friend W. A. Wallace is up and out again with his paper; this time under the name "*Advocate of Christian Reforms*," issued in New Concord, Ohio. Few more hearty haters of the American leprosy live than Mr. Wallace, whose clear, earnest utterances at Oberlin we well remember. He reminds us of the ancient hero, son of Jupiter and Terra (Earth) who when knocked down in the fight, always fell on his mother's bosom who strengthened him and he arose and renewed the fight. So friend Wallace seems hard to kill, and his earnestness deserves success.

Our doctrine is that we must have State lecturers and State newspapers. In the old fight, which sunk two thousand lodges so that they dared not show a rag of canvas above water, scarce any presses in the whole United States took Anti-masonic ground; New ones had to be started by the cause until it became general. As in our late war slavery stole the guns and forts, and we had to retake or make new ones; so the devil never lets go of a paper on which he has once got his claws.

We must cast new guns in this war *and stand by them.* But we must never forget that the *Cynosure* must have ten thousand subscribers before the year is out, not by forced loans, but by steady, strong, healthy increase. Cool weather is coming to make active friends.

ELDER FREEMAN.—Our Centennial Agent will be missed from his stand at the Exposition for a time. On account of greatly enfeebled health and the excessive heat at Philadelphia he felt compelled to return home. Bro. Freeman looks much enfeebled, but hopes with rest and quiet at home to soon recuperate. It is not yet determined whether he shall return or some one else take the place. It is too important place to be left long without a worker in it, and the Directors Board at their late meeting instructed the General Agent to immediately raise a fund sufficient to defray the necessary expenses of some capable man at this point. As soon as the severely hot weather abates in Philadelphia we hope to note that the tracts are again being distributed at the Centennial Exposition.

JUSTICE: — LICENSED PROSTITUTION.—A late *Cynosure* quoted from the *Advance*, an editorial on licensed fornication in St. Louis, in which were these words:—"Let the experiment proceed until we shall see the best it has to offer," etc. That was the *Advance* before Gen. Howard took it. We regret that the author of the above vile sentiment is still associate editor of the *Advance*. General Howard's ideas are given below from *Advance*, July 6;

"A committee of the New York Legislature has recommended the licensing of prostitution in New York City. Preliminary steps have been taken in the same direction in Washington. We are pleased to see that the proposition in both instances is awakening public attention. *For our own part it would seem to be in comparison a tame evil to license the letting loose of hyenas within limited areas in the most populous parts of either city.* It would, in our view, be as rational to propose for our National Capital the licensing of mad dogs, instead of requiring them to be shot at sight. Why legalize in any sense an unmixed and unmitigated evil? Besides the direct encouragement that would be given to vice, such a measure is an act of toleration which puts the evil in a false light before the public. Instead of creating and extending a sentiment of uncompromising opposition which shall tend directly and constantly to an exterminating warfare upon this

insidious and most perilous social vice, this official recognition gives to it to many a seeming respectability. We are glad to note that delegates from the "British, Continental and General Federation for the Abolition of Government Regulations of Prostitution" are in this country, and have already addressed some public meetings upon this subject. When such measures are officially suggested, it is time that not only discussion, but counter-action should be speedily set on foot."

—Past Master Edmond Ronayne returned on Friday evening from Plainfield, Ill., where he delivered a course of lectures and worked the three degrees of the "ancient craft" in the Baptist church to unusually large audiences. One very marked feature of these meetings was that ladies all turned out to witness the public exposition, being doubtless anxious to learn how their husbands, brothers, and especially their ministers, were made Freemasons. He is convinced that a mighty work has been accomplished in that beautiful little town, and that it will be some time before a man shall be initiated in Plainfield Lodge No. 536. He desires to thank all the friends there for kindnesses received and hopes that the good work thus begun shall be vigorously pushed forward by an increased list of *Cynosure* subscribers.

—Rev. W. S. Spooner of Kearney Junction, Buffalo county, Nebraska, was appointed by the last Nebraska Conference of the United Brethren church to correspond with friends in that State in regard to advancing the interests of the reform. He has received encouraging words from a number of Christian laborers in the State and wishes to hear from all.

—Bro. Hinman after his meetings at Streator and Wenona started for Springerton, White county in the southern part of the State, but was delayed by a railroad accident at Flora. The delay was providential for the Agent made arrangements for future lectures in that new field and sold a quantity of books.

—Elder Freeman, in his letter, notices the mention of our Publisher's Centennial stand as of Masonic character. Another notice from the *Publisher's Weekly* is more fair-toned:

"Ezra A. Cook & Co., Chicago, publishers of the *Christian Cynosure*, a weekly reform paper especially directed against secret societies, and of various pamphlets and leaflets of the same aim, exhibit their publications in the back center section, and Mr. A. D. Freeman is usually in attendance to distribute leaflets, etc., to visitors."

The following has been issued from the P. O. Department as the latest change in the postal laws:

POST OFFICE DEPARTMENT.

SEC. 15. That transient newspapers and magazines, regular publications designed primarily for advertising purposes, or for free circulation at nominal rates, and all printed matter of the Third Class, except unsealed circulars, shall be admitted to and be transmitted in the mails, at the rate of one cent for every two ounces, or fractional part thereof; and one cent for each two additional ounces or fractional part thereof; and the sender of any article of the Third Class of mail matter may write his or her name or address therein, or on the outside thereof, with the word "From" above or preceding the same, or may write, briefly, or print on any package, the number and names of the articles enclosed. Publishers of newspapers and periodicals may print on the wrappers of newspapers or magazines sent from the office of publication to regular subscribers, the time to which subscription therefor has been paid; and addresses upon postal cards and unsealed circulars may be either written or printed, or affixed thereto, at the option of the sender.

On unsealed circulars, and all mailable matter of the Third Class, other than that designated in the foregoing Section, postage will be charged as heretofore,—one cent for each ounce or fraction thereof.

JAMES N. TYNER,
Postmaster General.

Religious Intelligence.

—Rev. W. I. Phillips, a graduate of Wheaton in 1873 and of the last class in the Chicago Seminary, will be remembered by many friends in the northern part of Illinois, for his tolporteuring mission in connection with our reform with Mr. J. L. Stratton in 1872. Bro. Phillips has lately received a call to the Congregational church of College Springs, Iowa, whose pastorate was made vacant a year or more ago by the death of the beloved and faithful D. R. Barker. Bro. Phillips was sent by his church as delegate to the late National Convention in Chicago and returns to it with a "help-meet" by his side, having married Miss Mary D. Bissell of Wheaton, a graduate of the same class, a young lady widely known and esteemed for her intelligence and piety.

—The week beginning August 3d, has been appointed a week of prayer in the Southern Methodist church.

—Rev. H. R. Revels, has been elected President of Alcorn University, Mississippi, and has accepted the position. Mr. Revels is the former colored U. S. Senator from Louisiana. He has been preaching in connection with the M. E. church since leaving Congress.

—The Congregational Church in Wilton, Conn., celebrated its one hundred and fiftieth anniversary, June 22d. A large number of natives and former residents of the town returned to participate in the festivities.

—There are now twelve teachers and two hundred and ninety-seven pupils in the Protestant schools of Naples. One of the preachers, Ragliante, was formerly a famous Catholic preacher, Padre Gabriele.

—Archbishop Ledochowski, the Bishop of Gnesen and Posen, banished for insubordination to the German government, has written a letter from Rome to the clergy of his diocese, in which he informs them that he will administer its affairs through secret delegates. Are any of the affairs of the Romish churches in America carried on in the same way?

FREEMASONRY AT A GLANCE.

We have several hundred copies of June 22d, containing this popular illustration of the old handmaid. We send them at three cents each post paid, or two cents each by express, you to pay the charges.

MIND UNCLE SAM.

We often receive postal cards from our readers on which we have to pay a fine of five cents, because they disobey Uncle Sam and write the date or something besides the address on the front side. One man caused us three such fines in a single week. Please don't do it.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

The First Sunrise.

There was no sun, but there was light,
The bonds of darkness rending:
There was no earth, but shores of night
With seas of day were blending;
And o'er the world, without a sound,
In grand, eternal silence bound,
The dim-lit flood extending.

God spake the word: up rose the earth,
The waters round it clinging;
And with glad wonder at its birth
The highest heavens were ringing:
Through all the world a sound went out,
The sons of God for joy did shout,
The morning stars were singing.

There fell a silence from on high,
And hushed the wondrous story:
God spake; and sunrise drenched the sky,
And smote the mountains hoary:
Then burst from heaven a mighty song;
The sons of God, so bright and strong,
Gave unto him the glory!

—*Sunday Magazine.*

THE ATONEMENT.

The only place of meeting between God and the sinner is the cross of Jesus. The only place where God can receive an offering that shall be acceptable in his sight, is the place where the sinner recognizes the atonement alone. Oh, it is because of that atonement that saints in all ages—some before Christ, looking forward to it in faith—multitudes since Christ looking upon it in faith—have been able to "rejoice in Jesus Christ, and have no confidence in the flesh." God always sees the and the tears of the Magdalene are dried. He sees the blood, blood. He sees the blood, and Simon is triumphant in Satan's sifting time, and walks the yielding sea with faith unfailing. He sees the blood, and Paul triumphs in the refiner's fire, and bears the thorn in the flesh without murmuring, and feels that his keenest agony is his best earnest of heaven. He sees the blood, and John wrapped around as with an asbestos garment, comes out of the boiling oil unhurt and glad. He sees the blood, and the martyr Stephen breaks away from his murderers to pillow his bleeding head upon the Lord's breast. He sees the blood, and the dying thief from the jaws of damnation leaps up to a harp and a crown. God sees the blood and the sigh of the thoughtful and of the contrite is registered, and the prayer of the penitent is heard, and painstaking endeavor is recorded, and the faith is counted for righteousness and the struggle after purity is marked, and the affliction is sanctified, and there is light at eventide; and death, the last enemy, is destroyed, and the trumpet sounds, and the graves open, and the angels welcome, and eternity enfolds through its everlasting years, the grandeur of its beatific vision. And all this, because this moment and every moment, God looks and sees the blood. Brethren, it is because of the blood, and because of the sight of the blood in heaven, that we are this moment out of hell. Oh, many a time, many a time, think you not from the scenes of oppression, and from the place where the demon of war sits and howls, from the deck of a slave ship, from the barracoon, from the sultry streets of the slave metropolis, from all the places of demonical oppression and wrong, from the place where the theft and lust and murder prowl—think you not that a cry has gone up many a time—a cry loud and strong—for vengeance against the oppressor? Ay, and the Judge, it may be, with his eye bright and piercing and quick, has had the sword in hand, and the sword has been brandished for destruction: and then he has glanced at the man at his right hand, and the bared and brandished weapon has gone back again to its scabbard, and the sinner has been spared.—*Rev. W. Morley Punshon.*

Patterning after Mother.

Oliver Crosby was a youth sixteen or eighteen years of age. He was the youngest of a large family of children. From very early life he manifested unusual sensibility and tenderness on the subject of religion, and the friend whom he made his counselor, and to whom he ever unbosomed his feelings on this subject with the utmost freedom, was his own dear mother.

One day he was reading some works on education, and his mother was sitting near him. At length he stopped, and addressing himself to her, said:

"Mother, you do not know how much you have been watched. When I was small I used to watch you in everything you did, so as to see what it was right for me to do. If I ever wanted to do anything that I thought might be wrong, I used to devise every plan to find out what you thought of it; and if you approved, I always felt safe in doing it. I never thought of going to father. I used to think that he had to see about supporting the family, and that you had everything to do about the soul; so I used to pattern after you."

"Why, my son," said the astonished mother, "what did you think when you saw me do things that were wrong."

"I knew," replied the son, "that you used to say that you were a sinner, like other people; but I used to think that everything was right that you did. I could not believe that mother did anything that was wrong."

The effect of these remarks on the feelings of that mother was of course almost overwhelming. She was ready to give herself up to bitter weeping when she found how great her influence over her children had been, and how little she had realized it. "Had I only known," she said, "that I was observed in this way, how differently I should have felt, especially when indulging in feelings that were wrong!" And yet there are few mothers whose feelings were more uniform, and whose influence was more salutary, or who have witnessed greater blessings on their children.

It is a most solemn truth that in most cases, children do pattern after their parents, and especially after their mother. Do parents generally realize this? Do they think that they are watched in all their words and actions, in all their intercourse with each other and the world, and in all their conduct toward their children? Do they remember that even what is wrong in them will be seen by the watchful eyes of their children, and be regarded and copied as proper and right? How can a parent think of this subject and not, like this mother, be overwhelmed, and ready to exclaim: "Who is sufficient for these things?" But there are most precious promises to encourage the parent. "My grace," says the Savior, "is sufficient for thee." "As thy day, so shall thy strength be." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."—*Congregationalist.*

HOW TO BE HANDSOME.

Most people would like to be handsome. Nobody denies the great power which any person may have who has a good face and attracts you by good looks, even before a word has been spoken. And we see all sorts of devices in men and women to improve their good looks—paints and washes, and all kinds of cosmetics, including a plentiful anointing with dirty hair oil.

Now all cannot have good features. They are as God made them; but almost any one can look as well, especially with good health. It is hard to give rules in a very short space, but in brief these will do:

Keep clean—wash freely and universally with warm water. All the skin wants is leave to act freely, and it will take care of itself. Its thousands of air holes must not be closed.

Eat regularly and sleep enough. The stomach can no more work all the time, night and day, than a horse; it must have regular work and regular sleep.

Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with clean teeth. Of course, to have white teeth, it is needful to let tobacco alone. Every woman knows that. And wash for the teeth should be very simple. Acids may whiten the teeth, but they take off the enamel and injure them.

Sleep in a cool room, in pure air. No one can have a clear skin who breathes bad air. But more than all, wake up mind and soul.

When the mind is awake, the dull, sleepy look passes away from the eyes. I do not know that the brain expands, but it seems to. Think, read—not trashy novels, but books that have something in them. Talk with people that know something; hear lectures and learn by them.

This is one good of preaching. A man thinks and works and tells us the result, and if we listen and hear and understand, the mind and soul are waked up.

Men say they can't afford books, and sometimes they don't even pay for their newspapers. In that case it does them little good, they feel so mean while they are reading them.

But men can afford what they really choose. If all the money spent in self-indulgence, in hurtful indulgence, was spent in books, for self-improvement, we should see a change. Men would grow handsome, and women, too. The soul would shine out through the eyes. We were not meant to be mere animals. Let us have books and read them, and lectures and hear them, and sermons and heed them.

A PIECE OF QUAKER STRATEGY.

In *Scribner's* for February, in his "New York in the Revolution," Mr. John F. Mines gives the following account of the way Putnam escaped from Howe when the British captured the city in 1776.

Neither soldier nor fugitive knew how narrow had been the escape of Putnam's army that day. When Sir William Howe, accompanied by Clinton Trion, had landed at Kip's Bay with the main body of the British army, they struck across the Middle Road, intending to make their camp on the heights of Inclenburg, midway between New York and Harlem. They reached the road at a point just opposite where Putnam was stealing along, under cover of the woods that skirted the Hudson, to rejoin Washington. There was a house near by, from whose upper windows they might easily have discovered the dust created by the rapid march of the "rebels," and from its cupola the gleam of bayonets would have been plainly visible. The Americans were not distant, indeed, but there was another and more insidious foe near at hand. Close to the Middle Road, at a point now designated by the corporation as Fifth Avenue and Thirty-seventh street, stood the unpretentious but exceedingly comfortable mansion of Robert Murray, a Quaker merchant of approved loyalty to the Crown, as well as of large wealth. Fortunately the shrewd merchant could not control the feelings of his household and his wife and daughters were ardent patriots. When Lord Howe and his staff reached the edge of the Quaker's gardens they were enraptured to find Mrs. Murray and her beautiful daughters ready to greet them with a warm welcome. The parties had once met in more peaceful days.

"William," said the fair Quaker matron, "will thee alight and refresh thyself at our house?"

"I thank you, Mrs. Murray," said

the pleasure-loving commander, "but I must catch that rascally Yankee, Putnam."

The Yankee general was not to be caught this time, if woman's wit could save him, even if the the truth must be tortured into shape that should deceive in order to save life. Very demurely the lady rejoined, in that plain language of hers which always carries with it such emphasis of truth:

"Didst thou not hear that Putnam had gone? It is late to try to catch him. Thee had better came in and dine."

The invitation was seconded by the brightest smiles of the daughters, and Howe wavered. Promising to pursue the hated Yankees after he had dined, the British commander alighted and entered the house, where the fascinations of his charming hostesses made him forget for hours the object of his expedition. Putnam meantime was flying up the Bloomingdale road, never daring to draw breath until he caught sight of Washington's tents. Thacher, in his "Military Journal," writes that it became a common saying among the American officers that Mrs. Murray had saved Putnam's division.

PATIENT WORTH.

How full of meaning is the fact that we have nothing told us of the life of our Lord between the twelfth and thirtieth years. What a testimony against all our striving and snatching at hasty results—our impatience, our desire to glitter before the world—against the plucking of the unripe fruit of the mind, and the turning of that into a season of stunted and premature harvest, which should have been a season of patient sowing, of earliest culture, and silent ripening of the powers!—*Trench.*

THE SABBATH.

The ruin of multitudes has begun with a desecration of the Sabbath. They were in the sanctuary but a part of the day—then not at all—then read novels and political papers at home—then rode out, or spent the day in some saloon or refectory in company with the unprincipled and dissipated,—then drank, gamed, and reveled—then leaped over the bounds of honesty, defrauded, or stole,—and then— but you know the rest. And this is the downward career of thousands—these the steps by which they descended from virtue, respectability and comfort, to corruption, disgrace and destruction. "But for the violation of the Sabbath," confessed the pirate Gibbs, "I might have been a good and happy man."

Severity may be useful to some tempers; it somewhat resembles a file, disagreeable in its operations, but hard metal would be the brighter for it.

Children's Corner.

LITTLE BY LITTLE.

"Little by little," the torrent said,
As it swept along its narrow bed,
Chafing in wrath and pride.
"Little by little," and "day by day,"
And with every wave it bore away
A grain of sand from the banks which lay
Like granite walls on either side.

It came again, and the rushing tide
Covered the valley far and wide,
For the mighty banks were gone.
A grain at a time they were swept away;
And now the fields and meadows lay
Under the waves, for the work was done.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young unwary feet;
"Little by little," and "day by day,"
I'll tempt the careless soul astray,
Into the broad and flowery way,
Until the ruin is made complete.

"Little by little," sure and slow,
We fashion our future of bliss or woe
As the present passes away.
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or gliding downward into the night,
"Little by little," and "day by day."

—*Selected.*

THE LITTLE DOOR-KEEPER.

"Let's play clap out," cried Julie; "I'll be door-keeper."

"No, I," "I," "I," chorused several voices.

"I'll count up and see who," said Bell Green, with authority. Bell was one of the older girls from the back seat, and no one ventured to dispute with her. So she began—

"Eary, ary, ickery, un,
Phillisy, phollosy, Nicholas, John,
Quever, quaver, English knaver,
Strincklum, strankum, out;"

and her finger pointed to Julie, so her chance was gon e the very first thing.

"I don't care!" said Julie angrily flinging herself out of the line, "I proposed the game and its not fair to count up. You are the meanest girls I ever saw, so there!" and she walked out of the yard shutting the gate after her very hard. Straight to Aunt Amy she went with her story.

"I wish my dear little Julie could be a door-keeper all the day long," said Auntie gently.

"There I knew you would think they were hateful to me," cried Julie: then catching sight of the expression on Aunt Amy's face, she added in a different tone, "O dear, I know there's a verse coming. I never did see anybody so full of the Bible as you are, Auntie."

"I was just thinking of David's prayer." she said, " 'Set a watch, O Lord, before my mouth, keep the door of my lips.' "

"There she comes," said Myra Wells, a few minutes later; and she called out, "Here, Julie, you may have my place, I don't care."

"No, thank you," she answered pleasantly, "I have found some other door-keeping to do."

And so through that day, and many days to come, whenever she was angry, she kept the door of her lips shut so carefully that the wicked, impatient words could not get out, and all the girls wondered to see her grown so gentle and lovable. And best of all, I think the gates, too, have lifted up their heads, and the King of Glory has came in.—*Sophia E. Eastman.*

CHILDRENS' SINGING.

On one occasion, says a Scotch evangelist, two little ones, about six and seven years of age, were taught the hymn, "I feel like singing," and the singing of it at home so aroused the ire of the father that he forbade them; but the mother having been awakened to concern, he felt himself so isolated in feeling that he said he would leave the house unless hymns and religion were banished. His wife just replied, "Christ has come into this house, and he is far stronger than Satan." After a few nights he determined to go to the meeting and see what was going on. There the Spirit of God laid hold on him. That very night he staid to the second meeting, went home to bed, but not to rest. About one in the morning light dawned upon his troubled soul, so that he called out, "Mary, Mary, I feel like singing." In short the result is that that family are now a united and happy family, going on their way rejoicing. After this we determined to have children's meetings wherever we go; and everywhere we have found the same blessed effects follow.

Home and Farm.

A CURE FOR HYDROPHOBIA.

Mrs. Jane Gray Swisshelm writes as follows to the Pittsburgh *Commercial*: A lady met me this morning, saying, "Did you see the receipt for curing hydrophobia in yesterday's *Commercial?*" I had not seen it. "Well," she continued, "it is just the cure I wanted you to write about two or three years ago; the old Chester valley cure. It never was known to fail, and was used on hundreds of cases in the eastern part of the State. I remember hearing of it as long as I can remember anything. I have told people, and told and talked, and no one would mind me! I tried to get you to write a letter about it, and now you must write, for people will not believe. They will read and forget all about it."

I remember perfectly her anxiety that I should write to the public and proclaim that elcampane and sweet milk are the specific for hydrophobia, and my purpose to repeat the account she gave me of it, but do not remember why I did not do so. That I may atone for my negligence I now repeat what she so long ago told me, and what she now urges me to make as public as possible.

In her old home in Chester county, Penn., lived a German named Jacob Emery, who used to be sent for, far and wide, when any one had been bitten by a rabid animal. He went to his patient, carrying something understood to be a root which he himself dug in the woods. He milked a pint of milk fresh from the cow, put his roots into it, boiled it, gave it to the patient, fasting; made him fast after taking it; gave a second and third dose on alternate days, and never failed in effecting a cure. In some way which she has forgotten, his secret transpired, and the root was known to be elcampane. The story current in the country, was that an old German made the discovery in the days of Penn, and applied to the Pennsylvania Legislature for a grant of $300 for making his secret public. His offer was treated with contempt, and he resolved that his knowledge should die with him; but a drunken son knew it, wrote out the receipt, making a number of copies, and tried to sell them at a dollar each. One of them was offered to my informant's grandfather, who laughed at the vender of important medical knowledge. He only succeeded in selling two, one of these to the man who made such effective use of it. So well did he establish the local reputation of his specific, that in his neighborhood folks were not afraid of mad dogs.

TO SAVE THE NEARLY DROWNED.

1. Lose no time. Carry out these directions on the spot:

2. Remove the froth and mucus from the mouth and nostrils.

3. Hold the body—for a few seconds only—with the head hanging down, so that the water may run out of the lungs and windpipe.

4. Loosen all tight articles of clothing about the neck and chest.

5. See that the tongue is pulled forward if it falls back into the throat. By taking hold of it with a handkerchief it will not slip.

6. If the breathing has ceased, or nearly so, it must be stimulated by pressure of the chest with the hands, in imitation of the natural breathing; forcibly expelling the air from the lungs; and allowing it to re-enter and expand them by the elasticity of the ribs. Remember that this is the most important step of all.

To do it readily, lay the person on his back, with a cushion, pillow or some such substance under his shoulders; then press with the flat of the hands over the lower part of the breast bone and the upper part of the abdomen, keeping up a regular repetition and relaxation of pressure of twenty pounds for a child, while a pressure of thirty pounds may be applied with safety to a grown person.

7. Rub the limbs with the hands or with dry cloths constantly, to aid the circulation and keep the body warm.

8. As soon as the person can swallow, give a table-spoonful of spirits in hot water, or some warm coffee or tea.

9. Work deliberately. Do not give up too quickly. Success has rewarded the efforts of hours.

WE DRIVE HORSES TO EXCESS.—By driving to excess we mean that horses are pulled and hauled, jerked and twitched too much with the reins. There is too much guiding with the lines. Concerning this subject, the *Prairie Farmer* says (in truth) that the "most vicious and inexcusable style of driving is the manner which so many drivers adopt, to wit: wrapping the lines around their hands and pulling the horse backward with all their might and main, so that the horse, in point of fact, feels the weight back of him, with his mouth, and not with his breast and shoulders. This they do under the impression that such a dead pull is needed in order to 'steady' the horse.

"The fact is, with rare exceptions, there should never be any pull upon the horse at all. A steady pressure is allowable, probably advisable; but anything beyond this has no justification in nature or reason. For nature suggests the utmost freedom of the action of the head, body and limbs, in order that the animal may attain the highest possible rate of speed. In speeding a horse the lines need seldom be grasped in both hands when the road is straight and free from obstructions. The true way to drive is to let the horse drive himself, the driver doing little but directing him and giving him that confidence which a horse gets in himself only when he feels that a guide and friend is back of him."

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Note.—The words which have been expunged from these oaths since the Exposition of Capt. Wm. Morgan are put in brackets, and those words which have been substituted for others of like meaning are in italic with the old words in parenthesis and italic.

I. OBLIGATION ENTERED APPRENTICE DEGREE.

I ———, of my own free will and accord, in * the presence of Almighty God and this Worshipful Lodge of [Free and Accepted Masons] *erected to him and dedicated to the Holy Saints John, (dedicated to God and held forth to the holy order of St. John),* do hereby and here on most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any *of the secret arts, parts, or points of the hidden (part or parts, art or arts, point or points of the secret rts and)* mysteries of ancient Freemasonry, which *have been heretofore may at this ime, or shall at any future period be communicated to me as such, (I have received, am about to receive, or may hereafter be instructed in,)* to any person or persons [in the known world] † whomsoever, except it be to a true and lawful brother Mason, or within [the body of] a *regularly (juse and lawfully)* constituted lodge of *Masons, (such)* and *neither (not)* unto him nor [*unto*] them *until* [whom I shall hear so to be, but unto him and them only whom I shall find so to be] *by (after)* strict trial, [and] due examination, or *legal (lawful)* information ‡I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore (furthermore do I) § *solemnly* promise and swear that I will not write, print, 1 *paint,* stamp, stain, cut, hew, carve, *mark, (indent, paint,)* or engrave *them* (it) 2 *or cause the same to be done upon* (on) anything movable or immovable [under the whole canopy of heaven] *capable of receiving the least impression of a word, syllable, letter, or character whereby (whereby or whereon the least letter, figure character, mark, stain, shadow, or resemblance of)* the same may become legible or intelligible to myself or to any [other] person *under the whole canopy of heaven (in the known world) and* (whereby) the secrets of *Freemasonry (Masonry) may* be thereby unlawfully obtained through my unworthiness. To all of *this (which)* I [do] most solemnly and sincerely promise and swear 3 *with a firm and steadfast resolution to keep and perform the same* without *any (the least)* equivocation, mental reservation, or *secret (self)* evasion of mind whatever, binding myself under no less a penalty than *that of having (to have)* my throat cut across, my tongue torn out by *its (the)* roots, and [my body] buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours, 4 should I ever knowingly or wilfully violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same.

II. OBLIGATION, FELLOW CRAFT DEGREE.



Taking Fellow Craft Oath.

I———, of my own free-will and accord, in the presence of Almighty God and this Worshipful lodge [of Fellow Craft Masons] *erected to him and dedicated to the holy Saints John (dedicated to God and held forth to the holy order of St. John),* do hereby and hereon (here the Master places his right hand on that of the candidate) most solemnly and sincerely promise and swear [in addition to my former obligation] *that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Fellow Craft degree to any person or persons whomsoever (that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world)* except it be to a true and lawful brother [or brethren] Fellow Craft, [Masons] or within [the lodge of just and] *regularly (lawfully)* constituted lodge of *Fellow Crafts; (such)* and *neither (not)* unto him nor [unto] thom [whom I shall hear so to be, but unto him and them only whom I shall find so to be] *until by (after)* strict trial [and] due examination, or *legal (lawful)* information 4 *I shall have found him or them as lawfully entitled to the sameas I am myself.*

[Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree to the value of two cents knowingly, myself, nor suffer it to be done by others if in my power to prevent it.] *I Furthermore solemnly promise and swear that I will stand to and abide by all the laws, rules, and regulations of the Fellow Craft degree so far as the same shall come to my knowledge. (Furthermore, do I promise and swear that I will support the Constitution of the Grand Lodge of the United States and of the Grand lodge of this State under which this lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time hereafter become a member, as far as in my power.)*

Furthermore, do I promise and swear, 5 that I will answer and obey all *due (regular)* signs and summons *sent to me from a lodge of Fellow Crafts or given to me by a brother of this degree, (given, handed, sent, or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted lodge of such, provided that it be)* within the length of my cable-tow, [or square and angle of my work.]

Furthermore, that I will aid and assist all distressed worthy brother Fellow Crafts, they applying to me as such, so far as their necessities may require and my ability permit without material injury to myself. (Furthermore do I promise and swear that I will be aiding and assisting all poor and penniless brethren Fellow Crafts, their widows and orphans, wheresoever disposed round the globe, they applying to me as such, as far as in my power, without injuring myself or family.)

* Furthermore, that I will not cheat, wrong or defraud a lodge of Fellow Crafts nor a brother of this degree knowingly nor supplant him in any of his laudable undertakings.

To all of *this (which)* I [do] most solemnly and sincerely promise and swear † *with a firm and steadfast resolution to keep and perform the same,* without *any equivocation (the least hesitation)* mental reservation or *secret (self)* evasion of mind in me whatever, binding myself under no less penalty than *that of having (to have)* my left breast torn open, [and] my heart [and vitals] *plucked out (taken from thence)* and [thrown over my left shoulder and carried into the valley of Jehosaphat] and *given (there to become)* as a prey to [wild] beasts of the field and the *fowls (vultures)* of the air *should I ever knowingly or willingly violate this (if ever I should prove wilfully guilty of violating any part of this)* my solemn oath *and (or)* obligation *as (of)* a Fellow Craft Mason, so help me God and keep me steadfast in the due performance of the same.

III. OBLIGATION MASTER MASON'S DEGREE.



Taking Master Mason's Oath.

I,———, of my own free-will and accord, in the presence of Almighty God and this Worshipful lodge [of Master Masons] *erected to him and dedicated to the holy Saints John, (dedicated to God and held for the holy order of St. John,)* do hereby and hereon (the Master at these words places his right hand upon those of the candidate most solemnly and sincerely promise and swear: [in addition to my former obligations.]

That I will always hail, ever conseal and never reveal any of the secret arts, parts or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother Master Mason, or within a regularly constituted lodge of Master Masons, and neither unto him nor them until by strict trial due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself. (That I will not give the degree of a Master Mason to any of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren Master Masons, within the body of a just and lawfully constituted lodge of such; and not unto him nor them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information received.)

‡ [Furthermore, do I promise and swear, that I will not give the Master's word which I shall hereafter receive, neither in the lodge nor out of it, except it be on the five points of fellowship, and then not above my breath.]

[Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress except I am in real distress, or for the benefit of the Craft when at work; and should I ever see that sign given or the word accompanying it, and the person who gave it appearing to be in distress I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than losing my own.

[Furthermore, do I promise and swear, that I will not wrong this lodge, nor a brother of this degree to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.]

[Furthermore, do I promise and swear, that I will not be at the initiating, passing and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same.]

8 I furthermore promise and swear, that I will conform to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden so far as the same shall come to my knowledge.

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* This word "the" is not in the oath as given by Morgan.

† The word "whomsoever" is not here used by Morgan.

‡ The clause; "I shall have found him," &c., is not used here by Morgan.

§ The word "Solemnly" is not used here by Morgan.

1 The word "paint" is used by Morgan a few words further on.

2 This clause: "or cause the same to be done" is not here used by Morgan.

3 The clause "with a firm and steadfast" &c., is not here used by Morgan.

4 This last clause is not in Morgan.

5 The words "will answer" are not used by Morgan.

* The substance of this paragraph is given by Morgan earlier in the oath.

† This clause "with a stern and steadfast" etc., is not here used by Morgan.

‡ The substance of these four paragraphs from Morgan's Exposition is given further on in the oath.

8 Most of the substance of these four paragraphs ending with "myself or family," is given in various parts of the oath in Morgan's Exposition, as will be seen.

Furthermore, that I will answer and obey all due signs and summons sent to me from a lodge of Master Masons or given to me by a brother of this degree, if within the length of my cable-tow.

Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted and them only at my own option.

Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, they applying to me as such, so far as their necessities may require and my ability permit without material injury to myself or family.

Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine-made Mason nor with one who is under the sentence of suspension or expulsion to my knowledge while under such sentence.

(*Furthermore do I promise and swear, that I will not be at the initiating, passing or raising a candidate in a clandestine lodge, I knowing it to be such.*)

Furthermore, that I will not assist in or be present at the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

(*Furthermore, do I promise and swear, that I will not be at the initiating of an old man in dotage, a young man in nonage, an Atheist, irreligious libertine, idiot, mad-man, hermaphrodite or woman.*)

* Furthermore' that I will not cheat, wrong or defraud a lodge of Master Masons nor a brother of this degree knowingly, *nor supplant him in any of his laudable undertakings but will give him due and timely notice that he may ward off approaching danger, if in my power.*

(*Furthermore, do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back, nor before his face, but will apprise him of approaching danger, if in my power.*)

† Furthermore, that I will not knowingly strike a brother Master Mason nor otherwise do him personal violence in anger except it be in the necessary defense of my person, family or property.

Furthermore, [do I promise and swear,] that I will not *have illicit carnal intercourse with* (*violate the chastity of* 5) Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it.

5 Furthermore, that I will not give the Grand Hailing sign of distress of a Master Mason except in real distress, in case of the most iminent danger, within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction: and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.

Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it and then only in low breath.

[Furthermore, do I promise and swear, that I will support the constitution of the Grand Lodge of the State of———, under which this lodge is held, and conform to all the by-laws, rules and regulations of this, or any other lodge of which I may at any time hereafter become a member.

[Furthermore do I promise and swear, that I will obey all regular signs, summonses or tokens, given, handed, sent or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow.]

[Furthermore do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election.]

6 [Furthermore, do I promise and swear, that I will go on a Master Mason's errand whenever required, even should I have to go bare-foot and bare-headed, if within the length of my cable-tow.

[Furthermore, do I promise and swear, that I will always remember a brother Master Mason, when on my knees, offering up my devotions to Almighty God.]

[Furthermore, do I promise and swear, that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever disposed around the globe, as far as in my power, without injuring myself or family materially.]

[Furthermore, do I promise and swear, that if any part of my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto, whenever informed.]

To all *of this* (*which*) I most 7 **solemnly and** sincerely promise and swear with a *firm and steadfast resolution* (*fixed and steady purpose of mind in me*) to keep and perform the same 7**without any equivocation, mental reservation, or secret evasion of mind whatever,** binding myself under no less a penalty than *that of having* (*to have*) my body severed in *twain* (*two*) [in the midst and divided to the north and south] my bowels 7 **taken from thence** *and* burned to ashes [in the center] and the ashes scattered *to* (*before*) the four winds of heaven, *so that no more trace or remembrance may be had* (*that there might not be the least track or trace of remembrance remain among men or Masons*) of so vile and perjured a wretch as I, *should I ever knowingly or willingly violate this my solemn obligation as a Master Mason* (*should be were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason.*) So help me God and keep me steadfast in the due performance of the same.

* The substance of the first part of this paragraph to the word "knowingly" will be seen on previous page.

† This paragraph is not used by Morgan.

5 The substance of these two paragraphs has previously been quoted from Morgan.

6 These two paragraphs from Morgan's Exposition are not found in the modern work.

7 Words in this paragragraph in heavy type marked 7 are not in Morgan.

IV. OBLIGATION MARK MASTER'S DEGREE.

I, ——— of my own free will and accord, in presence of Almighty God, and this Right Worshipful Lodge of Mark Master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the degree of a Mark Master Mason to any one of an inferior degree, nor to any other person in the known world, except it be to a true and lawful brother, or brethren of this degree; and not unto him or them, whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial and due examination, or lawful information given:

Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also the Grand Royal Arch Chapter of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of Mark Master Masons, of which I may at any time hereafter become a member:

Furthermore, do I promise and swear, that I will obey all the regular signs and summons given, handed, sent, or thrown to me from the hand of a brother Mark Master Mason, or from the body of a just and legally constituted lodge of such, provided it be within the length of my cable-tow:

Furthermore, do I promise and swear, that I will not wrong this lodge, or a brother of this degree, to the value of his wages, (or one penny) myself, knowingly, nor suffer it to be done by others if in my power to prevent it:

Furthermore, do I promise and swear, that I will not sell, swap, barter, or exchange my mark which I shall hereafter choose, nor send it a second time to pledge until it is lawfully redeemed from the first:

Furthermore, do I promise and swear, that I will receive a brother's mark when offered to me requesting a favor, and grant him his request if in my power; and if it is not in my power to grant his request, I will return his mark with the value thereof, which is half a shekel of silver, or a quarter of a dollar. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty, than to have my right ear smote off, that I may forever be unable to hear the word, and my right hand chopped off, as the penalty of an imposter, if I should ever prove wilfully guilty of violating any part of this my solemn oath, or obligation, of a Mark Master Mason. So help me God, and make me steadfast to keep and perform the same. "Detach your hand and kiss the book."

V. OBLIGATION PAST MASTER'S DEGREE.

I, ———, of my own free will and accord, in presence of Almighty God, and this Worshipful Lodge of Past Master Masons, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Past Master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any person in the known world; except it be to a true and lawful brother or brethren, Past Master Masons, or within the lawfully body of a just and constituted lodge of such; and not unto him or them whom I shall hear so to be, but unto him and them only, whom I shall find so to be after strict trial and examination, or lawful information.

Furthermore, do I promise and swear, that I will obey all regular signs and summons, sent, thrown, handed, or given from the hand of a brother of this degree, or from the body of a just and lawfully constituted lodge of Past Masters, provided it be within the length of my cable-tow.

Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also that of the Grand Chapter of the State of———, under which this lodge is held, and conform to all the by-laws, rules, and regulations, of this or any other lodge, of which I may at any time hereafter become a member, so far as in my power.

Furthermore, do I promise and swear, that I will not assist, or be present at the conferring of this degree upon any person, who has not, to the best of my knowledge and belief regularly received the degree of Entered Apprentice, Fellow Craft, Master Mason and Mark Master, or been elected Master of a regular lodge of Master Masons.

Furthermore do I promise and swear, that I will aid and assist all poor and indigent Past Master Masons, their widows and orphans, wherever dispersed round the globe, they applying to me as such and I finding them worthy, so far as in my power, without material injury to myself or family.

Furthermore, do I promise and swear, that the secrets of a brother of this degree, delivered to me in charge as such, shall remain as secure and inviolable in my breast as they were in his own, before communicated to me; murder and treason excepted, and those left to my own election.

Furthermore, do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.

* Most of the substance of these four paragraphs ending with "myself or family" are given in various parts of the oath in Morgan's Exposition, as will be seen.

(*To be Continued.*)

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To say nothing of the debt, now over $2,000, which we are trying to carry on the *Cynosure*, are the friends of this paper willing to allow it to remain with an average circulation of four thousand or less copies? The united efforts of its readers would quickly multiply such a circulation by four. We have been enabled to secure new type for it, and are constantly doing what we can to increase its value. How many who read this column will give a long, strong pull towards a list of ten thousand subscribers this fall and winter?

Does your subscription expire in July? Please renew at once, thus saving any delay about receiving the August papers. Several whose subscriptions expire in August have already renewed. We thank them for their promptness, and hope others will imitate it.

Who will help next week's report?

We have put the engraving of Signing the Declaration at the low price of fifty cents or commission on *Cynosure* subscriptions, not for the sake of making money out of them, (selling pictures is not our business) but for the purpose of showing our good will to our friends by giving them the advantage of the low rates at which we can purchase the engravings by the quantity.

C. D. Coppock, Quarry, Iowa, writes:

"The pictures you sent me of the Signing of the Declaration of Independence came to hand all right. I think it is a very good picture for the price; all that have seen it admire it very much."

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING July 21, 1876, from —F W Arndt, L D Bishop, J Blanchard, J A Conant, Mrs. E A Cook, J F Galloway, J E George, A Good, W George, M Guy, S W Hackley, C D Hoyt, J D Haughawont, J P R James, F S Lewis, J W Lewis, H Y Leeper, Mrs. E Lambert, W P McNary, J McMillan, H W Marsh, T Martin, C R Morsman, A Musselman, T Osgood, I Preston, I R Piepgras, C Rivir, J Ranney, E Ronayne, J Renfro, J Sherk, O C Stoughton, J W Thompson, Z Weaver, R C Wilson.

BOOKS SENT WEEK ENDING JULY 24th, 1874.

BY EXPRESS.—J. Lazenby, L. Reynolds, O. D. Avery.

BY MAIL.—G. H. Davis, T. Osgood, L. S. McGee, J. H. Jackson, G. Sams, W. Priestly, C. L. Preston, F. Allyn, J. G. Blunt. T. C. Simpson, J. H. Young, G. H. Stivers, J. F. Beauchamp, C. Griswold, S. H. Smart, C. R. Ellsworth, J. H. Haun, J. E. White, R. B. Gray, F. Swartzendruber, H. Fleig, J. C. McWalker, W. E. Handlus, A. H. Clapsaddle, E. Bacon, S. Davis, H. L. Sherman, F. M. Jones, J. W. Foss, W. Wallace, J. Pierce, Miss S. Whitney, S. Winchester, D. W. McGregor, W. H. Scribner, E. G. Paine, R. Strickler, J. W. Thompson, J. Scott, F. A. Green, J. Renfro, S. J. McKinney, W. A. Streeter, G. W. Cyrus, F. Arndt, A. M. Cowan, M. L. Stover, Mrs. J. DuBois, G. W. Condrey, T. Ruder, A. Borden, J. Lardeson, C. H. Pixley, G. Schsnabel, J. W. Birchfield, W. C. Fees.

DONATIONS TO CENTENNIAL TRACT FUND.—J. G. Welsh, $1; Friends in Rio, Wis., per A. C. Jennings, $3.50; I. Ranny 80 cents; S. Allen, $1.75.

Donations to general tract fund, J. H. Hunting, $2.

TRACTS SENT.—W. Stegner, C. R. Ellsworth, F. Arndt.

ISHE A FREEMASON?

If he lives in Illinois no one need wait long for an answer to the above question. For 25cents we send Post Paid, the Illinois Masonic Register, giving the name of every Mason, and all the lodges in the State. We have but a few copies left.

MARKET REPORTS.

CHICAGO, July 24, 1876.

Grain Wheat—Minnesota	$ 80	95
" No. 2	85	87½
" No. 3	76	77½
" Rejected	57	59¼
Corn—No. 2	44	44⅜
Rejected	37½	38½
Oats—No. 2	28	28¼
Rejected		20
Rye—No. 2	52	53
Bran per ton		10
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	7 50	12 50
Prairie, "	5 50	11 00
Mess Beef	10 75	12 00
Tallow	7	8⅓
Lard per cwt		10 90
Mess pork, per bbl		18 40
Butter fancy yellow 22c.; common to choice roll	14	19
Cheese	4	10
Eggs	15	16
Seeds—Timothy	2 55	2 60
Clover	8 25	8 50
Flax	1 20	1 25
Potatoes, new per bbl	2 50	3 00
Broom corn	2	10
Hides green to dry salted	5	9½
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	26	37
Unwashed	15	23
LIVESTOCK Cattle, Choice	4 70	5 00
Good	4 40	4 60
Medium	4 20	4 35
Common	3 00	3 75
Hogs	6 00	6 60
Sheep	2 50	4 25

New York Market

Flour	$ 3 35	8 75
Wheat—Winter		1 30
Spring	82	1 11
Corn	40	55
Oats	25	44
Rye	50	70
Lard		11¼
Mess pork		19 80
Butter	12	22
Cheese	4	10
Eggs	15	17½

ESTABLISHED 1867.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE

CHICAGO, THURSDAY, AUGUST 3, 1876

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Topics of the Time.

In connection with the return of silver coin to general use, and the adverse criticisms thereon, it is of interest to notice the action of the German government within a few days deferring the change of its circulating medium from silver to gold. This second thought was brought about by the certainty of an immense loss from the sale of its silver at a great depreciation, while gold would be purchased at a corresponding advance. A result of this change of policy has been to raise the quotations of silver in London from 47 to 51 pence sterling per ounce, or from 94 cents to $1.02 in gold. The fluctuations in value of our silver coinage will be a question to be settled at some time in the near future. Last week Wednesday the "trade dollar," silver, was worth 86½ cents, having advanced within a fortnight from 80¼ cents, at the same time the gold value of two half dollars or four quarters was but 79¼ cents, nearly ten cents less than "greenbacks." An international congress on currency values might suggest a remedy for this fluctuation.

A combination of partyism and Freemasonry has saddled upon the country an impeachment trial likely to be barren of results in proportion to its enormous cost. After wrestling over the question of jurisdiction with enough waste of statesmanship to have settled the Turko-Servian war, the Senate entered upon a long trial. The testimony was soon through; the well-remembered C. P. Marsh, the fugitive Freemason whose testimony started this huge and rickety machine, making his story less satisfactory than before, if possible. The counsel on either side are now straining at the unprofitable task of elevating this trial into the rank of its prestige. *Mons parturiunt*——the Senate threatens to stand by its former vote on the jurisdiction of the case, and so will fail of a vote to impeach; and at least it could but put a dignity upon a second rate politician whose conscience had lost the power to recognize a bribe in the multitude of gifts. This trial has prolonged Congress to an unusual degree, has cost the country millions of money, has been a political higgle from first to last, and has served mainly to break down the dignity of impeachment trials. It will be advisable to change the law restricting them to a narrower circle of officers or crimes, and handing such persons as Belknap over to a judge and jury.

The policy of Pres. Grant in surrounding himself with men untried or untrustworthy in reputation and public affairs, of whom Belenap was a conspicuous example, is painfully evident from the testimony given last week before a House committee by Bluford Wilson, the solicitor of the Treasury under Bristow, and manager of the whiskey trials. The struggle with the whiskey ring, backed by the company of politicians who surrounded the President and to whom he gave his confidence, will stand justly in the history of the country, an attack on government thieves remarkable for its management and success, but the part taken in it by the President cannot add to his enviable fame.

The Grand Master of English Masons is not a princely example of virtue or good breeding as most people know, yet it would be supposed that his bad propensities would be repressed while acting as the representative of an enlightened and Christian nation during his late journey to India and return. A letter from a female missionary in Egypt speaks thus, however, of his visit to that country:

"There has been a good deal of excitement in Egypt lately. The Prince of Wales and a Russian Prince kept Cairo in a blaze for a week or two. The former did everything in his power to make the name of an Englishman despicable, and it was with a sigh of relief that respectable people listened to the reports of the guns which announced his departure. 'Long may God spare us Queen Victoria!' said the English people, and well they might.'"

Song of 1876.

BY BAYARD TAYLOR.

[Written for the Fourth of July celebration at the Academy of Music, New York.]

Waken, voice of the Land's Devotion!
Spirit of freedom, awaken all!
Ring ye shores to the Song of Ocean,
Rivers answer, and mountains call!
The golden day has come:
Let every tongue be dumb
That sounded its malice or murmured its fears.
She hath won her story;
She wears her glory;
We crown her the land of a hundred years!

Out of darkness and toil and danger
Into the light of victory's day—
Help to the weak and home to the stranger.
Freedom to all, she hath held her way!
Now Europe's orphans rest
Upon her mother breast.
The voices of nations are heard in the cheers
That shall cast upon her
New love and honor,
And crown her the Queen of a hundred years.

North and South, we are met as brothers:
East and West, we are wedded as one!
Right of each shall secure our mother's—
Child of each is her faithful son.
We give thee heart and hand,
Our glorious native land!
For battle has tried thee and time endears;
We will write thy story,
And keep thy glory
As pure as of old for a thousand years!

Thaddeus Stevens on the Evils of Freemasonry.

EXTRACTS FROM A REPORT TO THE LEGISLATURE OF PENNSYLVANIA, JUNE 13TH, 1830.

The committee to whom was referred the petitions of citizens of this commonwealth praying for an investigation into the evils of Freemasonry and other secret societies, report that many considerations conspired to impress upon them the great importance of the inquiry with which they were charged. The number of petitions referred to them was very great, signed by a large number of the most honest, intelligent and guiltless of our citizens. They contain charges against the institution of Freemasonry and other secret societies, of the most alarming character, which, if true, could not fail to render them dangerous to every free government, subversive of all equal rights, social order, morality and religion. The committee issued subpoenas for about one hundred witnesses, embracing men of all ranks in society and of every grade of Masonry within the commonwealth. Among the number were all the present, and many of the past officers of the Grand Lodge, who were required to produce the books, papers and records of the Grand Lodge over which they presided, that the testimony by which the institution was to be adjudged, might not be supposed to proceed from unskilful or perjured lips. Several District Deputy Post Grand Masters were summoned among whom were Geo. Wolf, Geo. M. Dallas and T. Hartley Crawford, Esq. A few only of the witnesses yielded obedience to the law, and thereby evinced that they deemed their civil, superior to their Masonic obligations. But the testimony procured is highly important, and establishes the following propositions, to wit:

1st. That the revelations of Freemasonry made by Bernard, Morgan, Allyn and other seceding Masons, are genuine expositions of the forms, ceremonies, oaths and obligations of Freemasonry as practiced and administered in Pennsylvania, as well as the rest of the civilized world.

2nd. The initiatory and other ceremonies of the several degrees are proven to accord most literally with the description of them given in Bernard's Light on Masonry, and Allyn's Ritual. (The committee then describe the ceremonies from these works.)

Many of these ceremonies which we have not space to notice, are of a most horrid and blasphemous character; many of them to a casual observer, appear to be merely childish, ridiculous, and foolish; but they are far from deserving that character. They are founded on the deepest knowledge of the human heart. Pride and shame operate more powerfully than conscience. A Mason might disclose the villainy of the order and justify himself by pleading the unlawful and demoralizing character of the oaths. But he would with much more difficulty be persuaded to exhibit himself to the public, naked, hood-winked, with a rope around his neck, cuffed, beat, and bruised by his fellow members.

It was proved that in Pennsylvania, crime has been concealed under Masonic obligations; that the abduction of Wm. Morgan was Masonically communicated to the lodges of this State; that Masonic appeals have been made to influence judicial tribunals; that frequent applications have been made through the medium of lodges and otherwise, for aid and support of brother Masons who were candidates for office; that Masons belonging to a party known to be in the minority, had been elected to office by the aid of Masonic votes of the opposing party. But although valuable testimony has been obtained by the committee

which clearly establishes the oaths, obligations, and ceremonies of these secret societies; yet much which was desirable and which the committee expected to receive was withheld by the contumacious and rebellious conduct of the Masonic institution, which arrayed itself in opposition to the constituted authorities of the commonwealth, bid defiance to, and trampled upon the laws, and finally proved itself sufficiently strong, and the House of Representatives sufficiently weak,to escape with impunity.

The testimony of the officers and the production of the records of the Grand Lodge, were of the most importance to vindicate the purity of the institution if it were really pure, and conclusively to prove its guilt if it be involved in iniquity. The committee were willing to rest the truth of all the allegations against it upon its own records, kept by its own officers.

They believe that they contain undeniable evidence of its deep depravity. That there was written the plain history of its participation in the foul murder of Morgan in the sums of money voted by the Grand Lodge of Pennsylvania, to defend his murderers.

Masons of high standing from every quarter of the State were subpoened and required to be sworn "to tell the truth, the whole truth and nothing but the truth" concerning the institution to which they belonged. They were distinctly informed that they would be required to give no evidence that would criminate themselves. The House of Representatives, by a large majority, ordered them to be attached for refusing to be swo.n; yet they obstinately repeated such refusal in the face of the House.

How fearfully criminal or disgraceful must have been the facts which truth would have disclosed, when to conceal them they thus braved the authority of the law, incurred the risk of legal penalties and covered themselves with suspicion, odium, and the indignation of honest men! They sought to protect themselves from testifying under the plea that they were not bound to criminate or disgrace themselves. This plea was an admission that every act of Masonry was criminal or disgraceful, else they might have given *some* evidence without self-crimination.

[The foregoing report of Thaddeus Stevens to the Legislature of Pennsylvania is given as reported by Alfred Craigh, P. M. Lodge 164, P. H. P. Chapter 150, P. T. J. G. M. Council No, 1, P. G. C. Jaques De Molay Encampment of K. T. & M. No. 2, in a work entitled, "History of Masonry and Anti-masonry in Pensylvania." This report besides this establishes two other points to wit:

1st. That Masonry regards the oath of secrecy as paramount to all civil obligations, and

2nd. That the Masonic obligation of secrecy is inconsistent with Christian candor and truthfulness.

Yours for truth and virtue,

H. H. Hinman.]

The Promise of National Longevity.

[From the Oration of Wm. M. Evarts at Independence Hall, Phila., on the 4th of July, 1876.]

The spirit of the nation is at the highest—its triumph over the inborn, inbred perils of the Constitution has chased away all fears, justifiedall hopes, and with universal joy we greet this day. We have not proved unworthy of a great ancestry; we have had the virtue to uphold what they so wisely, so firmly established. With these proud possessions of the past, with powers matured, with principles settled, with habits formed, the nation passes as it were from preparatory growth to responsible development of character, and the steady performance of duty. What labors await it, what trials shall attend it, what triumphs for human nature, what glory for itself, are prepared for this people in the coming century, we may not assume to foretell. "One generation passeth away, and another generation cometh, but the earth abideth forever," and we reverently hope that these our constituted liberties shall be maintained to the unending line of our posterity, and so long as the earth itself shall endure.

In the great procession of nations, in the great march of humanity, we hold our place. Peace is our duty, peace is our policy. In its arts, its labors, and its victories, then we find scope for all our energies, rewards for all our ambitions,renown enough for all our love and fame. In the august presence of so many nations, which by their representatives, have done us the honor to be witnesses of our commemorative joy and gratulation, and in sight of the collected evidences of the greatness of their own civilization with which they grace our celebration, we may well confess how much we fall short, how much we have to make up, in the emulative competitions of the times. Yet, even in this presence, and with a just deference to the age, the power, the greatness of the other nations of the earth, we do not fear to appeal to the opinion of mankind whether, as we point to our land, our people, and our laws, the contemplation should not inspire us with a lover's enthusiasm for our country.

Time makes no pauses in his march. Even while I speak the last hour of the receding is replaced by the first hour of the coming century, and reverence for the past gives way to the joys and hopes, the activities and the responsibilities of the future. A hundred years hence the piety of that generation will recall the ancestral glory which we celebrate,and crown it with the plaudits of a vast population which no man can number. By the mere circumstance of this periodicity our generation will be in the minds, in the hearts, on the lips of our countrymen at the next Centennial commemoration in comparison with their own character and condition,and with the great founders of the nation. What shall they say of us? How shall they estimate the part we bear in the unbroken line of the nation's progress? And so on, in the long reach of time, forever and forever, our place in the secular roll of the nation's progress? And so on,observation and criticism. Under this double trust, then from the past and for the future, let us take heed to our ways, and while it is called to-day,resolve that the great heritage we have received shall be handed down through the long line of advancing generations, the home of liberty, the abode of justice, the stronghold of faith among men, "which holds the moral elements of the world together," and of faith in God, which binds that world to his throne.

WANTED! WANTED!! WANTED!!!

300,000 more.

The above often drew attention during the late conflict between the loyal North and disloyal South. The record connected with that expression of want, that call for help may be tersely stated. The country is endangered, her government assailed, her rights trampled upon, her principles imperiled; to deliver the country, protect her government, defend her rights, and secure from overthrow, the principles on which her institutions are founded, men are wanted. Some, many have responded to her appeals, but more are wanted,—"300,000 more."

The tardy answering of th t call, the resistance of the draft n ade to supply that want,—who can forget the aid it rendered to the emy? Who can doubt that while the meeting of that demand brought victory, to have long refused to respond, would have brought fatal disaster, and defeat.

Looking out upon our country today, even in the pride and glory of this Centennial year, who can fail to see a like pressing need of men. "A time like this demands brave men."

O the urgency of the call! How importunately it comes to us from every quarter! *Men* wanted; not *creatures*, or *things*, but MEN. Men, saved from the bondage of sin and service of Satan, rescued from unholy alliance with all that "worketh abomination;" men as free in the exercise of their manhood as God is in the supremacy of his God-head. Such men are wanted to-day; more and more of them. In the light of the facts shining out upon us in the present of our nation's history, may we not say again

OUR COUNTRY IS IN DANGER.

The men (many of them) who, by *vox populi*, have become the custodians of the rights and principles which form at once the foundation and superstructure of our government are preying upon these rights, and seeking (if not openly, yet certainly;) to destroy those principles. Party intrigue, political corruption, bribery, and personal ambition; these are the evils, not fancied, but actual, by which we are threatened. The Beast long uneasy in its lair, is seeking both shelter and dominion under the religious toleration of our land; while the image (secretism) worshiped by the "cable-towed" masses, with Christless prayers, and dark orgies assumes control of pulpit, press, and rostrum; and holds in hand the liberty of the people.

We look about us for measures by which to save our land from the doom threatened it; and we see conventions, conferences, and assemblies, sitting as "Committee on ways and means" to reach this same end; but passing by them, with their "resolutions," we learn from the Divine Master of assemblies that the only successful way to overthrow sin is to promote holiness; while to cast down error, we must build up truth; or in other words, the right, in principle and in practice,must be assayed in opposition to the wrong.

To use this God-appointed measure, men are needed, men who *know* and love the right, are willing in life to become its embodiment, and in death, its martyrs. *Such* men we need. We believe there are men enough in the land, who perceive the difference between the right and the wrong to purify church and state, if they would only be true to their judgments and consciences. What we need is not so much a knowledge of right principles, we have this, but men of fidelity who dare and will stand by these principles. Too many among us if not "two souled," (see James i. 8.) are at least like certain idol images which face both ways; ready to turn with the tide.

If those who believe that secretism is a sin, would but stir up their faith till it became active and operative, and then dare to advance and stand by that faith, it would not be long before this evil would be unknown in the church of God. So with other prevailing sins. Again, if those who believe in the principles of the "American Party," would but vote as they believe, what a power would be exerted even now.

O men and brethren, this reform movement is of God, and *must* go on. God calls upon you and I in our personal individuality, with many, with few, or alone, to stand in defense of his truth and his cause; if we do it, well; if we do it not, his truth shall still prevail and triumph; leaving us accursed because we came not up to his help.

O at such a time as this, to be a man, is indeed "but little lower than the angels;" if we but use the power of our manhood for Christ.

Fidei Defensor.

Canton, Wis..

"*I have loved the habitation of thy house*," said David; and in making this declaration, he expressed the feelings of every true Christian. The sanctuary of God is loved by every real child of God. He has a seat there—is found in it every Sabbath, —worships the Lord in the beauty of holiness, receives with meekness the engrafted word which is able to save the soul, and sanctified by the truth and the spirit of God, is having drawn upon him the lineaments of Christ, becoming meet for the heavenly Jerusalem, of which St. John tells us, that the "Lord God and the Lamb are the temple," Rev. xxi. 22.

THE NINTH NATIONAL CONVENTION.

ADDRESSES OF WEDNESDAY AFTERNOON, JUNE 21st.

On the afternoon of Wednesday, the second day of the convention and third sitting of the body, addresses were made by Rev. L. N. Stratton, Linus Chittenden, Esq., Rev. J. M. Snyder, C. T. Webb and Caleb Gray. The first has already been reported, the others follow herewith.

THE MAN DEGRADED.

At the close of Mr. Stratton's address Linus Chittenden of Crystal Lake, Ill., was called for, and on being introduced said that he was not a talking man, but Pres. Blanchard had found him out as a seceding Mason and got him over to Wheaton to tell the story of the initiation in public. On one occasion he had refrained from giving his testimony and his conscience afterward upbraided him for the neglect of a seeming duty. He had resolved ever since to lose no opportunity again of bearing witness against the lodge. His health had been poor all the season and pecuniary losses severe, but he felt that he must come here to this Convention in spite of all hindrances. He said a great objection in his mind to the order of Freemasonry, of which he had been a member, was the effect upon the man himself; it made men lose all self-respect. How this is done. A man goes to a lodge, gives up his clothes, gets a halter around his neck, sells himself, body and soul to the lodge and gives them twenty-five dollars to take him in. Thus led like a blind mule to water, his regard for himself, his dignity as a respectable man is gone and he is made ready for bad actions. Another way to lose one's self-respect is to take money from a person without giving a fair equivalent. No merchant who cares for his business reputation will do it. But in the lodge, the Worshipful Master, the deacons, wardens, tyler take your money, and what do they give back in return? The privilege of wearing the devil's padlock all the rest of your life. When a candidate enters the lodge he is taught to say that no selfish or mercenary motive had induced him to join the lodge, which is almost invariably a lie and a man who tells a falsehood loses his self-respect. Then the lodge humiliates him again by demanding something he has not—some metallic substance. The swearing to stand by a brother under most fearful penalties takes away his self-respect again. When men practice the Royal Arch ceremonies with the "burning bush," where is their self-respect? How can men preserve their self-respect when with the Knight Templars they play night after night with coffins and dead men's bones.

Freemasonry is in this respect the enemy of every one who is duped by it, for it takes away from him what is better to him than property, the honor which every man should have for his own conscience and integrity of action.

THE VICTORY OF REFORM.

Rev. J. M. Snyder of Wheaton, Ill., responded to an invitation to speak with an earnest and eloquent speech of nearly half an hour. He said he was called on unexpectedly; but the deep interest he felt in the cause would not suffer him to be silent at such a time as this. He had entered the anti-slavery struggle when a young man, when his locks were auburn, and had lived to walk in triumph over Southern battle-fields, and to return from the dreadful plains of war while white flags waved welcome home. He hoped yet to live to see this reform, though now weak and despised, receive a like ovation. Success does not always depend on the fact that we may fail to see it right in view before us; it does not depend upon the fact that our enemies are bold and confident. The elements of success must be in our reform. If they are in it no power in earth or hell can prevail to prevent a victory. All good angels are with us,—all powers of truth. God himself is fighting for us. The forces are now well organized for the overthrow of this iniquity. Our workers now and then may fall at our side and be buried from our sight, but God will in his own time raise up some Grant, some Luther of the future. God has him and will bring him forward at the right time. All the powers of truth and goodness are with us. We are empowered by the undergirding strength of the Almighty. Twenty-five years will do more to settle the question of victory than a vote of this convention. The corner-stones laid by Freemasons in Chicago and Rockford may lay for a time, but though the forces of the lodge are more mysterious than those of slavery, the same all conquering power shall prevail against it. The question is not to be settled to-day. We are yet discussing, questioning, getting these problems before the people through our lecturers and literature. We want men for this work who have the truth in them not only, but have eternal wear in them. The ultimate decision is not the prejudices of men. It is only a question of time when wrong will die. If its grave is not already dug, God knows when it will be; and the child is already born who will lead its funeral procession.

I believe that Freemasonry is paganism boiled down. You can go into any heathen country on the face of God's earth and find just as good morals as are taught in Masonic lodges. The morals of the lodge are the morals of heathenism. But the Eternal Christ is the stone cut out of the mountain without hands and rolled through the nations.

There is some good among all cliques. Thieves, Molly Maguires, pirates—all stick to one another. I do not propose to call Masons thieves; but their principle of so-called "brotherly love" is of the same nature and is backed up by similar oaths as brigands require. There is no evil in the earth but can find some good clothes to dress up in. I have many friends among the lodge men, and I am not opposed to them personally; but am opposed to their principles. And I hope that my open acts and private purposes may have the effect of keeping my sons out of secret combinations. I do not believe there is any more danger of their entering the lodge than of their committing suicide. By similar home influences, and by public teaching, multitudes will be kept out of the lodge until the entire masses will be leavened by the truth of Christianity. And when Jesus Christ comes to reign on earth and is crowned Lord of all, then the questions of the world will be settled. And Freemasonry, now opposed to Christ, because it is his rival, must be swept away before Christ can reign supreme. The question is not whether the bread is made of flour or not, but whether it contains poison or not. I object to secretism because though it has the appearance of a good loaf yet it has poison in it. It is poisoned by party favoritism. No such thing should be tolerated in a country like ours. It is the apple of discord. It is poisoned by the idolatrous element. The name of Christ is excluded from the lodge room except by toleration. Masonry will have to get out of the way before Jesus Christ can reign universally. These advocates of Christ, and of righteous civil government, do not plead the unpopular side of this question just for the fun of it. It is not particularly funny to contend with your fellow citizens; there is nothing very especially edifying to be an object of derision on the street, or to hear one whisper to another of you, as you take a seat in the cars, "I would give fifty dollars to have that man killed." It is not particularly nice to make one's self odious in the sight of nine-tenths of community. They may yet kill a few more. This cause needs, it may be, a few martyrs. Lovejoy was shot at Alton, and Brown hung near Harper's Ferry. They may kill Ronayne—I think they will. [Sensation.] I haven't a doubt of it, sir. [Ronayne mirthfully, "That is not particularly edifying."] So, Mr. Chairman, I am here, not because other men are, or because they are not, but because this question, applied to the standard of my conscience tells me that it is right. Conscience must be the grand arbiter of duty.

One point remains to be settled. When the time comes to crown Christ Lord of all, all difficulties, all wrongs, all questions of politics, of labor, of society and morals,—all the questions of the world must cease their clamor before him. And Masonry has got to get out of the way before Christ is crowned.

A WIFE'S QUESTIONS.

C. T. Webb, Esq., formerly of Iowa but now a resident of Springfield, Ill., and a seceding Master Mason, was then called for to relate an experience of great interest, well illustrating the ridiculous positions the Mason is often forced to occupy for his craft. The narrative of Mr. Webb's lodge experience was told in a simple, frank way that had a double effect on the listeners.

Some eight or nine years ago, he said, I was persuaded by a Methodist Episcopal presiding elder of Upper Iowa conference to join the lodge. I presented my name, was accepted and took the first degree. I did not feel perfectly easy under the new connection, though not fixing my mind on anything in particular as being very wrong. The disgrace of the thing, to which I subjected my person, troubled me a good deal. Besides taking my clothing from me they even cut off the buttons from my flannel under-shirt because they were iron. During the disgraceful performance he consoled himself with the thought that he could stand it if they could. The rope was around his neck to hold him though he thought himself rather an inoffensive person, and his clothing was nearly all taken off, he didn't know why, but he supposed they did. After he had taken the obligation, he asked some of the brethren what they meant by it and was answered, "O, nothing!" He was so ashamed of the first night's work that he concluded to have no more to do with the order, but the same presiding elder and others would not let me off so but persuaded me to go on; so I took the third degree. That capped everything. When I was told that I had got to stand up for brother Masons, murder and treason not excepted, I bolted. I felt that I was not doing right. I found that I had got there but could hardly tell how, nor could I tell how to get away. When he was made Hiram Abiff it was in very cold weather and the uncomfortable condition of a candidate was fully realized, and he wanted them to hurry up. After they had gone through the farce of burying him they tried to raise him from the grave by the first, or Entered Apprentice grip, and then by the second grip and their hands slipped off both times with the supposed rotten flesh and some of them said, "He stinketh;" he was so mad he had a mind to jump to his feet and attack them. But soon such a feeling of horror took possession of his soul. What, thought he, if God should come to me in my folly and take me into eternity! What would be my awful state then for engaging in such follies! But finally as these thoughts rushed through his mind the Master pulled him up and whispered Mah-hah-bone in his ear. In the midst of all this folly conviction had struck deeply into his heart, and he said, I promised the Lord if he would forgive me I never would return to the lodge. I never did. [Hearty applause.] But the crisis had not yet come. He did not come out

and expose the lodge. He agreed that if they would let him alone he would let them alone. I had got my hand in the bear's mouth and though I must get it out the best way I could. But he felt that he was backsliding in heart, yet God's Spirit followed him. At a revival meeting he was called upon to pray for sinners bowing at the anxious seat. He attempted to do so, but the heavens seemed as brass. The revival had come to a stand still. Masonry was hugged to the bosom of the Church. He arose before a full house and confessed that he had been duped into the society of the worst men in town, and he felt it a duty now to come out from among them and be separate, and touch not the unclean thing. And as he did so the Lord again received him. A great and precious revival followed.

About two years after this I got hold of a copy of the *Cynosure* and took it home where my wife read it through. She found some statements from the Morgan book that described the initiation and when I came home she asked me plainly, "Did you do that?" I remembered my Masonic jewel, a silent tongue, and said nothing. She questioned me some more but I said nothing. Soon after she got a paper which had a description of the Master Mason's initiation and was amazed and horrified at the obligation and ceremony. Again she asked me, referring to the foolish ceremony, "Is it possible you did that, Charles?" I said nothing. [Laughter.] "Dare you deny that you didn't do that?" Still I said nothing, I was so ashamed. "You did go through that. You daren't deny it!" And I had to go out of the house for shame that I dare not speak to my wife. [Great laughter.] He then made upon his mind to denounce Masonry. The lodge made every effort to persecute him by law-suits and other ways taking advantage of a time when his finances were low. But he beat them in the courts, and was willing now and always to tell the whole story.

A VOICE FROM THE PACIFIC SHORE.

At the close of this remarkable narrative, Mr. Caleb Gray of Halsey, Oregon, was called out and spoke of the condition of the reform on that Western slope. He said that soon after the settlement of the territory the legislature incorporated many lodges throughout Oregon in all the leading towns. This action gave the secret orders a good start and they have not neglected to improve it, to the great disadvantage of the best interests of the country. He was raised in a church that refused fellowship with the lodge and he upheld that testimony in earnest. He could not look upon the spread of these orders with any degree of satisfaction. He had been raised down in Fulton county, Ill., where David Brownlee was killed many years ago, as he believed and many others by the Freemasons. When slightly intoxicated Brownlee told some of the Masonic secrets and the Masons had threatened him with the penalty of his obligation. One morning his horse came home with an empty saddle and he was found some days afterwards, by the neighbors who turned out to hunt for him, with his throat cut from ear to ear and his tongue torn out of his mouth. He was intimately acquainted with a neighbor who sat on the coroner's jury who confirmed his belief that the murder was committed by the Masonic lodge. He spoke of a discussion in which he had been engaged in the neighborhood of his home, which had been the means of arousing considerable investigation into the principles of Masonry, and believed we only need to keep talking, working and praying and the lodges would all go down.

—At a late meeting of the Presbyterian ministers of this city, while discussing the subject of "ministerial etiquette" the reasonable conclusion of the body was that sharing "religious services with Freemasons or other secret societies" at funerals was especially questionable. But such a conclusion would hardly be warranted except by recognizing the idolatrous nature of the lodge.

CHICAGO MASONIC CHARITY.

MR. RONAYNE REPLIES TO THE TRIBUNE.

WENONA, ILL, JULY 27TH, 1876.

Editor Christian Cynosure:—Yesterday's mail brought us the *Tribune* of the same morning in which you have doubtless read that celebrated article on "Masonic charity". A Dr. Rich of this place, a newly raised M. M. thought he had a "mighty" good thing and was more than jubilant on the streets, flourishing his *Tribune* and shouting that if he had'nt something there to convince me of wilful and deliberate lying why then he'd swallow a dose of his own pills and so give the undertaker a job. Bro. Morrison of Palatine and myself went quietly to work and hunted up a copy of the *Tribune*, read it, and laid it safely away to be used in the evening as a text furnished by Masonic magnanimity, or as one would say "a rod to thrash themselves." I opened my proceedings last night by reading that *Tribune* article, and then laying it aside read the authentic "Blessed Charity" report from which I proved that every statement but *one* in said *Tribune* paragraph was a gross, deliberate, wilful, Masonic lie. The amount received is correctly stated but that is the only truthful statement in the whole paragraph. There were $90,634.50 received both in cash and supplies, and almost every letter sent to the Board and containing a donation had the following express command conveyed to the President and his executive officers. I quote from "Final Report of Masonic Board of" Relief page 7: "In nearly all letters accompanying the donations the instructions as to the disposition thereof were explicit and it may be worthy of note, that these letters, coming as they did from so many different parts of the Continent should contain language almost identical, viz:—that the donations were intended *'for the relief of worthy Master Masons, their widows and orphans, who were sufferers by the fire of the eighth and ninth of October, 1871.'"*

"The italics and inverted comma's are D. C. Cregier's.

Now let us see how Bro. Cregier and his henchman, Harry Duval, carried out these plain, positive instructions. I now quote from page 11, Final Report. "There has been disbursed thirty thousand six hundred and thirty one dollars and thirty seven cents for the relief of three thousand one hundred and forty five needy brethren, widows andchildren." You will observe that this sum was disbursed as actual relief to the sufferers by the fire, $30,631.37 out of $90,634.50, leaving a balance of $60,003.13. Now then, the question is what was done with this money? How was this $60,000 disposed of? Was it expended in accordance with the express command of the donors as quoted from page 7 of this "Final Report," &c? Let us now turn to page 16 and 17 of this "Final Report." On page 16 I read as follows: "To the eighteen lodges burned out we have set apart the sum of twenty thousand two hundred and sixty-seven dollars, being an average of eleven hundred and twenty-five dollars and ninety-four cents to each lodge." Now I would ask by what authority did "we" set apart these $20,267 to lodges "burned out"? Where is the command, or even the permission of the donors for so doing? But supposing that D. C. Cregier and his immaculate secretary had any semblance of authority for this unwarranted proceeding, what pretext can be furnished for the following specimen brick of Masonic benevolence? I quote from the "Final Report," &c., page 17:

"To the non-burned out lodges under the views heretofore expressed *we* have awarded just one-half of the *per capita* to those lodges having same grade or membership as determined for burned out lodges, which amounts to five thousand three hundred and one dollars, or an average of four hundred and seven dollars and seventy-seven cents to each lodge."

Putting the items donated as per Report above quoted into one sum we have:

Disbursed as actual relief,	$30,631.37.
Donated to lodges burned out for lodge purposes,	20,267.00.
Donated to lodges not burned out	5,301.00
Making a total of disbursements,	$ 56,199.37.

Whereas, the *Tribune* article states that the disbursements were $67,414.04. It must also be remembered that the money given to lodges was donated to them as lodges, without any warrant of authority whatsoever for so doing, but in direct violation of the express commands of the donors as stated on page 7. And although this sum of $67,414.04 is mentioned in the Report page as being distributed, yet the various appropriations as actually made flatly contradict these figures, and the printed record only accounts for the distribution of $56,199.37 of which sum $25,568 were given to lodges wherewith to buy carpets, jewels, working tools and other gew-gaws necessary for a "regular and well-governed lodge," and let it be remembered that of this sum $5.301, were given to lodges "that," as W. Master Holcomb expressed it, "never smelled smoke."

But let us read our Report a little more. On page 9, I read; "We have therefore thought proper to set apart six thousand dollars for such a Board"—that is a Board of relief. What authority had our imperious Grand Mast[illegible] for doing such a thing? Did any letter from any [illegible] nor contain a single line permitting such a course? Not one. This sum was afterwards increased to $6,500.

Now having disposed of $20,267 to burned out lodges, and $5,301 to non-burned out lodges, and having set apart $6,500 for the establishment of of a Board of Masonic Relief to assist bummers and dead beats who are as plenty as blackberries where there is a chance to make a dollar "on the square," there was or at least there ought to be still left the sum of $27,935.13; in fact there was more than this because I have not here counted in the interest nor the value of stock on hand. But how much does Bro. Cregier say was left after thus dividing the spoils? Hear him on page 20: "But notwithstanding we find in our hands a surplus of twenty thousand dollars which under the circumstances we naturally conceive belongs to those who sent it, *or rather to those whom they represent.*" Now will some one tell us what became of the $7935.13 which in spite of all their nice figuring still remained over and above this reckless and unwarranted squandering of the comparatively miserable sum sent by the Masonic world for the relief of their suffering brothers?

The following from page 25 of this remarkable "Final Report," &c., may seem to throw some light on this question. I still quote Cregier's report to the Masonic Board on June 24th, 1872:—"Our Secretary (Harry Duvall) and Superintendent (Jas. Morrison,) have given their whole time to this work, and have performed their duties in a satisfactory manner. Upon the former the bulk of the work has been imposed. I would therefore recommend that $200 be paid Bro. Duvall as *extra remuneration.* To Bro. Morrison our Superintendent, the sum of $100." Poor Morrison was not so much of a favorite with "*the great I am*" as Duvall, and hence he only got one-half the number of loaves and fishes. But who authorized Cregier to pay Duvall $200 and Harrison $100 "*extra remuneration*?" These men were paid a regular salary as may be seen from page 94 to 103 of this same "Final Report," &c. I open at random page 98:

Jan 15th. J. Morrison—labor acc't, services,		$ 50.00
H. Duvall,	Acct. Services,	50.00
N. H. Davenport,	" "	39.00
Wm. Peters,	" "	39.00
John P. Ferns,	" "	26.00

These sums are for two weeks work for each pap-sucker, as may be seen from the following on page 99:

Feb. 1st.	J. Morrison—Labor Acct.		$50.00
" "	H. Duvall,	" "	50.00
" "	N. H. Davenport,	" "	39.00
" "	Wm. Peters,	" "	39.00
" "	J. P. Ferns,	" "	26.00

Now then these men being already paid good wages for their services, I would like to know by what authority Cregier set apart for two of them—both favorites, only one superlatively so—the sum of $300, of the money sent to him for an entirely different purpose.

But perhaps it is not very well known that Bro. Cregier issued two reports both of which are to be found in this celebrated "Blessed Charity" or "Final Report." This however is the case. The Masonic Board convened for the last time on June 24th, 1872, eight months and fifteen days after the great fire, and to that assembled Board the Grand Master, D. C. Cregier, read the report from which the above quotations are taken, and which he addressed "to the officers and members of the Masonic Board of Relief." I want to call attention to the fact that in this report he states that "there has been disbursed $30,631.37 among 3,145 needy brothers, &c., giving to each one an average of $9.74, from Oct. 9th, 1871, to June 24th, 1872. What a vast benevolence! What a munificent charity! *nine dollars and seventy-four cents* to keep the wolf from the door for a period of *eight months and fifteen days.* But Bro. Cregier issued a "Special Report" to the Masonic fraternity throughout the United States, Canada, and else where see page 30 "Final Report &c. In this "Special Report" he accounts for receipts and disbursements as follows. I quote verbatum from page 32:

"The total cash receipts from all sources which have been deposited with Treasurer is..... $68,556.00
In hands of brethren at various locations subject to order of Treas..... 9,696.43

Total cash, ... 78,252.43
Estimated value of supplies received, ... 5,136.63

Total am't, cash and supplies, ... 83,389.06
Total am't, cash expenditures to date, ... 19,257.79
Estimated value of supplies distributed, ... 4,136.63
Total cash and supplies received, ... $ 83,389.06
Total cash supplies distributed, ... 23,394.42

Now I want to know which of these two reports from the same pen is correct? The one states positively that $30,631.37 was distributed while the other just as positively asserts that only $23,394.42 were distributed both in cash and supplies. It will be seen that here there is a discrepancy of $7,236.95, and comparing this with the distribution above quoted from Cregier's report to the Masonic Board, it will at once be seen that over $7,000 at least is hidden away somewhere and entirely unaccounted for in any of the reports while if the Special Report is correct the entire deficiency would be $15,172.08.

But it will be said, "You, sir, was a member of that Board. Did you sanction this high-handed and wholesale system of favoritism? Are you not as guilty as any, being a party to such doings?" I only speak for myself and do it briefly, quoting from page 26 in reference to Cregier's Report to the Masonic Board, June 24, 1876. He says, "The foregoing report was received and on motion all the recommendations and suggestions therein contained were adopted *with one dissenting vote.*"

This "dissenting vote" was mine, and hence I am entirely free from the odium that will ever attach itself to Cregier's mismanagement of the relief fund at the time of Chicago's great fire.

I shall now hasten on to notice the other falsehood in the *Tribune's* late article. It is in reference to the officers and members of the Board. The *Tribune* says:—

"The officers of the Board were: President, DeWitt C. Cregier; Vice President, H. F. Holcomb; Treasurer, Wiley M. Egan; Recording Secretary, Geo. K. Hazlett; Corresponding Secretary, Ed. J. Hill; and other members, Geo. R. McClellan, D. J. Avery, T. T. Gurney, C. H. Brennan, Walter A. Stevens, G. C. Smith, and C. G. Franks."

Let us now compare this with the "Final Report" itself. On page 6, I read as follows:

"On the 24th of October changes and additions were made in both officers and members, *and continued until the final adjournment as follows:*

M. W. DeWitt C. Cregier, 271, President.
R. W. H. F. Holcomb, 141, Vice-President.
R. E. W. M. Egan, 211, Treasurer.
Harry Duvall, 271, Recording Secretary.
Ed. J. Hill, 211, Corresponding Secretary.
James Morrison, 141, Superintendent.

MEMBERS.

W. T. T. Gurney, 211.
W. E. Powell, M. D., 13.
W. D. J. Avery, 411.
W. D. H. Kilmore, 209.
W. John Feldkamp, 557.
W. A. M. Thompson, 311.
E. Ronayne, 639.
W. Geo. R. McClellan, 141.
W. C. J. Franks, 410.
W. J. H. Miles, 211.
W. John Sutton, 310.
W. J. E. Church, 160.
I. W. Congdon, 526.

Thus it will be observed that in the *Tribune* article, written by whom it may, there is but one correct statement and that in relation to the amount received. Every other statement is false, as is abundantly proved by the "Final Report" of the Masonic Board and as every Masonic lodge in the city of Chicago well knows.

In concluding this letter I would simply ask why did the German Masonic lodges of Chicago hold indignation meetings after the final adjournment of the Board? And secondly, why did not D. C. Cregier run for a third term as Grand Master, as he intended to do? Answer to both questions: Because of the shameful, disgraceful manner in which both Cregier and his henchman, Duvall, managed the few paltry dollars sent to Chicago for distribution among the Masons. I have said nothing in this letter about store contracts to R. H. Mason, and what percentage was derived therefrom, nor about other contracts for groceries, clothing, boots and shoes, etc., and how the commissions were received and divided. That may appear hereafter. For the present I submit the above statement and challenge truthful contradiction. E. RONAYNE.

Reform News and Notices.

A GREAT WORK OPENING IN SOUTHERN ILLINOIS.

SPRINGERTON, White Co., Ill.
July 24th, 1876.

DEAR BRO. KELLOGG:—After giving two lectures and one sermon in Newtown, Livingston county, where twenty-five years ago I commenced to preach, I came to Altamont, Effingham county, where I found friends and made arrangements for future work; and from thence into Egypt, which term applies to all of the State south of the C. & M. R. R. Springerton is a pleasant village on the Springfield and S. E. R. R., in a heavily timbered country, which has for the past two years suffered greatly from excess of rain. It has two churches, the Christian and "The Church of the Latter Day Saints," who repudiate Brigham Young and polygamy, but acknowledge Joseph Smith. I was met at the station by our faithful friend Dr. James Springer, who took me to his pleasant home, where I have since enjoyed the hospitalities of his household.

The evening of the 20th was dark and rainy, but the Christian church was well filled, and they listened attentively for more than two hours. The evenings of the 21st and 22nd were pleasant but extremely warm, but the house was full and many around the door and windows. All seemed interested, a decided majority received the truth with gladness, and a few were made very angry; but on the whole there was good order and everything indicated that the community was self-respectful and courteous. The last evening was devoted mainly to a discussion of the relations of Masonry to civil government and political parties; and our platform and candidates were heartily approved.

Yesterday, Sabbath, I preached twice in the Christian church, and trust that the Lord did and will bless his truth. This whole region of southern Illinois is white for the harvest. Probably in no part of the State is the way so fully opened for the prosecution of the anti-secret reform, and I am happy to announce the name of Dr. Jas. Springer of Springerton, as an able and conscientious lecturer, who will respond to all calls in this part of the State. You will please put his name on the list of lecturers, and I hope that at our approaching State meeting we may make provision for a canvass of all this part of the State.

From here I go north to Effingham, LaSalle, and Will counties, and thence homeward.

Yours for the Lord,
H. H HINMAN.

THE GOOD WORK AT PLAINFIELD, ILL.

PLAINFIELD, Ill., July 22, 1876.

Isa. lxii., Ez. iii. and xxxiii. "Nevertheless if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." These words are forcibly brought to mind by the events of the past week.

The evenings of July 18th, 19th and 20th we were favored with the presence of Mr. E. Ronayne of Keystone Lodge, Chicago, who worked the first three degrees of Masonry, a degree each night, to a thoughtful congregation.

If prayer is the soul's sincere desire, the burden of a sigh, then many a prayer must have entered the ear of the Most High, that a father, husband, brother or son might escape this snare of the fowler, and the rather walk in the light as Christ is in the light.

We should have felt ashamed as all Masons should feel, were it not that this was only a true open demonstration of what many a man among our acquaintances at oft-repeated times, after his initiation, passes through under cover of darkness and secrecy, pretending there is nothing connected therewith to conflict with his duty to his God, his country, his neighbor, his family or himself. And although we had for years been studying the spirit of this institution and heard and read various coroborating expositions of it by those who felt it to be their duty to enlighten the people, yet it was like hearing and reading of the Centennial Exposition. We have the description of the vast work, the extent of the grounds, the number and description of the buildings with their various compartments, the different nations represented, with the emblems of each, and the distinguished dignitaries present; but to retain the most lasting impressions of its greatness and workings we must see it. Even so in this case, and Mr. Ronayne from occupying important positions in the lodge demonstrates it so thoroughly, taking the Bible on one side and Masonry on the other, showing the discrepancies between them from the building of Solomon's temple to the declaration of remission of sins through the blood of Christ alone, that one not at all conversant with Holy Writ can see their disagreement; and if we felt disgust before that Christians should affiliate with that which tends to cripple the church, we are now nearly horrified that these men will try to serve two masters, Baal and God, in this land of Gospel light.

The blow has been dealt with precision and success. The officers comprised several churchmen from our midst, a deacon taking the sublime degree of Master Mason being raised Hiram-like, after the flesh clave from his bones. It seems as if Masonry had been indicted and found guilty. No one that heard it can hope to prove its falsity, for there was an opportunity given for that while the speaker was here, and the fraternity should rejoice that they can now so easily emerge from their bondage and should do so without fear of Masonic law into the freedom of the nineteenth century.

We hope every one, but especially the young people who gave their attention to the lecture, will study diligently the Scriptures and follow Christ's command to "have no fellowship with the unfruitful works of darkness, but rather reprove them," and seek unto Him who is the way, the truth and the life; and may the Lord raise up a greater number who shall dare to own his cause, nor blush to speak his name.

Respectfully yours, COM.

Samuel Hale Makes Dust of "Brick" Pomeroy.

After Mr. Ronayne's visit to Medina county, Ohio, the Medina *Democrat* thought to demolish him with a specimen "brick" from a seedy copperhead sheet in this city, but the missile is reduced to powder by Mr. Hale's letter and damages nothing but the eyes and appearance of those who tried to use it. The article and reply are here given:

Every reader of the *Democrat* will remember the Anti-masonic meetings that were held at Phœnix Hall last winter, and the interest taken in them by the citizens of Medina and vicinity. High Constable Samuel Hale, the Grand Master of the lodge which Ronayne instituted, will have to rise and explain why this is thus, or step down and out. The following article, taken from Pomeroy's *Democrat*, shows up Ronayne in a bad light;

"Edward Ronayne, Past Master Keystone Lodge No. 639, Chicago," is the way some fraud bills and announces himself to the public as a lecturer against Masonry. There is such a Masonic lodge as the above, meeting at 62 North Clark St., Chicago, but there never was a person named Edward Ronayne or Romayne a member of that body as officer or private. Some of these days when we meet that fellow we will pay for a ticket to his lecture to hear a *Past Master* tell what he knows about Masonry, and after we have paid him money to hear him as such officer, will arrest him for *obtaining money under false pretenses*, and if he does not prove himself to be what he represents himself to be will see him immured in jail. A person can advertise himself to be the father of George Washington and tell any number of lies, but if a person pays money to such a person on the strength of such advertisements and is deceived, he has his remedy at law.

Masons do not care how much swindlers swindle others, they cannot swindle us. No good Mason will do that which he promises not to do. If the one who promises lies to those to whom the promise was made, he will lie to those to whom he made no promises. The man who divulges the secrets of Masonry must appear before his audience naked even to his soul, and till a person thus stands before his audience he is a fraud.

Masons are not deceived by such pretenders as the one who issues the bill our correspondent sends. He is not a Mason who sends it or he would not take the trouble to bother us with such stuff. If outsiders can fool outsiders that is their business, not ours.

A Masonic Dodge.

Mr. Editor:—In your issue of June 15th you publish an editorial from Pomeroy's *Democrat*, which you say "shows Ronayne in a bad light," and call on "High Constable Samuel Hale, Grand Master of Ronayne lodge to explain, or step down and out." Not wishing to do the latter I will attempt the former.

Brick's extract asserts that there was never a "person named Edward Ronayne belonging to Keystone lodge, 639, Chicago." In this extract Brick asserts the truth, evidently for the purpose of conveying an untruth.

The dodge is in the name. Past Master Ronayne's first name is Edmond, not Edward. Brick also says "Masons do not care how much swindlers swindle others, they cannot swindle us (Masons)."

What need we care how much Masons deceive themselves by stuffing their old clothes with straw; they cannot deceive us. That ruse was played out near fifty years ago, perhaps before Brick shed his pantalets. Yours upon the square,

Samuel Hale.

Grand Master of Phœnix Lodge, 999, Medina, Ohio.

Correspondence

Our Centennial Letter.

Home—Railway Smashup on the Way—The Terrible Heat at Philadelphia—Christian Encouragement—God against Secretism—More Confidence needed—The Lodge weak—The Cynosure Banner marked from afar.

To the readers of the Christian Cynosure:—I am home again in Downers Grove, Ill., after an absence of nearly two and one half months spent in tract distribution, and advertising our "National Christian Association," and its organ, the "*Christian Cynosure*" at the Centennial in Philadelphia. I left this, my pet work, very reluctantly, as I would leave alone a very dear child. I passed through while there very severe ordeals, and yet I never for one moment regretted being there, because my Lord was manifestly with me, doing a great work, pourring light into the darkness of secrecy, and breaking the fetters of the bound. I could see the darkness give way, and flee before the light, and the broken fetters fall from the enslaved.

I left when failing health and strength admonished me that I could do no more till recruited; or if attempted it might be wholly disastrous to health if not to life. Many people, probably much younger and stronger than I, yielded to the intense heat and fell dead, some of whom were said to have died of heat, and some of sun stroke. It was not deemed safe for me to remain longer both because of the heat and my frail condition. Forgive me this allusion.

Well, I left on the morning of the thirteenth of July, and came through Pittsburgh, Allegheny city &c., to Loudenville. Just below Allegheny city, there had been a heavy rain, which brought rubbish from the hills and covered the track so that we were obliged to have the track cleared which detained us but a short time. But among the Loudon hills about 12 o'clock at night our train was thrown from the track by the debris brought from the hills, by a similar rain an hour before. Our engine was very badly broken, and iron scattered all around, and it and the tender made a complete wreck. The ties shoved along into piles; the rails bent up into various shapes, the trucks from all the coaches but one piled with ties and rails, and our coaches shot over these piles bounding along very much to our discomfort. Here we remained from 12 at night till 7 a. m. before relief came from Crestline. The whole disaster did not occupy more than a half minute, and perhaps not that. Some one cried out as soon as we had come to a stand still: "All right only off the track, no great harm done," and at the same time a cry for help was heard, and instantly an employee on the train emerged into the darkness with lantern in hand, and found the engineer with his head just out of the mud and water, (for our disaster occurred between two banks of a deep cut where mud and water had accumulated to the depth of some 15 or 18 inches as it seemed from the appearance of those who waded in to examine the extent of our wreck.) The engineer, fireman, and baggage master were badly injured, but it was thought not fatally. Some few others but slightly. It was a wonderful preservation of life in such a crash. It seemed to me that God put his hand right down there between us and danger, and rebuked danger, and it fled.

This detention brought our train into Chicago some 14 hours later than its regular time. I think I never witnessed so little scare in time of danger. Very few seemed at all agitated. There was one woman cried out like a woman, and perhaps a man might have done the same had he been where she was. She was sitting in the back seat near where the platforms below and projections over head came crashing together and bringing the two doors together as one, and crashing in the windows, timbers breaking, and glass rattling like hail around her, and she only screamed like a woman. Well, I think it was universally acknowledged to be one of the most merciful disasters we had ever witnessed. We were very glad it was no worse; and I think some hearts were very thankful for so marked and wonderful escape.

Of the heat in Philadelphia I might further state, it was so intense that careful men walked in the streets under unbrellas with hat in hand; horses dropped dead in the streets in great numbers, and in Camden, in New Jersey, just across the Delaware from Philadelphia, 140 soldiers in their encampment dropped in one day and evening; how many were dead I did not learn. How my feeble old frame endured it I am unable to say, except by special interposition of a kind Providence. This I believe, and to him give thanks. He has been with me through it all, and given me joy in his presence and his love has made my heart to sing with gladness.

O how, too, it has cheered my heart to know there were so many loving Christian hearts moved by the Spirit of God, praying for me! O how I shall cherish the sweet remembrance of it, with thankfulness till memory fails, if that can be! But dear friends and brethren, "let us work while the day lasts." We have as yet done little more than throw out our skirmishing lines. The great battle is yet to be fought. But victory *is certain*, because the God of battles is our leader; and he hates iniquity, and will trample it under his feet. If the Lord will I will speak again. A. D. Freeman.

[In a letter sent from Philadelphia, July 7th, but delayed in the mails, Elder Freeman writes:]

If we gather up the folds of God's garments of salvation around about us, we may well "fear no evil." O how I wish all Christians would at once take this stand; and fearlessly make the attack on sworn secrecy! The beginning of the end would surely have come. When secretists get the impression that God is with us and against them, with very few exceptions they are awe-stricken and blanche. I have a case of this kind that occurred to-day. A man, I should think near sixty, affirmed that a certain part of the oath of the seventh degree which I repeated, he had never taken, and yet said he was a Royal Arch Mason. I said to him, "I am pained to hear you say that, for it is certainly a part of the oath of the Roval Arch degree, and you say you have not taken that part." I said further, "I am an old man and going to die soon and so are you, and *we shall meet this denial you make.* I am sorry." His countenance fell he looked daunted, and I have no doubt wished he had not said it. He had previously given me distinctly to understand that he had little or no interest in the fraternity; joined when young, and for many years had not had anything to do with them, and just about this juncture another Mason came up, who, though not an earnest Mason, held this man in fear and prepared him to make the denial he did. They were both afraid of each other, which suggests this thought, that if all the Masons who knew themselves to be displeased with the order knew as well the feelings of all others who are dissatisfied, our work would be very much of it done. And if this were true of those outside, as much more would be done, and if these two classes understood each other in these things, there would be but little more to be done. For the comparatively few that would be left, knowing these facts would be so weakened in confidence in their imagined great strength, that they would sue for peace and favor. Now this case is only one among a great many that have occurred here with only some variation. Now one fact more. If the press and pulpit only understood what weakness they have to deal with in opp sing sworn secrecy, they would be in the front ranks of

opposers. The truth is, their strength lies in the fearfulness of these out and inside, arising from menaces and bluster. They are men, and cowards, or they would be willing to compete wifh and take their chances with men on a common footing. But not so. They have not confidence in their own ability, and therefore *cowards*, and so enter into a conspiracy against mankind, and then call themselves benevolent to keep their own courage up and deceive those outside like the boy who tried to whistle his courage up, while passing the grave-yard, and so deceive himself and others about the courage he had not got. The work goes on; people have heard of our book case hundreds of miles away, and when they come here they seek the *Cynosure*, and tract and book case. Yesterday or to-day a man from Boston came here and told me he had been hunting for my place till he had found it. I asked him how he knew anything of it. He said a friend of his had been here and learned about our work, the *Cynosure*, tracts and books, and when he got home told him of them, and he wanted to talk with me, but there are so many that I can generally have but few words with *any one*. The matter is pretty well advertized, and yet there is vastly more to be done than has been. Well, let us praise God for what he has done and move on fearlessly.

CORNER-STONE LAYING ORDERED FROM WASHINGTON.

CINCINNATI, OHIO, July 6, 1876.

EDS. CYNOSURE;—On the 4th inst. the modern pagan society of Free and Accepted Masons laid the corner stone of the new United States Post-office building at Covington, Ky., sprinkling as usual the pagan elements of corn, wine, and oil sacred to Bacchus and Ceres.

The Knights of Pythias and Odd-fellows expected to participate in the honor (?) but their masters the Masons, took good care that they were not mentioned in the government invitation to participate, which was forwarded from Washington. This so cut and chagrined the Knights of Pythias and Odd-fellows that they refused to have anything to do with the affair, and so did not turn out. Will these outside secret societies never learn what miserable cat-paw associations they are? How little they are respected by their parent organization, the Masons? Can they never learn to emancipate themselves from their foolish delusion that they are respectable bodies or even secret ones, and come out manfully and help break up and destroy the greatest fraud and curse of the age—Freemasonry? This affair raises the question, have we a Masonic government at Washington? Matters certainly look very suspicious; and what non-Masons can expect to gain by the election of either Tilden or Hayes, who are both Freemasons, [Information thus far received at this office shows that neither of these gentlemen are Freemasons.—ED. CYNOSURE.] is something no man can find out. Certain it is that I shall not be caught in the trap of voting for either, and I hope no Anti-mason will.

Permit me to ask you, is there a Walker and Kirkpatrick electoral ticket for Ohio yet formed, and if not, why not? Is it not yet time? If formed what arrangements have been made for printing and distributing tickets? I ask for the reason, if I cannot get such a ticket to vote I shall not go near the polls. No Mason can have my vote.

I said the outside secret societies are not secret. This seems a paradox, and yet it is true. I met a Mason to-day who had never been initiated into the Knights of Pythias, and yet he knew all about the *iron* and *rubber spikes*, used in the third degree of that order to test the candidate's fortitude. He had never read any published expose of the matter, but was perfectly familiar with the ceremony. Now, how came he to know this? The answer is simple enough. Some brother Mason had been initiated therein and told his intimate Masonic friends, this gentleman among others all about it, and they then probably had a good laugh over the folly, and no doubt drank a wine imbibing toast thereafter to the memory of Hiram, the poor widow's true and worthy son! The truth of it is the Knights of Pythias and Odd-fellows are much bigger fools than the world's people, because knowing the doubtful propriety of the ground they tread, they might reasonably suspect the integrity of Masonic ground, but the great majority are so miserably simple they do not. They need light more urgently than anybody else, but will, from insensate John donkey stupidity, be about the last to receive it. You can answer this through your columns or otherwise as you may think proper.

J. H. H. WOODWARD.

OUR MAIL.

J. W. Lewis, New Bedford, Bureau Co., Ill., writes:

"All secret societies spring from the same root and partake of the same spirit, therefore I pronounce Ichabod upon them all."

J. R. Piepgras, Tomah, Monroe Co., Wis., writes:

"A lecturer is needed through this region badly. Secret society nests are all around."

Joseph A. Bent, Wheaton, Ill, writes:

"As I have opportunity I advise people to take your paper."

J. G. Stauffer, Milford Square, Buck Co., Pa., writes:

"I am a Pennsylvania German. This State is thickly settled with them. When the Morgan case was up they were most all strong Anti-mason men, and they have yet Anti-masonic principles. They only need a little enlightenment. They ought to read an Anti-masonic paper—that would bring them out. The Pennsylvania Germans are not so greedy to go into a new thing as the English people, but if they once take hold of a thing that they think is really good, they stick to it like bulldogs. They are no beer-drinking people."

We think our readers will be interested in this description of some of the points in the German character; and we hope our friends in Pa., will do all they can to introduce the *Cynosure* among them. They seem to be of the stuff to make good reformers.

J. P. C. James, Reed's Landing, WabashaCo., Minn., writes:

"I thank God the *Cynosure* still lives, and the cause of Anti-masonry is growing brighter."

A friend who sometimes grows impatient waiting for the wide circulation of the *Cynosure*, exclaims,

"Shall we ever live at this poor, dying rate!"

We ask all who rejoice that the *Cynosure* still lives to contribute their part towards putting it in a healthier condition; all except those who have already done more than their share. The citizens of the country are suffering for the want of the *Cynosure*, and the *Cynosure* suffers for want of the support of the citizens.

J. W. Thompson, Dadeville, Dade Co., Mo., writes:

"We cannot relish very 'strong meat' as yet, away here in southwest Missouri, but let me assure you the leaven is at work."

While we have always had an uncompromising hatred of the sin of slavery in whomsoever found, we have a sympathy and anxious solicitude for the true welfare of the Southern people, and joyfully emphasize every indication that truth is germinating in the once slavery-cursed States.

A friend from Andersonville, Ind., writes:

"I have taken the third degree in Masonry. I have been a close observer of the workings of the institution both inside the lodge room and outside, and have become impressed with the iniquity abounding in the midst thereof. While it does not build up the morals of the community, it tends to tear down Christianity and build up a system of idolatry more slavish and corrupting than any other institution with which our land is cursed; and every honorable man, and Christian especially, must abhor any fraternity or institution that would thus corrupt the morals and attempt to tear down that which is the most sacred to a Christian's heart: the right to worship God agreeably to his own conscience. These orders claim to be moral, yet their leading men by their actions prove it to be directly the opposite by their failing to ever attend religious worship, by Sabbath-breaking, profanity, licentiousness, and I may say almost every kind of vice. Feeling that it is not right to longer endure these galling bonds I am fully determined to break them and be free once more. I am young in years. My father is a leading Mason here. If I take a withdrawal card I would still feel bound by the obligations of a Mason. Am I right?"

By holding a withdrawal card a person acknowledges it to be his duty to remain faithful to the order; the card is an evipence of good standing.

Mrs. R. M. Webb, Springfield, Ill., writes:

"We are very hungry for some good Anti-masonic literature."

A. C. Moffatt, Albion, Iowa, writes:

"Since Mr. Stoddard was here Masonry is at a lower ebb, and Anti-masons speak out more freely."

Abraham Good, Martinville, Lancaster Co., Pa., writes:

"I always have been opposed to secret organizations. The *Cynosure* expresses my views exactly."

C. D. Hoyt, Mundy, Genesee Co., Mich., writes:

"We are building a church in which we can worship without being trammeled with secret societies. There is a considerable anti-secret sentiment here, but the people seem to be afraid of the huge monster, and it is hard to convince them that in this fear lies its own strength. Could we rally them at the polls they would find that the terrible giant was nothing but perfect weakness. I am an old foe; lived in the days of Morgan, and know more about it than Masons want I should tell, but I shall not hold my peace for bribes or threats."

Robert Berry, Carbondale, Pa., writes:

"I read your papers and then give them away. I have sent them into different States, counties and townships, and I read them to Masons and Odd-fellows."

C. R. Ellsworth, Illinois City, Ill., writes:

"This town is filled up with Masons and Odd-fellows and many who begin to oppose secrecy. Our Methodist church is composed chiefly of secret men, our U. B. church of anti-secret men."

J. F. Browne, Stafford, Stafford Co., N. H., sends for some Anti-masonic literature and writes:

"A brother of mine who is now living with me has taken five degrees. He is 'seeking light'. I preached on June 11th a sermon on 'The Religion of Masonry,' which I think has produced good results and will continue so to do."

E. G. Paine, Wasioja, Dodge Co., Minn., writes:

"I want to vote the ticket of the American party this fall."

J. W. G. McCormick, Defiance, Kan., writes:

"All Kansas is infested with the hordes of Masonry. It permeates church and State, controlls education both secular and religious to a considerable extent. I might write page after page of the corrupting influences of secret societies, (and I mean all secret societies when I say 'Masonry') but 'you know too well the story of our thralldom; we are slaves to a horde of petty tyrants.'"

The Sabbath School.

LESSON FOR AUGUST 13.—THE CALL OF WISDOM.

SCRIPTURE.—Prov. i. 20-33. Commit 20-26. Primary Verse, 33.

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the opening of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my Spirit upon you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

GOLDEN TEXT.—"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

TOPIC.—"To-day, if ye will hear his voice, harden not your hearts."—Heb. iii. 15.

HOME READINGS.

M.	Prov.	8:	1-36. The Cry of Wisdom.
T.	Prov.	9:	1-18. The House of Wisdom.
W.	John	7:	11-39. The Cry of Jesus.
Th.	Luke	19:	29-48. "If thou hadst known."
F.	Job	21:	1-20. The Rejection of Wisdom.
S.	Zech.	7:	1-14. They Would not Hear.
S.	Mal.	4:	1-6. Shall Burn as an Oven.

There is need that Wisdom should lift up her voice and cry, for the world is gone astray. "Broad is the road that leads to death, and many there be which go in thereat." Matt. 7:13; 20:16; Luke 13:23-24; John 15:19; Acts 14:22; Gal. 1:10; Jas. 4:4; 1 Pet. 4:18.

Men become either better or worse. There is no stationary place for good or evil. Either one will leave off his apathy and become active for God or become active against him. But the rule is for one to be "simple" to-day, "a scorner" to-morrow, and then haters of knowledge for all time. Jer. 7:26; 16:12; Matt. 12:43-45; John 5:14; 2 Tim. 3:13; 1 Pet. 2:20-22.

He who mocks at religion crowns himself with folly's cap and bells; for he makes merry at the rope that is thrown to him for rescue, and at the ladder which is raised for his escape. Never is a jester so much of a fool as when he mocks at the remedy that will save him from eternal death. Job 28:28; Ps. 14:1; Prov. 1:7; 19:1-3; 18:2; Eccl. 4:5; Jer. 4:22; 17:11; Luke 12:20-21; 24:25; Eph. 5:15.

It is men's choice and not God's will that consigns them to everlasting woe. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." 2 Chr. 36:15-16; Ps. 81:10-14; Jer. 6:16; 25:4-7; Matt. 22:2-3; 23:37; John 3:19; 5:40; 12:37-41.—*National S. S. Teacher.*

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 3, 1876.

THE SABBATH AT THE CENTENNIAL.—Our readers are aware that the most vigorous exertions were made to induce the Centennial Commission to reverse their decision and open the National Exhibition on the Sabbath.

Abbott of the Boston infidel *Index* was on hand, backed by the representatives of infidel sentiments from all parts of the country and a petition brought in on a reel, said to contain above 60,000 signatures, was lifted on the table before the Commissioners. After full discussion, the Commissioners voted to adhere to their former resolution to keep the exhibition closed by a majority of 30 to 9!

So the Americans still have a Sabbath, and we are, according to article first of our platform: "A Christian and not a heathen nation."

SUPREME COURT DECISION ON LIQUOR CLUBS.—During the last year the sellers of liquor in Wheaton, Illinois, have been actively prosecuted, and fined in sums amounting in the aggregate to several hundred dollars. The cases were appealed to the Circuit and Supreme Courts. The latter has just rendered its decision which is very able, and decided, and is:—

That a club or society formed and carried on for the purpose of getting liquor by drinks on tickets, punched once for each drink, under pretence of a stock company, is a "shift or device" for evading the law against dramselling. This decision sustains, of course, all the cases prosecuted successfully in the lower courts. This has occasioned great rejoicing among the temperance people of Wheaton; and all the clubs are closed up, and agree to sell no more.

Such laws, and much more the execution of them, are a glory of our country. No despotic country has, or can have and execute such laws.

THE FAMILY RELATIONS.—Rev. John O. Sherwin of Rice Lake, Wisconsin, has issued a small volume (price $1) of sermons of about a hundred pages, on the "FAMILY RELATIONS." The book is designed and well adapted to be given to new married couples, as they start from the wedding on their voyage of life.

The writer handles themes as delicate, difficult and profoundly important in themselves, with an agreeable candor and Scriptural soundness which makes the volume far more attractive than its unostentatious title would seem to promise. And while the book is replete with sound sense and Scriptural ideas of the duties of *husband*, *wife and children*, there is much sound philosophy woven into the discussion enlivened by the best thoughts and paintings of Milton, Cowper and other poets, who wrote when and where the word of God was taken as the law of domestic life.

Mr. Sherwin has been in the service of pioneer churches in northern Wisconsin. But if any one buys the book for the purpose of befriending a deserving writer he will soon forget that motive in his real interest in the work.

Copies may be obtained by writing to *Rev. John O. Sherwin*, Rice Lake, Wis., or to *Rev. Thos. Barland* of *Eau Claire, Wis.*, to whom the book is dedicated. The volume is well got up by the Lakeside Printing Company, Chicago.

THE CHICAGO TRIBUNE'S MASONIC CHARITY.

We gave Mr. Ronayne's statement that the Chicago Masonic relief committee of which he was a member, received some $90,000, of which it disbursed in Masonic charity only about $30,000, disposing of the remaining $60,000 among themselves and favorites. As we gave his statement from memory, we put it in round numbers as above. Mr. Ronayne claimed to read the sums from the book; and invited scrutiny and correction from the Masons present, if he erred. We have no doubt of the truth of Mr. Ronayne's statement. When he returns, (he is absent from the city) we will call his attention to the *Tribune's* contradiction of his facts.

Meantime let us scrutinize the *Tribune's* facts and figures. It gives:

DISBURSEMENT 1st. For the relief of applicants to Chicago lodges, EXPENSES OF THE BOARD OF RELIEF, and donations to the Chicago Masonic Relief Board, $67, 414.04.

DISBURSEMENT 2nd. Returned to donors $21,825. 89.

DISBURSEMENT 3rd. Retained to meet the expenses of printing the Report of the Board $1,394.57.

Our readers will note in No. 1. that sums alloted for the relief, *expenses of the Board*, and sums given to another Masonic Board are all lumped together! This is no contradiction of Ronayne's statement since the expenses of the Board may include presents to their friends. Men capable of reporting charity funds disbursed, with "expenses" for coffee and cigars, etc., are certainly capable of the practices which such dishonest reports ordinarily conceal.

2nd. Twenty thousand dollars and odd "returned to donors!" What donors? Those living "all over the world" where the *Tribune* says the money came from?

3d. Above one thousand dollars not paid but "retained" for printing the report, etc., and the whole vouched for by Masonic officials, "met in the Temple in Chicago." But read the *Tribune's* account. We give it from that paper July 26th, thus: We think it can scarcely be matched:—

The amount received from the Masonic lodges all over the world for the relief of the brethren burned out by the Chicago fire of 1871, including supplies valued at $7,545.44, was $90,634.50, and it was disbursed thus: For the relief of applicants allotted to Chicago lodges, expenses of the Board of Relief, and donation to the Chicago Masonic Relief Board, $67,414.04; returned to donors, $21,-825.89; retained to meet the expense of printing the report of the Board, $1,394.57.

A Commission, consisting of S. C. Perkins, Grand Master of Pennsylvania; C. F. Stansbury, Grand Master of the District of Columbia; and O. P. Waters, Grand Master of Iowa, met in the Temple in Chicago, Sept. 18th and 19th, 1872, and made a careful examination of all the books, papers, and vouchers of the Board, and of the system which had been adopted for the administration of the fund."

And this auditing Committee made up of Grand Master Masons, like our Grand Master *Harmon G. Reynolds*, doubtless, report from the recesses of the Chicago Temple that —"The books of the Treasurer were examined and compared with the vouchers by us, and found to be correct in every particular, and kept with a degree of accuracy and fullness of detail which cannot but be highly commended."

We are sorry that a paper, once the leading and most influential press in the north-west, should have sunk to be the vindicator and endorser of transactions like the above.

—Since the above was put in type a complete answer to the charge of the *Tribune* has been received from Mr. Ronayne, and may be read on the fourth page. It proves from the printed Masonic reports that the *Tribune* has fallen into an evil and Masonic practice, to wit, that which it charges upon the *Cynosure*, of "falsifying facts." Its statement is certainly intended to conceal the swindling operations of the lodge under the fine name of charity.

POISONING WELLS.

Middlebury College, Vt., where I was graduated by Dr. Bates in 1832, forty-four years ago, has a record second to no institution of its age; and we were arranging to send two young men to the Junior class there, who wished to see the East. We opened *The Undergraduate*, the College paper for July, and are chagrined to find that, as in Yale, the old open societies (Philomathesian and Philadelphian) are both eaten out and destroyed by the secret college cancers. The *Undergraduate* editors say:

"Years ago, there existed in College two powerful Literary Societies; the Philadelphian and Philomathesian. Since the advent of secret societies, they have gradually been supplanted, until now, nothing remains to tell of their past but names."

We agree with the very sensible editorial in its lament for the fall of these time-honored societies. The Philomathesian Library, once superior to that of the College, is now dwindled to a single alcove, while the Philadelphian Society is sunk lower still. Can it be possible that the people of Vermont will tolerate the loathsome literary vermin, so denounced by such men as Edward Everett, John Quincy Adams and their peers, that they skulked into Cimmerian darkness and went out? Will the voters of the only State whose electoral college went solid for William Wirt in 1831, sustain a College which suffers their sons to be drilled and fitted for the Masonic lodge, by its bastard progeny, the miscalled "Greek fraternities?" Above all, will the ministers and churches of Vermont, whose the college was, endure it, that idolatry should be administered in homeopathic doses in these little College lodges: that Asiatic and African heathenism whose high priests are sneaks, should crop out in that College which sent the sainted Fisk and Parsons to die on the sands of Palestine, contending with just such religions as these secret societies practice and teach? In Dr. Hitchcock's last book, "*Reminiscences of Amherst College*," there are letters from nine College Presidents, eight of which unequivocally condemn College secret societies, and we predict that the returning good sense of New England will yet suppress hese pests.

THE NATIONAL REFORM CONVENTION IN PHILADELPHIA.

At the late Centennial Convention of the National Reform Association Rev. J. A. Todd, D. D., of Tarrytown, N. Y., in an address upon "The need of a more distinct expression of the nation's attitude in regard to Christianity," referred to a resolution from the German politicians of New York, sent to the Cincinnati Republican Convention to be incorporated in its platform as follows:

"No recognition of any system of worship by the State or Federal Government; Sunday being recognized by the individual and not in the Constitution; of the United States, all legislation seeking to abridge the personal rights of citizens with respect of its observance is unconstitutional."

Dr. Todd well remarked that when the observance of Sabbath becomes a subject of debate in political conventions it is high time to put a clause in the Constitution which would settle the question and prevent its future discussion. In concluding he summed up his argument in the following clear and forcible propositions:

"The need, therefore, of a more distinct expression of the nation's attitude in regard to Christianity, arises—First. From the danger to which the most vital interests of the country are exposed on account of the assaults made upon them, partly by unprincipled men, and partly by men who are unbalanced, wild and reckless—interests embracing all that made us what we are as a nation, and all that has given an impulse to our progress in the path of greatness and glory down to this Centennial year.

Second. From the absence of a clear consistency or agreement between the letter and spirit of our State and national legislation in regard to questions growing out of the religious and moral habits of the people, ever since the settlement of the country and the letter and spirit of the Constitution upon which that legislation must necessarily rest.

Third. From the fact that this apparent technical discrepancy between the law and the Constitution is now actually employed, and has been for years past, as the basis of an organized and persistent attempt to abolish the Christian Sabbath as a legalized public institution; to expel the Bible from our public schools and to make our whole political system a mere dry mechanical and Godless concern, such as might be expected from a nation of atheists or heathens."

The main object of the Convention is set forth in these concluding sections of the resolutions adopted;

"*Resolved*, That with a long line of honored witnesses we deplore the religious defect of our National Constitution. We plainly recognize the omission from it of all suitable acknowledgement of God, Jesus Christ and our Lord and the Bible, as a dishonor done to him in whose hand the nations are but as the drop of a bucket, and, therefore, as a source of untold evil to the nation itself.

Resolved, That the legitimate influence of this omission from our fundamental law of any expression or authentication of the connection of our government with Christianity has been to sever that connection; and the persistent demand now made, on the basis of our Constitution, to banish the Bible from our schools, blot out our Sabbath laws, and utterly dechristianize our government should constrain every friend of our Christian civil institutions to labor for a religious amendment to the Constitution as an undeniable constitutional basis for Christian education, laws against the desecration of the Sabbath, and every other similar feature of the nation's life.

Resolved, That we discern in the vital public questions now pressing for solution the one all-important issue between a secular or Godless government and a Christian government; and we are fully convinced that we cannot remain half one and half the other, Christian in many parts of our laws and administration, and secular in our National written Constitution. We must harmonize our National Constitution with the Christian institutions of our government or these must become as destitute of Christian character as that instrument itself.

Resolved, That we pledge ourselves anew, to God and to each other, to labor in this patriotic and glorious cause, amid discouragement and unpopularity, if need be, assured that in answer to earnest prayer and devoted effort, our own beloved nation will before long solve the problem of this opening century of its independence in becoming truly and avowedly a kingdom of our Lord and his Christ."

—The General Agent is attending the State Convention at Fairmount, Ind., this week. He reports that Dr. S. L. Cook of Albion is filling appointments acceptably in various localities; also Bro. J. M. Fry of Ligonier, is speaking for the truth against the lodge in school-house meetings in the locality.

—The Illinois Agent, after leaving the promising fields of southern Illinois came northward to Altamont in Effingham county, where he spoke on the evening of July 25th. On the 26th and 27th he was at Cerro Gordo in Piatt county, and from thence he went to Streator to assist Mr. Ronayne for three evenings during the first part of the present week.

—The Missouri friends have decided to hold a State Convention on the 30th of August and have invited the General Agent to give them half a month's work preceding. Bro. Needles with his co-laborers, Stewart and Cooper, will visit the northwestern towns of the State and the co-operation of Elder W. M. Love of Baker, St. Clair Co., and the numerous friends in that locality should be enlisted.

—The *American Freeman* notices a meeting of the citizens of Harrison township, Mercer Co., Mo., at Goshen church, which was addressed by Rev. E. G. Cooper, and delegates were appointed to the county convention to be held at Princeton, Aug. 19th.

—The Ohio State Convention will probably be postponed to a later date than Aug. 23. Various and good reasons are urged, and the officers of the State Association will soon report.

A Remarkable Statement.—The August number of the *Reformed Presbyterian and Covenanter* of Pittsburgh, contains a letter from one of the zealous workers of that church in Selma, Alabama, from which we take the following striking statement to encourage our friends:

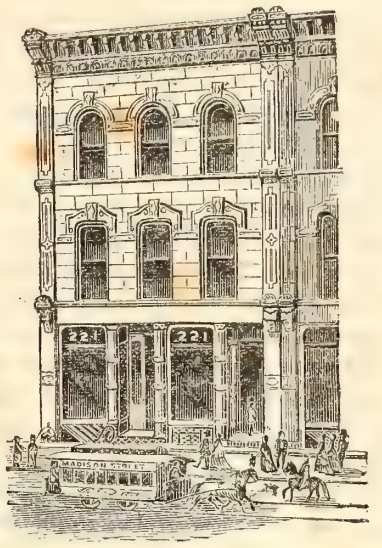
"In our work of National Reform here we have met with but little opposition, and that mainly from Germans and sceptics. Most all the professing Christians, white and colored, heartily favor the movement.

We have of late been making a steady and successful march against secret societies. They are not very numerous here among the colored people, but we want to kill the seed, and then there will be no crop. A great many of the whites either are or have been members of secret orders. I was really surprised to learn that there are so many who have become disgusted and have left them. Some of the leading men of this city that were once prominent Freemasons, have forsaken the lodges, and pronounce Masonry a humbug.

We have been scattering Anti-masonic tracts over our city like autumn leaves, and we trust they will not be without effect. We received through the kindness of Mr. Hanna, of Pittsburgh, a number of tracts and five copies of the *Cynosure*, which are being read by some of our young men. Oh, there is room for reform in this part of the country.

We need a number of temperance tracts to scatter around in this place. Even some of the little children are addicted to the use of the intoxicating beverage. Oh that something might be done to arrest the progress of this evil and save our young men! We are grieved when we look at the condition of the people, and see so few laborers among them. That gigantic monster, rum, is destroying the youth of our city in a most alarming manner. And many who have gone out as pretended workers have done so from sinister and selfish motives. We fear that few have gone out with their hearts filled with an earnest desire to do the greatest good for the people. We need more genuine Christian-hearted workers, who count not their own lives dear for the sake of a wretched and forlorn people. Will the church be unceasing in her prayers to the Lord of the harvest that he will send forth laborers into his harvest?"

G. M. Elliott.



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

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Recording Secretary and Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

Corresponding Secretary, General Agent and Lecturer—J. P. Stoddard, 13 Wabash Ave., Chicago.

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H. Cogswell,	Edward Hildreth.

J. W. Wood,

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago
For State Lecturers State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill
J. B. Nessell, Ellington, N. Y.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
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J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. R. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E. Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo
[illegible] Medina Co. O
A. D. Freeman, Downer's Grove, Ill.
Jas. Springer, Springerton, Ill.

The Home Circle.

The Arrow and the Song.

I shot an arrow into the air,
It fell to the earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to the earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of the song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—Longfellow.

To the Centennial via. Peoria. Chicago, Montreal and Portland.

Peoria, Ill., July 12, 1876.

In this Centennial year our minds naturally revert to the past; and so, as we are about to leave this city for an absence of some weeks, with the Centennial Exhibition as our goal, we may perhaps be pardoned for letting imagination for a few moments have sway, while we compare the Peoria of 1876, with the Peoria of 1776.

Stretched along the bosom of its placid lake and the Illinois river, and extending back to and beyond the bluffs that rise at a distance of a few hundred feet and encircle the low land like a rampart, lies the present city of over 33,000 inhabitants. All the appliances and conveniences of modern civilization are here enjoyed. It is abundantly supplied with water, coal, gas, street cars, bridges, railroads, grain elevators and banks, and the hum and whiz of machine shops and foundries, and the bustle of merchandise and trade of all descriptions enliven its business streets. Its normal, high and graded schools furnish ample means of education for children of all classes. Churches lift up their spires heavenward in all directions, and among the Christian and Sunday school workers are found some of the most earnest and noted in our land. It is true that many a hard battle must be fought and victory won, before righteousness is fully established, for there are also distilleries and saloons, dark places, secret places and a prison, and also a disposition to ignore God on the part of some high in influence and position. Even our brilliant orator with the laurels gained at the Republican Convention fresh upon his brow, failed in his Fourth of July oration to us, to acknowledge the God of his fathers,—the God who has fought all our battles,—the God whose aid Washington and Lincoln and the people invoked, when the dark clouds of disaster and ruin threatenened our destruction,—the God whose righteous laws received and obeyed, though imperfectly, has made us a people capable of self-government. Strange that as he glanced adown the century he did not discern the fiery cloudy pillar that has thus far safely guided us on. Though he glorifies "the people" instead of God, would he consent to be governed himself by any but a Christian people? Would he bow his neck to "the people" were that people the idolatrous red savages, the reverberations of whose distant war whoops have scarcely died upon the Western breezes,—telling the sad tale of our fallen heroes. It makes a vast difference whether "the people" are infidels like those who perpetrated the horrors of the French revolution—half civilized—barbarous or savage, or those who have inherited at least the ideas and sentiments derived from a Christian ancestry. But we are perhaps improperly digressing. Let us look back into the past.

The hum of civilization gradually ceases; over thirty-three thousand heart breaths are stilled,—houses, bridges, and improvements of all kinds sink into the abyss of the past. Solitude asserts its sway. The city has become a wilderness and the fruitful field a waste. Here the tall prairie grass waves, and there the close underbrush furnishes a harbor for the fur-coated animals. But human life is not altogether extinct. Aside from the French trader, the Indian wigwams cluster around the lake and their bark canoes float upon its waters. The bluffs at times witness their senseless religious rites and ceremonies, and in the mounds they leave their bones and a few useless implements, all they have except their names to bequeath to posterity after perhaps centuries of existence. The fierce energies of their natures find vent in wars of so atrocious and bloody a nature that we gladly draw the veil, and at the sound of the shrill whistle of the locomotive return to the 19th century. We are glad to find ourselves in a steam car with a comfortable sleeping berth provided, so time may be saved and distance gained while we ourselves are in dreamland. By the early light of morn we are flitting past fruitful fields teeming with luxurious vegetation, through flourishing villages, past fine institutions of learning, soon reach the great metropolis of our State, itself one of the many wonders of this new world. By 9 o'clock we are on board the Michigan Central cars, rounding at first the southern extremity of Lake Michigan and then taking an easterly direction across the State to Detroit. The air is fresh and invigorating and on the posts of the long piers that run out into the lake sit the patient fishermen, enveloped in thick fog, holding their long rods over the water; the tableau presents no change and we wonder how long they have to sit in that lonely, patient attitude waiting for the bait to take. After leaving the lake the heat becomes intense, and though each one has a luxurious chair turning on a pivot, and our car is finely furnished, this hardly compensates for the smoke, dust, and cinders that are almost suffocating. Nature comes to our aid. A soporific effect seems to be induced to which one after another succumbs until the heads within are bowing and nodding as gracefully as the wild lilies and flowers without. We rouse ourselves to catch such glimpses as railroad travel affords of the flourishing towns through which we pass. Niles, Kalamazoo, Jackson, Ann Arbor, etc., pass in review and we are satisfied that we are in a fine and rapidly improving part of the country. At Detroit junction three miles from the city, we change cars for the Grand Trunk railway, and in a few hours are at Sarnia in the Queen's dominion, where our trunks undergo inspection, which, thanks to our civilized conductor, proved no very harrowing affair. At five in the morning we are at Toronto, a fine city of from 70,000 to 100,000 inhabitants. Our route now lies along the placid waters of Lake Ontario. At times we have an uninterrupted view, and then it is intercepted by green fields, cultivated patches, evergreen woods, pastures full of stumps where kine and sometimes sheep luxuriate, while ever and anon the shrill whistle of the locomotive announces our approach to some thriving town, where the neatness and taste displayed in the general appearance of things, speaks well for the intelligence and thrift of the inhabitants. Some one has written "Thank God for the mountains!" We have occasion on this sultry day to thank him over and over again for the lakes, these reservoirs of coolness, whose refreshing breezes steal gently into our closely packed quarters and make even pleasant what otherwise would be unendurable. In the afternoon the St. Lawrence comes in sight and we take occasional peeps into the State of New York. At nine o'clock we reach Montreal and are duly prepared after our two night's experience on the cars to appreciate the cool and roomy apartments provided. We are so much pleased with this city that we wish to prolong our stay. The air is fine, the streets paved and cleanly. Many fine buildings with glittering roofs and towers adorn it, among which the noted Cathedral stands pre-eminent. A ride on and around the mountain back of the city gives a splendid view of it and its environs. At 2:50 P. M. we are on our way again. The St. Lawrence is crossed on the famous Victoria bridge, a covered one built entirely of iron and as close and dark as a tunnel. It takes seven minutes to pass through it. Just before reaching it a magnificent view of the city presents itself. It is on an eminence and its roofs, spires and towers, glitter in sunlight. In an instant it vanishes and we are in perfect darkness. It seems like catching a glimpse of the New Jerusalem and then going into the outer darkness. We now pass through a pleasant country inhabited principally by the French. The land is divided into very small lots, and the houses have a foreign aspect. We reach Sherbrook a fine town of nine thousand inhabitants about dusk, and at nine are at Island Pond where we propose to spend the Sabbath.

H. W. P.

The Social Quicksand.

Victor Hugo gives the following graphic description: "It sometimes happens on certain coasts of Brittany or Scotland, that a man, traveler or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is sand no longer—it is glue.

"The beach is perfectly dry, but at every step he takes, as soon as he lifts his foot, the print which it leaves fills with water. The eye, however, has noticed no change; the immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sand-fleas continue to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavors to get nearer the upland. He is not anxious. Anxious about what? Only he feels some how as if the weight of his feet increases with every step he takes. Suddenly he sinks in.

"He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. His feet have disappeared. The sand covers them. He draws his feet out of the sand; he will retrace his steps; he turns back; he sinks in deeper. The sand comes up to his ankles; he pulls himself out and throws himself to the left; the sand is half-leg deep. He throws himself to the right the sand comes up to his shins. Then he recognizes with unspeakable terror that he is caught in the quicksand, and that he has beneath him the fearful medium in which man can no more walk than the fish can swim. He throws away his load, lightens himself like a ship in distress; it is already too late; the sand is above his knees. He calls, he waves his hat or his handkerchief; the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight, it is all over.

"He is condemned to that appalling burial, long, infallible, implacable, impossible to slacken or to hasten, which endures for hours, which seizes you erect, free and in full health, which draws you by the feet, which at every effort that you attempt, at every shout you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the horizon, the sails of the ships upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep; every movement he makes inters him; he straightens up, he sinks in; he feels that he is being swallowed. He howls, implores, cries to the clouds, despairs.

"Behold him waist-deep in the sand. The sand reaches his breast; he is now only a bust. He raises his arm, utters furious groans, clutches the beach with his nails, would hold by that straw, leans upon his elbows to pull himself out his soft sheath, sobs frenziedly; the

sand rises. The sand reaches his shoulders; the sand reaches his neck; the face alone is visible now. The mouth cries, the sand fills it; silence. The eyes still gaze, the sand shuts them; night. Now the forehead decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves, and shakes, and disappears. It is the earth drowning man. The earth filled with the ocean becomes a trap. It presents itself like a plain and opens like a wave."

Could anything more graphically describe the progress of a young man, from the first cup of wine to the last?

Children's Corner.

The New Liberty Bell.

A few years ago Henry Seybert, a gentleman of wealth and culture in the city of Philadelphia, proposed to the city authorities to furnish a bell for Independence Hall, which should fitly replace the old Liberty bell that proclaimed the signing of the Declaration of Independence on July fourth, 1776. For some reason the matter rested until it was decided to hold the Centennial Exposition at Philadelphia. The offer was then renewed and accepted by the city authorities.

Mr. Lossing gives the following interesting description of the old "Liberty Bell:" "I ascended to the steeple where hangs, in silent grandeur, the 'Liberty Bell.' It is four feet in diameter at the lip, and three inches thick at the heaviest part. Its tone is destroyed by a crack, which extends from the lip to the crown, passing directly through the names of the persons who cast it. An attempt was made to restore the tone by sawing the crack wider, but without success; the melody of the 'glory-breathed tone' that thrilled the hearts of the people on the birth-day of the nation could not be re-awakened. The history of the bell is interesting. In 1752 a bell for the State-house was imported from England. On the first trial ringing after its arrival it was cracked. It was re-cast by Pass & Stow, of Philadelphia, in 1753, under the direction of Isaac Norris, Esq., the then speaker of the colonial assembly. And that is the bell, 'the greatest in English America,' which now hangs in the old State-house steeple, and claims our reverence. Upon fillets around its crown, cast there twenty-three years before the Continental Congress met in the State-house, are the words of Holy Writ, 'Proclaim liberty throughout all the land, unto all the inhabitants thereof.' (Leviticus xxv. 10.) Beneath that very bell the representatives of the thirteen colonies 'proclaimed liberty.' Ay, and when the debates were ended, and the result was announced on the 4th of July, 1776, the iron tongue of that very bell first 'proclaimed liberty throughout all the land, unto all the inhabitants thereof,' by ringing out the joyful annunciation for more than two hours."

At the time the American forces were compelled to evacuate Philadelphia in 1777, this bell was removed to Allentown to prevent it from falling into the hands of the English. At the close of the Revolution it was returned to Philadelphia and continued in constant use until 1828, when it was replaced. The bell was broken in ringing for a fire. Many years after it was taken down and occupied a place among the relics in Independence Hall. In 1872 it was placed where it now is in the vestibule of the State-house upon its original timbers.

One thing is noticeable about the bell; it was really of American manufacture, the English bell having proved a failure. So an American bell proclaimed American liberty.

Mr. Seybert conceived the idea of placing a bell in the tower of the old State-house which in size and composition should fitly symbolize the nation and its progress for the last hundred years. His plan was to make the bell of 13,000 pounds weight, counting a thousand pounds for each of the old thirteen colonies. Then it was to represent in its composition the two great struggles of the nation, the war of the Revolution, and the war of the Rebellion. When the plans were matured, Mr. Seybert contracted with Meneely & Kimberly, bell founders of Troy, N. Y., to cast the bell and place it in the tower of Independence Hall. The Government being apprized of the plans of Mr. Seybert, four bronze cannon were furnished to carry out his ideas. Two guns, one Union, and the other Confederate, that had seen service at Gettysburg, were selected. The other guns were a British field piece captured at the capitulation of Burgoyne at Saratoga, Oct. 13, 1777, and a piece used by the patriot army under Gates, in a battle of Bemis Heights, and the final struggle with the British army at Saratoga. The mingling of these bronze weapons of war in a new liberty bell is truly poetic, and inspiring to the popular heart. To carry the Centennial symbolism further, but one hundred pounds of each cannon were used, the remaining metal representing the mineral wealth and growing industries of the nation, the copper being taken pure from the shores of Lake Superior, to be mingled with the best of tin, fresh from the mines.

After the most careful preparation the bell was cast on Saturday evening, April 22d, in the presence of about one hundred ladies and gentlemen who solicited the privilege of being present on the occasion. A large pit was dug in the floor of the foundry, and the immense moulds lowered into it by a derrick. A spout was laid from the furnace to the crown of the mould into which the metal was to be poured. When all was ready the metal was released and ran glowingly and scintillatingly into the mould. It was a supreme moment and every one present felt the inspiration.

After the bell was cast it was allowed to lie buried in the ground for a week, to cool slowly and thoroughly anneal the metal. Then it was raised from the pit, with great effort with an enormous derrick, and it was found to be sound and perfect to the great joy of all. Few appreciate the difficulty of casting a bell containing so great a mass of metal. The difficulty and danger of accident increases as the size increases. But the new liberty bell fulfilled the fondest hopes of its founders. Men were immediately set to work to polish the immense surface until it shone with a luster, which fitly indicates the purity and richness of the metal. Upon entering the work-shop the bell bursts upon the sight in all its grand proportions and bright beauty. Its inscriptions shine out like letters of gold. They are put on with the greatest care and with a fine sense of true proportion.

Encircling the crown are the words of Holy Writ: "Glory to God in the highest, and on earth peace, good-will toward men." On the waist, one side, is the following: "Presented to the city of Philadelphia, July 4th, 1876, for the belfry of Independence Hall, by a citizen." Underneath are the names, "Meneely & Kemberly, founders, Troy, N. Y."

On the waist, opposite side, is "1876," and beneath the coat of arms of the United States, an eagle with thirteen stars and the motto, *E pluribus unum.* The coat of arms is set in a shield of chased work, and is a beautiful specimen of art.

Encircling the mouth is the inscription from the old liberty bell "Proclaim liberty throughout all the land, unto all the inhabitants thereof." Leviticus xxv. 10. Just above this inscription is a circle of thirty-eight stars representing the States.

The bell is seven feet in perpendicular height, seven feet and a half in diameter at the mouth, and twenty-three and a half in circumference. At the sound bow the thickness is seven inches. Its proportions are strikingly beautiful. All in all it is a great triumph of the founder's art, and will be one of the most eminent examples of American skill and taste at Philadelphia. Larger bell have been made in the Old World, but this undoubtedly the finest bells in America.—*Troy Whig.*

Since the above was first published Mr. Seybert has had the great bell examined by experts, who give it as their opinion that it is not cast in the proper shape and that the tone is not of such volume and quality as should be had from a bell of such size. Mr. Seybert will have it recast if this be true, as his contract calls for a bell perfect in every respect.

Home and Farm.

Watering Trees.—As a general rule, watering young trees in summer does more harm than good, by crusting the surface without reaching the roots; and even if the roots are reached, the relief is only temporary, unless the watering is regularly repeated. There is a great want of appreciation of the amount of water required for trees by those who apply this remedy. A young tree, four or five feet high, if growing well, soon throws out roots several feet on each side. If these roots are only three feet long, the circle of roots will be six feet in diameter, and at a depth of only one foot there would be no less than twenty-seven cubic feet of earth to saturate with water, requiring for one-fourth the bulk nearly one hogshead for a single watering. It is true that a young tree just set out may have had its roots cut much shorter, but as new ones are to be quickly thrown out into the soil as it commences its growth, a narrow watering will do but little good. Thorough mulching may answer better, or if water is used pour it into a small deep hole by the side of the tree.

Raising Tomatoes.—Burr tells us that the French mode of raising tomatoes is as follows: "As soon as a cluster of flowers is visible they top the stem down to the cluster, so that the flowers terminate the stem. The effect is that the sap is immediately impelled into the two buds next below the cluster, which soon push strongly and produce another cluster of flowers each. When these are visible, the branch to which they belong is also topped down to the level; and this is done five times successively. By this means the plants become stout, dwarf bushes, not above eighteen inches high. In order to prevent their falling over, sticks or strings are stretched hoizontally along the rows so as to keep the plants erect. In addition to this, all laterals that have no flowers, and after the fifth topping, all laterals whatever, are nipped off. In this way the ripe sap is directed into the fruit, which acquires a beauty, size and excellence unattainable by other means."—*Boston Globe.*

Taking it Coolly.

One of the most disagreeable companions on a hot summer's day is a hot stove, and yet how many women who read this article feel compelled to spend many hours out of every twenty-four with this black, silent, fiery kitchen partner. Is there no escape? Suppose the kitchen door opens on an ample porch, with a roof over it and a honeysuckle in front of it, or a grape-vine, or a hop-vine, or morning glories, or flowering beans clambering up a trellis and shutting out the ardent rays of the sun. What a nice place that would be for carrying on the various activities of a summer's morning. One could wash there, spread the ironing table beneath the growing grapes, set the dinner table there, shell peas, stone cherries, and do a thousand things in the open air while keeping an eye on all that goes on in the kitchen. If there is but a step from the house to the ground, two or three large trees just at the door are better even than a porch. We lived in such a kitchen once, and spent all the pleasant summer days in the open air. The cradle had a little awning over it, there was no clattering of shoes on the grassy sod beneath, no slop on the floor, no furnace heats, nothing but rural peace and quiet shade.

It does not occur to a great many women that there is any better or easier way of doing than the one to which they have become accustomed. The tendency of housework is to settle into a fixed routine and wear deep ruts, to go out of which is no easy matter. But it is not a bad plan to start inquiries in every department of domestic industry, and try experiments until one finds out the easiest way of accomplishing the matter in hand. In the winter, of course the nearer the ironing and baking table is to the stove the fewer steps will be required, but this is not the first consideration in summer, and if one will have a high chair to sit in while ironing or baking on a low table, the distance from the stove will not amount to much. Beside, children of five and six years old can be taught to take steps.

There is another matter not very well understood by American cooks. We use entirely too much fuel, we cook by too hot a fire, we eat too much hot food, we boil our soups and our vegetables furiously, when all we want is simply to raise the temperature of the liquid in question to 212 degrees, which can be done with a moderate fire and no inconsiderable saving of stovelining, coal, and physical discomfort. It is calculated that one-third of the power generated in any machine is consumed in overcoming the friction and one great problem with machinists is to reduce the friction to minimum. Let us apply this problem to housekeeping, and begin by studying all the ways in which we can keep cool.—*Ex.*

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

A State Convention is called to meet August 16th and 17th in Winchester, Jefferson Co., Kansas, to nominate a State electorial ticket and consider other important measures in connection with the State Association.

—The *American Freeman* announces the following county meetings. Northwestern Missouri is alive to the work of the time:

The American Reform Party will hold county Conventions, beginning each day at ten o'clock a. m., at the following times and places; for the purpose of nominating candidates for the several county offices. Public lectures will be given at each convention:

Albany, Gentry county, August —,1876.

Bethany, Harrison county, Tuesdap, August the 15th.

Princeton, Mercer county, Saturday, August the 19th.

SPRINGERTON, Ill., July 7, 1876.

Times are ominous, if not perilous. The Republicans divided, as I regard, into four factions. The best men of this government are going respectively for Walker, Smith, Adams and Hayes for President. While the Democratic party has split perhaps half of herself into the Indiana greenback-grange-lodge swindle. Thus I am impressed that there is danger of Cooper or Tilden's election. I believe that the Walker, Smith and Adams parties all combined could make a President. "United we stand, divided we fall," or rather fail for the present. There is but trifling, if any difference in our principles. Brothers let us unite immediately. God bless the nation. JAS. SPRINGER.

MONTMORENCI, Ind.

I receeived your *Cynosure* tracts No. 25, "The American Party," soon distributed them; want more. They're just the thing needed. I shall vote the ticket if it is the only vote cast, just because it's right and meets fairly and squarely the real issue of the day. The other parties dodge around them and try to make issues where there are none. God help the right, and help every man to vote his real sentiments instead of what he thinks will be elected. This is the reason why so little progress is made, just because men "balk," and say "We can't pull the load anyway, and we won't try." How unreasonable and unwise! No good is ever accomplished without bravely trying first. Men don't do their daily business on such a basis of reasoning as that. They try, whether they know they shall succeed or not. LORENZO D. BROWN.

SECEDER'S LIST.

Additional names, making a total of 138.

S. S. Palmer (3) Oberlin, O.

Richard Oard (7) Elida, O.

Myron Smith (3) Syracuse, N. Y.

David Doner (3) Delphos Lodge, O.

A. E. Watkins, Baraboo, Wis.

Religious Intelligence.

—The Synod of the Associate Presbyterian church at its late session in Portland Mills, Ind., apointed the last day of October next to be set apart as a day of fasting for the church. The select committee to prepare a paper on fasting presented a very able report.

—Rev. N. Wardner of New York, the General Evangelist of the Wesleyan Methodist church is now on a tour of labor to the camp-meetings and conferences of his church in New York, Michigan, Tennessee and Iowa.

—Rev. C. E. Cheney of this city was elected Presiding Bishop of the Reformed Episcopal church at its late Council in Ottawa, Canada, to succeed Dr. Cummins, lately deceased. Rev. Samuel Fallows, a Freemason, and pastor of St. Paul's Reformed Episcopal church, corner Washington and Ann streets, Chicago, was elected Missionary Bishop by the same body.

—The plans have been adopted for the building to be used by Mr. Moody when he begins his labors in Chicago. The location will be near to Farwell Hall. It is expected that Mr. Moody will enter upon his work first in Chicago, beginning early in October, and will prosecute it here until January 1st, when he will commence in Boston, and continue there also several months. For the present, he is making his home in Northfield, Mass., where he wishes to remain three months in close study; his exercises and discourses of last winter having been so largely reported, it has become necessary for him to make new and enlarged preparation for the work of next winter.

—The Methodist Episcopal church recently began holding services at Guajanato, Mexico, and by the fourth week the congregation had grown to number one hundred and fifty persons. Two native preachers —one a shoemaker, the other a goldsmith—assist the missionaries, Messrs. Craver and Siberis.

—A society has been formed in London for the colonization of Syria and Palestine with Christian settlers from England. At a recent meeting one of the speakers was a Rev. Dr. Bliss of the American Presbyterian College at Beirut, who strongly advocated the scheme. There is already a German settlement on Mount Carmel, which is represented as being very prosperous.

—At the next communion in the Pilgrim Congregational church of Brooklyn, N. Y., (Dr. Storrs') there are to be admitted to membership on confession of faith four Turkish Armenians, a Japanese and a Chinaman; besides members of the Presbyterian church, and representatives from the extreme northern and southern States.

—In view of the great increase in the number of church members the past year, the Synod of the Dutch Reformed Church, which met at Kingsford, June 5th, named the second day of October as a day of special thanksgiving.

—The three great Presbyterian churches of Scotland raised last year for all purposes $6,525,180. Of this sum the Established Church contributed $1,750,000, the United Presbyterian $2,246,825, and the Free Church $2,672,250.

News of the Week.

—The Illinois Democrats have nominated for Governor, Lewis Steward the candidate of the Independent Greenback party.

—By a unanimous vote of the Trustees of Amherst College, July 28th, Prof. Julius L. Seelye, now a member of Congress from the Tenth Massachusetts District, was elected President.

—A terrible story comes from Sidney, Neb., a recruiting station on the Central Pacific railroad, not far from Cheyenne, to the effect that the attack made by the Sioux upon Crook's camp on Goose Creek last week proved to be more of a slaughter than a fight, nearly 300 soldiers of Crook's command being killed, and the entire command driven across the creek, a mark for the unerring bullets of their savage adversaries. The report had not been confirmed on Monday and it is hoped is untrue.

—The Servian war continues to be a mass of contradictions, but the Turks have lost much territory and many men. The great enemy of the Servians and their allies is internal dissension. Their armies have few native officers and there is great suspicion of the numerous Russians who have come to help them. It is believed that the leading powers will soon interfere and end the difficulties by negotiation. General Ignatieff has expressed the opinion that an armistice was inevitable within three or four weeks, and would probably be brought about by the united action of the six Powers. He thought the present difficulties would be arranged by partitioning Bosnia between Austria and Servia, and giving Montenegro to Herzegovina.

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Furthermore do I promise and swear, that I will not govern this lodge, nor any other over which I may be called to preside, in a haughty, arbitrary, or impious manner; but will at all times, use my utmost endeavors to preserve peace and harmony among the brethren.

Furthermore, do I promise and swear, that I will never open a lodge of Master Masons, unless there be present three regular Master Masons, besides the Tyler, nor close the same, without giving a lecture, or some section, or part of a lecture, for the instruction of the lodge.

Furthermore, that I will not, knowingly, set in any lodge where any one presides, who has not received the degree of Past Master. (This last point is, in many lodges, entirely omitted. In some, the two last.) All which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind, to keep and perform the same; binding myself under no less penalty, than to have my tongue split from tip to root; that I might forever thereafter be unable to pronounce the word, if ever I should prove wilfully guilty of violating any part of this, my solemn oath, or obligation, of a Past Master Mason. So help me God and make me steadfast to keep and perform the same.

VI. OBLIGATION MOST EXCELLENT MASTER'S DEGREE.

I————, of my own free will and accord, in presence of Almighty God and this lodge of Most Excellent Master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the degree of a Most Excellent Master to any of an inferior degree, nor to any other person or persons, in the known world, except it be to a true and lawful brother or brethren of this degree, and within the body of a just and lawfully constituted lodge of such; and not unto him nor them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information.

Furthermore, do I promise and swear, that I will obey all regular signs and summons, given, handed, sent, or thrown to me from a brother of this degree, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow, if in my power.

Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America; also the Grand Royal Arch Chapter of the State of————, under which this lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge, of which I may at any time hereafter become a member.

Furthermore, do I promise and swear, that I will aid and assist all poor and indigent brethren of this degree, their widows and orphans, wheresoever dispersed around the globe, as far as in my power, without injury to myself or family.

Furthermore, do I promise and swear, that the secrets of a brother of this degree, given to me in charge as such, and I knowing them to be such, shall remain as secret and inviolable in my breast as his own, murder and treason excepted, and the same left to my own free will and choice.

Furthermore, do I promise and swear, that I will not wrong this lodge of Most Excellent Master Masons, nor a brother of this degree, to the value of any thing, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it; but will give due and timely notice of all approaches of danger, if in my power.

Furthermore, do I promise and swear, that I will dispense light and knowledge to all ignorant and uninformed brethren, at all times, as far as in my power, without material injury to myself or family. To all which, I do most solemnly swear, with a fixed and steady purpose of mind in me, to keep and perform the same; binding myself under no less penalty than to have my breast torn open, and my heart and vitals taken from thence and exposed to rot on the dunghill, if ever I violate any part of this my solemn oath, or obligation, of a Most Excellent Master Mason: as help me God, and keep me steadfast in the due performance of the same. "Detach your hands and kiss the book."

OBLIGATION ROYAL ARCH DEGREE.

I, ————, of my own free will and accord, in the presence of Almighty God, and this Chapter of Royal Arch Masons, erected to God, and dedicated to the holy order of St. John,* do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Royal Arch Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful companion Royal Arch Mason within the body of a just and legally constituted Chapter of such, and not unto him or unto them whom I shall hear so to be, but unto him or them whom I shall find so to be, after strict trial, due examination or legal information received.

Furthermore, do I promise and swear, that I will not give the Grand Omnific Royal Arch word which I shall hereafter receive, neither in the Chapter nor out of it, except there be present two companions Royal Arch Masons, who, with myself, make three, and then by three times three, under a living arch not above my breath.

Furthermore, that I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but destroy it, whenever it comes to my sight.

Furthermore, do I promise and swear, that I will not wrong this Chapter, nor a companion of this degree, to the value of any thing knowingly myself, or suffer it to be done by others, if in my power to prevent it.

Furthermore, do I promise and swear, that I will not be at the exaltation of a candidate to this degree, at a clandestine Chapter, I knowing it to be such.

Furthermore, do I promise and swear, that I will not assist or be present at the exaltation of a candidate to this degree, who has not regularly received the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, to the best of my knowledge and belief.

Furthermore, that I will not assist or see more or less than three candidates exalted at one and the same time.

Furthermore, that I will not assist or be present at the forming or opening of a Royal Arch Chapter, unless there be present nine regular Royal Arch Masons.

Furthermore, do I promise and swear, that I will not speak evil of a companion Royal Arch Mason, neither behind his back nor before his face, but will apprise him of approaching danger if in my power.

Furthermore, do I promise and swear, that I will not strike a companion Royal Arch Mason in anger, so as to draw his blood.

Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also the constitution of the Grand Royal Arch Chapter of the State under which this Chapter is held, and conform to all the by-laws, rules, and regulations of this, or any other Chapter of which I may hereafter become a member.

Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent or thrown to me, from the hand of a companion Royal Arch Mason, or from the body of a just and lawfully constituted Chapter of such, provided it be within the length of my cable-tow.

Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications.*

Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my heart as his own, *murder and treason not excepted.*†

Furthermore, do I promise and swear, that I will be aiding and assisting all poor and indigent Royal Arch Masons, their widows and orphans, wherever dispersed around the globe, so far as in my power, without material injury to myself or family. All which I most solemnly and sincerely promise and swear, with a firm, steadfast resolution, to perform the same, without any equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less

PENALTY

than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly, or wilfully violate or transgress any part of this, my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same.

*Or as it is at this time given in some Chapters, to the honor of our patron Zerubbabel.

*This clause is sometimes made a distinct point in the obligation in the following form, viz: Furthermore, do I promise and swear, that I will vote for a companion Royal Arch Mason, before any other of equal qualifications; and in some Chapters both are left out of the obligation.

†In some Chapters this is administered: All the secrets of a companion without exception.

OBLIGATION, KNIGHTS OF THE RED CROSS.

I,— —, of my own free will and accord, in the presence of the Supreme Architect of the Universe, and these witnesses, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, forever conceal, and never reveal, any of the secret arts, parts or points of the mysteries appertaining to this order of the Knight of the Red Cross, unless it be to a true and lawful companion Sir Knight of the Order, or within the body of a just and lawful Council of such; and not unto him or them, until by strict trial and due examination or lawful information, I find him or them lawfully entitled to receive the same.

I furthermore promise and swear, that I will answer and obey all due signs and regular summons, which shall be sent to me from a regular Council of Knights of the Red Cross, or given to me from the hands of a companion Sir Knight of the Red Cross, if within the distance of forty miles; natural infirmities and unavoidable accidents only excusing me.

I furthermore promise and swear, that I will not be present at the conferring of this order of Knighthood upon any person, unless he shall have previously regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch degree, to the best of my knowledge and belief.

I furthermore promise and swear, that I will not assist or be present at the forming and opening of a council of Knights of the Red Cross, unless there be present at least five regular Knights of the order, or the representatives of three different encampments, acting under the sanction of a legal warrant.

I furthermore promise and swear, that I will vindicate the character of a courteous Sir Knight of the Red Cross, when wrongfully traduced: that I will help him on a lawful occasion in preference to any brother of an inferior degree, and so far as truth, honor, and justice may warrant.

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Publishers' Department.

No. subs. Sat. July 29,	3,746
" " " " 22,	3,758
Gain in one week	11

We have only one club of five or more to report this week, but it is a noble one, and has been collected by patient, persevering effort.

Ansel Lake, Grey Willow, Ill., sends twenty subscriptions for a year, and writes: "I have been a long time in getting up these names and pay for four of them myself for the sake of making out the number. The reason I did so was to favor the subscribers and get a larger circulation. . . . You can count me one for the reform as long as I live."

How many more are patiently and earnestly endeavoring to increase the circulation of the *Cynosure*? Do not be discouraged. Who shall we hear from next week? Keep the ball rolling.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING July 28th, 1876, from—A J Auten, R Aiten, G Avery, J. Blain, C A Blanchard, (2) A Baker, W M Casteel, W Davis, A D Freeman, D Gnaggy, Mrs. H E Hayden, S Harper, E Johnson, S. Love, A. Lake, J N Lloyd, D Mitchell, A McBride, J Mason, H W Marsh, J McLean, P Rich S P Reeds, A Shambaugh, J Smith, H C Senne, P Woodring, Mrs. R M Webb, W Wishart.

BOOKS SENT
week ending July 29, 1876.

BY EXPRESS.

Martin Porter, Rev. A Stedwell.

BY MAIL.

J Shaw, J H Bell, G W Bowman, A B Wagner, H Haywood, J G Yeaton, M Siegfried, H F Hatch, O J Qually, G W Cadner, J P Richard, Julius C. (care box 300.) M Bedell, W Cummings, B B Hughes, R O Dudley, D Ayers, J A Stuckey, J C Byrd, E F George, W S Cooper, H G Holden, A Baker, J P Carron, I B Root, J P Jones, Jno. Ross, W M Casteel, D L Hardey, J H Randall J Crane, E H Bower, D Baxter, G Bolander, R W Simpson, H E Dickenson Jr, W M Casteel, T J Farden, J Patterson, J McLean, C F Penzel, L C Gaskill, W M Stilwell, H C Horsman, N Bingham, Rev. G W Lincoln, D C E Brady, J W Jones.

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CHICAGO, July 31, 1876.

Grain Wheat—Minnesota	$ 82½	98
" No. 2	86½	89½
" No. 3	79	80
" Rejected	63	64
Corn—No. 2	45⅝	46⅛
Rejected	41	41¾
Oats—No. 2		30
Rejected	22	23½
Rye—No. 2	55	56
Bran per ton	10 50	11 00
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	10 00	12 50
Prairie, "	7 00	10 50
Mess Beef	10 75	11 00
Tallow	7	8¼
Lard per cwt		10 85
Mess pork, per bbl		18 80
Butter fancy yellow 25c.; common to choice roll	15	18
Cheese	3	9
Eggs	11	12½
Seeds—Timothy	2 30	2 50
Clover	9 25	9 50
Flax	1 15	1 25
Potatoes, new per bbl	2 00	2 50
Broom corn	2	8
Hides green to dry salted	5	10
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	25	37
Unwashed	15	21
LIVE STOCK Cattle Choice	4 80	5 00
Good	4 60	4 70
Medium	4 25	4 40
Common	3 00	3 75
Hogs	6 20	6 80
Sheep	2 50	4 75

New York Market

Flour	$ 2 25	8 50
Wheat—Winter		1 30
Spring	80	1 19
Corn	45	58
Oats	28	48
Rye	60	77
Lard		11¼
Mess pork		19 60
Butter	12	24
Cheese	4	10
Eggs	15	18½

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If the subscription price of the CYNOSURE was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

Therefore let all send the postage, 20 cents a year, 10 cents for half a year with their renewals.

The commission on one new subscription for a year will pay the postage on your own and the new subscriber's paper. We would rather have the postage paid by commissions than in any other way.

When postage is not paid we shall have to shorten the time of subscription sufficiently to pay it.

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Post office orders, checks or drafts on Chicago or towns east of Chicago, and currency by express may be sent at our risk. If it is not possible to send by either of the four ways named, money in a registered letter may be sent at our risk, but it is not as safe.

The date at which subscriptions expire is with each subscriber's name on the address label. Send renewals before this date occurs. Notice if this date is changed to correspond; if not or if the paper fails to come, write without delay.

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"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, AUGUST 10, 1876

VOL. VIII., NO. 43.—WHOLE NO. 231
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Topics of the Time.

As had been expected the Senate last week failed to convict Belknap on any of the several charges. Had he been "smart" enough he might have retained his place in the cabinet to-day. So it is fair to estimate from the treatment of Babcock, Shepherd, and other presidential favorites. The effect of the trial will be degrading to the august character of the Senate if it does not forestall the courts and get Belknap free from any claims of the law.

As this case passes off another appears. The majority report of the committee on naval affairs finds that ring rule has been supreme in Mr. Robeson's department and says there is reason to believe that its officers are criminally connected with the fraudulent dealings. The following is appended to the report.

"*Resolved*—That these legal questions together with all the proof taken by the committee, be referred to the Judiciary with power to hear additional testimony and argument if they see fit; to examine and report whether such violations of the law as are referred to herein constitute and are impeachable offenses under the Constitution."

Another very remarkable proof that the soul of the whisky ring was the Masonic lodge is in the method of punishing the men sentenced by Judge Blodgett. Hesing, Rehm, Powell, Miller, Rush, Cooper and Burroughs, of the twelve put under the tender care of Sheriff Agnew of Blair Lodge No. 393, in Cook county jail, are members and officers of Chicago lodges; Hildreth, who ran away to Canada to avoid sentence, belongs to Pleiades Lodge, No. 478; and Waterman of Wheaton Lodge, No. 269, serves his six month's term with a Masonic sheriff in Du Page county jail at Wheaton. Now an ordinary thief who would pick a man's pocket of twenty-five dollars would be shut up in the State's prison and learn by the rigors of the punishment the estimate law and public sentiment put upon his crime. These men, however, after having formed a conspiracy against the government, that is, against their fellow citizens, and stealing from them to the amount of hundreds of thousands, are sent to live in ease, and not stintedly, for a greater or less time, at the very expense of the persons defrauded. In Cook county jail three of the distillers have established telegraph connections and carry on their nefarious business with more thrift than ever; and the convicted guager sent to Wheaton has the freedom of the town, and is hardly more an occupant of the jail than the county officers who do business in the court-house building. These facts are peculiar and belong to Masonic history.

The massacre of black men at Hamburg, S. C., on the 8th of July has been passed upon by the coroner's jury with unusual deliberation and a verdict rendered that promises a return of more peaceful times to that suffering people. The verdict charges General M. C. Butler, Colonel A. P. Butler, Dr. Pierce Butler, Rev. J. Meeling and fifty-three other citizens of Aiken and Edgfield counties, and thirty Georgians with murder. Warrants for the arrest of these persons have been put in the Sheriff's hands, and Governor Chamberlain seems to be moving earnestly in the matter, so that a possibility exists that we shall see such crimes for once punished as they deserve. No atrocity in the South has had wider notice. Southern papers and political leaders in Congress feared its effects and promptly denounced it while at the North and on the part of the Government, there has been a steady pressure on the local authorities which has strengthened their action in the case materially. It is hoped that this will serve as a severe example to other lawless communities, and cause the Governors of other States to feel their responsibility for atrocities which are frequently occurring at the South.

Philadelphia, the Exposition and the Evangelist Moody.

BY PROF. ELLIOT WHIPPLE.

Cities possess an individuality as marked and distinct as people do. Cleveland, one of the most beautiful cities in the country, is noted for the courtesy of its citizens and the cheapness of its merchandise. Buffalo, a second edition of New York city, impresses a stranger very unfavorably by the number of its saloons, the ignorance of its policemen, and its extravagant prices.

Philadelphia is more like Cleveland than like Buffalo. The idea fostered by prominent western papers that the cost of living here is such as to forbid any but the wealthy to attend the Centennial is entirely without foundation. Some of the hotels and numerous private families furnish excellent accommodations, including lodging, breakfast and supper for a dollar a day.

How shall a stranger find a suitable place at that price? He should plan his journey so as to reach the city several hours before dark, buy a copy of the *Ledger* while on the cars, and from the three columns of advertisements of lodging and boarding places select that which suits him best. At once on arriving, take a horse-car to the place selected. The politeness of the conductors may be depended upon to direct you clearly and intelligently to your destination. Thus with little trouble you may find a temporary home, at a price nobody can object to.

Our first Sabbath in Philadelphia, Moody was to preach at Bethany church. It was rather more than a Sabbath day's journey to walk two and a half miles, stand an hour and a half, for of course every seat was taken before we arrived, and then walk back again, but we would do it often to hear the great evangelist. We had read his sermon, as doubtless thousands of your readers have done in the *Witness*, and so will give a very brief outline of it, and the impression produced upon us by the speaker.

His discourse was directed to his converts of last winter; his theme, the "Life of Joshua." He showed how the whole life of Israel's heroic leader illustrated three grand requisites in a Christian's character: obedience, courage, and faith. From the time that Moses commanded him to lead the untried militia of Israel against the Amalekites until the last of the thirty-one kings of the Cananites was subdued, he never failed to obey promptly, his courage never gave way, his faith never faltered.

The sermon was an illustration of the power there is in Bible stories; but then, they need to be told with Moody's earnestness, and their applications to our present doings pointed out with Moody's fearlsssness. The trouble with nine hundred and ninety-nine out of every thousand of our preachers is that they *think* they are called to preach the Gospel, but are really trying to get a living; "they guided by seven great principles,—the five loaves and two fishes." They spend their strength in condemning sins committed three thousand years ago and three thousand miles away, instead of pointing out the evil practices of members of their own congregations. At the best they do no more than to tell the story of the pet lamb, failing to add, "Thou art the man."

They think they have discovered that it is easier to swim with the current than against it, having never noticed which way *live* fish always direct their course. God cannot use such men, and it would be better for themselves, better for the church, better for the unconverted, if they would honstly face the question, ascertain the real aim of their lives, and take an employment consistent with their courage and capacity.

Moody is not a great orator, disregards the rules of grammar and rhetoric, does not usually develope a broader or deeper view of his subject than many other preachers do, but he is in earnest about preaching the Gospel. He is remarkable for accomplishing such extraordinary results with such ordinary means. He goes at his preaching as a farmer does his plowing, or a blacksmith his pounding. Blow after blow comes without hesitation or uncertainty. He does not stop to choose his words, but uses the strongest, plainest, hardest Saxon terms. Soon the audience is aroused, unified, and swept away with the current of his speech, which pours onward surging, swaying, impetuous, resistless.

I said he was not a great orator, yet sometimes he exhibits the gift of true eloquence. In painting a possible picture of the parting of Moses and Joshua, just before the death of the former, he made us see them go slowly out of the camp and up the mountain side. With earnest converse engaged they heed

not the passing moments until the place of final separation is reached; lovingly they embrace for the last time; tenderly but almost forcibly, Moses parts himself from Joshua and passes onward alone to meet God, while the latter descends to assume the leadership of the chosen people. Again in describing the capture of Jericho, we watch the hosts of Israel as they obediently march forth in this novel mode of warfare; we hear the measured tread of thousands as they compass the walls of the city; we see their giant-like adversaries look forth from their strong fortifications and listen to their witicisms at the folly of Israel; we see the high strong walls standing unshaken as day after day passes by; on the seventh morning we behold Joshua sending forth his army at early dawn and concerting measures to have all prepared to unite in one general shout when they shall have gone about the city for the seventh time; and then when the supreme moment arrives, we can almost hear the united shout of Israel's thousands; and lo! we see the mighty battlements tremble, totter, and crash to the ground in a heap of ruins, while at one point a narrow portion of the wall alone of all unshaken and untouched rises towards the sky, a monument of the faith of Rahab, and of the assured safety of those who trust in the promises of God.

Masonic Vigilance.

In the State of Vermont the newspaper has always been regarded as the agent for a free people for securing their liberty, and not as the mere property of individuals alone, or the engine of a ring. There is a certain kind of information, therefore, such as notices of political proceedings, of marriages and deaths, of religious revivals, etc., which the newspaper has always published as a matter of general interest and concern, which the community sufficiently paid for by subscription.

But now, this simple arrangement is to be altered, and certain political information is to be charged for, like ordinary trade advertisements, the chief value of which pertains to the advertiser. The change is announced by the following resolutions adopted by a body of Vermont newspaper publishers at their last annual meeting on the 13th of July, 1876.

The following resolution was offered by Mr. Benedict:—

Whereas, There is no more reason why the publishers of newspapers should be expected to furnish valuable advertising free to the various political committees, than why stationers should be called on to furnish stationery, or landlords give the rent of halls "free gratis for nothing," therefore,

Resolved, That in the opinion of this Association, publishers should make a moderate charge for publishing calls for political conventions and caucuses.

he effect of these resolutions, if carried out, will be to render the tone of politics in Vermont mercenary, where the customs of the people would operate to the contrary. They will also increase the power of the lodge and other rings; since under the black-mail system of assessing its members by the lodge, and which these members dare not resist, immense sums of money are collected, by which the papers of the State may be easily corrupted, and by which the notices of the lodge can be paid for, while poor men who attempt to defend themselves against the lodge, and its large funds, would find the expense of advertising their political meetings a heavy drawback, especially when they have to deal with Masonic editors.

It is thus that the lodge is ever exceedingly vigilant and watchful to increase its power, at the expense of the liberties of the people, while the people are unconscious of what the lodge is doing. There are but a few persons or news-depots, or perhaps educational organizations in the whole country over which the lodge has not thus gained a powerful control, which is as pernicious as it is powerful.

The man who proposed these resolutions so damaging to the freedom of the press, and the man on whose motion they were adopted, Mr. J. M. Poland, are doubtless both secret society men, and know what they are doing. Mr. Poland is a near relative and supporter of the Judge Poland, who is noted for an active support of measures in Congress for shackling the press. *

It must be admitted that the man who owns a newspaper may make it as mercenary as he pleases; and freemen should remember that they, also, have rights, one of which is to subscribe for such papers as they please; and the last news-paper that any patriot ought to take is one that is managed by a Freemason. The selfish attempt made by Freemasons to prey upon the American people has a degree of cool impudence in it that one would suppose impossible among decent folks. But such is the nature of power; it tends to stupify its possessors, and render them insensible to the requirements of honest society.

The evidences of Masonic vigilance, ever intent with quiet, secret effort to increase the power of the lodge for the benefit of its members, are manifest to all who will watch the proceedings of these members, and there is no protection for the interests of liberty, but an equal vigilance and watchfulness on the part of the people. Where there is no organized Anti-masonry, every true patriot should withhold his subscription and his patronage from whatever news-paper he may find under the management of a Freemason.

Five hundred thousand slave-holders once held control of this free country; and what slave-holders once *did*, an equal number of Freemasons may *do*. Both slavery and Freemasonry are intensely selfish and mean, designed for the benefit of the few at the expense of the many; and he who would not vote for a slave-holdholder's paper should not vote for a Freemason, nor take his paper.

Americus.

* [Judge Poland is claimed to be a Freemason by high authorities in the order.—Ed. Cynosure.]

The Symbolism of the Masonic Hoodwink.

BY J. H. WOODWARD.

The ritual informs us that the candidate is hoodwinked or blindfolded in each degree of the Blue Lodge Masonry, up to the time he is technically said to be brought to light and assigns as the reason therefor:

First; that as he was then in darkness, so should he keep the whole world in darkness as regards the secrets of Masonry, unless they obtained them in the same lawful manner as he himself had done.

Secondly; that his heart should be taught to conceive before his eyes were permitted to behold the beauties of Freemasonry.

Thirdly; that if he had refused to submit to the forms or ceremonies of his initiation and thereby rendered himself unworthy to be taken by the hand as a brother, he might have been conducted out of the lodge by the aid of the cable-tow, without seeing the form or beauty thereof.

The above reasons are correct in so far as they go, but do not by any means go far enough to disclose the full esotery of this symbol. Notwithstanding their paucity, insufficiency, and restriction we are prepared to state that the hoodwink has certainly the following symbolical allusions:

1. To the darkness prevalent over the northern half of the earth's surface, from the autumnal equinox, September 23d, when Osiris, or Hiram Abiff, the Sun, passes into the sign of Libra, the Balance crosses the line of the equator and enters into the Ark of Typhon, symbolically, the "dark shadow of the valley of death," wherein he continues confined until March 21st, when he conquers Typhon at the vernal equinox, regains his freedom, emerges from the Ark, enters the Sign of Aries, the Lamb, and brings himself and all the northern world to light. This period constituting the evening and the morning of the first day of the Sun's regenerative or formative powers in all the cosmogonies of pagan antiquity. To commemorate which event in the Masonic ceremonies the hoodwink is instantly stripped from the eyes of the candidate at the Worshipful Master's command: "Let there be light," when at once there is light as the candidate beholds three burning tapers surrounding the altar, and is immediately intrusted with the esoteric doctrines, pass-words, grips, due-guards, signs and explanations of the degree, which are Masonically termed "light."

It is here proper to add, that Masonry, true to her deceptive instincts, drops out of sight the Indian, Chaldean, Egyptian and Eleusinian cosmogonies, from which, to her best ability, she has borrowed her light, and derived her forms and ceremonies, and appropriates in their stead the cosmogony of Genesis, the better to conceal the pagan character of her rites,—notwithstanding which cunning, prudence, precaution, and circumspection on her part the spot still remains, and will not out.

2nd. To the antagonism and conflict existing between Masonry and the outer world, typified in the elemental combat periodically occurring between Osiris the Sun, and Typhon, Darkness, at the vernal equinox when Osiris, the Masonic representative of power, light and craft vanquishes his adversary and comes out victorious, dispelling the darkness, death, cold, and gloom of winter and restoring the life, light, heat and joy of summer to all the northern portion of the earth, which event being personified is transferred to the Masonic lodge-floor, and these parts mimicked by removing the hoodwink from the candidate's eyes, and bringing him forth with the glad anthem of triumph from the alleged death, servitude, frigidity and gloom of the world without, into the life, liberty, warmth, and fraternal joy of the world within the Temple.

3d. To the vacuity in the mind of the candidate, when his intellectual world, (typical of the death, gloom, and torpidity that exists in the northern hemisphere during the winter half of the year), is without Masonic form and void, and so remains until that memorable event in the initiatory ceremonies transpires, when it becomes peopled with the living thoughts and principles constituting the soul, essence, and fundamental basis of speculative Freemasonry through the burst of that Masonic light upon his mind, in fancied imitation of that material light which breaks upon the northern world, when Osiris conquors Typhon at the vernal equinox. In the matter of this allusion, Masonry again with her usual duplicity and fraud makes it point for the vacuity of the candidate's mind, to uncreated existence in primodical time, and for the burst of Masonic light, to that event whence sprang material light at the bidding of that Almighty Voice which proclaimed, "Let there be light." This change in allusion is of course made to bury out of sight the paganism which is inherent in Masonry and to make her rites apparently accord with the Holy Scriptures. In this, however, she need not deceive any but those who may choose to be deceived.

4th. To the expressions of grief for the Sun's loss to the northern hemisphere from the autumnal to the vernal equinox. Also for the loss of the Master Mason's word in consequence of the loss of the Master, (Osiris, Hiram, or the Sun) he having been at-

tacked and fatally wounded by Typhon and the wicked Fellow Crafts on summer solstice day, the year's high twelve, while in the zenith of his power and glory, and enthroned in his sanctum sanctorum, on the high and holy hill, from which time his life powers declined, (the days shortening), until Typhon and his Fellow Crafts shut him up in the Ark, which occurs just at the moment night gained supremacy over day, in the physical division of time in the northern hemisphere, which happens every year of the world, about the time the Sun crosses the line of the equator at the autumnal equinox.

5th. To the chaotic confused, unsocial, uncongenial isolated and reprobate condition of the people of the outer world wandering in the obscurity of darkness deprived of the Triune God's favor, and doomed to a perpetual residence in the dominions of Satan amidst a cheerless and overwhelming contamination.

6th. To the firm and unalterable purpose of the Masonic conspirators forever to keep the outer world in uncertainty, doubt and ignorance as to the objects, intents and purposes of their thoughtfully matured, rigidly compacted, and widely extended organization.

7th. To the alarming and profound ignorance in which the whole outer world are enveloped as to the illegal unwarranted, and atrocious designs of the fraternity against public and private rights, and the peace, dignity, and well being of society, in general.

8th. To the esotericity of Masonic light, which though shining with the bright effulgence of day, in our courts, in our halls of legislation, in our national, state and municipal institutions, in our churches, in our schools and colleges, in fact in every place of power, trust and emolument, yet withal is not perceived by the outer world, being to their uniniciated eyes, to their unaccustomed gaze, but the blindness of darkness visible.

9th. To the death of the initiate to the world—the irreparable, farewell to every just, honest and pright impulse and principle, toward the outer world, that should adorn the heart and govern the conduct of man, without respect to person, in all his relations with his fellow man.

10. To the prelude to Masonic resurrection or regeneration when the candidate, as an Osiris in the Ark, will have passed through the "dark shadow of the valley of earth," shaken off the adverse powers of death, and transferred his allegiance from the world without to the world within the temple, and stand forth a "free" and "accepted" Mason.

11. To the confidence, the duty made Mason, if true to his trust, can ever repose in the disposition of his fraternity to do him good all his life, and especially in their will and ability to protect him in every emergency that can or may arise to threaten his life, liberty or property, and that too whether he be right or wrong.

Cincinnati.

Methodist Conferences Forty-seven Years Ago.

The following was passed by Genesee Conference at Perry, June, 1829, moved by James Hemingway, seconded by Philo Woodworth:

That we will admit no person on trial, continue none on trial, nor admit any one into full connection in this Conference, neither elect any to deacon's or elder's orders, whether traveling or local, who shall have ever belonged to the Masonic fraternity, who did not renounce all connection with Masons as such, by withdrawing from the institution, and promising to have no further connexion with Masons.—*Conable's History of the Genesee Conference.*

At the same Conference the following was passed, offered by J. Chamberlain and J Huestis: "That a document, containing the proceedings of a meeting of the members of this Conference, formerly members of the Masonic fraternity among which proceedings there is a resolution setting forth that all connection between them and the Masonic fraternity is forever dissolved, and another, by which the members of said meeting submit the said document to the Conference to be put on file with its other papers, be put on file accordingly. Which resolution passed."

In connection with the above resolutions read the action of the Pittsburgh Conference in 1830, reported in the November number of the *Religious Monitor* (Associate Reformed Pres.) for that year:

"The Pittsburgh Annual Conference of the Methodist Episcopal church adopted 'general and sweeping resolutions against Masonry.'

The first resolution says that its members ought not to join a lodge of Freemasons, or be present at any of their processions or festivals.

The second declares that the Conference will not ordain any probationer who shall have joined a lodge, or been present at their festivals or processions.

The third declares that the Conference will not ordain any local preacher who has joined the fraternity."

Such history proves the declension of the M. E. church in this as in other matters of conscience in Christian living and worship. The spirit of worldliness "which bringeth a snare," of discretion and not principle, is cursing that and other religious denominations in this respect.

Duties of the Future.

From the address of Hon. Robert C. Winthrop at Boston, on the Fourth or July, 1876.

We come then, to-day, fellow-citizens, with hearts full of gratitude to God and man, to pass down our country and its institutions—not wholly without sears and blemishes upon their front—not without shadows on the past or clouds on the future, but freed forever from at least one great stain, and firmly rooted in the love and loyalty of a united people—to the generations which are to succeed us.

And what shall we say to those succeeding generations as we commit the sacred trust to their keeping and guardianship? If I could hope without presumption that any humble counsels of mine on this hallowed anniversary could be remembered beyond the hour of their utterance, and reach the ears of my countrymen in future days; if I could borrow "the masterly pen" of Jefferson, and produce words which should partake of the immortality of those which he wrote on this little desk; if I could command the matchless tongue of John Adams, when he poured out appeals and arguments which moved men from their seats, and settled the destinies of a nation; if I could catch but a single spark of those electric fires which Franklin wrestled from the skies, and flash down a phrase, a word, a thought, along the magic chords which stretch across the ocean of the future—what would I, what could I say?

I could not omit, certainly, to reiterate the solemn obligations which rest on every citizen of this republic to cherish and enforce the great principles of our Colonial and Revolutionary fathers; the principles of liberty and law, one and inseparable—the principles of the constitution and the Union.

I could not omit to urge on every man to remember that self-government politically can only be successful, if it be accompanied by self-government personally; that there must be government somewhere; and that if the people are indeed to be sovereigns they must exercise their sovereignty, over themselves individually as well as over themselves in the aggregate, regulating their own lives, resisting their own temptations, subduing their own passions and voluntarily imposing upon themselves some measure of that restraint and discipline, which under other systems, is supplied from the armories of arbitrary power—the discipline of virtue, in the place of the discipline of slavery.

I could not omit to caution them against the corrupting influences of intemperance, extravagance, and luxury. I could not omit to warn them against political intrigue, as well as personal licentiousness; and to implore them to regard principle and character, rather than mere party allegiance, in the choice of men to rule over them.

I could not omit to call upon them to foster and further the cause of universal education; to give a liberal support to our schools and colleges; to promote the advancement of science and art, in all their multiplied divisions and relations; and to encourage and sustain all those noble institutions of charity, which, in our own land above all others, have given the crowning grace and glory to modern civilization.

I could not refrain from pressing upon them a just and generous consideration for the interests and rights of their fellow men everywhere, and an earnest effort to promote peace and good will among the nations of the earth.

I could not refrain from reminding them of the shame, the unspeakable shame and ignominy, which would attach to those who should show themselves unable to uphold the glorious fabric of self-government which had been founded for them at such a cost by their fathers.

And surely, most surely, I could not fail to invoke them to emulate the examples of virtue and purity and patriotism which the great founders of our Colonies and of our nation had so abundantly left them.

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Questioning Candidates.

Shall we vote for the candidates of the American party, or shall we question the candidates of the other parties and should they answer that they are not Masons, shall we vote for them? For myself I say, no: for many reasons. One is, the electors may all be Masons, and if we vote for them we are voting to support Masonry. Another is, we would say we have no confidence in the American party. Another great reason is, we should vote as we pray. If we pray as all of us should, for the abolition of all secret societies and then get up from our knees and go and vote a Masonic ticket, the man that will do that is very differrent from what I could be. We can make the Masons feel if we are all united in the support of the American party; and should we have but five or six hundred votes I think it would have a better effect than questioning candidates. And now I will give some of my experience in questioning candidates. When I lived in the State of New York, the abolitionists would question candidates, and the party in the minority would answer that they were abolitionists and we held the balance of power, and when the Democrats were elected that was all they wanted; then the Whigs would be the abolition party. But when we organized the

Liberty party and nominated James G. Birney for President in 1844, and gave sixty-two thousand votes, the principles set in motion at that time became the principles of the nation. And I believe if we are true at the ballot-box, the doctrine we advocate will be adopted by the nation.

And now as to the parties, that is, the two great parties, all they are working for is the spoils. There is not any material difference in their platform. The Republicans say if the Democrats come into power we shall have to pay for all the slaves, and all the rebel debt. Just as much as to say we will destroy ourselves the first year, which they have too much sense to do. And the Democrats say if the Republicans have the power they will raise the President's salary twenty-five thousand dollars more, and may have another salary grab. So I don't want to trust either of them.

RICHARD GREEN.

Lagrange, Ind.

A State Convention is called to meet August 16th and 17th in Winchester, Jefferson Co., Kansas, to nominate a State electorial ticket and consider other important measures in connection with the State Association.

ELECTORAL TICKETS:—Connecticut leads the van and Indiana follows with a State ticket and Presidental electors for the fall campaign Ohio, Illinois, Iowa, Missouri and Kansas are eah'ctaking vigorous measures looking to early nominations. It requires a good deal of pluck, perseverance and faith to succeed, but these are qualities which make reformers. Let those interested and especially such persons as believe in political action and who are willing to step out conspicuously and act with the American Party as electors or otherwise as shall be for the good of the cause, write to E. A. Cook, No. 13 Wabash Avenue, Chicago, chairman of Committee on Political Action.

In regard to the position of the Republican candidate for the Presidency, we are permitted to take the following from a letter of Dr. R. B. Taylor of Summerfield: "I see the *Cynosure* publishes him [Hayes] as a Mason. That is a mistake. He sometime since was the guest of J. M. Rownd of this place and Bro. Rownd put the question plainly to him and he said he joined the Oddfellows when young, but had abandoned them, and now held no connection with any secret organization." This will be regarded as good authority on Mr. Hayes' position, and will set that question at rest.

CONVENTIONS OF THE AMERICAN PARTY IN MISSOURI.

State Convention at Chillicothe, Mo., on Wednesday, August 30th and 31st.

Mercer County Convention, at Princeton, on Wednesday, August 16th.

Harrison County Convention, at Bethany, on Friday, August 18th.

Gentry County Convention, at Albany, on Thursday, August 24th.

Township Convention, at Alanthus, in Wilson Township, on Friday, August 11th.

Township Convention, at the voting place, in Bogle Township, Saturday, August 12th.

NO RETREAT.

INDIANA TAKES HER PLACE IN LINE WITH A FULL TICKET.

THE FAIRMOUNT CONVENTION.

Pursuant to a call issued by the committee on political action for the State of Indiana, a number of the friends of reform met at Friend's church, in Fairmount, Grant Co. August 1st, 1876, to consider the propriety of forming a State ticket and an electoral College in the interest of the American party.

At 9:30 Hon. Wm. Hall of Grant, chairman of committee on political action, called the meeting to order and after stating the object of the meeting, requested the members present to take such action as they deemed necessary to secure the end desired. After reading of selections from the Scriptures, and prayer by Bro. West a committee on permanant organization was appointed and during their deliberation, remarks were made by the General Agent of the N. C. A. The Committee then reported, recommending the following gentleman as officers of the convention: Pres't. H.C. West, Jay Co.; Vice President, Dr. S. L. Cook, of Noble county, and Isaac Elliott of Grant county, as Secretary. The report was adopted and after remarks by the President, the convention proceeded to business, there being present at the organization sixty-nine members. Dr. G. W. Champ of Grant county, moved that a committee of seven be appointed to present to the Convention names of persons for State officers and Presidential electors. This motion elicited considerable discussion, and called out a very full expression of the views of different members in regard to the propriety of making a distinct, direct political issue on the principles of the American party at this time; while it was evident that there was some difference as to the expediency of carrying this reform to the polls this fall, it was evident that there was no backing down or concession to the lodge, and it was proven that honest men can differ and at the same time, maintain the utmost courtesy and good feeling in their deliberations.

Pending this discussion the convention took a recess for dinner. At 1:30 P. M. the Convention re-assembled and after prayer by Bro. Jones resumed the discussion at the point where it was interrupted by adjournment, and the resolution was finally adopted without a dissenting voice. The following gentlemen were appointed said committee: Hon. Wm. Hall, Grant county; Peter Rich, Hamilton county; Wm. Small, Wabash county: Benj. Ulsh, Kosciusko county; —— Gard, Huntington county; Arthur Rector, Delaware county; H. C. West, Jay county. During the deliberations of this committee the convention was addressed by Dr. S. L. Cook, Isaac Eliott, Joseph Bennett, and others. The committee on nominations submitted the following, which was adopted:

STATE TICKET.

Governor, Samuel Phillips, Hendricks county.

Sec'y of State, Wm. Small, Wabash county.

Treasurer, Geo. Harvey, Noble county.

Auditor, Samuel B. Ervine, Bartholemew county.

Attorney General, Walter March, Delaware county.

Clerk of Supreme Court, Dugan Clark, Wayne county.

Sup't of Public Instruction, B. C. Hobbs.

ELECTORAL TICKET.

1st. Dis. T B. McCormick, Gibson county..

2nd. ——.—

3rd. C. F. A. Gantzckow. Bartholemew.

4th. B. G. Barnard, Rush.

5th. H. C. Miller, Franklin.

6th. Jeremiah Howel, Grant.

7th. Johnatan Phillips, Hendricks.

8th. Wm. Givens, Clay.

9th. Wm. Lacy, Tippecanoe.

10th. Anson Larabee, Lake.

11th. Peter Rich, Hamilton.

12th. Wilson Milligan, Jay.

13th. John Hoge, De Kalb.

Electors at large: S. L. Cook, M. D., Hon. Wm. Hall.

The committee previously appointed on Platform and Resolutions, reported the substance of the National Platform with an additional plank, endorsing female suffrage, which was adopted. An executive committee of three was then appointed to carry out the action of the convention, consisting of Wm. Hall, G. W. Champ and Nathan Wilson. After a free conference in committee of the whole the convention took a recess until evening.

EVENING SESSION.

The large rooms of Friend's House were thrown open and well filled by attentive and well behaved men and women, who had evidently gathered, not for a meeting simply but to receive instruction and learn more of the nature, character workings and facts of the secret orders. Bro. West occupied the chair, and Bro. Floyd conducted the devotional exercises. The Sec'y and General Agent of the N. C. A, being introduced, spoke for three quarters of an hour, and as I am disposed for obvious reasons neither to criticize or approve his speech, I will pass to say Bro. S. L. Cook who succeeded him gave a very clear, concise and logical address which was listened to with the deepest interest to the close; some passages in Bro. Cook's address were very impressive and inspiring, while his easy, familiar style secured not only the attention, but won the sympathy of his hearers. His great forte however lay in the facts and statistics which he had gathered and presented with terribly damaging effect to the lodge. At the close of the Dr's. lecture Bro. Champ offered a resolution recommending Bro. Cook to the friends of our reform desiring lectures throughout the State, which was adopted by a rousing and enthusiastic vote and supplemented by an expression in that form which a man in moderate circumstances with a dependent family is prepared to appreciate.

The cause is advancing and a marked change has come over the people in the last four years. Should the friends of the cause cooperate with and sustain Bro. Cook I am confident that the ratio of advance would be greatly accelerated and some towns, counties, and indeed the whole State would soon be relieved from that paralysis in business, and mal-administration of law, into which it has been plunged by the intrigues of the lodge.

J. P. STODDARD.

Reform News and Notices

MOBS! MOBS!!

THE MASONS OF WENONA AND STREATOR STAND BY THEIR GODDESS DIANA.

RONAYNE'S EXPOSITIONS AND DEBATES ANSWERED BY MOB ARGUMENT.

STREATOR, Ill., Sat., July 29, '76.

FRIEND KELLOGG:—On yesterday morning I mailed you a letter relative to the *Tribune* article criticizing the *Cynosure* editorial, but I did not give you, I believe, any hint as to how my work proceeded at Wenona, waiting for a more favorable opportunity; and as that opportunity now offers I thought I'd just drop you a line detailing some of the points of conflict as they presented themselves on the Wenona battlefield.

On Tuesday evening I lectured on the antiquity of Freemasonry, its origin, age, progress, etc., showing from undoubted Masonic history that the ritual of Masonry is false and inculcates falsehood on every candidate who submits to its degrading ceremonies and pays his money for the mere privilege of doing so; and at the conclusion of my lecture which lasted about 3½ hours I challenged any Mason in Wenona or elsewhere to meet me in public discussion on the subject of Freemasonry. Of course my challenge was not accepted, but the Hiramites of Wenona, ever true to their sworn principles, sent a lying "special telegram" to the Chicago *Times*, stating that I was challenged and that I refused. On Wednesday evening I worked the first or Entered Apprentice degree, initiating the Rev. Dr.

James Hunt in due and ancient form; and of course, as I always do, explaining each ceremony and clearly demonstrating the anti-scriptural and anti-Christian character of the institution. The meeting as on the previous night was exceedingly large and enthusiastic, and manifested a decided interest in the proceedings. Again I challenged the Masons and again there was silence. Of course by this time the Masonic fraternity were fearfully and indeed wrathfully excited, and one would imagine by the way they ran around from place to place that they felt as if they did not know what to do.

Thursday morning dawned beautiful and bright on Wenona, but from plain indications discernible on Masonic countenances, it brought very little of cheer or hope to the members of the would-be "ancient" craft. The day passed off pleasantly, however, and that night I worked the Master Mason's degree, laying my poor old friend Hiram out in beautiful style and in accordance with the prescribed formula in such cases made and provided. By this time *every one* was excited; every one was talking Masonry; every one was wondering whether such things could really be. I need not add that as on the previous evenings the hall was literally packed to its utmost capacity, except the space around the stage. I found that I could not finish my work satisfactorily in the time allotted me and so I concluded to hold another meeting Friday night to explain the ceremonies of the Hiram Abiff tragedy, and to sum up my arguments thus far against Freemasonry.

On Friday morning, however, as I came down town from Peter Howe's place, the enclosed note was handed me from a deputation of the fraternity and of course I made immediate arraugments to gratify my old friend Southwell, if for nothing else than that he was one of those who at the Grand Lodge meeting in 1872 passed me a unanimous vote of thanks. The Masons were assembled in full force from all the neighboring towns.

The joint discussion took place then last night, (Friday,) the champion selected by the Hiramites being one Wilcox from Mendota, a traveling companion of the notorious Rob Morris in his Palestine explorations, when searching among the rocks of Judea for some evidence of Masonic antiquity. Elder Haney, presiding elder in the M. E. church of this district, was chosen chairman and Elder Gilbert and a Masonic doctor were appointed moderators. The subject of debate was "the influence of Freemasonry upon society." In discussing this question I presented the following resolutions, always quoting from Masonic authority to support my positions, and clearly demonstrated that inasmuch as Freemasonry is all that it is represented to be in these resolutions, and more too, its influence upon society, both as to its religious, political and moral aspects must necessarily be bad and vicious in the extreme. The Masonic champion as usual furnished not a single argument in favor of Masonry, except to say that 95 per cent. of all the M. E. ministers and 55½ per cent. of all the Baptist ministers were Freemasons; and that surely their word was worth more than the word of a man who had taken Masonic obligations and who was now violating them by disclosing Masonic secrets.

At the close of his second speech which lasted only a few minutes (he not occupying his full time of thirty minutes) the Masons rose up *en masse*, the rest of the congregation remaining seated, and on my attempting to close the so-called debate, having of course the closing speech, being on the affirmative, a scene of wild, reckless rowdyism took place which you can imagine, but which I am utterly unable to describe. Such a scene was never witnessed before in Wenona. Wild yelling, shouting, hissing, stamping, roaring, repeated again and again, regardless of Haney's portly presence; regardless even of the presence of over one hundred of the best ladies of the city; in the presence of their neighbors; in the presence of their own children, this mad Masonic mob stamped and swore and roared and hissed, being entirely uncontrolled and uncontrollable for at least ten or fifteen minutes. I made my voice heard, however, and pointed out to the seated audience the "beneficial effects of Freemasonry upon a community," no arguments being necessary to sustain my claim as they were furnished by the yelling, screaming mob of Masons before them with all the proofs necessary. The Masons at last having been brought to their senses and doubtless feeling heartily ashamed of themselves, of their conduct and of Freemasonry, privately begged of the chairman to apologize for them, which he did by saying that the Freemasons present disclaimed all connection with the disturbance, notwithstanding the charges to that effect so repeatedly made by his "Irish fellow-countryman."

I closed the meeting in the usual orderly manner, dismissing the congregation with many thanks for courtesies extended to me during my sojourn among them. Bros. Gilbert, Nelson, and myself went down stairs when the audience had all gone, but the sidewalk was still full of people, and before we were ten rods away from the building a fight broke out among the crowd that still lingered around the entrance to the hall. The Masonic blood being up and being like Paddy at the fair, "itching for some one to give him a bating," one of the "brethren" struck an old respected citizen and was prevented from doing him real injury through the intervention of the police.

Thus ended the defence of Masonry in Wenona, and thus it will end in every place where they try to defend it. Freemasonry cannot be defended by argument, it must, therefore, be defended, if at all, by crime and ruffianism. "Ye are of your father the devil, and the works of your father ye do," is as applicable to Masons now as it was to the scribes and Pharisees in the days of our Lord.

I lecture and work the degrees here in Streator, Monday, Tuesday and Wednesday of next week, when I expect a red-hot time.

EDMOND RONAYNE.

The letter accepting the challenge and the resolutions discussed follow herewith:

WENONA, ILL., July 27, 1876.

E. RONAYNE, Esq.,

SIR:—We hereby accept your challenge offered this evening on the stage, to discuss the subjects of Freemasonry and Odd-fellowship, Friday evening, July 28, at McCall's Hall; 30 minutes to be allowed each speaker, alternately.

Respectfully,

O. M. SOUTHWELL.

RESOLUTIONS.

1st. *Resolved*, That Freemasonry is a religion—its meetings being strictly religious ceremonies—in its teachings, principles and tendencies diametrically opposed to the religion of Jesus Christ.

2nd. *Resolved*, That Freemasonry is a government differing in every respect from the government of these United States—having laws of its own, officers of its own, a revenue of its own, oaths of its own, death penalties of its own, and which if incurred must be inflicted within itself in defiance of civil law and contrary to Christian civilization.

3rd. *Resolved*, That Freemasonry tends to disrupt the social relations of the family circle—estranges men one from another and creates a feeling of distrust and suspicion even among men of the same community.

4th. *Resolved*, That the so-called benevolence of Freemasonry is pure selfishness, differing in every particular from the broad benevolence of the Gospel as taught in the Bible.

ANOTHER REPORT FROM THE WENONA MEETINGS.

July 31st, 1876.

ED. CHRISTIAN CYNOSURE:—The exposures by Mr. Ronayne of the secrets of Masonry here, as would be expected, stirred the wrath and venom of the craft from the smallest tadpole up to the biggest toad in the puddle. During the lectures respectful attention and good order prevailed, until the last evening, and the once mysterious "What is it?" with his hoodwink on lay exposed to the ridicule and disgust of the community. The order after being taunted and challenged to meet in combat felt compelled to come forth and attempt to defend the institution in the person of a Mr. Wilcox. This was a rare opportunity for Mr. Ronayne, whose heavy and oft-repeated blows, made too with telling force and solid support from passages in the Old and New Testament, made them wince under the treatment administered.

Mr. Ronayne as the challenger, was entitled to the opening and closing, but the turbulent spirit of the order, its teachings and influence disrespectful and disorderly throughout, could contain itself no longer, after each had twice spoken and Mr. R. rose to close the debate, Masonry showed itself in the form of a mob, the meeting was broken up abruptly, Masons leading in the disturbance, even the church of Christ represented among them. As the defeated and broken cohort of Masonry retreated, Mr. R. gave them a grape and canister discharge amusing to behold.

A few of the Masons behaved like gentlemen, to their credit be it said, and requested to be released from the disgrace to which the rabble had brought them. The crowd then adjourned to the sidewalk in front of the hall, where one Mason who had been made perfect in wisdom and intelligence, fitted for heaven, assumed to lift his hand against one not a Mason (had it been one, he would be a perjured villain) and when Masonry struck the first blow, the second laid him low with such force as to break the bottle of liquor in his pocket, and its effects wasted. The authorities soon quelled the riot. Mr. Ronayne guarded by his friends retired to his lodgings in peace, victorious.

The rumblings of the wounded still echo in the low slanders and profane epithets charged with all the venom and malice a wicked and Christless institution can invent.

To suppose that a Christian can go into one room, pray a while, shutting Christ out and rejecting him, refusing mention of his name by order of the master of the lodge, then go in another room and call on the holy name of Christ and expect him to hear, is absurd, unreasonable. Though a sweeping charge it is too true "One cannot be a Mason and a Christian." To live up to the principles of the order, and to conform to its obligations is anti-Christian, and the more so, the more strictly they are observed. Rev. Robert Collyer and Bishop Simpson as adhering Masons, as well as those of lesser talents, cannot serve two masters successfully, and a minister of Jesus Christ should be ashamed to submit to the mummery and blasphemy of the lodge room, or go where he cannot take Christ with him, without committing a crime, if he conform to the ritual of the order.

COM.

THE STREATOR PANDEMONIUM.

In my last letter I gave you an account of the Wenona meetings and the terrible excitement among the Masons of that usually quiet little burgh. But I believe I forgot to mention that this excitement, especially on the last evening, was caused in a great measure by the Streator Masons, some of whom were down and did every thing in their power to create a disturbance.

(*Continued on 8th page.*)

Correspondence

Lodge vs. Church in Lima, Ohio.

Dear Cynosure:—A few notes from Lima, Ohio, concerning the Lutheran church case there may not be uninteresting to your readers, especially since the district court has now passed upon it. The case was before this court on appeal and was fully heard about the middle of April last. After a brief consultation, the court announced that from the importance of the questions raised, the great amount of testimony introduced, and the limited time the court had to examine the case; and as this was probably only a stepping stone to the Supreme Court, it had concluded to enter a *pro forma* affirmation of the decision below, but without indicating any opinion on the merits of the case. Thirty days are allowed in which to prepare bills of exceptions, during which time execution was stayed.

On Sunday before word came from Supreme Court as to whether the injunction would be allowed defendant or not, this little church, closed by order of court for more than two years, was taken possession of by the notorious Masonic council faction of the Lima congregation. This, to us, was significant and augured evil. And so it turned out. Lodge men seemed to understand matters before they were passed upon.

JOY IN SALOONS AND LODGES.

The first party which entered the church consisted of two Masons, one of whom is a leading member of the faction and the other an old apostate from the Lutheran faith and member of the M. E. church. The other two if not Masons are in full sympathy with the lodge. After ringing the church bell for a few minutes this party left, locking the door. They had not gone more than ten minutes when two members of the council faction, both of whom are Masons and one a saloonist, in company with their pastor, Rev. J. G. Neiffer, appeared and entered the church. This "Christian" pastor entered this church now for the first time in his life and seemed highly jubilant over the temporary victory, evincing his joy by raising the windows, playing the organ and singing in a boisterous tone. He seemed to aim at vexing the old pastor who resides on on adjoining lot.

Our Lord's saying concerning the temple at Jerusalem on one occasion, came vividly to mind on seeing that sight: "It is written my Father's house is called a house of prayer but ye have made it a den of thieves." How well this language applies to the case in hand, may be seen by the false swearing by leaders of that party to gain that church. We may have occasion to refer to this at a future time. It was, indeed, painful to see men who are a living reproach to Christianity, instigated by authority of a synod calling itself evangelical Lutheran, enter into and take possession of that little church and eject the rightful owners, retaining and holding against better judgment, besides the church building, private property belonging to the old pastor. To keep the faction intact, increase the number, and drive away the old pastor,

STRANGE METHODS

were resorted to. We will relate a few of them. The Masonic council district synod of Ohio, (G. W. Mechling, presiding bishop) claiming power over the faction, has not furnished it with a single pastor from her own ranks since its organization, now over two years ago. The first pastor called, who remained about one year, was sent from Butler, Pa., where he admitted Masons to the holy communion who had been expelled from the joint synod congregation there. The present incumbent is from Salesburg, N. C. This gentleman sent the faction his "picture" and on that he was called; the people never having seen or heard him until he came as their pastor.

The secretary through whom "*this much abused people*" gave the call, before the pastor arrived absconded with another man's wife and a sum of money, leaving his own wife, an excellent Christian lady, and eight children in rather destitute circumstances. The new preacher bore up under this and other things remarkably well, beginning his evangelical work by the publication of a sermon and scattering it far and wide. Aside from what the Romish priest said about the sermon no particular notice was taken of it by our citizens.

A Christmas tree was gotten up to attract the curious and replenish the depleted treasury. The week following the account given in our papers of this tree was of the most sensational character, among other things telling of the "box of cigars given by some good friend to the pastor to help him while away his lonely hours of single blessedness." Many were the additions to the church by letter and confirmation reported in quick succession. In the midst of this wonderful prosperity the strange announcement was made by this strange preacher, from the pulpit, substantially as follows: "Those of my parishioners with whom I have dined since I am here are hereby cordially invited to partake of my hospitality at my boarding house this (Sunday) afternoon, immediately after service." Four turkeys are said to have been slaughtered for the occasion, and some twenty or thirty men, women and children assembled as per invitation, and had a high feast and high time generally, to the deep mortification of all the Christian people in that vicinity including the pastor of the German Reformed church and his family, who were sorely offended. When men work in the interest of the lodge they fall into many inconsistencies and are finally caught in one of Satan's traps.

This I will illustrate by

A MASONIC FUNERAL

service as related by the above Christian pastor to one of our ministers who enquired of him as to how he stood on the lodge question. He said: "Why, I am against the lodge; against all secret societies." To confirm this he related in substance the following: "In my former charge one of my members, a Mason, died. The Masons came into the church in full regalia. After service, I, clad in my clerical robe, proceeded in front of the procession to the cemetery. The Masons gathered around the grave ready to perform their ceremony of burial. I told them to stand back, that this was my funeral. They withdrew. I then invited the friends of the deceased to gather around the grave and buried the man according to our beautiful burial service. I am against the lodge." &c., &c.

That was a bold and noble testimony against the lodge, if true, and just such as all Christian ministers should make. But let us see how this brave lodge antagonist deals with lodge men in his new field at Lima. He is called by disaffected secret-societyists, accepts the call and is duly installed, fully aware of the lodge connection of the men who called him. He was aware of the whole case before he left the East. Not only has he become pastor of lodge men, but since he is here has confirmed a high Mason—and boasted that said man is now, though he had been expelled from the lodge for un-Masonic conduct, in good standing again in his lodge.

In all the above unblushingly shameful work and un-Lutheran practice, there was a design against

THE TRUE CONGREGATION

and its pastor. During the past winter and early spring no means that evil men and Satan could invent were left untried, to utterly crush and exterminate us. The preacher and his well-drilled lodge crew go into our unsuspecting families with fair words and smiling faces, as angels of light in the most systematized order and leave no stone unturned to proselyte the subject of their aim.

They have found it to be true that "the hardest thing in the world to kill is a true Lutheran congregation." That lodge men and saloonists both in and outside of the Masonic faction, have by the efficient aid of their unprincipled leader, subjected our congregation to severe tests for its life is well known in this city and vicinity.

We give God the praise that he has not suffered us to be crushed by evil designing and infatuated men. Only a short time ago fourteen new members were added to our communion list, six by letter and eight by confirmation.

The General Council at its last session in Galesburg, Ill., passed a resolution against

PULPIT FELLOWSHIP

with errorists, solemnly declaring said rule to be divine and in full accord with our confessions of faith; but this man ignores the rule as is proven by an act of such fellowship by him of an utterly inexcusable character.

CONCLUSION.

Forasmuch as the Council District Synod of Ohio, has declared control over this faction of the Lima congregation, and as said faction agreed to submit to the authority of Synod unconditionally, and as the present preacher is here by authority of Synod, we hold the *Masonic* district of Ohio, and the General Council responsible for the above and other shameful irregularities and un-Lutheran practice. How the General Council of the Lutheran church can say in the name of the Lord, the only Head of the Church, that she is against secret societies, and yet remain identified with such evil lodge work at Lima and not be guilty of the grossest hypocrisy is to me a profound paradox. Will she rise to explain? How she can let her solemn utterances against the lodge stand on her printed records boldly sending them out into the whole church and at the same time allow her ministers not only to minister to Masons unrebuked, but receive new members who are in lodge fellowship by the solemn rite of confirmation into the church, is to me one of the most astonishing acts of duplicity conceivable. Thank God there are some in the council who are against the lodge. May the Lord help them to raise their voices like trumpets and show his people their sins. Rev. Sarver's sermon against the lodge is like leaven in the meal, it is working. May others venture out against this uncircumcized monster which is menacing the church and worrying the saints of the Most High God.

H. J. G. B.

The Widow's Friend.

Elmwood, Ill., July 12th, 1876.

Dear Cynosure:—As proof of the boasted charity of Freemasonry I wish to relate a little circumstance that has just come to my knowledge of the way such charity is dispensed. As this happened some years ago it may be objected to as old, yet I wish to remind such objectors that it happened in the palmy days of Masonry, before any movement had been made to bring its iniquities to light, since the celebrated Morgan murder.

Any person having a Grand lodge report for this State for 1861, will find in the report of "Horeb Lodge 303" the name of Lewis Corbin as J. W. As this was the first year of this lodge under charter, and as the said Corbin died in April, 1861, his name does not subquently appear in any of their reports, and what looks a little strange, he is not reported as being *dead*, although the craft performed their usual incantations around the grave, and displayed their little cotton aprons which they pretended were made of lamb-skin. The prayer was read by the W. M., who professed to despise Christianity. One citizen remarked to another, that he expected to hear him (the W. M.) swear a good many times, before he prayed again!

Now this same Lewis Corbin, was an acting member of the M. E. church, generally esteemed as a Christian man, and was quite prominent as a citizen, holding the office of justice of the peace, standing well in community. He was poor in this world's goods, and had poor health, his wife was industrious and by the aid of his brother managed

to keep the wolf from the door during his long sickness. Finally word went out that Bro. Corbin, must soon die. Two days and nights before this event his secret friends put in an appearance and inquired after him, and offered to watch by him, and they came in and went out during these last two days and nights. But before Bro. Corbin died he called his brother and requested him to attend to his funeral and have his body laid away in the cemetery at Farmington by other members of the family.

While his brother was absent for a few hours at his own home to make preparations for the funeral and execute the trust reposed in him the leading Masons had gathered in to get the widow's consent to bury the body with "Masonic honors"! The principal argument was, that if she refused she would have no claim in the fraternity for assistance ever after. This had the desired effect, and in spite of the remonstrances of the brother and other friends who had no confidence in the hollow professions, the Masons gained their point by further promising that as the roads were too bad at that time to go to Farmington, they would bury him here, and afterwards remove the body to the cemetery at Farmington, and that the funeral expenses would be all paid by the lodge. Well, they buried him, and the body rests to-day in Elmwood cemetery, where they laid it more than 14 years ago, and men who made those promises to the friends of their *dear brother* are now living and are high Masons. Are they ashamed? No. They only wanted to advertise their *fraud*, and this was a good chance; a respectable man, respectably connected and they could get through cheap. *The poor man who furnished the coffin assured me last week, that he had never received a cent for it and never expected to.*

Of course they assisted the widow. Yes; I will tell how. Before Mr. Corbin died he gave his brother a gold watch worth seventy-five dollars, a sort of heir-loom in the family. The brother left it with Mrs. Corbin, and intended to give it to his brother's son, when he should be grown up. Mrs Corbin tried keeping boarders but it did not pay well, and she was encouraged to move to *her* friends, (Masons are great hands to shirk responsibility,) she could only raise money enough to pay within fifteen dollars of the expense of moving. She applied to the Masons, and one of them kindly loaned her the fifteen dollars on the security of the gold watch. She did not pay at the time set, and the brother before mentioned tried to find the watch to redeem it, but the friendly and charitable Mason had left the country and the watch was never recovered and this is how the widow was helped.

If such cases as the above were rare, we might say Masonry, as a system,' was not responsible, that they do make ample provision for the charities of which they boast; but unfortunately that is not the case, I am persuaded that there is hardly a lodge in the State that could escape the censure of all fair-minded people justly put upon such conduct; and I persume many of these are among the secrets of Masonry that will never be revealed. And yet the M. E., General conference by resolution claim a want of light!!! H. W. MARSH.

ELDER BERNARD'S BIOGRAPHY.

LOCKPORT, Ill., July 31, 1876.

I am glad to see the notice (editorial) in last week's paper concerning the compiling or a biography of Elder Bernard. There must be men who are competent for the work among the Elder's friends of western New York. If Hon. Seth W. Gates cannot do it, he surely can name the man that can.

Elder Bernard has been a standard bearer in the Baptist donomination for western New York the last fifty years, and has a general acquaintance and unblemished Christian character and reputation with the best men of the last two generations in that region for that period of time. I hope the right man will appear and the work speedily be accomplished. Fraternally yours,

ISAAC PRESTON.

OUR MAIL.

A. Baker, Tiskilwa, Bureau Co., Ill., writes:

"Press on, brothers, press the battle to the gates. You have friends here who send up prayers for you, and for all the warriors who are warring against those midnight conclaves. We should be glad to take you all by the hand and bid you God-speed. emember you have warm friends in Tiskilwa. Bro. Hinman blew up the Masonic magazine here, and discomposed the craft very much. Thank God for sending him here. We can safely say that in all the battles our little Anti-masonic band have fought we have never lost one, for the Lord has helped us. We have a prayer-meeting at 2 p. m. every Sabbath at Bro. Fosdick's, and this work of removing stumbling-blocks is warmly pressed at the throne of grace."

R. J. Richards, Bowensburg, Hancock Co., Ill., writes:

"There seems to be some uncertainty as to the fact of Gov. Hayes, candidate for the Presidency, being a Mason. He is not a Freemason as his uncle Birchard says, but the editor of the *Toledo Blade* says that he is a 'member of the order of Odd-fellows.' So you see he is a secretist."

Josiah Shaw, Fall River, Columbia Co., Wis., writes:

"I have been sending off my *Cynosures* ever since the first number and hear they are doing a good work. They are right in form and spirit. There is much jealousy in the old parties and no faith in God, while our cause brightens every week."

Geo. Martin, Sac City, Sac Co., Iowa, writes:

"I have some hard times to get along with Masons, and some who are not Masons but will not believe what they hear about Masonry; and some will not read for fear they will believe. Now I am a Mason, having taken three degrees some nineteen years ago, but withdrew from the den of darkness about ten years ago, when God spoke peace to my soul and said, 'Come ye out from among them and be ye separate,' and I have obeyed; but I could have no freedom until I let the world know how I stood, and by the grace of God I expect to always stand."

James Auten, Galion, Crawford Co., O., who has been visiting since our June Convention, writes:

"I got home safely on the evening I left your place, and found all my affairs in good order. The grain cut and some two hundred bushels thrashed of the best quality. Our wheat crop comes in better than we expected. Our oat crop is good and hay about as usual. There will be but a light crop of apples, and peaches are a total failure. The potatoes bid fair for an abundant crop."

We are pleased to receive so encouraging a report of crops from Ohio.

Mrs. H. E. Hayden, Harmon, Lee Co., Ill., writes of preaching in Cortland as follows:

"My subject was 'Holiness to the Lord' and entire separation from the world. This of course included secret societies. I stated briefly a few reasons why a man could not be holy or wholly sanctified and be a Mason. The words acted upon them like an electric shock. I felt the influence of many opposing minds present. Some dropped their heads and some looked angry. At the close of the service the minister who sat in the pulpit with me arose and made some remarks. He intimated that that I had no real knowledge of Masonry. The Lord helped me to be patient and make no reply. I thought how long will these lying ministers go about the streets trying to cover up the truth?"

Mrs. Hayden had witnessed Mr. Ronayne's expose of the three degrees of Masonry, but a short time before preaching this sermon.

J. M. Stevenson, Washington, Iowa, writes:

"The pictures, Declaration of Independence, etc., came to hand all right. We are very much pleased with them; think they are splendid. However the main object in obtaining subscribers to the *Cynosure*, is the glorious reform it so nobly advocates. I feel that it is a reform that all Christian people should work for, and I have faith in its ultimate success, and believe that all true advocates will be suitably rewarded for their labor."

John McCullough, Pella, Marion Co., Ia., writes:

"I rejoice for the good work that Bro. Freeman is doing in Philadelphia, and hope and pray that his health may be preserved, that he may still battle against the works of darkness, and that he may be instrumental in convincing these poor, deluded Masons of the error of their ways, who have sworn away their liberty and their life and given themselves to the Masons. May the Lord hasten the time when these dark orders shall be swept out from the land."

Jonathan W. Moss, Cameron, Marshall Co., W. Va., writes:

"I never saw the *Cynosure* and only heard of it last Sunday in a conversation with an Anti-masonic friend on the ruinous effects of Masonry upon our Cameron Presbyterian church."

We believe we have many friends who have never seen the *Cynosure*, and hope our readers will be very diligent in searching them out.

Rev. W. S. May, Clarence, Cedar Co., Ia., writes:

"We are waking up the anti-secret cause in Iowa."

Nathan Bingham, Oneonta, Otsego Co., N. Y., writes:

"I like the *Cynosure*. I think it an excellent paper and engaged in a great and good work. If I can get the tickets I intend to vote for Walker and Kirkpatrick. I think every vote cast on the Antimasonic ticket will have a telling influence. My motto is, do the right and God will take care of the consequences."

Theo. Graefe, Beck's Mills, Holmes Co., O., writes:

"I thank God that such a good Christian paper was started as the *Cynosure*. It is always a welcome visitor to me, and I prefer it before any other paper I know of. Not long since I spoke with a gentleman who had a brother who died as a Mason, and of course his widow made application to the lodge when they told her that if she would deed her land (40 acres) to the lodge they wodld support her. Masonic charity, indeed!"

Peter Howe, Wenona, Marshall Co., Ill., writes:

"I believe that one man like Ronayne who has been a Mason can do more good in accomplishing the downfall of Masonry than ten men who have not been Masons, and such should be kept in the field and constantly employed. I don't feel that money is lost on such men."

Rev. J. W. Gilbert, Streator, Ill., writes:

"Ronayne is here and things are getting very warm. We are look for lively times. The Lord reigns and the cause is his. We will walk in his presence. Victory is ours as sure as God is God and right is right."

J. G. Stauffer, Milford Square, Bucks Co., Pa., writes:

"I informed an Anti-masonic young man of your tracts and he is traveling around and distributing them everywhere. Sometimes he is in danger, but he is not afraid. I have distributed the *Cynosure*, and have made several young ministers Anti-masons. I pray for your success and wish you would send some lecturer to this part of Pennsylvania. We have a host of Anti-masons here but they are afraid to come out with their principles. Come and help us."

Cannot Bros. Callender, Raynor or others do something for this section of their State.

The Sabbath School.

LESSON FOR AUGUST 20.—THE VALUE OF WISDOM.

SCRIPTURE.—Prov. iii. 1-19. Commit 1-7; Primary Verse, 7.

1 My son, forget not my law, but let thine heart keep my commandments:
2 For length of days, and long life and peace, shall they add to thee.
3 Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart:
4 So shalt thou find favor and good understanding in the sight of God and man.
5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.
6 In all thy ways acknowledge him, and he shall direct thy paths.
7 Be not wise in thine own eyes: fear the Lord, and depart from evil.
8 It shall be health to thy navel and marrow to thy bones.
9 Honor the Lord with thy substance, and with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
11 My son, despise not the chastening of the Lord; neither be weary of his correction:
12 For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.
13 Happy is the man that findeth wisdom, and the man that getteth understanding.
14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.
16 Length of days is in her right hand; and in her left hand are riches and honor.
17 Her ways are ways of pleasantness, and all her paths are peace.
18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.
19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

GOLDEN TEXT—"It cannot be bought for gold, neither shall silver be weighed for the price thereof."—Job xxviii. 15.

HOME READINGS.

M.	Matt.	13:	33-52	A Hid Treasure.
T.	Luke	12:	13-34	A Treasure that Faileth not.
W.	1 Pet.	1:	1-19	An Inheritance Incorruptible
Th.	Job	28:	1-28	Cannot be gotten for Gold.
F.	2 Cor.	6:	1-18	Poor, but Possessing all Things.
S.	Phil.	3:	1-21	All things Loss for Christ.
J.	Rev.	3:	1-22	Gold tried in the Fire.

—It is not the outward life, but the heart that God wants to be converted. He does not want us to save the husks for him, but the grain—not to give him only the outside, but the heart. Prov. xxiii. 26; Is. xxix. 13; lviii. 1-3; Jer. xii. 2; Ezek. xxxiii. 31; Acts viii. 21; 2 Tim. ii. 3, 5; 1 Tit. i. 16; Rev. iii. i.

—It is God's nature to give royally. He cannot confer sonship upon men without desiring, also to give them all the prosperity in this world that is safe for them to have. And so, in addition to salvation, he bestows upon them length of days, riches, honor, peace, health, and favor with God and with man. Deut. xv. 7, 10; xxviii. 8; Ps. xxi. 1-5; xxxvii. 3; xci. 16; Prov. xxviii. 27; Matt. vi. 31-33; Phil. iv. 19.

—But he will not spoil his children with gifts and indulgence. Earthly parents know how to deny their children in wisdom the things that would be hurtful to them, though the disappointment may be severe, and shall not God, with greater kindness and wisdom, refuse to bestow those upon his children which will be for their lasting injury and not for their good? Many things which men regard as chastisements are nothing more than needful denials. "No good thing will he withhold from them that walk uprightly." Ps. xxxiv. 9, 10; xxxvii. 25; lxxxiv. 11; Prov. xxx. 8, 9; Luke xii. 15; Phil. iv. 11, 12; 1 Tim. vi. 6-11; Heb. xiii. 5.—*Nat'l S. S. Teacher.*

The Christian Cynosure

CHICAGO, THURSDAY, AUGUST 10, 1876.

SOUND POLITICS.—Our friend J. J. Thorndike, of Morgan county, Ill., argues for the Walker and Kirkpatrick ticket thus:

"Voting for Walker is helping us in the future. Keeping up our organization is *example*; and example is mightier than precept."

From the day when the Abolitionists first begun to oppose slavery by their votes, through the whole long agony, the one argument used to induce them to vote the Whig ticket, was: "If you throw away your vote on Birney or (afterwards) on Hale, you will put the Democrats in power." Such will be the argument in the present canvass against voting for Walker and Kirkpatrick. But this argument, if good once, is good forever. Yet if a Freemason, sworn to another allegiance than that which he owes to the United States, is unfit to hold office by American votes; we must sometime say so by withholding our votes from him. When?

GOOD TEMPLARISM.—Frederick Wagstaff in the *Christian World* gives, at large, an account of a split in the "Supreme Court" of this secret order, lately met in Louisville, Kentucky, on the question of admitting negroes. It seems this question has been sharply debated for several years, culminating, at last, in this split.

The writer in the *World*, who seems to be thoroughly posted in the affair and history of the order says:

"In England, the first advocates of the order declared it to be an organization formed to embrace the entire human family, irrespective of creed, race, nationality, or color. In proof of this they were able to point to the fact that a red Indian had filled the office of Grand Worthy Chief Templar of Canada."

The above shows the "order" to be like all the rest, a latter day conspiracy against Christ; religions with Christ left out! and yet, having chaplains, creeds, prayer, and ritual; to be practiced by "the entire human family, irrespective of creed!" religion, says Mackey, "in which all mankind agree." "This is that anti-Christ which should come into the world."

THE STREATOR MOB.

When Elijah P. Lovejoy was shot at Alton the news flew to Cincinnati where I had just come from a year's lecturing in Pennsylvania. I was in a minister's meeting when the news arrived, composed of old Dr. Lyman Beecher, Dr. Stowe, Thornton A. Mills, Artemas Bullard, (brother to H. W. Beecher's wife) and others. All these ministers knew Lovejoy and respected him. Edward Beecher, then President of Illinois College, stood by Lovejoy's coffin and vindicated his cause to the crowd assembled at the funeral. But Artemas Bullard said, "Well, brethren, I must in justice say that brother Lovejoy has lost his life by his own imprudence;" and went on saying nothing against the mob, but censuring Lovejoy. A Rev. Mr. Hurlburt, who was present and stood by Lovejoy when he fell, cried out with great agony at Bullard's cowardly condemnation of the dead martyr, and his inferential justification of the mob who went armed to Gilman's ware-house, and shooting its owner, destroyed a printing press which had not yet been set up, and so was innocent of printing anything prudent or imprudent.

The same detestable and craven spirit now condemns the anti-secret reformers for the crimes of those who assail them. And as the time draws nigh when the whole accursed, dark idolatry must go down, trimmers and temporizers, the "fearful and unbelieving" will "help the ungodly and love them that hate the Lord."

Read carefully the accounts of the Wenona and Streator mobs as given by Messrs. Ronayne and Hinman, and then read the following accurate description of lodge-Masonry by their orator Brainerd in 1825. Note carefully that Masonry still has the "lowest of men," those "*capable of being directed by others*"; and remember that, disregarding warnings given in time to have saved them, the ancient covenant people of God lost their nation; and that the United States soil is ridged with the graves of men fallen in the slavery war, who might and would have been saved but for such men as Artemas Bullard. He was himself afterward killed in a smash-up at Gasconade, Mo., while on a pleasure ride.

June 24, 1825, W. F. Brainard before the Union lodge, New London, Conn., Conn., asks "What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes in the community, to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another, so powerful, indeed, is it at this time that it fears nothing from violence, either public or private, for it has every means to learn it in season to counteract, defeat and punish."

ILLINOIS STATE WORK.—A number of pledges made for the Illinois State work at Peoria last year are yet unpaid. If these are promptly met during the present month the State agent will be able to report all his dues met. Friends in Illinois have done well in sustaining their State work in the past. Keep the record bright. All who have unredeemed pledges will save trouble of correspondence if they will send in contributions promptly. And if not sure whether they have pledged anything send on a donation anyhow and make sure of that. Send contributions to the Treasurer of the State Association, H. L. KELLOGG, *Cynosure* Office, Chicago.

—Past Master Ronayne will visit Ohio, Pennsylvania, and Indiana in September and October; will the friends desiring expositions in these States send their communications as soon as possible to this office.

—We have given considerable space to the history of the Streator and Wenona meetings which will form an important era in the reform in Marshall, LaSalle, and Livingston counties in this State. To give the facts entire, we are unable to print this week very interesting reports from Michigan and Connecticut of lecture work performed by Bro. A. S. Springstein and Jas S. Perry.

—Through the efforts of our Publishers and the General Agent under instructions from the Directors board, Mr. Thos. Hodge of this city has gone to Philadelphia to stand by our Centennial banner and labor for the reform as Elder Freeman has been doing. He has been for years an earnest advocate of the cause, though less demonstrative than many. Its principles he thoroughly understands, and they will find a sincere advocate in him at Philadelphia. Mr. E. S. Cook of our Publishers is now visiting the Exposition, and a letter received last week from him will duly appear.

MISSOURI STATE ASSOCIATION.

The State Christian Association opposed to secret societies will hold their annual meeting in Well's Hall in Chillicothe, commencing on the evening of the 30th of August at 7½ o'clock, and continue over the 31st. The election of officers for the coming year, and the appointment of a State lecturer will be in order. Rev. J. P. Stoddard of Chicago, Ill., is expected to be present to address the Association. By order of the Executive Committee.

G. W. NEEDLES.
Secretary.

DR. COOK INJURED.—A letter dated Columbia City, Ind., on Saturday fr m Bro. W. Shuh tells us of an injury suffered by Dr. Cook:—

"The friends of reform will regret to learn that while going to the lecture last evening near South Whitley, the team of Mr. John Shuh ran away; the driver was quite badly hurt and Dr. S. L. Cook was so badly injured as to be unable to speak, which was a great disappointment to the large audience which had assembled. Dr. Cook was returning from giving a course of lectures in Grant county. He is well taken care of by friends, and hopes soon to be able to resume the lecture work."

(*Continued from 5th page.*)

The Wenona meetings, however, were tame, common-place proceedings, even the rough, rowdy, boisterous scenes on Friday evening and the street-fight on the side walk; when compared with what took place in Oriental Hall in Streator on the Monday evening following, when I appeared to lecture there and work the first degree. And as what took place on that occasion may be of interest to your large circle of readers I shall give as minutely as I can a history of that disgraceful affair.

I arrived in Streator on Saturday in company with Rev. J. W. Gilbert of the U. B. church of that place and on the Monday evening following appeared in the Oriental Hall to commence a series of lectures, and *public exposures* of Freemasonry. The Hall was densely packed, every available space in the building being occupied, the Masons being present in full force. My preliminary arrangements events having been completed I began at about 8 o'clock to give my usual prearpatory explanations in regard to the inconsistency of Masonic teaching, proving from the highest Masonic authority that Masonry is a self-convicted *liar*; that it contradicts itself and that its teachings both moral and religious are in direct opposition to the plain express teachings of the Holy Bible.

During the hour that I thus occupied in my introductory explanations the Masons frequently broke out in yells, calling all sorts of approbrious names and using every means to annoy me, to alarm the large number of respectable ladies present and to set the low whiskey rabble on to create confusion and disorder.

Matters went on in this way as I have said during the first hour, but if

PANDEMONIUM WAS LET LOOSE

during the preliminary proceedings, you would imagine that hell itself with all its fearful furies and spurred on by the most malignant and demoniac hate was set free in Oriental Hall, as soon as I began to open the lodge "in due and ancient form" and to explain and comment upon the opening ceremonies, and especially the opening Christless prayer. In due time the Secretary and Junior Deacon retired into the ante-room, the former to ask the usual constitutional questions and to collect the usual fee, and the latter to prepare the candidate for initiation into the sublime "mysteries and privileges of Freemasonry." The Junior Deacon having performed his accustomed duties of *preparation*, the usual alarm was given at the door, and in due time the Rev. Septimus Jones was led into the lodge room; having on the *old drawers, hoodwink, cable-ow* and *slipper*; being "neither naked nor clothed, barefoot, nor shod;" in fact "being duly and truly

prepared." And this occurring as it did before one of the largest audiences ever collected at Streator, it set the Freemasons a howling, yelling, stamping, roaring, cursing, that for the space of some minutes at least I was unable to proceed and only did so when the fearful whirlwind of mad fury had spent itself. The chairman, Mr. Phillips, in vain appealed to the furious mas of Masonic demons to keep quiet and to respect the ladies present if not himself or the speaker. But all to no purpose. According as the initiation proceeded the mad fury and ungovernable rage of the Masonic fraternity if any thing broke out with

TEN-FOLD MORE FORCE

and violence, and so continued until the time when the *rite of illumination* or removing the hoodwink was about to be performed, and then eggs were thrown, and yells set up that under any other circumstances would be truly alarming. One of the eggs struck the scenery of the stage, another was smashed on the floor quite close to where I was standing, and another barely missed Bro. Mulholland's head, who sat as one of my officers. I went on, however, and finished my work as I always do, notwithstanding the continued interruption, and fearful howlings of the infuriated Masonic mob, that seemed to imagine they could do just as they pleased, and it appears they were partly justified in so thinking as

THE FEW POLICEMEN

present showed by their conduct that they were in perfect accord with the mob even going so far as to pull and jerk at Mr. Hinman's table while removing it to the outer hall. They also refused or failed to arrest some of the Masons who in addition to creating the riot stole many of his books.

The meeting was closed in the usual orderly manner on my part but the Masons still continued their mad howl, and finished up on the sidewalk by egging and otherwise roughly handling the man who acted as candidate on the occasion.

At the close of the meeting, and after most of the audience had dispersed Mr. Buckley and the Messrs. Phillips. with Mr. Gilbert accompanied me down the back stairs of the building and thence to Mr. Buckley's house.

COUNCIL OF WAR.

On the followingday (Tuesday) there was scarcely any other topic of conversation in the stores, or on the street, but the disgraceful scenes of the evening before. Every one felt ashamed of it, and many loudly expressed themselves that it was an everlasting disgrace to the town of Streator, that free speech should be there suppressed, while the Freemasons clearly saw that they in an especial manner had so covered their pet institution with odium and ignominy, and that they had done more to expose th infernal workings of this notorious society, than if I had worked the degrees and lectured against it for one whole week.

About 10 o'clock A. M. a meeting of the friends was held at the residence of Rev. Mr. Wimsett, consisting of Revs. Gilbert, Mulholland, Powell, Hinman,and Wimsett, and Messrs. Phillips, Mayhon,Buckley, and others of Streator. At this meeting there was a division as to the feasibility of continuing the exposure, and a vote being taken it was found that four was opposed to a continuance, three fo. a continuance, and three undecided until the authorties could be consulted and it be ascertained what protection if any could be secured to the speaker.

LODGE STRATEGY.

In the meantime the Masons in order to get clear by some means of the dirty work of the night previous, determined that they would stay away on this (Tuesday) evening and it being already planned that members of other secret societies, led on by such men as John Lomasney of Wilmington Lodge No. 208; Moore, Withrow, Painter and others of Streator Lodge, with the assistance of Mr. Ed. Bayles, should make a rush for the stage, having previously turned off the gas, and in the darkness and confusion, carry out the plot so well planned and which was supposed to be concocted in Lomasney's saloon during the previous night.

The question before the meeting of friends on this morning was, whether under the circumstances it would be wise or prudent for them to order a continuance of the exposure. By getting into a squabble with the Odd-fellows, Druids, &c., they thought the Masonic institution would have a chance to escape or at least to gain back what it had evidently lostthe night previous, and as the object of these expositions and lectures was to create a sentiment against Freemasonry and that already being accomplished on the night before, it was thought advisable to let the matter remain as it then was, and so let the "Ancient Craft" suffer from the stigma that must always attach itself to it in Streator.

Before finally deciding on this course, however, it was thought best to canvass the town and wait upon the

TOWN COUNCIL,

and report to an adjourned meeting to be held at the same place at 5 o'clock P. M. At this adjourned meeting, after hearing all the reports, and finding that the town Board could not promise anything like ample protection, from the malice of an infuriated mob of whiskey men and the l w rabble hounded on by Masonic influence, it was resolved unanimously to discontinue any further exposures of Masonry in Streator for the present. This was found to be the most prudent course, especially when it was learned that the gas was to be cut in the street or turned off in the hall, and it was quite evident that some such infamous plot was on foot when it was found that Mr. Wheeler, one of the lessee's of the Hall, was most anxious to break his lease and return $20 of the money.

This he was afterwards permitted to do.

For my own part I was perfectly satisfied that I would not be permitted to work the third degree of Masonry in Streator; and while I admire some men for their courage and out-spoken manly sentiments, yet I cannot at all approve of their rashness. Freemasonry has suffered in Streator—suffered most terribly, both from my exposure and their own anti-Christian, anti-republican, and villianous conduct. Masonry has been proved to be an institution that cannot and dare not be discussed, and that its members to hide its hideous deformity will even resort to personal violence in suppressing free speech. "He that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved."

E. RONAYNE.

THE STATE AGENT'S ACCOUNT.

DEAR BRO. K.—After two successful meetings in Cerro Gordo, Piatt Co., I spent the Sabbath at Cornell, Livingston Co., preaching in the M. E. church, and came on Monday to Streator, where I met Mr. Ronayne, who had just concluded a series of successful meetings in Wenona, and was prepared to work the three degrees of Masonry for the benefit of Streator and vicinity. Oriental Hall had been secured with a seating capacity of about nine hundred and space for two hundred more.

Evening came and the hall was full to overflowing. It was soon apparent that a mob intended to capture the meeting and control it. An insane man was nominated for chairman, and a determined effort was made to force him upon the meeting. At last a good man was called to the chair, and the lecture commenced. Not much disturbance took place until Mr. Ronayne commenced working the degree. Then the hooting commenced. The chairman made every effort to sustain order, and called on the policemen to arrest those who were disturbing the congregation; but the police force were in manifest sympathy with the mob. Some of them took part in the riotous proceedings, and others threatened to arrest peaceable citizens who desired to have order. Language of the most insulting, abusive character was used, and finally Masonry's strongest argument—rotten eggs was thrown on the platform. I had a bookstand in the back part of the hall. One half of my books were violently taken away. The most obscene and abusive language was used. I was ordered out of the building, and one man attempted to put me out which he might easily have done, as I made no resistance. With much difficulty—after many pullings and pushings—I got my stand and books to a place of safety and returned to the hall. With a heroic determination, and by the aid of some hundreds of ladies, who refused to be frightened, Mr. Ronayne finished the degree, and the audience was dismissed in an orderly manner.

Next morning the town was full of rumors. It came privately from Masonic sources that the mob intended to cut the gas pipe outside of the hall, leave us in the dark, and then seize Mr. Ronayne, take him out of the building, and treat him to a coat of tar and feathers.

The Streator lodge had held a special meeting on Saturday evening. They were out in full force on Monday evening, but said they should not be present on Tuesday night. The authorities would not guarantee that order should be preserved, though they made some rather vague promises of efforts in that direction. Prominent citizens were seriously alarmed, and feared the consequences of another meeting. The owners of the hall wished to rescind the contract, and were unwilling that it should be used without a guarantee that it should not be injured. We could give no such guarantee, and in view of all the circumstances it was thought best that the other meetings should be given up.

And now where is the responsibility of this violent suppression of the right of free speech? I answer, not with the mob. True some of them were Masons and all were fighting for the institution, but probably none of them would have disturbed the meeting but for an inspiring influence from some other source than themselves. It was not with the authorities. They were doubtless to blame and more to blame than the rest of the Masonic fraternity to which they belonged; but the special guilt rests upon the Masons of Streator *as a fraternity*. Some of them are highly respectable men. The Grand Chaplain of the Grand Lodge of Illinois is pastor of the M. E. church in Streator, and neither he nor other prominent Masons would openly endorse mob violence. But it is just those men who affirm and give character to the malignant and wicked falsehood that all renouncing Masons are guilty of moral perjury; and that all Anti-masons are liars and slanderers; and hence *deserve* to be suppressed by the mob. There are always enough lewd fellows of the baser sort to hound down any man or set of men, however innocent, who have thus been delivered over to them, and we are but living over the experiences of the past, when, as in all other reforms, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isa. lxix. 14,15.

It is about time that these Masonic ministers should be unmasked; and that they who willingly suffer themselves to be understood as charging Bishop Hamlin, Dr. Colver, and C. G. Finney with perjury, falsehood, and slander, and who by their adherence to the order do necessarily make this charge, should be seen in their true light. For either those great and good men were liars and slanderers, or these men are hypocrites and traducers. Let the righteous God be judge. Yours in the Lord,

H. H. HINMAN.

The Home Circle.

A Prayer.

Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived within my b east;
That by each deed, and word, and thought,
Glory may to my God be brought!
But what are wishes! Lord, mine eye
On thee is fixed, to thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord keep it too,
For that is more than I can do.

—*Thomas Ellwood, A. D.* 1639.

What Holiness Does for Us.

In general, it purifies our entire nature, saving us from all sin, by destroying the carnal mind. In particular—

1st.—It removes all pride from the soul, so that we think, speak, and act without attributing any merit in, or attaching any honor to ourselves. We do all to please God, and nothing to please ourselves. We feel that "Jesus is all in all, and we are nothing at all."

2nd.—It destroys all selfishness, by filling us with love to all men. We can "Lay down our lives for the brethren," "In honor preferring one another." It makes us "Seek another's wealth"—*i. e.* his prosperity and success, even at the expense of our own.

3rd.—It takes away the fear of man, by giving us a holy boldness to do our duty, and declare all that Jesus has done for us. We are not afraid of our reputation. We glory in having our "names cast out as evil." We obey God without reference to what people will do, or say, or think.

4th.—It entirely destroys all angry feelings. Circumstances do not provoke us. We have the mind of Christ, and can say with the poet,

"Anger I no more shall feel,
Always even, always still."

All propensity to get mad is taken out, and gentleness rules the heart. Glory be to God.

5th.—It removes all impatience. A holy person never frets, nor scolds; is never sour and disagreeable; never repines under adverse conditions; can suffer "joyfully the spoiling of his goods," and "glory in tribulations." He feels as ready to suffer for Jesus sake, as to shout and sing for him. He can say in all things, " Thy will be done."

6th.—It destroys all love of the "world and the things that are in the world." The person having *true* holiness does not "conform to the world in dress, in conversation, or behavior."

Holy people are plain in their dress. They hate fashion. Gold, and pearls, and costly array, and all outward adornings are an abomination to them. Their "conversation is in heaven." They cannot jest, or joke, or smilingly give countenance to those who do. They do not seek after worldly honor, or wealth. Their entire "affections" are on "things above;" hence they labor to please God, and advance his cause by giving themselves, their children, and their property into his hands, giving him praise when he takes and uses any part as he will.

7th.—It keeps us from "all appearance of evil." We cannot fellowship wickedness of any sort, nor seek company in worldly associations. A holy man can not affiliate with Masonry, or any oath-bound secret society. The command is, "Have *no fellowship* with the unfruitful works of darkness, but rather reprove them." He loves to obey. He does not trust in that doctrine of devils, that "*All means* are sanctified by the goodness of the end sought, or aimed at." Consequently he will not endorse church fairs and lottery festivals, nor countenance other doubtful expedients of supporting the Gospel; such as auctioneering seats of worship, and making the parsonage a "house of mirth, and frolic, and dancing."

8th.—It saves from all filthiness of the flesh. God not only requires purity of soul, but also holiness of body. We are "to cleanse ourselves from all filthiness of the *flesh*, and spirit, perfecting holiness in . the fear of God."

A holy person after a Bible sort will not become nor remain a slave of any sensual or depraved appetite. He cannot use tobacco, nor opium, nor morphine. He loathes and abhors all such filthiness. He feels that he cannot use such hurtful and vain things, in the "Name of the Holy Jesus giving thanks unto the Father by him." To claim holiness while a slave to habit, is to practically "deny the power of God." They who possess Bible holiness, are neat in their persons, and surroundings. A woman that is slovenly in her appearance, and in her house-work, is not transformed soul and body to God's pattern of entire purity. We are to have our "bodies washed with pure water" as well as our "hearts sprinkled from an evil conscience," if we "enter into the holy of holies, by the blood of Jesus."

10th.—In conclusion, Bible holiness transforms the whole being. Paul's prayer was, "I pray God that your whole Spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ".—1 Thess. v. 25.

This prayer is answered in the hearts of such as have "gone on unto perfection," and have continued it the faith. Holiness lifts the whole being up into God. Perfect peace, perfect rest, perfect joy, perfect love. Such is the state of those who walk before God with a perfect heart. Jesus is the "Author and finisher of our faith." "Now hath he appeared to put away sin by the sacrifice of himself." Then said he, "Lo I come to do thy will, O God." "By the which will we are sanctified."

May God help us all to believe and received *all* that Jesus hath wrought for us. Amen.—*Earnest Christian.*

Santa Clara Valley of California.

II.

The productions of this valley are varied and extensive; and as is the case in nearly all parts of California, mineral wealth is included among them. The cereals grow in abundance, wheat being the staple product. In years gone by a hundred bushels per acre has been raised; but the farmers of now-a-days are content with from thirty to sixty bushels per acre. This is generally called a "good crop." The cultivation of corn is not extensively c arried on, the cool nights not being conducive to its growth. All the ordinary vegetables are grown with success; but potatoes, squashes, and beets grow luxuriantly, the last two reaching a mammoth size.

Fruit of almost every variety grows in unstinted abundance. Peaches, plums, pears, prunes, cherries, and many other kinds are adapted to California soil and climate. From a financial standpoint, fruit-growing in Californta pays. Cherries perhaps, yield more revenue than any other kind. Good cherries are valued from 12½ to 25 cents per pound, retail, during their most plentiful period.

The culture of the prune is but a recent development in California fruit-growing; and it has turned out a grand success. Trees of five years standing will and do, it is said, yield a hundred pounds of fruit; which often being dried sells at 16 or 20 cents per pound retail. Unlike the cherry market, that for prunes cannot be overdone, as dried prunes can be shipped to any port of the world.

The climate and the soil are perfectly adapted to its culture, and therefore the vine flourishes in this State, and thousands of acres that are useless for any other purpose will grow excellent grapes. Grape-growing is now the most important feature in California fruit culture. Large quantities of the fruit of the vine are sold for the table and other edible purposes; but the great bulk of the crop is made into wine. The vine is already largely cultivated and the number of acres put to this purpose is constantly and rapidly increasing. It seems that California's wines as well as her fruit have gained a wide celebrity in the East and abroad. Thus it seems, as the climate and soil are so well adapted to grape growing, and its necessary result, wine and brandy-making, that California bids fair to become a great liquor-producing State; unless Divine Providence interposes in some unforeseen manner to change the hearts of her young men and women, for those of the old ones are certainly wedded to their idols.

The world-renowned quick-silver mines of the New Almaden as well as several others are situated in the foot-hills, twelve miles south of San Jose. These are the most valuable mines of the kind known and for many years controlled the quick-silver market.

The manufactures of Santa Clara Valley are not very extensive, and with the exception of a few woolen and paper mills are not worthy of that name.

The climate of this place has now become as famous as that of Italy. The seasons are two: the wet and dry. The former commences in November and ending in May; and the latter has sway the rest of the year. During the rainy season the storms come periodically, generally at the change from the old to the new moon, and are usually of several days duration. Cloudy weather is almost unknown here, and when it ceases to rain the clouds soon give place to genial sunshine. November first usually brings a blustering wind and heavy rain, which continues about five days. This generally is followed by bright, cheerful weather, which lasts until a day or two before Christmas, when the winter's rain sets in in e rnest and continues most of the following month. It is expected to rain considerable in February and some in March. When this latter rain fails, California has a dry year and poor crops. April is showery, the first of May has a gentle rain, and then comes six months without one single raindrop. The hay is stacked, and the sacks of threshed wheat piled in the field until November returns, without damage to either.

In this valley there are seldom more than three days of hot weather at one time, and very little that can be so called during the whole year. The nights are always cool and one needs considerable covering when sleeping. The following is the mean temperature for July, the hotest month, and for December, the coldest during the year:—

6 A. M.	12:30 P. M.	6 P. M.
55°:32	81°:71	64°:84
36°:61	53°:67	45°:26

There is one other thing which is pecular to this State—dust. During the three last months of the dry season, the traveler Eneas-like, is enveloped in a cloud—but is of dust. "Although a native, and to the manner born" I cannot say that even I enjoy the manner in which it filters through one's clothing and familiarly crawls down one's back(!). There is, however, one redeeming quality to this dust, and that is that it will brush off. It is said eastern dust won't do this.

California is not a rail-road State; yet San Jose has two. One connects with San Francisco, and also runs down the coast. The other connects with the Central Pacific and San Francisco.

A False Trust in Religion.

Religion is not what God asks. Religion may tie the hands, may fetter the steps, may gag the mouth; religion does keep many men decent, respectable, conscientious, honored in their generation; but religion never touches the heart, never brings the self-will into harmony with the will of God, never cleans the breast, and clears the soul, and cleanses the shrine, for a noble, a confiding, a self-forgetting communion with the unseen; gives no sufficient motive, inspires no available strength for difficult decisions, for ambiguous turnings, for the self-crucifixions involved in the Cross, for the transformation which qualifies for heaven.

For these things—and at any moment of your life these things may be suddenly required of you—no mere check, no mere chain, no mere foregoing or refusing; there must be a positive thing for these emergencies; that which Balaam lacked, and therefore came twice for leave; that which Balaam lacked, and therefore went with the princes by God's permission, yet under God's anger. There must be a positive thing, which religion is not; and that positive thing being interpreted, is the love of God.—*C. J. Vaughan.*

Children's Corner.

Baby-Land.

"How many miles to Baby-land?"
"Any one can tell;
Up one flight,
To your right;
Please to ring the bell."

"What can you see in Baby land?"
"Little folks in white—
Downy heads,
Cradle beds,
Faces pure and bright!"

"What do they do in Baby-land?"
"Dream and wake and play,
Laugh and crow,
Shout and grow;
Jolly times have they!"

"What do they say in Baby-land?"
"Why the oddest things;
Might as well
Try to tell
What a birdie sings."

"Who is the queen of Baby-land?"
"Mother, kind and sweet,
And her love,
Born above,
Guides the little feet."

—Selected.

"*I must talk to you about Jesus.*"

A little girl, thirteen years old, belonging to a missionary school in Ceylon, was converted. After a time she wished to go to see her mother, who was a heathen, for the purpose of talking with her about her soul's concern. On reaching home her mother expressed much pleasure at seeing her spread a mat for her to sit down upon; and as the first act of the mother on such occasions is to provide something for her children to eat, told her that she would go and cook some rice for her.

The girl replied that she was not hungry, and did not wish to eat, but wanted to talk with her. The mother replied that she would talk with her after she had prepared her rice. The little girl persisted in her wishes, telling her that as she worshiped idols, and might lose her soul, she had a desire to speak to her about Jesus Christ. The mother expressed her dislike at what she had said; and as the child still continued to say that she wished to talk with her, she threatened to punish her. The little girl said in reply, "Mother, tho' you do whip me, I must talk with you about Jesus Christ," and began to weep.

The mother's heart was touched; She sat down and her little daughter talked with her and prayed with her. The child's interest in her behalf was so great, that she was heard praying for her mother during all parts of the night. The result was that the mother forsook her idols and became a Christian, and her conversion was followed by the conversion of one or two others.—*Missionary Advocate.*

How Niagara almost Ran Dry.

On March 29th, 1848, a remarkable phenomenon occurred. The preceding winter had been intensely cold, and the ice formed on Lake Erie was unusually thick. In the warm days of early spring, this mass of ice was loosened around the shores of the lake and detached from them. During the forenoon of the day named, a stiff easterly wind moved it up the lake. A little before sunset, the wind chopped suddenly round and blew a gale from the west. This brought the vast field of ice back again with such tremendous force that it filled in the neck of the lake and its outlet so as to form a very effective dam, that caused a remarkable diminution in the outflow of water. Of course it needed but little time for the Falls to drain off the water below this dam. The consequence was, that on the morning of the following day, the river was nearly half gone. The American channel had dwindled to a deep and narrow creek. The British channel seemed to have been smitten with a quick consumption, and seemed to be fast passing away. Far up from the head of Goat Island out into the Canadian rapids, and from the foot of Goat Island out beyond the old Tower to the deep channel of the Horseshoe fall, the water was gone. The rocks were bare, black and forbidding. The roar of Niagara had subsided to a moan. This extraordinary syncope of the water lasted all the day, and night closed over the strange scene. But during the night the dam gave way, and the next morning, the river was restored in all its strength, beauty, and majesty.—*Scribner.*

How to Find a Person's Name.

Let the person whose name you wish to know tell you in which of the upright columns the first letter of his name is found. If it be found in but one column, it is the top letter; if it occurs in more than one column, it is found by adding the alphabetical numbers of the top letters of these columns, and the sum will be the number of the letter sought. By taking one letter at a time in this way, the whole name can be ascertained. For example take the word "Jane." J is found in the two columns commencing with B and H; which are the second and eighth letters down the alphabet; their sum is ten, and the tenth letter down the alphabet is J, the letter sought. The next letter A, appears in but one column, where it stands at the top. N is seen in the columns headed B, D, and H; these are the second, fourth, and eighth letters of the alphabet, which added give the fourteenth or N, and so on. The use of this table will excite no little curiosity among those unacquainted with the fore going explanation.—*Agriculturist.*

A	B	D	H	Q
C	C	E	I	R
E	F	F	J	S
G	G	G	K	S
I	J	L	L	T
K	K	M	M	U
M	N	N	N	V
O	O	O	O	W
Q	R	T	X	X
S	S	V	Z	Y
U	V.	V	U	Z
W	W	W		
Y	Z			

Home and Farm

Sleep the Best Stimulant.

The best thing for a man to do when he feels to weak too carry anything through is to go to bed and sleep for a week if he can. This is the only recuperation of brain power, the only actual recuperation of brain force; because, during sleep, the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which takes the place of those which have been consumed in previous labor, since the very act of thinking consumes or burns up solid particles, as every turn of the wheel or screw of the splendid steamer is the result of consumption by fire of the fuel of the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously; and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during a state of rest, of quiet and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain, and force it to greater consumption of its substance, until that substance has been so exhausted that there is not power enough left to receive a supply, just as men that are so near death by thirst and starvation, that there is not power enough left to swallow anything, and all is over.

Evening Damps.

One more fruitful cause of disease remains to be noted, and that is, excessive diurnal changes of temperature. The range of the thermometer from noonday to morning or evening is not only greater in the country, but the heavy dews consequent upon this render the changes more perceptible and less easily resisted by the human system. During the day the heat is felt more severly than in the city, where shelter during exercise is obtainable for most of the day, and when evening comes on, with its cool breezes, incautious persons expose themselves with little or no additional clothing. They came into the country to be comfortable, they say, and they ride or sit in the open air till thoroughly cooled if not slightly chilled. At the same hour next day they are again chilled, and so on until intermittent fever or some one of its kindred diseases, so cordially invited, steps in and takes full possession. We by no means repudiate the malarial origin of these diseases, but we do say that such a course of conduct strongly predisposes the system to the influence of that dread unknown destroyer.

Such checks of perspiration are also frequent causes of intestinal diseases—more frequent than any other, as is notoriously seen in the greater prevalence of dysentery and kindred disorders when the contrast between the temperature of night and day is most marked.—*Dr. Searle.*

How to Destroy Musquetoes.

The strongest crystalized acid should be placed in a bottle, and covered with the same quantity of strong red cod-liver oil; shake the bottle thoroughly until a white foam appears; if such foam does not arise, however, a small quantity of powdered lime should be added, with a little water. Pour the mixture into a dish or other convenient article, and place directly under the open window, as it is from that quarter the musquito enters. In my humble opinion, the effect should be explained in this manner: The moment the musquito enters, it looses the scent of blood; for, as the combined odor of the oil and acid is much more powerful than that of the blood, it follows as a consequence that the musquito becomes suddenly perplexed. The consequence is, that after scrambling and skirmishing about in the dark, the musqueto is led, as it were, instinctively into the mixture, where it is either drowned in the oil or burned to death by the acid. Formerly was accustomed to smear my face, arms and breast with the strong oil alone, but I frequently rose in the morning smelling so terribly that, though it protected me from musquito bites, I was happy to lay it aside. I have slaughtered more musquitos with the article named above than ever I could have done with my fists or any other dangerous weapons.—*Cor. Scientific American.*

Sheep should some better feed than the bare stubble at this season. With some grain or mixed feed, sheep will pick around the fields and consume much of the rubbish. No animal has a more vigorous digestion than a sheep, or can more readily turn fodder into meat and fat—but it must have something from which it can produce these. Not even a sheep can bring something out of nothing, and yet many farmers who keep a few sheep seem to act as though they thought sheep could do this. Those who make a business of sheep-raising know that they must have good food and the best care, or that with their low nervous system and small supply of blood, they go down very quickly. A sheep has a very small brain, and but four or five pounds of blood, and possesses no force or power to resist misfortune. But having little nervous force, it wasts no energy in action, but eats and rests, and turns all he eats into profit. This will explain why sheep will fall away and die off so quickly if neglected. Neglect now will be irreparable by and by. "A sheep well summered is half wintered."

The Lawn.—The lawn is the chief element of beauty in all places whether large or small; if cut up by needless paths or by too many flower beds, its effect is frittered away and it looks like a mere appendage to the paths and beds, rather than the ground work in which these are made. The lawn is expected to last many years, and the work must be thorough. The ground should be drained, if need-be, leveled or graded, and prepared better than for any field crop; then sow red-top, Kentucky blue-grass, or, in light soils, Rhode Island bent, with a pint of white clover to the bushel, if desired, using from three bushels to the acre, on rich land, to five bushels on poorer soil. In small yards it is better to lay sods, if a good turf can be had; and in large lawns lay a margin of turf along the walks and roads, and around any beds made in the lawn.—*Agriculturist.*

OBITUARY.

MRS. BETSEY BLISS KEYES departed this life, Oct. 28th, 1875, aged 73 years. She was one of those deep thinkers who more than a score of years since began to compare the teachings of God's Word with the Masonic power that is so well represented therein as the beast that was (power in Morgan's time) and is not, (it had years in which it was hushed that it might be forgotten) and yet is (now in full blast with a few variations.) Previous to, and while writing she would not allow her mind to be biassed by reading any Anti-masonic work, but took the organ of the fraternity, the *Masonic Tidings*. Her writings which are taken from comparisons of the Bible and Masonic teachings will no doubt some time find their true place in print.

She was the last member of the family and sister to Amos Bliss, the printer to whom Horace Greeley was first apprenticed. Her husband was cousin of Cyrus Cregg of Perry, Wyoming Co., N. Y., whose wife saw the murder of a man in the lodge-room in Bristol, Pa., and afterward saw his body thrown into Delaware river, and years afterward made affidavit to it on her deathbed.

She was an old inhabitant of that region, and especially in the prime of life, gave much of her energies to the church, and was a main support in the Sunday school and the impressions of her teachings on the minds of the young will live after her earth-work is done.

For twenty years a widow she still looked to the widow's God as a support in all the burdens and trials of life, and breathed her life out while leaning upon the Savior for strength to carry her through. She will be sadly missed from her old home, and the circle of friends to whom she was endeared.

MRS. ETTIE RUGG COWELL, M. D.

Died at Perrysburg, Cass Co., N. Y., May 3rd, 1876, ANN MARIA TOUSEY, wife of Jonathan G. Rugg, aged 77 years.

She was among the first supporters, and a steady reader of the *Cynosure* in the progress of which, together with other papers which dared to discuss all the great evils of the day she took great interest and disseminated those principles of reform whenever an opportunity allowed. Her early home was in the vicinity of the Morgan murder, and she has attended gatherings in the ball-room where he was placed to wait for the relay of teams that was to bear him to death; and has heard the *respectable* landlady say "She took him his food, but he well knew he could not have a mouthful until he promised he wouldn't make a noise when she took the gag from his mouth." Fifty years she upheld and helped to unfold the banner of Christ before the people, in early years her house serving as a church for the preaching of the Word and a home for the itinerant.

The Rev. I. Tackett, whose death was chronicled two years since, labored six years on that charge, was urged to join the lodge to increase his usefulness, and gave her an account of his treatment by the brethren when he left them. His age and important ministry was too strong testimony against them, and the church received him again within her borders.

Mrs. Rugg was aunt to Rev. Thos. Tousey of Genesee Conference, N. Y., and his brother the late Alvin Tousey, a few years since pastor of a Baptist church in Chicago.

She had a severe sickness while visiting her daughter, Mrs. Cowell, M. D., in Plainfield, Ill., but recovered sufficiently to reach her home in western New York, as she told them to say a few words to each, and then bid them good by, for her home now must be in the mansion that Christ had prepared for her. She was largely known for the good she had done, having lived in that community fifty-six years, and the five weeks she survived among them, was marked by much attention from old and young. She had in her life administered to their wants in every honorable capacity within her sphere, alike in their health and their sickness.

The remark was often heard, "The staff will be broken; who will fill her place?" The afflicted husband surrounded by all the children thus called together from various parts, laid away the dear form of a precious mother amid the sympathies and tears of a large circle of friends. ANON.

REV. GEO. PEGLER of Beaver, Minnesota, died on July 30th last, in the seventy-sixth year of his age. He was an earnest advocate of our reform, and labored with voice and pen to carry it on. He was, says the *Wesleyan*, "a native of London, self-educated, pious, unusually quick of discernment, a fluent speaker, a good writer, and a man of integrity and zeal in every reformatory enterprise.

Religious Intelligence.

—Rev. R. T. Cross, whose excellent discourse to his church at Hamilton, N. Y., on "Secretism" has had a deservedly large circulation, has accepted a call to the Congregational church at Colorado Springs, in the new State of Colorado.

—Rev. Geo. Bent, of Kansas, is to be missionary bishop of the Congregational churches of Nemaha and Marshall counties.

—The Seventh Day Baptist brethren have lately taken possession of their new Publishing House in Alfred Center, N. Y., and the office of the *Sabbath Recorder*, the organ of the denomination, has been moved into it. The building is large and convenient, and was put up by the citizens of the place who presented it rent free to the American Sabbath Tract Society.

—As an indication of the progress ritualism is making in England it is stated that vestments are worn in 251 churches, in 715 candles are placed on the altar, and in 370 instances the candles are lighted at the celebration of the communion.

—What with four hundred missionaries, two hundred tract distributers, one hundred and fifty Bible-readers, etc., there are, besides the regular clergy, some fourteen hundred Christian workers among the London poor. At a late meeting in Whitechapel, a sort of Five Points in London, Lord Shaftsbury, who presided, said that the labors of Moody and Sankey were still bearing fruits among the population.

—The number of Protestant churches built in Chicago since 1831 is 226, of which 197 are now standing.

—A number of prominent Boston ladies have purchased the old South Church building, and if they cannot raise the amount required to purchase the land in sixty days, will take down the building and erect it elsewhere.

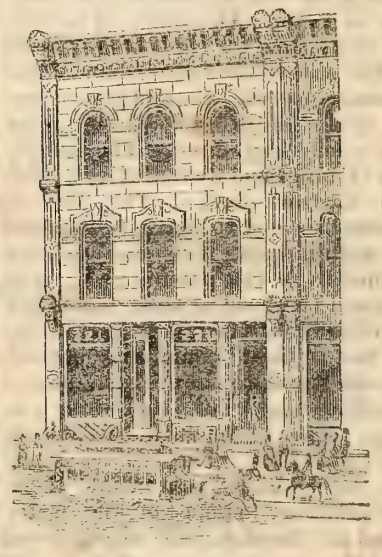
—The receipts of the American Board of Commissioners for Foreign Missions for the first ten months of the current year have been $348,000, leaving $171,000 to be raised in two months. An appeal is made by the secretaries for increasing contributions.

—The United Presbyterian Mission Board is obliged to curtail its expenses. It has a debt of over $18,000.

—The revival in Harrisburg, Pa., under Mr. Hammond, has resulted in the addition of 1,000 members to the different churches.

—Twenty years ago there were 200 Sunday-schools in France, including only five or six in Paris. Now there are 85 Sunday-schools in Paris, comprising 500 teachers and 7,000 scholars. There are 1,040 Sunday-schools in France.

—Rev. Mr. Watkins, a Presbyterian missionary in Guadalajara, Mexico, has a record of sixty-eight places in the vicinity of that city where there are some professed Protestants, who in many cases are true Christians. In Gandalajara the church has 110 members, many of whom, acting as missionaries, have carried the Gospel to those outlying districts.



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I furthermore promise and swear, that I will support and maintain the by-laws of the Council of which I may hereafter become a member, the laws and regulations of the Grand Encampment under which the same may be holden, together with the constitution and ordinances of the General Grand Encampment of the United States of America, so far as the same shall come to my knowledge—to all of which I do most solemnly promise and swear, binding myself under no less

PENALTY

than that of having my house torn down, the timbers thereof set up, and I hanged thereon; and when the last trump shall blow, that I be forever excluded from the society of all true and courteous Knights, should I ever wilfully or knowingly violate any part of this solemn obligation of Knight of the Red Cross; so help me God, and keep steadfast to keep and perform the same.*

IX. OBLIGATION, KNIGHT TEMPLAR AND KNIGHT OF MALTA.

I,———, of my own free will and accord, in the presence of Almighty God, and this Encampment of Knight Templars, do hereby and hereon, most solemnly promise and swear, that I will always hail, forever conceal, and never reveal any of the secret arts, parts, or points appertaining to the mysteries of this order of Knight Templars, unless it be to a true and lawful companion Knight Templar, or within the body of a just and lawful Encampment of such; and not unto him or them, until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same.

Furthermore, do I promise and swear, that I will answer and obey all due signs and regular summons, which shall be given or sent to me from regular Encampments of Knight Templars, if within the distance of forty miles—natural infirmities and unavoidable accidents only excusing me.

Furthermore, do I promise and swear, that I will help, aid, and assist with my counsel, my purse, and my sword, all poor and indigent Knight Templars, their widows and orphans, they making application to me as such, and I finding them worthy, so far as I can do it without material injury to myself, and so far as truth, honor, and justice may warrant.

Furthermore, do I promise and swear, that I will not assist, or be present, at the forming and opening of an Encampment of Knight Templars, unless there be present seven Knights of the order, or the representatives of three different Encampments, acting under the sanction of a legal warrant.

Furthermore, do I promise and swear, that I will go the distance of forty miles, even barefoot and on frosty ground, to save the life and relieve the distress of a worthy Knight, should I know that his distresses required it, and my abilities permit.

Furthermore, do I promise and swear, that I will wield my sword in defense of innocent virgins, destitute widows, and helpless orphans, and the Christian religion.

Furthermore, do I promise and swear, that I will support and maintain the by-laws of the Encampment of which I may hereafter become a member, the edicts and regulations of the Grand Encampment under which the same may be holden, together with the laws and constitution of the General Grand Encampment of the United States of America, so far as the same shall come to my knowledge. To all this I most solemnly and sincerely promise and swear with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less

PENALTY

than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or wilfully violate any part of this my solemn obligation of a Knight Templar. So help me God, and keep me steadfast to perform and keep the same.

X. OBLIGATION, KNIGHT OF THE CHRISTIAN MARK.

Vow.—I,———, do promise and vow, with this same volume clasped in my hands, that I will keep secret the words, signs, tokens, and grips of this order of Knighthood, from all but those Knights of St. John, at Jerusalem, who have shown a Christian disposition to their fellow men, are professors of the Christian faith, and have passed through the degrees of symbolic Masonry; and that I will protect and support, as far as in me lies, the followers of the Lord Jesus Christ: feed them if hungry, give them drink if thirsty, if naked, clothe them with garments, teach themif ignorant, and advise them for their good and their advantage:—All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and if I perform it not, *let me be* ANATHEMA MARANATHA! ANATHEMA MARANATHA!!

XI. KNIGHT OF THE HOLY SEPULCHRE.

Vow. I———, in the name of the high and undivided Trinity, do promise and vow to keep and conceal the high mysteries of this noble and invincible Order of Knights of the Holy Sepulchre, from all but such as are ready and willing to serve the church of Christ, by acts of valor and charity, and its members by performing all the corporeal works of mercy; and that as far as in me lies, I will defend the church of the Holy Sepulchre from pillage and violence, and guard and protect pilgrims on their way to and from the Holy Land: and if I perform not this my vow to the best of my abilities, let me become *inanimatus.*

*By this tremendous imprecation—the candidate of his "own free will and accord" volunteers (in case of violation,) to come forth to the resurrection of damnation, and receive the sentence, "Depart thou cursed into everlasting fire prepared for the devil and his angels,"

XII.—OBLIGATIONS OF THRICE ILLUSTRIOUS KNIGHTS OF THE CROSS.

FIRST OBLIGATION.

You, Mr.———, do now by your honor, and in view of the power of and Union of the Thrice Illustrious Order of the Cross, now first made known to you, and in the dread presence of the Most Holy and Almighty God, solemnly and sincerely swear and declare, that, to the end of your life, you will not, either in consideration of gain, interest, or honor, nor with good or bad design, ever take any, the least, step or measure, or be instrumental in any such object, to betray or communicate to any person or being, or number of the same, in the known world, not thereto of cross and craft entitled, any secret or secrets, or ceremony or ceremonies, or any part thereof appertaining to the order and degree known among Masons as the Thrice Illustrious Order of the Cross.

That you will not, at any time or times, whatever, either now or hereafter, directly or indirectly, by letter, figure, or character, however or by whoever made, ever communicate any of the information and secret mysteries heretofore alluded to.

That you will never speak on or upon, or breathe high or low, any ceremony or secret appertaining thereto, out of Council, where there shall not be two or more Knights companions of the order present, beside yourself, and that in a safe and sure place, whereby any opinion, even of the nature and general principles of the institution can be formed by any other person, be he Mason or otherwise, than a true Knight companion of the Cross; nothing herein going to interfere with the prudent practice of the duties enjoined by the order, or arrangement for their enforcement.

2. You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond: by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life; nothing herein going to prevent yourself, or any other, when elected to the dignity of Thrice Illustrious, from retaining the ritual of the order, if prudence and caution appear to be the governing principle in so retaining it, such dignity authorizing the elected to be governed by no rule but the dictates of his own judgment, in regard to what will best conduce to the interests of the order; but that he be responsible for the character of those whom he may induct, and for the concealment of the said ritual.

3. Should any Thrice Illustrious Knight or acting officer of any council which may have them in hand, ever require your aid in any emergency in defence of the recovery of his said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty and property. To all and every part thereof, we then bind you, and by ancient usage you bind yourself, under the no less infamous

PENALTY

than dying the death of a traitor, by having a spear, or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony, even in death, of the power and justice of the mark of the Holy Cross.

SECOND OBLIGATION.

Mr.———, before you can be admitted to the light and benefit of this Thrice Illustrious Order, it becomes my duty, by ancient usage, to propose to you certain questions, not a thing vainly ceremonial; but the companions will expect true answers: they will concern your past life, and resolutions for the future. Have you given me without evasion or addition your baptismal and family names, and those of your parents, your true age as far as within your knowledge; where you were educated, where you were born, and also where was your last place of residence? or have you not?

"I have."

It is well.

2d. Were your parents free and not slaves? had they right and title in the soil of the earth? were they devoted to the religion of the cross, and did they so educate their family? have you searched the spiritual claims of that religion on your gratitude and your affections? and have you continued steadfast in that faith from choice and a conviction of your duty to heaven, or from education?

"From duty and choice."

This also is right.

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Publishers' Department

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The first of the month settlement brings down the subscription list.

There was not one week last month but what we had a club of five or more to report. One was a club of twenty and another of eleven for a year. There is a time for every purpose under heaven and the best time for some persons in some places is not the best time for other persons in other places. We believe there are at least four of our readers who can find no better time than August to work for the *Cynosure*. Never put off till to-morrow what you can do in this work to-day. Who will send a club of five or more next week?

Does your time expire in August? Please renew promptly if possible. Write to us whether you renew or not.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Aug. 4th, 1876, from—J Ackhart, C A Blanchard, T Barton, B F Cole, G. Crum, R. Chadwick, Mrs H Crofoot, J M Evans, B Fuller, J M Fry, H F Fisher, N Gay, T Graefe, A N Hudson, H W Hampe, H L Kellogg, G A Loomis. J Mackey, W S May, J C Mears, H W Marsh, S E Orvis, Z. Ober, G. M. Reynolds, E Ronayne, E J Rice, J P Stoddard, L. B. Smith, F Swartzendruber, J Slonecker, P W Taintor, E. Thompson, J Taylor, E Wellman, S Wardner, B W Weaver, M B Witmer.

BOOKS SENT WEEK ENDING AUG. 5, 1876.

BY EXPRESS.—E. D. Thompson.

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TRACTS SENT.—E. Osborn, J. W. Snowden, Z. Ober.

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CHICAGO, Aug. 7th, 1876.

Grain Wheat—Minnesota	85	95
" No. 2	88½	89½
" No. 3	83	85
" Rejected	66½	67
Corn—No. 2	45⅝	46
Rejected	41	42
Oats—No. 2	30½	36½
Rejected	22	28½
Rye—No. 2	55	
Bran per ton		10 00
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	10 00	12 00
Prairie, "	6 50	7 50
Mess Beef	10 75	11 00
Tallow	7	8¼
Lard per cwt		11 32½
Mess pork, per bbl		18 80
Butter fancy yellow 25c.; common to choice roll	18	22
Cheese	8	9
Eggs	11	12½
Seeds—Timothy	2 00	2 30
Clover	9 50	9 75
Flax	1 00	1 25
Potatoes, new per bbl	1 00	1 75
Broom corn	2	9
Hides green to dry salted	5	10
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	25	37
Unwashed	15	21
LIVE STOCK Cattle. Choice	4 75	5 00
Good	4 50	4 65
Medium	4 25	4 40
Common	3 00	3 75
Hogs	6 00	6 75
Sheep	2 50	5 00

New York Market.

Flour	2 50	9 00
Wheat—Winter		1 30
Spring	83	1 20
Corn	44	57
Oats	30	30½
Rye	50	66
Lard		11½
Mess pork		19 75
Butter	13	25
Cheese	8	9½
Eggs	15	18½

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If the subscription price of the CYNOSURE was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

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[Eastern.]

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*

EZRA A. COOK & CO., PUBLISHERS.
NO 18 WABASH AVENUE

CHICAGO, THURSDAY, AUGUST 17, 1876

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Notices

Ohio State Meeting.

The next Anniversary of the Anti-secret Association of Ohio will meet in Cambridge, Guernsey Co., Aug. 30th, 7 P. M.

It is hoped that all the friends of the movement from its first announcement will exert their utmost influence to make this meeting a success.

The vicinity being one favorable to this sentiment, a very large local interest we hope will be aroused.

Able speakers may be expected.

If arrangements can be made Mr. Edmond Ronayne will be present to open the lodge and actually work out some of the degrees of Masonry.

Let pastors in the immediate and adjacent counties, who take an interest in the work, read this notice to their congregations, and urge as full an attendance as possible.

Large bodies of people are inspiring and greatly encourage the work. H.H. GEORGE,
Pres. of State Association.

The Illinois State Convention

will be held September 5th and 6th in Straun's hall, Jacksonville, the county seat of Morgan Co., and a short distance west of the capital of the State. Arrangements are being made for a strong meeting. State agent Hinman is speaking and laboring to secure large delegations; and the corresponding secretary, Bro. Stoddard, will give his best efforts on returning from Missouri. Pas t-master Ronayne, and other good speakers will be present. Let there be a grand rally for the Reform.

THE ILLINOIS WORK has been well sustained since Bro. Hinman took the field two years ago. About $50 remains to be secured to carry out the present year or $20 more than is pledged. Are there not two or three friends who can deny themselves and make this up during this present month of August. And for next year send on your pledges for five, ten or twenty dollars, less or more as the Lord disposes you to give to this cause. Let this work be promptly done, brethren. Send funds and pledges to treasurer, H. L. Kellogg, *Cynosure* office, Chicago.

Missouri State Association

The State Christian Association opposed to secret societies will hold their annual meeting in Well's Hall in Chillicothe, commencing on the evening of the 30th of August at 7½ o'clock, and continue over the 31st. The election of officers for the coming year, and the appointment of a State lecturer will be in order. Rev. J. P. Stoddard of Chicago, Ill., is expected to be present to address the Association. By order of the Executive Committee.

G. W. NEEDLES.
Secretary.

The Centennial Tract Work.

—Do not forget to pray for Bro. Hodge and his great work at the Centennial. Pray that he may have physical and spiritual strength and divine wisdom for this work to which God has called him. Send in your contributions also for this work.

N. C. A. Receipts for July.

PUBLISHING HOUSE FUND:

B Williams, Warren, Ill. (note)	$25.00
L Miller, " " "	25.00
Mrs. L C Foster, Onarga, Ill. "	50.00
Dean Ferson, St. Charles, Ill. "	5.00
Wm. Leuty, Ligonier, Ind., sale of R R. Bonds	174.00
W B Gibson, Springville, Iowa	5.00
Thos. Moore, Milnersville, O.	10.00

INTEREST:

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L Miller. " 3	3.25
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Geo. Dorshimer, " 19	4.00
D Ferson, " 59	.50
Chas. Follet, " 55	3.00
J. J. Hayden, " 47	5.00
Geo. W Black, Mrs. Black, Geo. Harvey, notes 66-7-8, $3.00 each	9.00
RENT	121.33

CENTENNIAL FUND:

Wm. Hoobler, Vevdersburg, Ind.	5.00
P D Miller, Wright's Cor., N. Y.	5.00
Friends in Barton, Wis.	3.00
Total	$485.99

H. L. KELLOGG, Treas.

Sanctification vs. Masonry.

BY REV. GEO. H. VARCE.

While the general doctrine of sanctification is being mooted by all classes and being urged upon the people as an indispensable requisite to plenary salvation, I know of no denomination that is clamoring more for the prevalence of this sacred principle than is the Methodist Episcopal church. And why? Is not the very reason obvious? Is she not, as a church, more than all others combined, filled with all manner of clap-trap secrecy? Let all the members of secrecy who have gained ready access to the fellowship and communion of the honest-hearted of that body, be dismissed from contact and commingling, officially and otherwise, and a practical lessening of the great swelling tumult would be signally apparent. Besides that denomination might then be comfortably reduced to the numerical and financial strength of some others. To "purge out the old leaven" of rottenness, heart-secret corruption, would be the most telling work that church could do.

I have not forgotten the fact that four years ago, on the floor of the General Conference of that church, held in Brooklyn, N. Y., Dr. Curry, then of the New York *Advocate*, rose to his feet and in Christian language, with Christian courtesy, and with soul-earnest emphasis denounced the black, fiendish doctrine of Masonry, which at the time brought sneers and jeers from so many as were present of the unchristian, unscriptural institution. But if the church to-day had a thousand such men as Dr. Curry, a thorough renovation in matters and things of interest might be expected soon.

Taking it for granted that the M. E. Church embraces two general parties, the secretists and the non-secretists, which of them is the most likely to propose the holy doctrine of sanctification? Not the former class evidently, for the celebrated lodge influence is an asserted and claimed religion, and, as is boasted, when one is divided by death here, so that his body only is left, for after-displays of tactics, the soul, or the other part, over which they have no further control, goes immediately to join the great lodge above. Then, according to that preconceived opinion, Masonry is good religion enough so to satisfy the demands of the most stubborn and wilfully ignorant of these enlightened days. Such a class have no demand for sanctification, but the other feeling the doubly greater necessity of this holy work in order to rid the church of such heathenish and barbarous practices, and in order that they themselves may live in the enjoyment of a pure, undefiled religion, even while fellowshiping and being surrounded with such glaring idolaters, are the ones, who, more than all others, imploringly ask for sanctification.

But that all churches need sanctifying there can be no question; while others may not be so formally leagued with secrecy, yet there are divers other worldly influences destroying by sapping and undermining the very life and spirit of better professors, which call loudly for reformation. If we will only keep ourselves unspotted from the world there will be no necessity for extra labor, or for extra grace in order to live right.

Zion's Herald, the leading Methodist paper in New England, says: "Among the prominent causes of backsliding are secret societies, and church gatherings of a worldly character. Converts are brought into close contact with the world in these gatherings, and are taught to return to their former ways and practices. Often they are led even beyond what they had known of sin in their former life. Many have taken their first lessons in gambling at church festivals. Here they meet with the wheel of fortune, lotteries, grabbings, fishponds, target shooting, and a host of new and popular inventions; all as barefaced lessons in gambling as are given in any gambling hell on the face of the earth. But they are told that this is not gambling; and hence are taught lessons in lying, which is ever an accompaniment of gambling. If, however; it is allowed that these things savor of gambling, it is then taught that the end justifies; hence, 'let us do evil that good may come,' is the lesson impressed. Is it strange that converts backslide?"

The pious, nation-revered Bishop McIlvaine, when asked by a young lady whether there was any harm in a Christian dancing, replied: "My sister, Christians have no desire to dance." Sure enough; they are new creatures, created in Christ Jesus to good works. Paul says when he became a man he put away childish things. But the effrontery of carnal Christians is astounding. —*Telescope.*

Sketches of Summer Travel.

ISLAND POND, VT.—OLD ORCHARD BEACH—SACO, ME.

As we leave the cars at Island Pond at 9 P. M. we hear voices in the darkness saying "Go up stairs." This sounds strange, but we obey directions, ascend a flight of stairs, walk some distance under a covered bridge, then cross a street and find ourselves at an old, but large and comfortable hotel.

In the morning we walk out on the verandah to survey our surroundings, and find that we are in one of nature's most charming retreats. The air is pure and exhilerating. The pond lies before us at our left, with its waters rippling and sparkling in the sunshine, and a small island covered with evergreens, is set like an emerald in its center. Back of this a low mountain range with numerous peaks bounds the horizon. The picturesque little village nestles on the sides and tops of the hills at our right and behind us. So enchanting is the scene that every one involuntarily exclaims, "How lovely!" No wonder that at creation's birth its Great Author on surveying scenes like this should have pronounced "All very good," and should have given to his creatures also the privilege to pause amid life's cares and bustle and find rest in the contemplation of himself and his works. The sacred calm of the Holy Sabbath seems to rest upon all animate as well as inanimate creation.

Wending our way at the appointed hour to the neat Congregational church on the hill-side, we find it well filled with intelligent and devout worshipers, and are delighted to hear the word of life dispensed with simplicity and power, by a young minister of the Methodist denomination, who has been preaching with great success for some months to the united congregations. A social meeting held at 5 P. M. is well attended, a large part of the audience freely taking part in the exercises, which consist mostly in repeating passages of Scripture on the promises of God, the minister and others adding edifying remarks. Our temporal wants in this place are as well cared for as our spiritual, and we leave in the morning with many regrets.

Our journey now lies through a wild country, the scenery being pleasingly varied by mountain, hill, and river. We reach Gorham, Maine, at 9-15. This is a small place among the hills with mountain scentry. The most striking object is a very large new public house, where board and lodging may be had at four dollars per day. Stages run from this place to the top of Mount Washington, the round trip costing eight dollars.

Apropos of the White Mountains the following story is told us. An elderly woman ascending Moune Washington in the cars, suddenly began to contemplate the liabilities of the situation, and, calling the conductor, said: "Look here! supposing these wheels should break, where would I go to?" "That," said the conductor, "would depend very much on whether you were a Christian or not."

From Gorham we hasten on to Portland, where we change cars for Old Orchard Beach, three miles beyond the towns of Saco and Biddeford, which are separated from each other by the Saco River. We reach the beach about 2 P. M. and find ourselves in a new world as far as climate is concerned. Glad are we to see the face of old ocean again, and to drink in the refreshing sea air. We soon find very a home-like boarding place directly on the beach, where we may at all times look out upon the waters and continually listen to the dashing of the surf. This beach is one of the finest in the country, extending nine miles along the bay. The slope is very gradual, and there is no undertow, so it is quite safe for bathing purposes. This part of the beach derives its name from an old orchard found here when the place was discovered. A stump of one of the trees is still remaining. The houses generally lie along the beach, and among them are quite a number of good boarding houses. The "Old Orchard House" is situated on an eminence farther back. It has been rebuilt on a site not far from that of the old one, which was destroyed by fire last summer. It is very large. the center and ends being six stories high. The rooms are large and airy and there is a fine ocean view from the front. The bathing facilities are not equal to those of the houses near the water, and the air within doors was so contaminated with tobacco smoke, when we were there, as to make it extremely unpleasant. They have about 200 boarders at present. There are about sixty at the St. Cloud where we are stopping. Boston and Toronto are most largely represented. "No dancing allowed in this house" we find among the regulations. How came you to have so unusual a rule as that? we inquired of our hostess. "I think the Lord had something to do with it" she replied. "My son is not a professor of religion, but he has been about and observed a good deal, and he wrote out the regulations when we took the house, and brought them to me, and asked if that would do. I replied. Yes, and we have adhered to it ever since" (Several years.) We think she has suffered no detriment, as her house is always full, and many applicants have to be turned away.

On the Sabbath we had preaching in the parlor in the morning and a praise meeting in the evening. Quite a number of intelligent and talented young people are here, who have given entertainments of a high order on two evenings of this week, consisting of readings, recitalions, and musical performances. There is an Indian encampment in a pine grove a few rods back of our house; a favorite place of resort, when one wants a change from the monotony of the sea view. Here, under the shade of the pines, whose fragrant breath mingles with that of the sea air, the Indians have pitched their tents, and men, women, and children are busily employed making baskets of great neatness and beauty. I will defer a farther account to another time as this letter I fear is already of tiresome length.

H. W. P.

Vermont.

The progress of Freemasonry in Vermont, where it is prohibited by law, presents a curious study for those who are interested in the preservation of free institutions. Among the numerous forms which the spirit of secretism is capable of assuming a new one has been lately devised at North Bennington in that State. This new form of organized secrecy is called a "Masonic Historical Society," and around this nucleus are arranged some of the most brilliant supporters of the lodge. Its president is the editor of the Masonic organ of the State, Henry Clark of Rutland, whose devotion to Masonry evinces a fondness for the tricks of that institution rarely witnessed. And among its distinguished corresponding members are the well known A. G. Mackey and Albert Pike of Washington, D. C.; Phillip C. Tucker of Galveston, Texas; Geo. Frank Gouley of St. Louis, Mo.; Jed. P. C. Cottrell of Milwaukee, Wis., and others of less distinction though not less devotion to the cause.

What the object of this new transformation may be is of course a secret; but one of its effects doubtless will be to preserve the ring of Minister Schenck and Trevor W. Park from being broken to the detriment of the lodge. Whether Messrs. Schenck and Park are Masons or not, or whether Schenck's recent visit to Park had anything to do with it, we do not know; but their Emma mine ring was so Masonic in its character, that the lodge could hardly fail to recognize it as one of its own offspring, and observe towards it the pious duty of protection. It was one of the lodge's own orphans and it demands of the lodge particula, Masonic favor.

There are many other uses which this new form of Masonry may serve, all of which can be readily conceived by one who understands the ways of the sly craft.

A singular accompaniment of this item of news which we take from a Vermont newspaper, is a notice, in the same paper, of a farewell sermon preached in Rutland, by Rev. Wm. J. Harris, D. D., who, besides being an ardent Episcopalian, is also a devoted member of the Masonic lodge. The Rev. Dr. was about to leave Vermont for Detroit, Michigan, where the lodge will doubtless receive a new impetus from his Masonic labors. He is the only minister of the Episcopal church that we ever heard of who undertook by an act of discipline to separate the wicked from the good. He hence excommunicated two Anti-masons. His farewell text curiously enough, was from Hebrews vi. 1, 2, which urges us to leave the mere rudiments of Christian knowledge, and to press on to the higher degress of excellence, and not to return again to dead works, such as those of Masonry and other forms of paganism, by which we should incur anew the necessity of repentance. These two verses show very plainly that if a Christian turns back and relapses into such a false worship as that of Masonry, he will have again to lay the foundations of faith in God (through Christ), faith in the doctrine of baptism, faith in the laying on of hands, of resurrection of the dead, and eternal judgment; for faith in all of these is shaken by the teachings of the Masonic lodge. How can there be any faith in God except through Christ? and the lodge rejects Christ. There cannot even be any true charity without faith in Christ; where, therefore is the charity of Masonry? It is nothing but interested alms-giving, a species of advertisement for the lodge. There is no charity in the pompous burial of the dead.

It is to be hoped that when the reverend doctor carries the gods of Masonry with him, under his episcopal robes, to the new land of the West, we may perchance hear no more of them, as we hear no more of the gods of Laban after they were borne into the Holy Land under the skirts of Rebekah. But it is well enough not to lose sight of the course pursued by these shining lights of Freemasonry. Their proceedings are full of instruction for good or evil.

The lodge in Vermont ought to be pretty wealthy. The assessments or taxes which it imposes upon its members, together with the initiation fees, must amount to a very large sum of money, the interest on which alone would furnish sufficient support for the most widely circulated paper of the State, and at the same time give quieting sops to the other papers. No power in the United States, not even the slave-power, has ever had such a control of the press as has the Masonic lodge. It has the terrible power of blackmailing. If it once gets a business man, or an editor of a paper, into its power, he is subject to intimidation ever after, and feels that it is far safer to give his money and keep up the imposition, than to make an unaided effort to recover his liberty. And especially is this effort at enfranchisement difficult so long as the clergy make use of the sanctions of their sacred profession to aid in keeping men in subjection to the lodge.

AMERICUS.

Lodge Power against Law.

Editor Cynosure:—There is an ebb in the tide of prosperity in the secret societies in this place, and total indifference reigns with the mass of the people in that direction. There are a few, mostly aged people, who have learned to regret with sorrow the doings and effects of Masonic and kindred associations, who take an interest in the course you advocate in your able paper; and are glad that a standard is raised up against so great an evil. They witnessed the conflict between the civil law and that of Masonry in the time of Morgan's abduction and murder, and the subsequent trials when the law was put to the test to see which should rule. I should like to go into a brief history of the upheavings and intensified feelings that prevaded all ranks of society, were it not that the *Cynosure* has kept it so faithfully before the reading public.

A man was torn away from his family, his home, and all the endearments of social relations, by the laws of Masonry, and ushered into death and eternity, and the whole State of New York, with its laws, and at an expense of some $30,000, was not able to bring the perpetrators to justice. Here is manifested the danger of secret oath-bound and fraternized societies.

Another case. Somewhere near 1810, Stephen Arnold, who for the atrocious murder—whipping a child to death—was sentenced to be hung, had the noose loosed from his neck, taken down from the platform on the gallows in Cooperstown, N. Y., and rescued from paying that richly deserved penalty of the law, and Masonry through its subtle workings had the name of doing it.

Recently, and not remote from here, was a case where a quarrel ensued between two prominent Masons. The one with premeditated murder in his heart, shot and wounded the other, but not mortally; boasted afterward it was his intent to kill, whereupon he was arrested, waived examination, was indicted and bound over till the day of trial, when the prosecuting witness, not under bonds to appear, was nowhere to be found. Although any amount of ample testimony was at hand, the law and the court was blocked; defeat must be endured, the rights of law and the people are forfeited and the guilty go unpunished. But Masonry will say: "We did it not." But was she not bound to do it, and keep it a secret? Instances of a similar character run all through the history of Masonry. In proportion to the weakness of the law, society loses protection, and there lies the danger.

More to be regretted and deplored is its deceitful and false claims of morals and religion. What moral principle has Masonry ever originated? What have they more than others? Is not the whole of moral rights taught outside of a secret society as well as in? What audacity to claim that they have a purer and safer religion than Christ, the great teacher, who gave openly to every man. Why imperil the souls of men by luring them into the lodge away from an open Bible by false pretenses? It was a saying sixty years ago of Christians, that unconverted persons, who joined the lodge, scarcely ever one of them experience religion and became Christians.

Allowing that there are men of high esteem, talented, respectable and worthy citizens in the lodge—it proves nothing. Hundreds of just as good men with unimpeachable integrity have tested it and denounced it as a dangerous organization. Christians and Christian ministers have no right to grieve the brethren by dividing their affections and devotions between the lodge and the church. It is a fair deduction from the New Testament, that just in the proportion as they render to this Caesar their devotion, zeal and ardor, in the same proportion they fall off from their zeal, ardor and devotions to Christ and his cause. Will man rob God?

H. & P.

No Independence of God in Human Government.

[From the Hon. Robert C. Winthrop's address at Boston on the Centennial Fourth of July.]

Who and what are great men? "Woe to the country," said Metternich to our own Ticknor forty years ago, "whose condition and institutions no longer produce great men to manage its affairs." The wily Austrian applied his remark to England at that day; but his woe—if it be a woe—would have a wider range in our time and leave hardly any land unreached. Certainly we hear it nowadays at every turn, that never before has there been so striking a disproportion between supply and demand as at this moment, the world over, in the commodity of men.

But who, and what, are great men? "And now stand forth," says an eminent Swiss historian, who had completed a survey of the whole history of mankind, at the very moment when, as he says, "a blaze of freedom is just bursting forth from out the ocean,"—"and now stand forth ye gigantic forms, shades of the first Chieftains and Sons of gods, who glimmer among the rocky halls and mountain fastnesses of the ancient world; and you, Conquerors of the world from Babylon and Macedonia; ye Dynasties of Cæsars, of Huns, Arabs, Moguls and Tartars; ye Commanders of the Faithful on the Tiber; you hoary Counselors of Kings and Peers of Sovereigns; Warriors on the car of triumph covered with scars and crowned with laurels; ye long rows of Consuls and Dictators, famed for your lofty minds, your unshaken constancy, your ungovernable spirit, stand forth, and let us survey for awhile your assembly, like a council of the gods! What were ye? The first among mortals. Seldom can you claim that title! The best of men? Still fewer of you have deserved such praise. Were ye the compellers, the instigators of the human race, the prime movers of all their work? Rather let us say that you were the instruments, that you were the wheels, by whose means the Invisible Being has conducted the incomprehensible fabric of universal government across the ocean of time!"

Instruments and wheels of the Invisible Governor of the Universe! This is indeed all which the greatest of men ever have been, or ever can be. No flatteries of courtiers; no adulations of the multitude; no audacity of self-reliance; no evolutions or development of science—can make more or other of them. This is "the sea-mark of their utmost zeal"—the goal of their farthest run—the very round and top of their highest soaring.

Oh, if there could be, to-day, a deeper and more pervailing impression of this great truth, throughout our land, and a more prevading conformity of our thoughts and words and acts to the lessons which it involves; if we could lift ourselves to a loftier sense of our relations to the Invisible; if in surveying our past history we could catch larger and more exalted views of our destinies and our responsibilities; if we could realize that the want of good men may be a heavier woe to a land than any want of what the world calls great men, our Centennial Year would not only be signalized by splendid ceremonials and magnificent commemorations and gorgeous expositions, but it would go far toward fulfilling something of the grandeur of that "Acceptable Year" which was announced by higher than human lips, and would be the auspicious promise and pledge of a glorious second century of Independence and Freedom for our country!

For, if that second century of self-government is to go safely on to its close, or is to go on safely and prosperously at all, there must be some renewal of that old spirit of subordination and obedience to Divine will as well as human laws, which has been our security in the past. There must be a faith in something higher and better than ourselves. There must be a reverent acknowledgment of an Unseen, but All-seeing, All-controlling Ruler of the Universe. His Word, His Day, His House, His Worship, must be sacred to our children, as they have been to their fathers; and his blessing must never fail to be invoked upon our land and upon our liberties. The patriot voice which cried from the balcony of yonder old State House when the Declaration had been originally proclaimed, "stability and perpetuity to American Independence" did not fail to add, "God save our American States." I would prolong that ancestral prayer. And the last phrase to pass my lips at this hour, and to take its chance of remembrance or oblivion in years to come, as the conclusion of this Centennial oration, and the sum of all I can say to the present or the future, shall be: There is, there can be no independence of God; in Him, as a nation, no less than in Him as individuals "we live and move, and have our being!" God save our American States!

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

INDIANA STATE TICKET.

Governor, Samuel Phillips, Hendricks county.

Secretary of State, Wm. Small, Wabash county.

Auditor, Samuel B. Ervine, Bartholemew county.

Attorney General, Walter March, Delaware county.

Clerk of Supreme Court, Dugan Clark, Wayne county.

Sup't of Public Instruction, B. C. Hobbs.

ELECTORS.

1st. Dis. T. B. McCormick, Gibson county.

2nd. ———.—

3rd. C. F. A. Gantzckow, Bartholemew.

4th. B. G. Barnard, Rush.

5th. H. C. Miller, Franklin.

6th. Jeremiah Howel, Grant.

7th. Johnatan Phillips, Hendricks.

8th. Wm. Givens, Clay.

9th. Wm. Lacy, Tippecanoe.

10th. Anson Larabee, Lake.

11th. Peter Rich, Hamilton.

12th. Wilson Milligan, Jay.

13th. John Hoge, De Kalb.

Electors at large: S. L. Cook, M. D., Hon. Wm. Hall.

The American Reform party will hold their State mass meeting in Wells' Hall in Chillicothe, Mo., on the 30th day of August to put in nomination a State ticket, and also Electors in favor of J. B. Walker of Illinois, for President, and Donald Kirkpatrick of New York for Vice-president. All persons in favor of the Reform movement, are invited to attend and participate. Good speakers are expected to be present and address the people.

By order of the Executive Committee, G. W. Needles,
Secretary.

CONVENTION CORRESPONDENCE.

LETTER FROM REV. I. A. HART, VICE PRESIDENT FOR ILLINOIS FOR LAST YEAR.

GENOA JUNCTION, WIS., June 16, 1876.

H.L. Kellogg,

DEAR BROTHER:—Your card giving me notice of the meeting of the Directors to-day, is just received. But the cars have gone by, leaving me no means of reaching Chicago to-day. It is, however, quite immaterial. Time, toil and trouble have spent their force upon me. I have not attained the age, nor the wisdom or learning of Moses, and yet, I cannot say that my "eye is not dimmed," nor my "natural force abated." I probably should not have gone in to-day if your notice had been in time. For the same reason I must deny myself the great pleasure of attending the anniversary next week. "The spirit is willing, but the flesh is weak." I am going the way the great and good Finney and Edwards have gone since the last anniversary.

But I rejoice that the Anti-masonic reform does not depend upon men, or if it does, men will not be found wanting. Already the *seven thousand reserve* are marshalled that "have not bowed the knee" in the Baal worship, that with new names and somewhat altered forms has surreptitiously crept into the Christian church as of old it did into the Jewish.

Please excuse me to the Directors, and the brethren at the anniversary, assuring them that my daily prayer and shall be that Christ, our only helper and hope, will go forth with them an das his accepted host, crowning them, in his own time and way, with glorious victory; for surely, the sword they wield is the truth of Christ, and the insidious error they oppose is an evil leaven compounded of infidelity, idolatry and hypocrisy, which, with whatever cunning craftiness it may be devised; with whatever deceivableness of unrighteousness it may assume—the Lamb or the lion, the angel of light, or the terrific powers of darkness—it must be Christ's purpose to expose and destroy. For this, therefore, with unwavering faith, let us incessantly pray, and watch and work, until the idols shall be utterly abolished; the dramshops and the secret lodges shall be shut up; Sabbath amusements shall be abandoned; and the corruptions of bribery, conspiracy and violence, shall be purged away, and with righteous laws and a just administration, our God shall bless us in abiding peace.

Yours, etc.,
I. A. HART.

LETTER FROM GEO. NEEDLES, ESQ., MISSOURI.

VENERABLE FATHERS AND BROTHERS OF THE NATIONAL CHRISTIAN ASSOCIATION:—Finding that I could not be present and not often asking [illegible]ing, and yet not wishing to [illegible]our precious time, I hardly dare to intrude my opinion. Yet there is a spirit in man that prompts him to action, and, if that spirit is of God and we are willing to be governed by it, we may expect God's smiles and blessing on our efforts, in whatever undertaking we are engaged. Especially so if it is for the release of the poor and oppressed of our land from the iron grasp of the sworn leagues that now infest every department of our government, sapping it of its life-blood, drying up the avenues of a healthy growth by its baleful influence, transforming our once rich heritage into a despotism more to be dreaded than the government of the Czar; because it has awed into subjection the good and great of our land as they are called, without using force of arms, done by craftiness and deception more subtle and stealthy than any former subjugation ever known in the Christian era. More stealthy, did I say? Yes, because they stole the livery of heaven to do it in. Nothing less than this secret government, as they claim they are both religious and political, is it that we have undertaken in God's name to overthrow. Yes, to God alone we must go for counsel and wisdom and if we have ever undertaken any movement without first asking his aid let us at once abandon that object and commence anew. What can poor, helpless man do against the works of darkness without his aid and assistance?

It is true that we have made the great issue of our reform a spiritual one, yet there are other reforms that we have undertaken of a moral character, as well as political; for instance, the suppression of the liquor traffic, the desecration of the Sabbath and many others, all of which will demand legislation, and in order that legislation may be had we must be heard in Congress, and prayers alone will not avail much while the ring is in control; for that would break their power and wrest the government from their grasp. Action alone will accomplish this much desired object. It has appeared strange to me that there has not been a greater effort made to get our men and principles before the people. I well understand how hard it is to harmonize so large an association, and get each to act in his sphere when there is so much sacrifice to make, no visible means to pay expenses, or support the families of those absent from home; yet we have no more hardships to endure, no more privation to undergo, than the leaders of every great reform that has preceded us. I am also aware of the fact that the men who dig the ditches will not get free rides in the boats, yet somebody must dig or no boats can sail or be propelled by steam.

We understand that if self-ease or worldly emoluments were the objects we would at once abandon the unequal conflict and retire never again to be seen in the battle field of reform, but a noble object has, I trust, caused each of us to enlist in this warfare against the powers of darkness; if so, let wise counsel with God's grace help each of us to go forth to battle for truth and right. All cannot go from home to present our principles to the world, but it does seem that all could help furnish means to defray the expenses of those who are qualified to go. It does seem that at least two for every State ought to take the field by the first of August and open up the campaign and make it hot for the sworn clans that infest our government. Let the State be divided into as many districts as we can procure men qualified, to show up the corruptions of the two ruling parties. Let them show that both parties are equally governed by the lodge, that it is the spoils and not the people's interest they are after; that the great object is to plunder; that for fifty years the cry has been "To the victor belongs the spoils," so that God is robbed of all the glory, and so far as the people are concerned it cannot make any difference under what name the lodge rules, whether Democrat, Republican, or what not, it already boasts that it is the most powerful government on earth.

Whoever our speakers are they should understand our platform and be able to present it to the people as the best platform ever adopted, one that gives every man an equal chance before the law, no sworn clansman standing ready to give the sign of distress when the evidence is clear and conviction certain without it. No juryman ready to respond to the cry, "Is there no help for the widow's son?" but that the government must be brought back to its original purpose; that it is a government by the people, for the people, and not only for accommodation of the office-holders and their needy brethren. This can only be done by persistent effort on our part. We have to unite as one man, lay aside all preference as to the manner of enlightening the people on this great and important question, and embrace the present opportunity to use the means God has placed in our hands, by distributing tracts, sending out cheap periodicals and books, and furnish as many speakers as we possibly can with the means at our command. Communication should be opened up at once with persons favorable to the movement all over the land; learn if they desire speaking and what amount they will furnish to bear the expenses, for the traveling expenses of our speakers must be met by the people, for men cannot be expected to serve for nothing and pay their own expenses. State meetings should be held and candidates placed in the field. Electors should be named so that the friends of the government for the people, and not for office-holders, may have a chance to cast their votes for men that have never sworn allegiance to a foreign or despotic government. There should be an address prepared and printed in tract form and sent to every subscriber of the *Cynosure* in the nation, urging them to action and to name the time and place when they meet in their respective States and hold a State meeting and make nominations. This we think will be the easiest and surest plan to get the friends together. If the national paper will insert a notice for its readers of my address and the position I occupy in Missouri, I will answer all communications and help arrange for our meeting.

Yours in Christ,
GEORGE W. NEEDLES.

Reform News.

THE STREATOR AFFAIR.

A business letter from Rev. J. W. Gilbert says that the Masons of that place are the "worst-whipped set you ever saw, and there are ten Anti-masons here now where there was one before." So much for the good effect of the exposition and the defeat of the lodge brought on by its own folly. Bro. Gilbert sends clips from the Streator papers, and we copy the editorial from the *Monitor:*

A DISGRACEFUL AFFAIR.—ROWDYISM AND ROTTEN EGGS DISGRACE STREATOR.—WILL THE GUILTY PARTIES BE PUNISHED?

A few days ago it was announced by bills, and other notices, that a Mr. Ronayne, of Chicago, would demonstrate in three lectures that "Freemasonry is a gigantic swindle," and that during the evening he would initiate a candidate "in due form" into the mysteries of "Ancient Craft Masonry." The lectures were to be free Mr. Ronayne, or his friends, having hired and paid for the use of the hall—and the lecturer inviting the public to come without paying entrance fee.

On Monday evening, the time the first lecture was to be given, Oriental Hall was well filled with men, women and boys, all doubtless anxious to hear and see the show. About 8 o'clock the lecturer commenced his talk and proceeded with but very little interruption until nearly or quite in the middle of the initiation, when he was interrupted with noise, yells and rotten eggs. The initiation was gone through with and the meeting adjourned.

During the progress of the meeting some of the young men and boys stole a lot of books belonging to the lecturer, for which act they are liable to the law. Besides this, one of the side scenes of the theater was damaged to a considerable amount; and in addition, the good name of our city has been "smirched," and an unjust reputation attached to Streator, for which she will suffer away from home.

To put it plainly: For the hours the hall was paid for, it was his for a specified purpose. The audience were his guests by invitation; and while he so occupied the premises, the audience had no more legal right to insult and maltreat him, than they have to enter the private

residence of any of our citizens, on invitation, and then insult and maltreat them because they exhibited that which was announced before entering.

Suppose he did advertise to expose Masonry, what of it? Was that sufficient reason why the incipient rowdyism cropping out already too frequently in our streets and public meetings should receive encouragement from men holding positions in community, and who consider their wealth and position "iron-clads" them against censure.

The initiation was either true or false. If true, what outsider was the wiser for it? - if false, the order was not injured. With this view of the case, we most emphatically express the belief that no Mason of any standing in the organization, having a respect for himself and the community in which he resides, would encourage such a transaction as that on Monday night. On the contrary it was for the purpose of encouraging and increasing the rowdy element until respectable citizens are driven entirely away from our places of amusement.

Another report tells us that one of the rioters was arrested and fined ten dollars and costs. It is also said that the master of the Streator lodge guaranteed the protection of the lecturer on the second evening. Which will do for Masonic boasting when it is well known that the more respectable members of the fraternity had agreed to stay away entirely from the future meetings. The reform has gained a great victory at Streator, and the meetings stopped at the right time.

From Michigan.

THE GOOD WORK IN SANILAC AND LAPEER COUNTIES.

Editor Christian Cynosure:—I spent the 4th of July in Speaker, Sanilac Co. I preached twice on the Sabbath and lectured over three hours on Masonry in a new barn seated for that purpose. God was with us, gloriously. Praise God, my preaching and lecturing there a few months before utterly wiped out their grange.

I have just returned from Hadley, Lapeer Co., where my wife and I have, by invitation, been spending a few days. I preached several times and lectured twice. On Monday evening I lectured three hours in a large school-house. The farmers were in the midst of their harvesting; but the house was packed full and they would not let me stop sooner than I did.

At the close of my address a wealthy Mason denied that I had given any part of Masonry correctly. I asked him if he was a Mason. He told me, roughly that it was none of my business. I asked him several questions, but he refused to answer. When the craft saw that their incautious brave had fallen by his broken spear, they marched to the front the courageous Mr. Babcock. He is one of the leading men of the place. He made quite a long speech, in which he attempted to convince his neighbors that it was not at all probable that Masonry was so bad as I had made it seem, seeing there were so many great and good men in it, including Washington and himself. He said he would feel very sorry if his old neighbors should suspect him of having committed himself to such things as had been mentioned. When he sat down I asked him a few questions, and he tried to evade. But the people insisted on knowing if he took Masonry as I had given it. After squirming and dodging awhile he finally said, "Mr. Springstein, you are trying to get me to reveal some of the secrets of Masonry. You know too much about Masonry to ask me to do that." With the company gazing at him in astonishment, confused and beaten, he took his seat.

Mr. Brownell, a rich man, who by his conduct had convinced many that I was really divulging Masonry, took the floor and undertook to make an elegant speech. He tried to convince the people that he was a gentleman and would never do such things as I had been talking about. In presence of his wife and all his neighbors, I gave him a chance to say plainly whether I had given real Masonry. He tried to create merriment by telling me that I had given Free Methodist Masonry. Mr. Babcock then asked me if I had not been expelled from the lodge and from the M. E. Church. Brownell saw that that was admitting that I had exposed the thing. Mr. Brownell at last lost his temper and called me a villain and other such names. I then compared their statements and showed them that they had not told the truth, and that they had confirmed my revelations. The meeting continued till one o'clock. Thus closed a long meeting of thrilling interest. The Masons refused to let us use the school house again, though a large majority present voted to open it.

Mr. Moses stood up and offered us his large house which was crowded the next evening. Though quite tired, I talked to them over two hours. I would have stopped sooner, but they would not consent. Masonry has had things about its own way there, till lately. Elder Wetherald and his wife, both of them devoted Christians and faithful ministers of the Gospel, with a noble band of Zion's soldiers, are pressing the battle unflinchingly in the name of the Lord. God has wrought a great work here, and his saved ones stood by me undauntedly with their earnest prayers and shouts of victory.

The Free Methodists on this circuit are religiously opposed to secretism. They believe it to be the cause of iniquity and the work of Satan. Their church was burned down lately and they are persecuted on every hand. But they enjoy salvation. That cannot be coaxed or driven out of a man, as I know. Praise God. A Mason was buried in that vicinity, lately. He is said to have been a very wicked, profane man, but the Methodist minister preached him directly to heaven, as they say. The man who carried the Bible is a very intemperate, ungodly man. I am told that he was intoxicated when he was in the procession.

Not far from the same place one of the most wicked and debased men in the town died, and the minister preached him straight to the Grand Lodge on high, and an infidel M. D. carried the Bible—so I was told. But a great light has sprung up among them, and I pray that God will completely overthrow the huge system of iniquity. We can do nothing unless God is with us. I love the Lord with all my heart. He saves me from all sin. My all is on the altar. Praise the Lord.

A. H. Springstein.

Pontiac, July 31.

Correspondence.

The Centennial—The Journey Thither.

Harper's Ferry, Va., Aug. 3, 1876.

Well, here we are at the world renowned Harper's Ferry, the grand view from which Thomas Jefferson said it would pay to cross the ocean to see. From a most marvelous rock on Bolivar Heights, where I have just stood, he is said to have written his famous notes of the history of Virginia. This height is ascended by steps cut in the solid rock.

Amid the grandeur of this scene I am ready to exclaim: "Great and marvelous are thy works, Lord God Almighty." At this great height there is an enclosed cemetery which we have not time to visit. Here the Shenandoah enters the Potomac. A ferry connects with Loudon Heights on the opposite bank of the Shenandoah and the Potomac rivers and canal is here spanned by the beautiful iron bridge of the Baltimore and Ohio railroad. The canal seems to be the chief route for freight; one boat after another forming a long line. Opposite here are the frowning fortifications of Maryland Heights, bristling with cannon.

Our sable guide, with much gusto, thinking perhaps of the "buck-sheesh," which he afterwards very politely demanded, points out to us the famous engine house and arsenal, each showing due marks of war, where, for the sake of *his* race, John Brown, with his heroic little band, defied the commonwealth of Virginia, and the national army, fighting, bleeding, dying for their sakes. Truly, John Brown's soul is marching on. Here, too, is a recently explored cave. The Government property here, we are told by our host, is all for sale at a sacrifice. One offer of $180,000 has been received he says. But it is train time, and we are off for Washington.

WASHINGTON WONDERS.

We spent one day most delightfully at Washington. The wonders of the vegetable kingdom shown at the Botanical Garden are worthy of the most careful study, even of one who has been the wide world over, while the curiosities of the animal, mineral and vegetable kingdoms, as well as many specimens of the handiwork of men, are to be found at the Smithsonian Institute, which has a much more than a national celebrity. The building itself, a massive as well as ornamental structure of red freestone, with its beautiful grounds is an honor to the city and nation.

Here are gathered the rare and beautiful, as well as much that is useful, from all parts of the world. From the animal kingdom, from the tiny insect to the monsters whose skeletons make the largest animals now living look puny, there are specimens. The catalogue tells us that there are specimens of about thirty-five thousand different kinds of birds here. The race of man is represented by mummies 3,000 years old, and by wonderfully life-like models of Indians, Chinese, Japanese, etc., in costume. Heathen gods of many forms show the religions of these nations. Beautiful models show a wonderful variety of fruit, while the endless variety of seeds and grain and many petrified specimens of vegetable life are worthy a much more careful examination than we in our haste could bestow on them.

There are many wonders of the great deep" shown here. But even a catalogue of many pages gives but a faint idea of the wonders of this great national museum.

We take a look at the Presidential mansion, the "White House," and at the great equestrian bronze statue of General Andrew Jackson, cast from cannon taken by himself from the British, I believe. This is indeed a marvel of art. The grand old veteran and his magnificent war horse poised on two legs as he sni[ffs] the battle, is indeed an inspiring sight. We take a peep into the two houses of Congress in the two wings of the beautiful Capitol, then hasten to settle with mine host and are off for the "city of brotherly love."

I have just reached Philadelphia, Aug. 5, and the house of my only brother whom I have not seen for more than twenty years nor did I know that he was living here till a few weeks since.

We have just been taking a look at the surroundings of the great "Centennial Exposition," as the grounds are close at hand. One of the most marked and remarked things is the lack of patronage of the great number of hotels and eating houses, many of which are of vast proportions. One of these establishments, designed to accommodate 2,500 guests, my brother thinks has not over fifty. Immense loss must attend these enterprises. We expect to see a portion of the great show to-morrow. E. S. Cook.

A Burial Desecration.

Saybrook, Ill.

Editor Cynosure:—I kindly ask you to indulge me in a few odds and ends of lodge doings in Saybrook, Ill. The lodges here have hitherto had things pretty much their own way. And now to have their peaceable reign intercepted by a contemptible cowan and a perjured villain (Masonically speaking), is a new thing under the sun, and intolerable with the craft. To give an idea of the infatuation of lodgemen, I give in full a preamble and resolution adopted by the I. O. O. F. of our town:

Whereas, W. W. Knipple, pastor of the U. B. church, did on the 20th day of June, 1876, at the burial service of our well beloved brother J. W. Bailey, as we are fully advised, sneeringly and derisively pretend to make the signs of the order in the presence of the dead, and that the said Knipple, while standing on the outskirts of the congregation there assembled, did make coarse and unchristian-like expressions of the services performed at the grave of brother Bailey, therefore,

Resolved, That we, the members of Saybrook Lodge, No. 460, I. O. O. F., denounce the said W. W. Knipple as an impostor and a hypocrite, and unworthy the confidence of all respectable citizens;

That we will not in the future recognize the said Knipple as a gentleman, much less a Christian, and all citizens in this community, without respect to creed or party, ought to treat him with that contempt, and scorn a desecrator of the sacred rights [rites] of the burial of the dead deserves.

R. A. Tarbet, *Sec'y.*

Now isn't that enough to flatten out almost any man, especially coming from a source so very respectable and influential as the Saybrook Lodge. But there is another side to it, the cudgel has fallen upon their own pate, and the contempt is coming in the other way, and there isn't a lodgeman to be found that is not ashamed to own that he voted for the resolution.

I did attend the funeral referred to in the above preamble. I had not witnessed a heathen burial in fourteen years before, and never by this order. The deceased was a stranger to me, but bore the reputation of a gentleman and a Christian. It is well to say that the funeral sermon was *sacred*, was *Christian*, and there was a Christian prayer offered at the grave by the officiating pastor, who is a highly esteemed Christian gentleman. But he, not being one of the order, could not, of course, complete the services in the most approved heathen style, so the fraternity had to intersperse with the *sacred* services, their heathenish, idolatrous mummeries, as the flourish of gilt spears and shepherd's crooks, and Aaron's budding rod, and their gaudy regalia of various shades and trimmings; one of which bore a representation of cross-swords, another the battle-axe. These were, I suppose, the warlike defenders of the dead body. And a third wore on his fantastic collar the cross-keys. He, I suppose, is the line of succession from the apostle to whom Christ committed the keys of the kingdom of heaven. If they relish such daring blasphemy, as to connect with their heathen rites a pretended symbol of Aaron's rod, they are wicked enough to do the other also. And their magnificent military parade of thirty men, uniformed in the highest style of the order, forming two open ranks, and then forming an arch by connecting spear points, and shepherd's crooks, over the open space, and bearing the dead under it, and casting their bits of evergreen into the grave, and then the reading of a Christless ceremony and a Christless prayer at the open grave. I understood the sacred services and acted accordingly; but this tom-foolery over the departed dead, in a Christian land, was beyond my comprehension. It drew from me a remark or two to a friend who stood near me, and that in an undertone so as to interrupt no one; nor was it during the funeral or the burial, but it was during the military paraphernalia preparatory to interment. If Barnum should bring his circus this way, and with it his clown, expressly to act the fool, and then would abuse the people for laughing, he would at once be denounced as unworthy the countenance of respectable society. And if these orders persist in practicing their heathen abominations over the remains of the Christian dead, they should be discountenanced by every American citizen.

Before closing, I will give the reader the motive in this lodge crusade: I charged the first assault to lodge malice, which was denied by the craft. But now Mr. O. C. Sabin (excuse personalities), a prominent member of both orders, Masons and Odd-fellows, expressing, no doubt, the sentiment of both, declares their purpose to slaughter me, meaning in character, I suppose; but I opine that some would readily do that thing literally, were they not too cowardly. And they, as usual, bring to their support their stereotyped slang phrases, such as, *crazy*, *insane*, *lunatic*, etc., but they don't go far with sensible men, and I suggest that we leave it with our readers to draw their own conclusions.

On the war path,

W. W. Knipple.

From Fountain Co., Ind.

Hillsboro, Ind., July 23, '76.

Editor Cynosure:—I see in many of your papers from the letters of many of your writers, that the glorious cause of anti-secrecy is daily improving, and the downfall of secret organizations is becoming more certain. This town boasts of two secret orders, Odd-fellows and Masons, and we judge, by their movements, they are fast decreasing. One of the lodges, Masonic, has taken wings and flown away to the country, where they now hold their night scenes of secrecy. We have often heard it said here in our midst, that these two blessed institutions (as they so call them), fit their members to live a moral and Christian life, to dwell together in love and peace and harmony. We have often heard it said that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, etc., but we don't think that has any reference to the I. O. O. F. members of this town. Some of them can curse and swear, drink their whiskey and get drunk, and fall out, and quarrel and threaten to fight, and yet they are bright, shining lights of their sacred order.

The Presidential campaign is now at hand. Politics is about the only theme of conversation upon our streets. It is quite often we hear some of these gentlemen call one another thieves, and rascals, and liars, and yet meet together in their lodge-rooms. We need Bro. Wiggins here again in our midst, to tell them a few more truths that strike very forcibly on the minds of many of our best people. Once again it falls upon the ear, that many of them claim to be quite benevolent toward each other, but we have heard some of their members say, We would rather seek for favors outside of our orders than to call for help from its members. Some cloak themselves up with their wealth and stand on their dignity, as members in high standing in these holy institutions. The day, we believe, is soon drawing nigh, when the people of Hillsboro will see these ungodly institutions sink into oblivion, never more to pollute our town.

More Anon.

A Plea for Tracts.

As many anti-secretists do not appear to fully understand the importance of the tract department of the great anti-secret reform, we desire to offer a few reflections.

The world's history informs us that sly, crafty and brutal conspirators have ruled and ruined every nation that has ever existed. To-day such men are plotting and conspiring in every land upon the face of the earth.

The reform started by Luther greatly benefited the corrupt world in his day. Reformers are still needed; and there is now an opportunity for the grandest reformation that historians can ever record. Reader, if you are an anti-secret reformer, you may hold your head high and feel like a man of importance, for the historians of the future will speak of you with the highest respect.

Now, as a reformer, your best weapon is the tract. A well contrived tract is very effective. Busy men stop to read them. Everybody will accept them. They often contain that word which is said to be sufficient for the wise.

Good tracts give people an appetite for anti-secret pamphlets, books, newspapers, etc. They prepare the people for lectures, conventions and organization. They bring us friends, workers, writers, lecturers and money to carry on the reformation. Thousands have received the light from anti-secret tracts alone. To thousands the tract has been the anti-secret entering wedge. No one can estimate the good our tracts have already done. Shall the tract work be vigorously pushed at once? Let every reader of the *Cynosure* give as much as he or she can afford, as soon as possible, to make our tract department a power that the lodge will feel more than ever before. Act at once. Give any amount you can afford, from twenty-five cents up, and then wait patiently for the glorious results that will certainly appear in the future.

E. J. Chalfant.

Masonic Keys.

Yates City, Ill.

Editor Cynosure:—I have just finished reading a little book which is in common use among Worshipful Masters as a key to the (so-called) unwritten portion of Masonry or as a means of insuring uniformity in the work of conferring the degrees. This book is not in use among the rank and file of the fraternity for two reasons: First, there are but few of them that know of the existence of any such book, as it is disguised by a fictitious title; and second, the Worshipful Masters in Grand Lodge assembled have issued edicts forbidding the use of any such books. It is true that no such edicts have ever been published, for edicts of that character are promulgated from the East of subordinate lodges. W. M.'s being responsible only to each other for their conduct find it very easy to evade the laws and edicts that they make for the government of the fraternity. It appears that some years ago, Grand Master Reynolds undertook to entirely suppress the use of keys and for that purpose he issued his edict as Grand Master, requiring all Worshipfuls in his jurisdiction to gather up these keys and destroy them. Some of the Worshipfuls gave their keys to their wives (they being entirely unintelligible to any but Masons on those who are posted) and reported that that they had no such books in their possession But one man, who thought he could see a design on the part of Grand Master Reynolds to clear the way for a monopoly of the business of publishing keys, refused to obey the edict, and was of course expelled, and his expulsion was confirmed by the Grand Lodge. The next year after his expulsion was confirmed he procured from a court of competent jurisdiction an injunction forbidding the meeting of the Grand Lodge until Mr. —— was restored to the

rights and privileges of a member of said Grand Lodge or a reason shown why he was deprived of such privileges. This move brought the Grand Lodge to terms and since that time there has been no further move for the suppression of the use of keys by W. M. The way the book came into my hands is as follows: Dr. Marsh of Elmwood, some time last summer was in company with a Master Mason who in order to see whether the Dr. really knew anything about Masonry showed him his key and asked him to read it. The Dr. thus obtained the title and the publishers address and sent for one. One peculiarity of the book is it is perfectly intelligible to myself, who have never read an exposition (or at least any considerable portion of one) and the doctor, who has never been inside a lodge, but is a well posted book Mason.

W. H. ROBINSON.

OUR MAIL.

Joseph Backus, Pitcherville, Jo Daviess Co., Ill., writes:

"The *Cynosure* is doing a great work for our republican government, laying the ax at the root of the trouble."

L. Raymo, Unionville, Putnam Co., Mo., writes:

"I gave the number (that had Ronayne's letter in it that he wrote at Medina, O., I think) to our preacher. He was very much offended at it. He says the *Cynosure* is the most detestable paper published. It always makes mischief in the church where it is read. He would rather read a novel than the *Cynosure*. He thinks secret societies a good thing; but notwithstanding his views the *Cynosure* is sure to work, people will read it whether the preacher likes it or not."

Gordon Crum, Barr's Store, Macoupin Co., Ill., writes:

"I am in for Anti-masonic candidates for the President and Vice-president."

E. Bascom, Greensburgh, Trumbull Co., O., writes:

"I do believe there are some who sigh and cry for the abominations that are done in the land, and who have not bowed the knee to this mighty Baal of the lodge, the secret works of darkness."

S. E. Orvis, Waukesha, Waukesha Co., Wis., writes:

"I am rejoiced at the good being done in anti-secrecy. The *Cynosure* is a weekly feast. God bless his own cause."

Ben. F. Cole, Jacksonville, Morgan Co., Ill., writes:

"The cause has a few friends here, but they are lukewarm and afraid to show their colors. I believe the Convention will enable some of them to see what kind of high moral institution we are tolerating in our midst."

We hope all our Illinois readers will remember the State meeting to be held at Jacksonville, and attend if possible. Mr. Ronayne expects to be there. Remember the time, the first Tuesday and Wednesday in September.

P. W. Taintor, Jacksonville, Morgan Co., Ill., writes:

"Strauns Hall is engaged for the State meeting. The people here think this means business. Surround the place with good speakers and much good will be the result."

Don't forget the State meeting. We hope all Christians will remember it in prayer

A. Kilpatrick, Talley Cavey, Allegheny Co., Pa., writes:

"With us here, as everywhere in our broad land, we have the 'inevitables.' The churches are cursed with them, though they have not as yet attempted to interfere with the exercise of discipline. I expect to preach shortly on this subject, to warn young people against them as well as to show their antagonism to the Gospel of the grace of God, for even in those churches which pledge their members to refuse association with secret societies, and whose standards are plain and explic it on this point, those who love darkness rather than light seek to entangle the youth and lead them into the snare of the devil."

Mrs. C. W. Howell, E. Constable, Franklin Co., N. Y., writes:

"I would like to say to you that Wm. A. Wheeler is not a Mason and is strongly opposed to all secret societies, believing them to be a curse to our republican government. It seems wrong to me to divide the ticket when we have such true Christian men at the head, thereby giving a chance for the Tilden ticket. The Prohibition ticket and our Anti will draw seven-eighths of their support from the Republican ranks, and then get no better men for we think here, where Mr. Wheeler lives, there can be no better, truer, Christian-men."

The Sabbath School.

LESSON FOR AUGUST 27.—HONEST INDUSTRY.

SCRIPTURES.—Prov. vi. 6-22.

6 Go to the ant, thou sluggard; consider her ways, and and be wise. (Job xii. 7.)
7 Which having no guide, overseer or ruler,
8 Provideth her meat in the summer, and gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
10 Yet a little sleep, a little slumber, a little folding of the hands to sleep. (Prov. xxiv. 33, 34.)
11 So shall thy poverty come as one that traveleth, and thy want as an armed man.
12 A naughty person, a wicked man, walketh with a froward mouth.
13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. (Prov. x. 10.)
14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord. (Mic. ii.1.)
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
16 These six things doth the Lord hate: yea, seven are an abomination unto him:
17 A proud look, a lying tongue, and hands that shed innocent blood,
18 A heart that deviseth wicked imaginations, feet that be swift in running to mischief,
19 A false witness that speaketh lies, and he that soweth discord among brethren.
20 My son, keep thy father's commandment, and forsake not the law of thy mother:
21 Bind them continually upon thine heart, and tie them about thy neck.
22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee.

GOLDEN TEXT.—Not slothful in business; fervent in spirit; serving the Lord. —Rom. xii. 11.

LESSON NOTES.—(6.) *Go to the ant:* Nothing is so small, but we can learn a useful lesson from it. (7.) *No guide, overseer, or ruler:* Its own instinct instructs the ant to provide for the future. (9.) *Wilt thou sleep:* Sin, as well as lazy indifference to the future, is compared to sleep. See Rom. 13: 11; 1 Thess. 5: 6, 7. (11.) *As one that traveleth:* That is, as a highwayman or "footpad" comes suddenly and without pity upon a traveler. *As an armed man:* Too strong for the sluggard to contend with and sure to destroy. (12.) *A naughty person:* A depraved, or wicked man. *A froward mouth:* His language is profane and boisterous, and his speech insincere, slanderous and sinful. (13.) *Winketh with his eyes:* He is tricky and suspicious. *Speaketh with his feet, and teacheth with his fingers:* Finds means in secret ways to carry on and cover his base designs. (14.) *Frowardness is in his heart:* In his inner nature he is inclined to wickedness. See Matt. 12: 35; 15: 18. *He soweth discord:* An evil heart loves nothing better than to sow the seeds of discord among friends by false report or idle gossip. (15.) *Therefore:* "Whatsoever a man soweth, that shall he also reap." "They have sown the wind, and they shall reap the whirlwind" (Hos. 8: 7). *Suddenly shall he be broken:* See Luke 13: 1-5. (20.) *Thy father's commandment—the law of thy mother:* How tender this appeal. While we cherish the memory of our parents, we should try to imitate their virtues. (22.) *Lead thee, keep thee, talk with thee:* God leads us when our ways are dark, keeps us in places of danger, and communes with and encourages us at all times.—*S. S. Quarterly.*

A proud look is an assertion in one's aspect of having no acknowledged superior, and of intoleration of God's creatures—therefore God hates it. A lying tongue cheats the world of truth, and gives to it an uncertain footing, and plunges it into unbelief and doubt—therefore God hates that. Hands that shed innocent blood destroy the lambs of the fold—and of course the Great Shepherd hates them. An heart that deviseth wicked imaginations is one that is always weaving nets for the righteous—therefore God hates that. Feet that be swift in running to mischief mean harm again to the Lord's loved ones—and of course he hates them. A false witness that speaketh lies means to destroy the character of one of his children—therefore is God aroused in his defense. He that soweth discord among brethren aims to destroy the unity of the family of God—and hence he can not but hate him. The seven things which God hates are seven means for the destruction of his people—that accounts for the vigor of his hate. Gen. 9: 6; Ps. 18: 27; 101: 5; Jer. 22: 3; Zech. 8: 17; 12: 9; Mal. 3: 5; Rom. 16: 17, 18; Jas. 5: 4; Rev. 18: 22–24.

There are no such ornaments for a young man as reverence for his father and love and respect for his mother. Whenever they are exhibited they shine with such a conspicuous luster that they awake the approving admiration of every beholder. A thousand testimonials would not establish a young man's character so soon as an unhesitating obedience and a thoughtful regard for his parents. Ex. 20: 12; Prov. 1: 8, 9; Jer. 35: 18, 19; Matt. 19: 17, 19; Luke 2: 51; John 19: 27; Eph. 6: 2; Col. 3: 20; 2 Tim. 3: 14, 15.—*Nat'l S. S. Teacher.*

HINTS FOR TRAVELERS.

At this season many persons contemplate traveling. To do so with the largest amount of comfort and advantage, physical, social and mental, the following suggestions are made:

Take one-fourth more money than your actual estimated expenses.

Acquaint yourself with the geography of the route and region of travel.

Have a good supply of small change, that you may not take counterfeit change.

So arrange as to have but a single article of luggage to look after.

Dress substantially. Better be too hot for two or three hours at noon, than to be too cool for the remainder of the twenty-four.

Arrange, under all circumstances, to be at the place of starting fifteen or twenty minutes before the time, thus allowing for unavoidable or unanticipated detention on the way.

Do not commence a day's travel before breakfast, even if that has to be eaten at daylight. Dinner or supper or both can be more healthfully dispensed with than a good, warm breakfast.

The most, if not the only secure fastening of your chamber door is a common bolt on the inside. If there is none, lock the door, turn the key so that it can be drawn partly out, and put the wash basin under it. Thus any attempt to use a jimmy, or put in a false key, will punch it out and cause a racket among the crockery, which will be pretty certain to rouse the sleeper and rout the robber.

A sixpenny sandwich, eaten leisurely in the cars, is better for you than a dollar dinner bolted at a station.

Take with you a month's supply of patience, and always think thirteen times before you reply once to any real or supposed rudeness or insult, or inattention.

Do not suppose yourself specially and designedly neglected if waiters at hotels do not bring what you call for in double quick. Nothing so distinctly marks the well-bred man as a quiet waiting on such occasions—passion proves the puppy.

Do not allow yourself to converse in a tone loud enough to be heard by a person two or three seats away. It is the mark of a boor, if in a man, and want of refinement and lady-like delicacy if in a woman. A gentleman is not noisy; ladies are serene.

Comply cheerfully and gracefully with the customs of the conveyances in which you travel, and of the places where you stop.

Respect yourself by exhibiting the manners of a gentleman and a lady if you wish to be treated as such, and then you will receive the respect of others.

Travel is a great leveller. Take the position which others assign you from your conduct rather than from your pretensions. *Ex.*

THE SABBATH SCHOOL QUARTERLY of the S. S. *Times*, Philadelphia, is one of the best helps for scholars in a periodical form we have seen. The lessons for a whole quarter are put together in an attractive form with ample Scripture references, useful notes and questions that readily excite the mind to earnest study. Published at the S. S. *Times* office, 50 cents a year.

THE NATIONAL S. S. TEACHER for August has articles on "The Wisdom and Folly of Solomon," by Dr. Taylor of New York, "The Dramatic Element in the Sabbath School" by M. E. Sangster and "The Book of Proverbs," of more than usual value. The lessons are treated with the studious care and full Scriptural comparison for which this journal is justly celebrated. Adams, Blackmer & Lyon, Pub. Co., Chicago.

The Christian Cynosure

CHICAGO, THURSDAY, AUGUST 17, 1876.

TENNESEE MOUNTAINS.

John G. Fee, of Kentucky, when disinherited by his father in Bracken county, for his opposition to slavery, retreated back into the mountains and founded Berea College, which is now a strong institution. East Tennesee, like eastern Kentucky, is a mountain home of freedom and reform. That region has been called "The Switzerland of America." Rev. Paul Feemster, of Tusculum College, Home post-offiee, in Greene county, in the eastern extremity of the State, and Elder Geo. J. Payne, of Knoxville, and Alexander Thompson of Crossville, Cumberland county, are all enlightened friends of the anti-secret reform; and if they, together with Rev. S. F. Thompson, Prof. Ramsey, Mr. Thos. Johnson and others could communicate with each other, and organize the State, there are hundreds of those true-hearted mountaineers who would rally around them, and vote and pray for American principles against the idolatries of the lodge.

We suggest that the brethren above named communicate together at once and see what can be done. Mr. Thompson was a beloved officer in the Wheaton College Church, as was also Mr. Payne. Mr. Payne is not a public speaker but Mr. Thompson is, and would make an excellent State agent. If he cannot be sustained in Tennesee, he can be in Iowa, and he is needed there greatly. As Mr. Feemster is confined by his labors to the vicinity of his home, Mr. Thompson is the proper person to speak to the people and organize them. Let these brethren communicate with each other at once and set watch-fires and signal lights on every mountain in the Cumberland chain. Mr. Robert Feemster, of Lowndes county, Mississippi, is a good speaker, and is accessible by rail from Knoxville. He might attend a State meeting, and speak when visiting his brother in Greene Co., Tenn.

HOLINESS.

We have received the following notice which we insert out of friendship to the cause. We are not acquainted with the persons promoting the "ten days" meeting called below, except that the chairman, Mr. Black, is a lawyer by profession, a Presbyterian by denomination, and an elder in the First Presbyterian church, Wabash avenue.

Swarms of fanaticisms and fanatics have hitherto infested every successful effort to promote holiness among men. The movement started by Christ and his apostles was no exception. The best money has the most counterfeits. But this is no reason why the Scriptures, promising temperance, justice and holiness, should not be sought out, understood and applied. We have heretofore noticed the "Western Holiness Association," whose president, Rev. L. B. Kent, is now stationed at Lacon, in this State, and their organ the *Banner of Holiness*, published at Bloomington, Ill. If this Chicago meeting is to be of the pattern of those held by brother Kent and his associates, we are heartily in favor of it, and wish its promoters God-speed:

TEN DAYS' SCRIPTURAL HOLINESS CONVOCATION,

At 400 Wabash avenue [Jacob's Tabernacle], commencing Saturday evening, August 19, 1876. Meetings day and evening.

This convocation is called for the consideration and presentation, particularly to Christian people, of the Scripture evidences upon the necessity and attainableness of personal holiness, and for individual testimony as to experience of the grace of God displayed in an uttermost salvation, a salvation from sin.

To these meetings all are earnestly invited who wish to know what is the witness of the Word and the Spirit upon this doctrine, of whatever denomination or creed, whether ministers or laymen, and particularly are those urged to attend who desire to be filled with righteousness, and to receive all that God has to give through Christ Jesus to the believer.

It is thought that many of the brethren in Christ Jesus are desiring to experience in their own hearts a consciousness of entire conformity to the will of God, and to possess, through the ministry of the Spirit, that "holiness without which no man shall see the Lord." To all such we say, come with us, and hear the testimonies of the sufficiency of His grace to preserve the soul that fully trusts, from falling into sin.

In behalf of the committee.

W. P. BLACK, *Chairman.*

A BIBLE-EXCLUSION MURDER.

On Monday evening, Aug. 7th, Alexander Sullivan and his wife, with a younger brother, went in a carriage to the house of Francis Hanford, late assistant Superintendent of public schools in Chicago, as they claimed to "get satisfaction" for a paper read in the City Council, and reflecting on Mrs. Sullivan. Hanford, who was sprinkling his lawn, refused to give the satisfaction. Sullivan struck him and knocked him down. Others interfered to part or pull off Sullivan from the prostrate Hanford, who rose up and was clutched by Mrs. Sullivan and younger Sullivan to keep him from Alec. Sullivan. McMullen, who had taken Sullivan off from Hanford, still held him back, but his right arm being free, he drew a loaded revolver from his pocket, and shot Hanford so that he died in thirty minutes.

Such are, concisely stated from the papers, the facts of this murder. The assailants, three in number, the Sullivan brothers and wife of the elder one, went armed to Hanford's house, assaulted and shot him. Hanford is buried, and his murderer is in jail awaiting trial. Counsel are engaged for the defense, and after a bitter and expensive trial this crime will take its place in the record of human guilt and wretchedness, and long arrears of sorrow to two families in Chicago will drag their weary lengths through coming years.

But what takes this crime from the calendar and gives it prominence as that it was the indirect result of the Bible-exclusion struggle.

The late Mayor Colvin, who said he was elected as the representative of the anti-Puritan Party, had removed Hanford as the friend of Superintendent Pickard, and one Doty was brought from Detroit at the instance and nomination of the Sullivans, who are Catholics and eager opponents of the Bible-in-schools. Mrs. Sullivan, whose maiden name was Buchanan, was a teacher in the Detroit schools where she knew Doty. She came to Chicago and was employed to write editorials for the *Post*, *Times* and *Tribune*. She was here married to Sullivan, who was a political adventurer, office-holder under the Republican party in New Mexico, a journalist, and, at the time he shot Hanford, was secretary of the Board of Public Works in Chicago, his younger brother also holding some post.

Mrs. Sullivan appears by all accounts to be the chief actor in the whole drama. She wrote; she electioneered; applied for office for her friends; claimed the rights of a man and the privileges of a woman; and by her vehement and indomitable energy caused the death of Hanford, more than the man who shot him.

Hanford had been displaced by the Colvin-Sullivan, anti-Puritan, Bible-exclusion, Roman-Catholic party, and the head and front of his offending was the following paragraph:

"The instigator and engineer-in-chief of all deviltry connected with the legislation of the Board is Mrs. Sullivan, wife of the Secretary of the Board of Public Works. Her influence with Colvin was proven by her getting Bailey dismissed and her husband appointed in his stead."

This paragraph, the severest in Hanford's paper, contained no imputation on Mrs. Sullivan, such as called for revenge from her gentleman friends. Besides, Hanford's paper was not signed nor intended to be read in the City Council; but seems to have been written as a memorandum or explanation, to aid Mr. Van Osdel, one of the Council to a due understanding of parties. She declared she had been "outraged and insulted," got into a carriage with her husband and took a personal part in the street skirmmage by clenching Hanford whom her husband had knocked down.

Wrangling for office is no novelty, nor are brawls ending in death. But this murder shows the temper and taste of those who are putting the word of God from our schools—aye, of those who have put the Scriptures from the schools of Chicago. So far as appears, Hanford's offence was that he had an office which the anti-Bible, Roman Catholic party wanted, and told in his paper who were the cause of crowding him out of it.

But what interests the readers of the *Cynosure* in this bloody case is that the head fountain and mother of all secret societies, viz: "*The Society of Jesus*" stands back in the darkness of its own shadow, *acting* but not *agitating*, silent, yet stimulating, reaching its bony fingers into our public schools, taking out the Word of God that it may put into them the words of priests; and the Masonic and lesser secret orders, all made out of the same stuff and sprung from the same dark source, are playing jackal to the Jesuit lion.

They are turning our American population into papists and pagans, by the simple process of giving them a religion invented by priests! We need scarce say that the only remedy, our only safety as men and as a nation is that proposed by the National Christian Association. To hope that churches made up in part and controlled by Freemasons, will ever displace popery, is to hope for what will never come. Freemasons sheltered slavery, and they will protect popery when the struggle comes. And as all that saved us in our late great civil war was the amount of light previously diffused among the people, so will it be in the bloody grapple of Freedom with Rome.

"Up then in freedom's manly part
From grey-beard eld to to fiery youth,
And on the nation's naked heart
Scatter the living coals of truth."

—The editor of the Milton (Ind.,) *News* thinks that the secret lodges "include in their bodies the real live men of every nation, and have been productive of more real lasting good to our nation than all the churches put together—as churches." Then the "real live men" are such renegades as the Prince of Wales; or such infidels as make up the Masonic order largely in France, Germany, Italy and South America, or "fast" young men as run the higher degree bodies in this country; and "real, lasting good" has been entailed upon our nation by the infamous Masonic plots of the Knights of the Golden Circle before the war and the White League and Ku-Klux since, and yet is distilling upon us in Belknaps and Delanos, political jobbery of all sorts, and such special benefits as the savage Pike can confer through the lodge at Washington where he is ostensibly practicing before the Supreme Court. This editor professes to be a follower of Alexander Campbell, who openly opposed the lodges and proved their un-Christian character. The sincerity of his profession must be doubted.

CROQUET:—"Please answer through your excellent paper: 1st, Do you consider it right for ministers of the Gospel to play croquet? And 2d, Does Mr. Moody play?"

SMITH LOVE.

I think Mr. Moody does not play croquet. I never did. And I heard Mr. Moody say of similar amusements: "There is so much to do for the Master, I have no time for them."

Mere amusement, whether in lambs frisking in a meadow, or children playing ball or goal on a green is not sinful. We do not understand the principle of power in the game called croquet, or what attracts the crowd and keeps up the interest. If it should ever be used for gambling, like cards and billiards it would be then clearly wrong; and if it has now the absorption of a strong desire to beat, or if it is idleness, or mere vacuity, it were better let alone. But whatever its nature, though innocent as fox-and-geese, or useful as fire and water, it should yet be used with moderation and judgment.

—Rev. L. N. Stratton, of Syracuse, one of the four State lecturers, appointed at the last New York Convention, attend the Seneca County Convention in that State this week at Romulusville, beginning on Saturday, the 19th.

—Past Master Ronayne held a series of expositions in Owaneco, Christian Co., Ill., last week, with his usual success. The lodge in that place is on the decline, and it is hoped, will now lock up its doors forever. The four meetings were well attended with peaceable and intelligent audiences.

—Elder Parker Hurless, of Polo, Ill., wishes to publish in connection with his paper, the *Christian Radical*, a tract entitled, "Shall we abandon our Position on Secret Societies," especially adapted for the United Brethren churches. May God speed the effort.

—The *Radical* says that a man named Thorpe, who was the chief persecutor of Elder Baird years ago when he spoke in Polo, has since been engaged in a lawsuit with a brother Mason, who had, he claimed, damaged his character. All he made from the suit was the privilege of paying $500 costs. About the same class of wretches have been attacking the Elder lately through "Brick Pomeroy's" paper here.

—Rev. James Hankins, who last year acted as State lecturer for Iowa, is yet living near Mason City in that State, and the Iowa *Freeman* promises its readers occasional articles from his pen.

—J. H. Vandever, editor and publisher of the *Freeman*, announces that he will lecture on the subject of secretism in Iowa on reasonable terms. If he lectures as well as he edits, his audiences will not fail of entertainment and profit. Send for him.

—A correspondent puts these questions to Bro. Woodruff Post:

If it is not right to be a Freemason, nor right for a church to admit them to membership, is it right for one to remain in a church that believes in and practices both of these? W. Post seems to me to say it is right, but is it consistent? What attitude shall he take—protest and contend (quietly but firmly) for a change, or what?

R. D. N.

—A correspondent wishes to know if we have the expose of O. U. A. M. (Order of United American Mechanics). We do not know that such an exposition has been published.

Religious Intelligence.

—Professor P. P. Bliss and Major D. W. Whittle, the Chicago revivalists, will shortly start a series of revival services in Salem, Mass. They, in connection with Dr. James H. Brooks, of St. Louis, H. M. Brown, the Scotch evangelist, Rev. W. Erdman, of Chicago, and Rev. H. M. Parsons, of Boston, lately held a series of Bible meetings at Swampscott, Mass., which were of great value to those who attended.

—The revisers of the authorized version of the New Testament have reached the end of the second Epistle to the Thessalonians.

—Rev. A. S. Allen, the venerable pastor of the Congregational church at Clear Lake, Iowa, whose testimony, as a seceder, against the lodge has been felt throughout the State, is spending a while at Oshkosh, Wis., for the benefit of his health.

—Fifty thousand copies of the Holy Scriptures were circulated last year in Spain, and eight thousand in Portugal.

—Miss Whately, daughter of the late Archbishop of Dublin, conducted a mission at Cairo, Egypt, employing a head native missionary, twelve teachers and a Bible woman. She has 280 children in her schools.

—The first Chinese pastor in connection with the American Board was recently ordained. His name is T'ng-Long-Ko, and he has been settled over the Yungfuh church of forty members, near Fu-Chau.

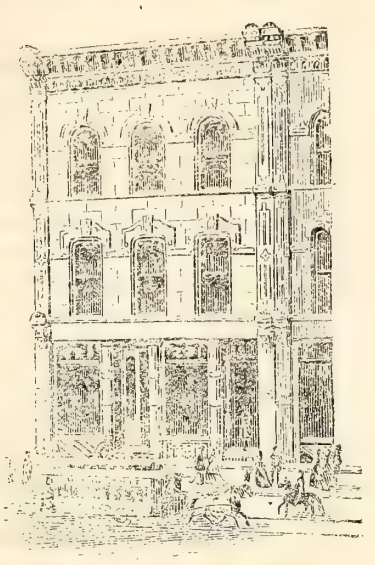
—The Protestant churches of the world maintain, collectively, 1,559 missionary stations and 2,132 missionaries, at an annual expenditure of nearly six million dollars.

—A brother of Charles Bradlaugh has been converted from atheism, and is now holding open-air meetings in London. They are largely attended and are very interesting.

—The Methodist Preacher's Meeting of Boston on Monday, July 3, adopted the following resolutions in relation to the "color line" and Southern fraternity: "(1) That we most sincerely deprecate any action which looks to the division of existing conferences, or the establishment of new ones on the basis of color. (2) That any fraternization with any so-called Christian church that now involves the remotest recognition of the hateful spirit of caste now and forever rampant in the South will be an unspeakable disgrace to the Methodist Episcopal church.

The Postmaster-General has issued an official interpretation of the new postal law. The following named mail matter will be transmitted at the rate of one per cent. of every two ounces or fraction thereof: Pamphlets, occasional publications, transient newspapers, magazines, books, periodicals, hand bills, posters, sheet music, maps and proof sheets. The following-named matter will be transmitted for one cent for each ounce or fraction thereof: Printers cards and blanks, lithographs, prints, engravings photographs, stereoscopic views, manuscripts, unsealed circulars, seeds, cuttings, bulbs, roots and scions, samples of merchandise and all other mailable matter of the third class not enumerated.

A tart temper never mellows with age; and a sharp tongue is the only edged tool that grows keener with constant use.—*Irving*



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Grasses.

O, life that hideth in the sod,
How sweet and beautiful thou art;
Like Aaron's mystic almond rod,
By miracle the grasses start.

They crept about the naked land,
In silence shed they nimbly run;
They clothe the rock and deck the sand
And spread their velvet in the sun.

Upon a mighty loom they ply
With shuttle flying far and wide,
And woven in this tapestry
See buttercups and daisies pied.

O, sweet this green and humble home,
For all earth's kind that breathe and sing,
This dewy footstool 'neath the dome
Joy gives to every living thing.

O, sweet this fond, metarnal care,
For nameless weeds that flower and fade;
And teeming millions flourish there,
The weakest races God has made.

O, sweet to think when day is done,
And tired we seek the common breast,
Like all that gaze upon the sun,
We, too, beneath this cloak shall rest.
—*Selected.*

The Santa Clara Valley of California.

III.

Located in Santa Clara Valley are a number of large villages as well as the city of San Jose. The largest and coziest of these is one bearing the same name as the valley, Santa Clara; which is situated some three miles to the north-east of San Jose, and connected with it by a wide avenue lined on both sides with ancient willows, which were set out by the Catholic fathers about a century since. There is also a street railway connecting the two places. Santa Clara is a nice, cozy little town of some three thousand inhabitants. The principal thing here to attract attention is the largest Catholic college on the Pacific coast, which is under the supervision of the Jesuit fathers. It was founded quite a number of years ago in an old *adobe* building. The original building of the college remains in use yet. Buildings have been erected from time to time at a total cost of more than half a million of dollars. The college has seven libraries, one of which contains 12,000 volumes. Its college hall and philosophical and chemical apparatus have no superiors in the United States.

During the Mexican rule large grants of land were made to nearly all the mission churches of California. Upon these lands vast herds of whatuis were raised. Upon the settlement of this State by Americans the land became very valuable. Thus at the expense of the public domain, have many of the Catholic churches of this State accumulated vast treasures. This college is now educating nearly three hundred students under Jesuit regime; which to all outward appearances, is severe in the extreme; but which evidently is not intended to, and does not lead the students to a holier and better life.

Situated on Alameda about equal distance from each of the two places is the principal M. E. college of this State. The buildings consist of a fine three story college and a nice ladies' hall. This college was established in 1856.

Situated at about equal distances from the mountains and nearer the northern than the southern limits of the valley, lies the beautiful city of San Jose. Here, as in many other places in this State, the origin of improvement dates back to another century. The Spanish explorers and adventurers of the Pacific slope, having firmly established themselves at San Francisco, made search for some agricultural district from which to draw their supplies. Therefore, an expedition partly agricultural, so that the soil should be tilled; partly pastoral, so that the flocks and herds should be looked after; and partly religious, so that the Indians upon the surrounding hills should be brought under and within the jurisdiction of the Catholic Church, was fitted out. Therefore in 1777, about a year after the Declaration of Independence had been adopted, the mission of San Jose was founded. Plowing in those days and even for more than three-quarters of a century after them consisted in dragging the end of a sharpened pole through the earth, thus slightly loosening it. This was done by means of a pair of long horned steers, the yoke being lashed to the base of their horns. Notwithstanding this primitive method of farming, their granaries grew plethoric; but the number of inhabitants did not increase so rapidly, for in 1831 they numbered only 531 souls. In 1846 the Americans took possession of the "city" and the stars and stripes floated in the place of the Mexican ensign.

Although there was abundance of excellent timber within less than a score of miles it was not used for any purpose, and all buildings throughout the State were made of *adobe*. Adobe bricks were made from a black sticky soil and then thoroughly dried in the sun. The walls of their buildings were made of these; the rafters of willow, with smaller twigs interwoven after the manner of a basket; and on this were placed red tiles which made a successful watershed. While these buildings were frequently large, the doors and windows were always small and consequently the buildings dark within. The floors were of Nature's furnishing, the earth. A front porch was indispensable to a Spanish mansion, for it served as a lounging place during the middle of the day. But the indomitable *will* and *energy* not only of the present Spanish population, but also of the early adventurers is clearly and justly illustrated by their habits. It is said that it was the custom for the family, the frugal morning meal having been disposed of, to seat themselves in the sunshine outside of the house. As the sun rolled westward they moved around the house, being careful all the while to keep within its rays; and when it disappeared they retired to their similar evening meal and bed. As has been before stated this was only practiced in the sunshine of spring and early summer, for when the hot blazing days arrived, this practice was reversed by commencing on the shady side and following the shade around.

When one comes to contemplate this grand method of recuperation by balances, it is no longer wonderful that Columbus discovered America by means of the same principle. Under Spanish and Mexican rule the resources of the country had lain dormant and it was not until after 1850 that Santa Clara Valley began to be rapidly developed.

The thriving city of San Jose now numbers about fifteen thousand inhabitants, and claims to be the third city in the State. It is noted throughout the Pacific slope for its fine climate, beautiful gardens and nice business blocks and residences.

One of the finest public buildings is the Court House, which was erected at a cost of two hundred thousand dollars. In form it is a parallelogram one hundred feet wide and one hundred and forty long. Its architecture is Roman Corinthian, and it is adorned in front by six large Corinthian pillars thirty-eight feet in length.

San Jose is one of the educational centers of the State, and located here is the State Normal School. This building would be an ornament to any city. It was erected at a cost of more than a quarter of a million of dollars. Several hundred students are now in attendance, but the building is large enough to afford educational advantages to one thousand. There are also four large grammar schools as well as a number of primary schools in the city; and such success has been attained in their management that these schools have gained a State reputation, and families are daily moving here on account of the educational advantages.

Ernest Thomas.

The Sin of Evil Speaking.

Hardly is any sin so common as that of evil speaking. If it were known only among ungodly people, and people who make no profession of religion, it would be even then a sorrowful matter enough. But sad to say, the sin is as rife and ruinous among those calling themselves Christians, as among those who are not. Worse still, persons are to be found, inside a day's journey, professing holiness, who are evil speakers, backbiters and reporters and repeaters of untrue and uncharitable sayings against others, often against their brethren.

Do you think these statements wrong and untrue? Then, we say, listen to what is spoken in the company you next enter. Note how long you will be there until some ill-natured word, some uncharitable remark, some disparaging sentence will be pronounced against some absent person. Likely it will be some professing Christian who will be found speaking against a Christian brother not present. Or, it may be a church member professing holiness, who will be heard speaking to the prejudice of another church member professing holiness, who is likewise absent. Rare will be the event if, being in public or social company an hour, some hint or inuendo, or sly insinuation, or mean suspicion be not breathed into your ear, adapted, and purposed, no doubt, to disturb your good opinion of the censured person, and undermine your confidence in his character. What is said, may be untrue—probably is. At least it is ordinarily a matter of mere *report*. "They say" so-and-so. And the repetition of what "they say" adds another stab to the reputation of the absent or injured one.

Or, what is said may be true. Evil speaking is simply *speaking with evil intent*. It is not to speak falsely, necessarily. But it is to speak wickedly, *always*, even though what is spoken be true. Suppose a brother really fall into sin through sudden temptation, and act wrongly. The event is sad enough, and probably no one feels this so keenly as the sinning person himself. Yet, in nine cases out of ten, the wound of his fall will not pain him half so much as the deeper, crueler, deadlier wounds that will be inflicted by cold, unsympathizing, censuring, backbiting brethren, in the evil reports that they "take up" about the matter. The sad business cannot be left, it would appear, with the penitent offender and his merciful Saviour. It must be bruited. The occasion of evil speaking is too tempting. And tongues are set agoing to depict the meanness of the sinner and his sin.

There can be nothing so contrary to the spirit of true holiness as this sin of evil speaking. And nothing is so conclusively decisive of the utter want of holiness as its indulgence. The profession makes no difference in the fact. A man may sound out his claim to holiness as loudly as he will. He may trumpet his profession to the ends of the earth. If he be a whisperer, or a talebearer, or a backbiter; if he be a retailer or circulator of unfriendly or slanderous speeches; if he be a taker up of evil reports against his brother, let him not profess holiness. He is either deceived or a deceiver. His profession will not go for the breath that is used in making it.

Said Mr. Wesley, after laying down the divine law on this subject of evil speaking: "But if this be the rule by which Christians walk, *where is the land where the Christians live?* A few you may find, scattered up and down, who make a conscience of observing it. But how very few! How thinly scattered upon the face of the earth! Alas for the Christian world! Alas for Protestants, for reformed Christians! 'O

who will rise up with me against the wicked?' Who will take God's part against the evil speakers? Art thou the man? By the grace of God wilt thou be one who art not carried away by the torrent? Art thou determined, God being thy helper, from this very hour, to set a watch, a continual watch before thy mouth, and keep the door of thy lips? *From this hour wilt thou walk by this rule, speaking evil of no man?* . . . Put ye away evil-speaking, tale-bearing, whispering! Let none of them proceed out of thy mouth! See that ye speak evil of no man; of the absent, nothing but good."

St. James says: "If any man offend not in word, the same is a perfect man. . . . The tongue is a little member, and boasteth great things. Behold, how great at matter a little fire kindleth. And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the whole course of nature; and it is set on fire of hell." Also: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—*Banner of Holiness*

Children's Corner.

Time Enough.

Two little squirrels, out in the sun,
One gathered nuts, the other had none;
"Time enough yet," his constant refrain,
"Summer is still just on the wane."

Listen, my child, while I tell you his fate;
He roused him at last, but he roused him too late
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed;
One always perfect the other disgraced;
"Time enough yet for learning," he said,
"I will climb by and by from the foot to the head."

Listen my darling: their locks are turned gray;
One as a governor sitteth to-day:
The other, a pauper, looks out at the door
Of the alms-house, and idles his days as of yore.

Two kinds of people we meet every day;
One is at work, the other at play,
Living uncared for, dying unknown—
The busiest hive hath ever a drone.

Tell me, my child if the squirrels have taught
The lesson I longed to implant in your thought;
Answer me this, and my story is done:
Which of the two would you be, little one?

—*Child's Treasury.*

Recommendations.

A gentleman once advertised for a boy to assist him in his office, and nearly fifty applied for the place. Out of the whole number he in a short time chose one and sent the rest away.

"I should like to know," said a friend, "on what ground you selected that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman; "he had a great many:—

"He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy.

"He gave up his seat instantly to that lame old man; showing that he was kind and thoughtful.

"He took off his cap when he came in, and answered my questions promptly and respectfully; showing that he was polite.

"He lifted up the book which I had purposely laid on the floor, and placed it on the table, while all the rest stepped over it, or thrust it aside; showing that he was careful.

"And he waited quietly for his turn, instead of pushing the others away; showing that he was modest.

"When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk. When he wrote his name, I observed that his finger-nails were clean, instead of being tipped with jet, like the handsome little fellow's in the blue jacket.

"Don't you call these things letters of recommendation? I do; and what I can learn about a boy by using my eyes for ten minutes, is worth more than all the fine letters he can bring me."

Mr. Choate and the Ambitious Plowboy.

A great many boys mistake their calling, but all such are not fortunate enough to find it out in as good season as this one did.

It is said that Rufus Choate, the great lawyer, was once in New Hampshire, making a plea, when a boy, the son of a farmer, resolved to leave the plow, and become a lawyer like Rufus Choate. He accordingly went to Boston, called on Mr. Choate, and said to him:

"I heard your plea up in town, and I have a desire to become a lawyer like you. Will you teach me how?

"As well as I can" said the great lawyer. "Come in and sit down."

Taking down a copy of Blackstone, he said:

"Read this until I come back, and I will see how you get on."

The poor boy began. An hour passed. His back ached, his head and legs ached. He knew not how to study. Every moment became a torture. He wanted air. Another hour passed, and Mr. Choate came and asked:

"How do you get on?"

"Get on! Why, do you have to read such stuff as this?"

"Yes."

"How much of it?

"All there is on these shelves, and more," looking about the great library.

"How long will it take?"

"Well, it has taken me more than twenty-five years."

"How much do you get?"

"My board and clothes."

"Is that all?"

"Well, that is about all that I have gained as yet."

"Then," said the boy, "I will go back to plowing. The work is not near so hard, and it pays better."

Comparative Geography.

Greece is about the size of Vermont.

Palestine is about one-fourth the size of New York.

Hindostan is more than a hundred times as large as Palestine.

The Great Desert of Africa has nearly the present dimensions of the United States.

The Red Sea would reach from Washington to Colorado, and it is three times as wide as Lake Ontario.

The English Channel is nearly as large as Lake Superior.

The Mediterranean, if placed across North America, would make sea navigation from San Diego to Baltimore.

The Caspian Sea would stretch from New York to St. Augustine, and is as wide as from New York to Rochester.

Great Britian is about two-thirds the size of Hindostan; one-twelfth of China and one-twenty-fifth of the United States.

The Gulf of Mexico is about ten times the size of Lake Superior, and about as large as the Sea of Kamschatka, Bay of Bengal, China Okhotsk or a Japan Sea; Lake Ontario would go in each of them more than fifty times.

The following bodies of water are about the same size: German Ocean, Black Sea, Yellow Sea; Hudson Bay is rather larger, the Baltic, Adriatic, Persian Gulf, and Ægean Sea, half as large, and somewhat larger than Lake Superior.

Home and Farm

If you have been picking or handling any acid fruit, and have stained your hands, wash them in clear water, wipe them lightly, and while they are yet moist strike a match and shut your hands around it so as to catch the smoke, and the stains will disappear. If you have stained your muslin or gingham dress, or your white pants with berries, before wetting with anything else pour boiling water through the stains, and they will disappear. Before fruit juice dries it can often be removed by cold water, using a sponge and towel if necessary. Rubbing the fingers with the inside of the parings of apples will remove most of the stain caused by paring.

Tomato Pie.—Slice down some good ripe tomatoes; put in your crust; fill with tomatoes; sprinkle two or three spoonsful of sugar, one of flour, and pepper to your taste; also, one spoonful of butter. If this does not make a good, rich pie, I don't know what will. As there are no apples this season, this may be useful to some one.

A Secret Worth Knowing.—Boil three or four onions in a pint of water. Then with a gilding drush daub over your glasses and frames, and the flies will not light on the articles washed. This may be used without apprehension, as it will not do the least injury to the frames.

An old farmer said to his sons, "Boys, don't you ever spekerlate, or wait for somethin' to turn up. You might jest as well sit down on a stone in the middle of a meder with a pail twixt your legs, and wait for a cow to back up to you to be milked."

Every lady ought to know that fruit stains may be readily removed from linen or cotton, simply by immersing the article, before being wet in suds, in clear boiling water.

Wash your tea-trays with cold suds, polish with a little flour, and rub with a dry cloth.

Fruit For Food.

Dr. M. L. Holbrook a good while ago in speaking of fruit as food said: There is one other value in fruit which I cannot pass over in this connection without notice. One of the common diseases of children is worms in the bowels. If a child's digestion become impaired, and the gastric juice become weakened or defective in quantity by overeating or bad food, the whole alimentary canal becomes clogged up and filthy, and furnishes nests for such worms as will breed there. In the weakened condition of the system, they cannot be destroyed by the process of digestion, and hence great harm comes from them. Now, it is an interesting fact that fresh ripe fruit is the best preventive for this state of things. Dr. Benjamin Rush pointed this out a hundred years ago. He made a series of experiments on earth worms, which he regarded as more nearly allied to those that infest the bowels of children than any other, with a view to test their power of retaining life under the influence of various substances that might be used as worm medicines. The results proved that worms often lived longer in those substances known as poisonous than in some of the most harmless articles of food. For instance, in watery solutions of opium they lived eleven minutes; in infusion of pink root, thirty-three minutes; in claret wine ten minutes; but in the juice of red cherries they died in six minutes; black cherries, in five minutes; red currants, in three minutes; gooseberries, in four minutes; whortleberries, in seven minutes, and raspberries, in five minutes.

From these experiments Dr. Rush argued that fresh, ripe fruit, of which children are very fond, are the most speedy and effectual poisons for worms. In practice this theory has proved to be correct.

If we eat and drink hot and exciting materials, the blood becomes inflamed, the nerves exasperated, and the brain sends out thoughts that are base and mean. If we would do away with those foods that only influence the passions, and substitute more fruit in their place, we would need less restraint on wrong doers, for our heads would be clearer our blood cooler, our nerves steadier, our impulses more subject to reason and life would be a hundred per cent truer and better than it is today.

Do Not Get Cool.

"Do not get cool," is the *Scientific American's* hot weather advice, the meaning being that a sudden cooling of the body is likely to induce bad colds, which are harder to cure in summer than in winter. It also says that ice water should be drank slowly, with a pause after each swallow. Hot tea is recommended because "the debility and downward progress of the system is arrested by the warmth of the water and the stimulating quality of tea, until strength begins to be imparted to the system." Gauze worn next the body absorbs prespiration and prevents colds, but should be often thoroughly aired and dried. Persons who allow mental overwork to exhaust them are particularly liable to sunstroke. "It is a foolish popular idea that this terrible malady is due to the concentration of the sun's rays on the head. Persons are frequently struck, as it is termed, in the night, but more are apt to be so late in the afternoon, when the system is depressed by the heat and nervous exhaustion. The way to avoid sunstroke is to order one's doing so that vitality shall not be lowered, and the conditions favorable to the disease superinduced. A sunstroke, if not fatal, leaves the patient less able to indure mental or physical work ever after, and requires from him constant care against a second visitation."

A good time to canvass for the *Cynosure* in some localities is just after the mail comes in. A good place, the post office.

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Fall Term, begins Sept. 6th, 1876. Winter Term, Jan 4th, 1877:
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REFERENCES.

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The Fall Term opens September 6th, let all those who contemplate sending sons or daughters away to school write for a catalogue to

J. BLANCHARD, President.

WHEATON, ILL.

News of the Week.

Rev. M. M. Parkhurst of the Mich. Ave. M. E. Church, in this city, preached a sermon on Sabbath morning on the Hanford murder, in which he charged the whole affair to Romanism. Sullivan, the murderer, and his wife are strong Catholics. Parkhurst is said to be a 32 degree Mason; can he be leading a Masonic feint on Romanism?—— The report of an Indian battle in which the Sioux were badly beaten, has been received, but wants confirmation. The forces of Crook and Terry number 4,000, and it is believed they can make short work with the hostile horde. —The Eastern war is not yet closed, notwithstanding the report that Servia had appealed to the European powers for mediation. The cause of the provinces, however, is almost hopeless, as the Turkish have vastly greater forces in the field, and are gaining substantial advantages. The conduct of the Turkish government in allowing unorganized bands of Caucasians to roam freely in Bulgaria and such parts of Servia as they dared, is reproved by the other powers. Awful atrocities have been committed by them and large districts have been pillaged and burned, the males slaughtered and the women taken for an awful slavery.

In Congress last week the Democratic opposition gave way to the Senate on the Appropriation bills and that long contest is over. The appropriations, as agreed to, show a reduction of over 29½ million dollars. A special appropriation for the re-establishment of the fast mail train has passed. The Senate has voted to restore the franking privilege. An early adjournment of this remarkable and infamous Congress is expected.

The *Health Reformer* maintains its excellence as an instructor of the people on health topics. It treats the subject in an exceptionally candid and liberal manner, though it may be considered some what radical. Extreme positions are avoided, however, and there is no family which may not be benefited by the perusal of this instructive and interesting journal. The August number is a good one. Specimen copies can be obtained free by addressing the publishers at *Battle Creek, Mich.*

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Be it so then, that annually, on the anniversary of St. Albert, you swear to these great questions; and the confidence of the Knights Companion of the order in you, rests on your being able so to do.

4th. For the future, then, you promise to be a good man, and to be governed by the moral laws of God and the rules of the order, in always dealing openly, honorably, and above deceit, especially with the Knights companions of the order.

"I do."

5th. You promise so to act with all mankind, but especially with the fraternity, as that you shall never be justly called a bad paymaster, ungrateful, a liar, a rake, or a libertine, a man careless in the business of your vocation, a drunkard, or a tyrant.

"I do."

6th. You promise to lead a life as upright and just in relation to all mankind as you are capable of but in matters of difference to preserve the interest of a companion of the order; of a companion's friend for whom he pleads, to any mere man of the world.

"I do."

7th. You promise never to engage in mean party strife, nor conspiracies against the government or religion of your country, whereby your reputation may suffer, nor ever to associate with dishonorable men even for a moment, except it be to secure the interest of such person, his family or friends, to a companion, whose necessities require this degradation at your hands.

"I do."

8th. You promise to act honorably in all matters of office or vocation, even to the value of the one third part of a Roman penny, and never to take any advantage therein unworthy the best countenance of your companions, and this, that they shall not, by your unworthiness, be brought into disrepute.

"I do."

THIRD OBLIGATION.

I do now, by the honor and power of the mark of the Holy and Illustrious Order of the Cross, which I do now hold to Heaven in my right hand as the earnest of my faith, and in the dread presence of the most Holy and Almighty God, solemnly swear and declare, that I do hereby accept of, and forever will consider the cross and mark of this order as my only hope: that I will make it the test of faith and fellowship; and that I will effect its objects and defend its mysteries to the end of my days, with my life and with my property—and first, that in the state of collision and misunderstanding impiously existing among the princes and pilgrims, defenders and champions of the Holy Cross of Jesus our Lord, now assembled in the land and city of their peace, and considering that the glory of the Most High requires the greatest and strictest unanimity of measures and arms, the most sacred union of sentiment and brotherly love in the soldiers who there thus devote themselves to his cause and banner, I swear strictly to dedicate myself, my life and my property forever hereafter to his holy name and the purposes of our mark, and to the best interest of all those who thus with me become Knights of the Cross. I swear for ever to give myself to this holy and illustrious order, confidi :g fully and unreservedly in the purity of their morals and the ardor of their pious enthusiasm, for the recovery of the land of their fathers, and the blessed clime of our Lord's sufferings, and never to renounce the mark of the order nor the claims and welfare of my brethren.

2d. And that the holy and pious enthusiasm of my brethren may not have slander or disgrace at my hands, or the order be injured by my unworthiness, I swear forever to renounce tyranny and oppression in my own person and place, whatever it may be, and to stand forth against it in others, whether public or private; to become the champion of the cross, to observe the common good; be the protector of the poor and unfortunate; and ever to observe the common rights of human nature without encroachment, or permitting encroachment thereon, if in my power to prevent or lessen it. I will moreover, act in subordination to the laws of my country, and never countenance any change in the government under which I live, without good and answerable reasons for so doing, that ancient usages and immemorial customs be not overturned.

3d. I swear to venerate the mark as the wisdom and decree of Heaven to unite our hands and hearts in the work of the holy crusade, and as an encouragement to act with zeal and efficacy, and I swear to consider its testimonies as the true and only proper test of an illustrious brother of the cross.

4th. I swear to wear the mark of this order, without the least addition, except what I shall be legally entitled to by *induction*, for ever, if not without the physical means of doing so, or it being contrary to propriety; and even then, if possible, to wear the Holy Cross; and I swear to put a chief dependence for the said worthy and pious objects therein.

5th. I swear to put confidence unlimited in every illustrious brother of the cross, as a true and worthy follower of the blessed Jesus, who has sought this land, not for private good, but pity, and the glory of the religion of the Most High and Holy God.

6th. I swear never to permit my political principles nor personal interest to come counter to his, if forbearance and brotherly kindness can operate to prevent it; and never to meet him if I know it, in war or in peace, under such circumstances that I may not, in justice to myself, my cross, and my country, wish him unqualified success; and if perchance it should happen without my knowledge, on being informed thereof, that I will use my best endeavors to satisfy him, even to the the relinquishing my arms and purpose. I will never shed a brother's blood nor thwart his good fortune, knowing him to be such, nor see it done by others, if in my power to prevent it.

7th. I swear to advance my brother's best interest, by always supporting his military fame and political preferment in opposition to another; and by employing his arms or his aid in his vocation, under all circumstances where I shall not suffer more by so doing, than he, by my neglecting to do so, but this never to the sacrifice of any vital interest in our holy religion, or in the welfare of my country.

8th. I swear to look on his enemies as my enemies, his friends as my friends, and stand forth to mete out tender kindness or vengeance accordingly; but never to intrude on his social or domestic relations, to his hurt or dishonor, by claiming his privileges, or by debauching or defaming his female relations or friends.

9th. I swear never to see calmly nor without earnest desires and decided measures to prevent the ill treatment, slander, or defamation of any brother Knight, nor even to view danger or the least shadow of injury about to fall on his head, without well and truly informing him thereof, and, if in my power to prevent it, never to fail, by my sword or counsel, to defend his welfare and good name.

10th. I do swear never to prosecute a brother before those who know not our order, till the remonstrances of a council shall be inadequate to do me justice.

11th. I swear to keep sacred my brother's secrets, both when delivered to me as such, and when the nature of the information is such as to require secrecy for his welfare.

12th. I swear to hold myself bound to him, especially in affliction and adversity, to contribute to his necessities my prayers, my influence and my purse.

13th. I swear to be under the control of my council, or, if belonging to none, to hat which is nearest to me, and never to demur to, or complain at, any decree concerning me, which my brethren as a council, shall conceive me to deserve, and enforce on my head, to my hurt and dishonor.

14th. I swear to obey all summons sent from any council to me, or from any Most Illustrious Knight, whether Illustrious Counsellor for the time being, or by *induction*, and to be governed by the constitution, usages, and customs of the order without variation or change.

15th. I swear never to see nor permit more than two candidates, who, with the Senior Inductor, will make three, to be advanced, at the same time, in any council where I shall be; nor shall any candidate by suffrage, be inducted without a unanimous vote of the illustrious brethren in council; nor shall any council advance any member, there not being three Illustrious Knights, or one Most Illustrious and four Illustrious Knights of the Cross present, which latter may be substituted by Most Illustrious Induction; nor yet where there shall not be a full and proper mark of the order, such as usage has adopted to our altar, of metal or other durable and worthy material, contained within the apartment of council, as also the Holy Bible; nor will I ever see a council opened for business without the ceremony of testing the mark, exercised on the character of every brother, prayers, and the reading of the 35th Psalm of David; nor will I ever see, consent to, or countenance, more than two persons of the same business or calling in life, to belong to, or be inducted and advanced in any one council of which I am a member, at the same time; nothing therein going to exclude members from other parts of the country, or from foreign parts, from joining us, if they consent formally and truly to stand in deference and defence, first of their special *bar-brethren* in the council, nor to prevent advancements to fill vacancies occasioned by death or removal. To all this, and every part thereof, I do now, as before, by the honor and power of the mark, as by an honorable and awful oath, which confirmeth all things in the dread presence of the Most Holy and Almighty God, solemnly and in truth, bind and obligate my soul; and in the earthly

PENALTIES,

to wit: that for the violation of the least matter or particle of any of the here taken obligations, I become the silent and mute subject of the displeasure of the Illustrious Order, and have their power and wrath turned on my head, to my destruction and dishonor, which, like the *nail of Jael*, may be the sure end of an unworthy wretch, by piercing my temples with a true sense of my ingratitude—and for a breach of silence in case of an unhappy event, that I shall die the infamous death of a traitor, by having a spear, or other sharp weapon, like as my Lord, thrust in my left side—bearing testimony, even in death, of the power of the mark of the Holy and Illustrious Cross before I. H. S. our Thrice Illustrious Counsellor in Heaven, the Grand Council of the good. To this I swear.

XIII. OBLIGATION, SECRET MASTER.

1st. Secrecy. 2nd. Obey orders and decrees of Council of Perfection, of Jerusalem, under

PENALTY

of all the former degrees.

XIV. OBLIGATION, PERFECT MASTER.

1st. Secrecy.

PENALTY:

being *dishonored*, and the penalties of all those of my former obligations, Amen; Amen; Amen; Amen.

XV. OBLIGATION, INTIMATE SECRETARY.

1st. Secrecy. 2nd. Obey mandates and decrees of the

(*To be Continued.*)

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Corn—No. 2	45	46
Rejected	41	41½
Oats—No. 2		30
Rejected		24
Rye—No. 2	51	
Bran per ton		9 50
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	10 00	12 00
Prairie, "	6 50	7 50
Mess Beef	10 75	11 00
Tallow	7	8¼
Lard per cwt		11 00
Mess pork, per bbl		18 10
Butter fancy yellow 25c.; common to choice roll	18	22
Cheese	8	9
Eggs	11	12½
Seeds—Timothy	2 00	2 30
Clover	9 50	9 75
Flax	1 00	1 25
Potatoes, new per bbl	1 00	1 75
Broom corn	2	9
Hides green to dry salted	5	10
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
Wool—Washed	25	37
Unwashed	15	21
LIVE STOCK Cattle Choice	4 60	4 85
Good	4 25	4 50
Medium	4 00	4 30
Common	2 40	3 75
Hogs	5 75	6 35
Sheep	3 25	4 50

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Spring	85	1 18
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Oats	30	48
Rye	50	65
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CHICAGO, THURSDAY, AUGUST 24, 1876

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Topics of the Time

By many who are more likely to seek the real welfare of the Chinese on the Pacific coast, the outcry against their importation is denounced as folly. If the laws regulating immigration and common cleanliness and decency in cities were enforced the Chinaman, they say, would be compelled to a different life, and a serious and certain check would be put on their further importation by the Chinese companies. These six companies should also be made amenable to wholesome regulations. The Mayor of San Francisco a while since proclaimed the enforcement of health laws in that city. Little has been done as yet, but a few nights ago, a number of Chinese lodging houses were raided upon and their occupants arrested, for violating the California law requiring that each and every sleeper shall have a specified number of cubic feet of air. There were in all thirty heathens taken into custody, eleven of whom were in a room containing but 2,436 cubic feet of air, eight in a room containing 1440 cubic feet, six in a room of 1361 feet, and five in a room containing 1589½ feet.

Archbishop Purcell of Cincinnati has issued a "declaration to the people of the United States" on the public school question, which looks like opening a new campaign from the Catholic side. He claims that the Romish church has been misrepresented and falsely and "maliciously accused of designing the destruction of the common school system;" and then goes on to state that the Catholic priests do not want to interfere with the schools; Protestants may manage them as they like. They only aim to educate their own children in their own religious tenets. Putting all this along side the statements repeated time and again in the Archbishop's Cincinnati organ, the *Telegraph*, as, "It will be a glorious day in this country when under the laws of justice and morality our school system is shivered to pieces," it seems that a flank movement in which Jesuits are not unskilled is under way.

More light is thrown on these papal maneuvers by a quiet study of the wonderful recuperation of France from the terrible blow of the German war. Just before Bismarck's war on the Jesuits a brief correspondence took place between the Pope and Emperor William, in which the firmness of the latter seemed to quiet Rome, and nothing more was heard of it. But now after a lapse of time a Prussian officer, who has been taking notes in France, publishes his report and finds that the reorganization of the French army is progressing at an astonishing rate, and the *priests* have a great deal to do with it. So that the German Falk laws have a pretty intimate connection with the French army, remote from each other as they may seem. The "Black Pope" and his "Society of Jesus" are not yet done with their work among the kingdoms of earth.

Congress adjourned last Tuesday. After nine months of wrangling with each other, its three or four hundred members are let loose upon the country to practice politics from the stump instead on the floor of the House or Senate. The closing days of the session were very carefully watched in party interest and probably less wretched and rascally legislation than usual is to be complained of. The Senate, in a fit of magnanimity voted to restore the franking abuse and to run "fast mail" trains all over the country, but the House did not endorse the folly. The school amendment proposed some time ago by Mr. Blaine, passed the House with but one or two dissenting votes, in the Senate clauses were added, providing that the act should not be construed as prohibiting the reading of the Bible in any schools, and that public endowments already established should not be impaired. These additions aroused discussion and the Senate failed of giving the needed two-thirds vote. In the House the Democrats were rather shamed into the passage of a resolution expressing the necessity of protection to all classes in the exercise of the ballot. This has given the executive an opportunity to move through the War Department for the protection of the negro voters with U. S. bayonets, which support they greatly need in many localities.

What Concord hath Christ with Belial.

BY REV. JOHN BALL.

In reading the article of Bro. Post in *Cynosure* of June 29th, entitled "Errors of Good Men," I felt moved to give mine opinion also of certain passages of Scripture. A free interchange of opinion whilst influenced by the Spirit of Christ will not lead to bitter controversy or a defense of self. The truly consecrated one has no reputation to defend in the eyes of the world. It is said of Christ, He made himself of no reputation.—Phil. ii. 7. It is said by Christ it is enough that the servant be as his lord. John Wesley was accused of almost every crime in the catalogue, and when notified to appear and answer charges, kept on about his Master's business; replying to his brother Charles, "In my consecration reputation was included; God will care for his own."

Bro. Post's article is appreciated. I am glad it was written and published. It is true that in the admonitions given by the Holy Son of God through the revelator, not an intimation was given to the seven churches of Asia of separation, but they were to repent or God would separate himself from them. They had raised a wall of separation between themselves and God by their wicked works and abominations, and I have no doubt but they were instigated to acts of persecution of the faithful by the devil as much as papal Rome has been, or the Jewish church in the time of the early Christians; or the persecutors of John and Charles Wesley and their coadjutors, in the time of the reformation of their day; or in the case of Bro. Post himself and similar ones, faithful in letting the light of God shine through them in denouncing the works of darkness. Voting supernumerary is much more convenient than excommunication, and can be done on the sly without creating as much of a stir; as in the case of B. T. Roberts, Loren Stiles and others, who like Peter and John in Acts iv. 20, could not but speak the things they had seen and heard; others who wanted to be let alone would not have their works brought to light, and took action to silence the disturbers.

I shall not offer advice to Bro. Post and his co-workers in this reform, only to follow the Lord in all things. I was given plainly to understand that I must come out from among them and be separate to get my own soul saved. To have no fellowship with the unfruitful works of darkness, for Christ hath no concord with Belial. What communion hath light with darkness? When Ephraim was joined to his idols God said let him alone.

Let me ask Bro. Post what would have become of the reformation under Luther and his co-workers had he or they concluded the reform could not be accomplished elsewhere than within the pale of the papal church; the same of the reformation under the Wesleys, whilst the fox-hunting, cock-fighting, carnal-minded priesthood of the mother church stood ready to encourage the mobs and lend a hand in persecuting the reformers. How much did the Wesleyan secession have to do with the final emancipation of the slaves in our own land, and when the Almighty had with sword and bayonet struck the shackles from the slave, who in General Conference assembled was so ready to take a part in working this reform and could then engraft the new rule prohibiting slave-holding in the church. Why it was now popular. Come out from among them and be ye separate, saith the Lord. Are evil workers the temple of the living God, can God dwell in them and walk in them. When they grieve and drive away the Spirit, do not they fall into formalism. "These be they who separate themselves, sensual, having not the Spirit." Jude xix. verse, (separation from God). Hence the spurious conversions and multitudes of worldly conformed professors, deceiving and being deceived, evidently destitute of vital godliness, swarming the road to the pit; has not the salt lost its savour? Are not their souls precious? What is to be done? Those in authority will decry you and destroy your influence, you are a disturber in Israel, you are creating divisions, you are not effective. God says make the divisions; better now than in the eternal world. Separate yourselves from evil workers rather than be separated from me; for without me ye can do nothing. My article will subject me to charges of sweeping assertions and want of charity, but the half has not yet been told, time-serving, man-pleasing or fearing, is not mine, but in the fear of and at the bidding of God would I write and act. Eternity will reveal.

Leipzig and its University.

BY PROF. H. A. FISCHER.

Every German city has a history, but few a more interesting one than Leipzig, or Leipsic. Though it cannot vie in antiquity with some other cities, it is sufficiently old to hide its origin in the mists that hung over the forests and swamps of central Europe during, and immediately after the migration of races. By the aid of astrology, one man ascertained that the "corner stone" was laid April 16th, A. D. 551, at 9:41 a. m., but his information is too accurate to be reliable. Most authorities agree that a colony of Wends settled in "Lipzk" about the eighth century of the Christian era. The name, after a number of transformations, such as philologists are fond of tracing, became Leipzig, and the Wendish village has risen to the dignity of the second commercial city in Germany, the center of the German book trade, and the seat of one of the finest Universities in the world.

It passed into the hands of the Germans early in the 10th century, and Christianity was introduced in the following century. Since then it has acted an important part in the history of the German people.

Markets, which contributed much to the commercial importance of Leipzig, were held there since 1190, and at different times received important privileges from emperors and popes; among others the order issued in 1509 that no similar market should be held within a radius of 70 miles: These markets, or fairs, are still held three times a year under the name "Messe," the German for mass, so called from the fact that in the early days they were formally opened with a mass. The most important "Messe" is held in the Spring, when, it is said, the number of strangers in the city exceeds 40,000. Though the number may be an exaggeration, the city seems to be overflowing with buyers and sellers. The more aristocratic venders rent shops on the principal streets; others use booths built in the market places and along the wider streets; still others display their wares on stands, and the humblest merchants have their cheap crockery and other goods spread out on the ground. For three or four weeks they all stand guard over their stores, sell what they can, pack up the rest, and leave for their homes in different parts of Europe.

The wholesale booktrade here is probably greater than in any other city in the world. There are nearly 100 printing firms in the city, and every prominent publishing house in Germany aims to have a depot here.

One of the results of all this trade is that Leipzig has for a long time had many rich citizens—"furchtbar reich" they are called by their less fortunate neighbors. The love of show which these rich "Kaufleute" could afford to indulge in, and persons in more moderate circumstances thought necessary to imitate, has given rise to a number of curious city ordinances. In the fourteenth century the length of a man's purse was supposed to be measured by the length of his "Schnabelschuhe" (shoes with beaks pointing upward from the toes), and the beaks grew to such dangerous length, that an ordinance was passed limiting them to from 1½ to 2½ feet, according to the rank of the wearer. Even this moderate length was found to interfere so much with the genuflexions necessary in the Catholic church, that spiritual and temporal rulers united in condemning the "schnabel" altogether.

In 1580 an ordinance was passed bearing the elaborate title, "Ordnung und Reformation der stadt Leipzig, von der Tracht der Einwohner, auch wie man sich in Wirthschaften, Verloebnissen, und andern halten soll." (Order and Reformation of the city Leipzig, about the dress of the inhabitants and how they are to conduct themselves at entertainments, engagement celebrations and others.) By this ordinance the wives of councilmen, of "Doctors," of the most respectable citizens, and of "brave" merchants were permitted to wear silks, satins and less expensive dresses, also a limited amount of lace, jewelry, etc. Their daughters were restricted to a smaller supply of apparel and ornaments. The wives and daughters of "common" laborers had to content themselves with still less, while servant girls were denied the privilege entirely of wearing silk or gold. Those who were permitted to wear gold had to have the genuine article, for wearers of brass ornaments were fined as many ounces of silver as equalled the weight of their counterfeit gold. Men seem to have had the unrestricted use of their wardrobe, and every young lady could look forward to one day when she would be permitted to wear all the jewelry she had, by inheritance or otherwise; this was her wedding-day, but the wise old "Rathsherren" protected their pocket-books by providing that the happy bride should not purchase any ornaments for the occasion. Weddings could not last longer than a day; at least the host was not permitted to furnish more than three meals for his guests. The higher classes above specified, were permitted to set ten tables for their city friends and two for friends from abroad, and to furnish two kinds of wine and beer, while ordinary citizens practiced hospitality with seven tables in all, and one variety of wine and beer. The number of courses was also limited, and the presents that might be given to the bridal pair and to the servants. The city drummer and fifer were allowed a fixed fee for performing on the occasion.

Proclamations appear on the records, complaining of the disregard of these wholesome provisions; still they were sometimes rigorously enforced. One good burgomaster caused his own wife and daughters to be led out of the church by the sexton, "because they appeared in the house of God, wearing wide laces on their heads, which is indeed forbidden by the will of the city."

The Beast with the Seven Heads.

BY D. B. TURNEY.

1. Some people insist that popery is the wonderful beast having the seven heads, ten horns, ten crowns, the name of blasphemy, and the number 666, because *Lateinos*, and *Hee Latinee Basileia* each sum up that number, according to the numerical value of Greek letters. But it is also a fact to be noticed that *Napoleonti*, which is Napoleon written in the Greek dative case, numerically equals 666. And Freemasonry, also, which is *Preimasonri* as written in modern Greek or Romault, foots up 666. Here are the figures:

Pi	80
Rho	100
Epsilon	5
Iota	10
Mnu	40
Alpha	1
Sigma	200
Omicron	70
Nu	50
Rho	100
Iota	10
Footing up	666

Freemasons may be astonished at the result; but figures do not lie. The number of the beast belongs to the fraternity as well as to the Latin kingdom, *et numerus ejus, sexcenta sexaginta sex.*

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, three score and six." So far as the number of the beast is concerned, six hundred and sixty-six may be found as much in Freemasonry as in popery. This is a fact to be remembered.

2. The mystic order, also, has the name of blasphemy in a pre-eminent degree. It blasphemes the incomprehensible Jehovah by its claims of mystery, and its refusal to recognize that hidden things should belong exclusively to God. In many respects it arrogates the prerogatives of God; and it manifestly abrogates the Divine authority over the conscience. The extra-judicial, blasphemous, corrupting oaths of the fraternity fully entitle it to rank as one head of the wonderful beast. This is a fact so evident to me, that I regard it as really almost axiomatic.

The ten crowns of the order:
1. Flattery.
2. Pomp.
3. Patronage.
4. Sagacity.
5. Power.
6. Wealth.
7. Security.
8. Sanctity.
9. Applause.
10. Guilt.

The ten horns on which the crowns are worn:
1. Pretension.
2. Deception.
3. Shame.
4. Secrecy.
5. Craftiness.
6. Selfishness.
7. Criminality.
8. Hypocrisy.
9. Treason.
10. Assassination.

On the seven mountains of mystery, these ten horns are the reigning monarchs developing their power through a great variety of secret oath-bound orders.

The seven heads:
1. The abomination of Egypt—Osiris.
2. The Nabathæan abomination—Tammuz.
3. The Syrian abomination—Baal.
4. The abomination of Phœnicia—Adonis.
5. The Arabian abomination—El Khouder.
6. The Babylonian abomination—Yanbushadh.
7. The abomination of England—Hiram Abiff.

These seven abominations have had their power through a multitude of cotemporary and inferior conclaves, and have given tone and character to all the pernicious religions of the world.

In each of them, the legend of a man bewailed and sought for, who had been put to death in a shameful manner for refusing to reveal some great secret, is the heart of the leading mystery. Typhon could not extort the secret of Phez from Osiris. Tammuz would not save his life by the betrayal of the knowledge-word. Baal refused to communicate Aphroditee's wonder-word. Adonis could not be prevailed upon to part with the word that holds the mystery in his possession. El Khouder would not betray the method by which he could lift the veil of futurity. Yanbushadh would not produce his mystic word for producing oceans and earthquakes. Hiram Abiff refused to betray the Master Mason's word.

1. Osiris, slain by Typhon, bewailed by men in the garb of women, who recover his remains from the sea. 2. Tammuz, cruelly put to death several times, but revives after each martyrdom to punish his murderers; bewailed by women only. 3. Baal, the half-human, who had the key of knowledge by pronouncing Aphroditee's wonder-word, was murdered by an angry deity, and his body buried in the sand. Bewailed by both sexes, who search for his body and find it. 4. Adon, or Adonis, slain by the furious boar-god of Ares, subject of wailing, seeking and finding. 5. El Khouder, assassinated for concealing the word by which he could lift the veil of futurity; greatly lamented by men in the head-dress of women—bonnet-wearers—who find his body but cannot restore it to life till his murderers are punished. 6. Yanbushadh, the holy. For one whole night the sekain of the gods and angels lamented the murder of Yanbushadh, and there came a great flood of rain with loud thunder and fearful lightning, as also a furious earthquake, to punish those who had abandoned Yanbushadh; while his dead body lay on the bare ground

in the desert of Shamaz. 7. Hiram Abiff, slain by three ruffians; lamented by the apron-wearing fraternity; his body found and raised by the Master's grip, or lion's paw.

The fatherless condition of these bewailed victims is worthy of remark. While Osiris was an infant, in one of his baby plays, he accidentally choked his father to death. The mother of Tammuz became a widow on the day of his birth. The father of Baal died seven months before Baal could walk. The mother of Adonis had no husband. El Khouder was only seven days old when his father died. Yanbushadh with a word of magic turned his father into an ocean and left his mother a widow, because his father forbade him to make it thunder more than seven times in course of an hour. Hiram Abiff was a widow's son.

At the hour of full twelve, Osiris retired to the inmost room of his temple to hear the sacred birds sing. Tammuz always retired to a secluded grove for meditation whenever noon arrived. Baal invariably sought the chamber of Aphroditee when the sun stood in the center of the heavens, and gained her embraces by speaking the wonder-word. Adonis went to his apartment regularly at the meridian of the day and dressed himself in white garments. Upon the advent of midday, El Khouder went to a booth in his garden for prayer. Yanbushadh bathed in the ocean an hour every day, beginning his bath just at noon. It was the custom of Hiram Abiff to enter into the sanctum sanctorum at high twelve to offer up his devotions.

Typhon fled far west of the sea in which the dismembered remains of Osiris were found. The furious Boar-god of Ares, who killed Adonis, was pursued to the west of heaven, where he hid in a thicket. The destroyers of Tammuz were always carried to the western border of Nabath to be punished. The slayer of Baal fled to the west, and was concealed in a cave of diamonds. The three murderers of El Khouder, having confessed. were taken to the west of the garden to be beheaded. The three assassins of Yanbushadh became, by magical incantations, three rivers flowing westward to the ocean. The three ruffians who slew Hiram Abiff were taken without the west gate of the temple to be executed.

The processions in quest of Osiris went, in June, seven times around his temple. Among the weeping women, as their wailing for Tammuz took place in June, the month itself was often styled the month of Tammuz. The search after Baal occurred in June. The quest of Adonis took place in June. The ancient Arabs regarded June as sacred to the memory of El Khouder. The sekain who lamented Yanbushadh held their mourning in June. Freemasons generally esteem June as the month of Hiram Abiff, holding that his body was raised on the 24th day of that month, on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear.

The priests of Egypt have a ridiculous and verbose history of Osiris, which they relate to those whom they admit to their mysteries. The weeping women were taught a long silly story of Tammuz, when initiated to his secret rites. The Baalites had to memorize a foolish and tedious account of Baal. A wild, fanciful narrative regarding El-Khouder was taught in the secret meetings of his order. The Kuthamians had a startling and windy mess of lies about Yanbushadh. The Freemasons indulge in a wearisome, absurd account of Hiram Abiff.

There was the dance of men dressed as women, to reverence Osiris; the feast of weeping women in honor of Tammuz; the festival of wailing maidens celebrating Adonis; the banquet of mourners, for the worship of Baal; the fair of the bonnet-wearing men on finding El Khouder; the convocation and sekain supper for lamentation over Yanbushadh; and the refreshment of apron-wearing men after the raising of Hiram Abiff's body. But I would weary the reader by tracing all the points of analogy.

Some of these secret orders have ingrained their tendencies, doctrines and precepts upon the Latin kingdom, and live in the order of Jesuits. Some of them have influenced the course of Mormonism. Some of them have leavened the infidelity of France and shaped that fickle-minded nation. Some of them have given birth and activity to Spiritualism, Universalism and Materialism. Some of them are now at work wherever the number of the beast, 666, is not carefully guarded against. The chances of moral degradation by Blue Lodge Masonry, *Preimasonri*, are six in the first degree, sixty in the second degree, and six hundred in the third degree. Paganism, Romanism, Mohammedanism, Mormonism, Spiritualism, Universalism and Materialism derive their chief support from this seven-headed beast.

Osiris is strictly Paganism; Tammuz is essentially Romanism, in her nuns and sisterhoods; Baal is, with few variations, the creed of Mohammed; Adonis is Mormonism; El Khouder is Spiritism in essence; Yanbushadh is Materialism in all its grossness; and Hiram Abiff is Universalism, when carefully scrutinized. It would be easy, in my opinion, to prove this, by going into a detailed examination of these seven abominations of the earth. God says, "Proclaim;" they say, "Conceal." He says, "Forsake and confess;" they say, "Never reveal." He says, "Obey the Lord;" they say, "Yield blind compliance to associations of men." He says, "Do not swear;" they say, "Swear vehemently, repeatedly, terribly." He says, "Renounce the hidden things of shame;" they say, "You are perjured if you do."

The knaves who fabricated Freemasonri in 1717, understood their business. They made a history of lies about "Hiram Abiff"—seizing on the mere phrase as found in Scripture, and palmed the stuff off on their deluded dupes as a genuine transaction.

Instead of "women weeping for Tammuz," the modern abomination is men who wear aprons bewailing Hiram Abiff; and the self-styled "Order of Ancient Free and Accepted Masons" is essentially anti-Christ, being idolatry refitted with Scripturally named symbols, and passing itself off as the handmaid of religion, although pagan in every nerve and fiber of its framework. I might say more, but the present article is long enough already, and furnishes a little key to the mystery of the beast with the seven heads and the ten horns.

Let us beware of the beast and of whatever has his number.

Political.

THE AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT:
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

INDIANA STATE TICKET.

Governor, Samuel Phillips, Hendricks county.

Secretary of State, Wm. Small, Wabash county.

Auditor, Samuel B. Ervine, Bartholemew county.

Attorney General, Walter March, Delaware county.

Clerk of Supreme Court, Dugan Clark, Wayne county.

Sup't of Public Instruction, B. C. Hobbs.

ELECTORS.

1st. Dis. T. B. McCormick, Gibson county.
2nd. ——.—
3rd. C. F. A. Gantzckow, Bartholemew.
4th. B. G. Barnard, Rush.
5th. H. C. Miller, Franklin.
6th. Jeremiah Howel, Grant.
7th. Johnatan Phillips, Hendricks.
8th. Wm. Givens, Clay.
9th. Wm. Lacy, Tippecanoe.
10th. Anson Larabee, Lake.
11th. Peter Rich, Hamilton.
12th. Wilson Milligan, Jay.
13th. John Hoge, De Kalb.
Electors at large: S. L. Cook, M. D., Hon. Wm. Hall.

The American Reform party will hold their State mass meeting in Wells' Hall in Chillicothe, Mo., on the 30th day of August to put in nomination a State ticket, and also Electors in favor of J. B. Walker of Illinois, for President, and Donald Kirkpatrick of New York for Vice-president. All persons in favor of the Reform movement, are invited to attend and participate. Good speakers are expected to be present and address the people.

By order of the Executive Committee, G. W. NEEDLES,
Secretary.

WHY VOTE FOR WALKER AND KIRKPATRICK?

1st. Because to vote for either the Republican or Democratic ticket is to vote for the continuation of Masonic rule, which is a wicked vote.

2d. Because it is not right to allow the weakness or wickedness of other men to force us to compromise our principles and to state that if our voting the American Party ticket enables the Democrats to carry the election, therefore we would be responsible for their rule, is but to repeat the lie which for the past fifty years has in thousands of instances caused anti-slavery men to vote for slavery, temperance men to vote for intemperance, Anti-masons to vote for Freemasons and Freemasonry, good men to vote for tricksters and scoundrels.

3d. Because it is as plain a duty to vote right as to pray right, and if we vote for Walker and Kirkpatrick, we shall not only vote as we pray, but also set an example, which, if followed by all, will give us the best rulers our nation has had for a generation past. Tolerably sensible women have felt compelled to marry men to save them from threatened suicide in case of their refusal. We say let such men die—the world would be better off without them. We also say let the corrupt Masonic Republican party die rather than unite our destinies with it, and become thereby partakers of its sins as we must.

LOCAL POLITICS.

We recognize the fact that some conscientiously believe it their duty to vote for Hayes and Wheeler, and some may also as conscientiously vote for Tilden and Hendricks, and in this respect we, of course, differ widely in our belief. But there can be no possible dispute as to the wisdom, nay the plain duty to carry our principles into local politics and nominate none but out and out Anti-masons all for Town, County, and where practicable, State offices.

HOW TO PROCEED.

Write out a simple call for a meeting of the friends of good government, and get the signatures of from five to fifty voters, the more the better, who are sound on this question.

The following form will answer every purpose;

We, the undersigned, voters of the county of ——, and State of ——, hereby call a public meeting of those citizens who, with us, are opposed to secretism and ring rule and in favor of good government, for the purpose of nominating Town and County officers for the pending election.

Put your very best men in nomination, and if you cannot vote the straight American Party ticket, whatever national ticket you vote, paste your local ticket on to it in place of the other local offices. Hundreds of local elections can be carried in this way. Electoral tick-

ets have been made out for Connecticut and Indiana, and are being prepared for New York, Ohio, Illinois, Iowa, Missouri, and some other States. EZRA A. COOK,

Acting Chairman Central Committee, American Party.

TO THE FRIENDS OF THE AMERICAN PARTY IN MICHIGAN.

You are American citizens. As such you are endowed with certain "inalienable rights." These rights carry with them important duties and obligations which may not causelessly be neglected or thrown off. Among these is the duty of choosing rulers for the people in towns, municipality, State and Nation. This is a solemn and important obligation, and admitting that you, and each of you hold the rights of citizenship, it is your individual duty,—as much as though you were the only individual concerned—to see that good men, and good men only, are put in nomination and voted for, to fill the offices of the land, at least so far as your influence extends. To one worthy the name, and the privileges of a good citizen, this can never prove a matter of indifference. The discharge of this duty, will necessitate action with others, or party action. But this action with a certain party is only obligatory so long as that party shall act righteously and select such men as standard bearers as are men of honor, free from entangling alliances with men and institutions whose principles, objects and aims are of vicious or of doubtful tendencies. When parties become corrupt and are found to be departing from righteous principles, acting in the interests of a few, rather than for the good of the whole, then it becomes the duty of the citizen to refuse to act longer with such party, and to join and act with some other of purer principles, and under the lead of better men. Should there be no party to which he can go, without being compelled to act from the miserable maxim, "of two evils, choose the least," let him seek for others like-minded, with himself, and let them start another party!

Crises will come, at longer or shorter intervals, in which enlightened and conscientious men will find it difficult, if not impossible, to act with either of the existing parties, without sin. Both the great parties, as now existing, are corrupt—one terribly so, and is in every way unworthy the confidence and support of any good man. The people long ago condemned it. As now principled and led, it is, if possible, less worthy of support than ever before.

THE DEMOCRATIC PARTY

of to-day, is incurably bad. The Republican party has *had* a glorious record, and has deserved well of the people; but long possession of great power has demoralized it. It had a mission to overthrow slavery and the foul rebellion engendered in its behalf. This, under God, it has accomplished; but other, and equally imperative reforms, it dares not touch with its little finger. It has in a great measure ceased to be the party of progress. So far as the rescue of the country from other and crying evils is concerned it is a failure. It could not save us from the injuries inflicted by the liquor traffic, if it would. The party is largely dependent on the German vote, which it would lose, should it attempt a reform in this direction. And so, under its rule we must suffer under the deluge of lager beer, and the infidelity which floats on its turbid current. It could not, if it would, stay the torrent of oath-bound secretism, which is eating out the piety from the pulpit and the pew—dishonoring the marriage relations, poisoning the fountains of justice—undermining the very foundations of our republican government, by thus corrupting all its safeguards. Should it dare to strike at these secretists it would be as fatal to the party as a hearty blow at the liquor traffic. Against these evils, it is powerless, and we have nothing to hope from it. If it lives longer, 'tis not as the party of progress—leading the nation on to new victories over the enemies of its very life.

THE REPUBLICAN PARTY

has done much that is to be commended; but it has failed to render its victories and their results, permanent. It has ceased to be effectively aggressive against the foes of the nation's life, and its attention is now given almost wholly to a defense of its own existence, against a foe it once conquered, but has weakly allowed to rise up and bully it in its own citadels. It asks the people for a new lease of power, pointing to what it has done; forgetting to confess what it has left undone by which our national life is imperiled; and is utterly unable to give a guarantee of protection against other and growing evils.

Such is the crisis we have now reached. In consequence of this condition, a new party called the "American Party" has sprung into existence, as yet weak in numbers, but mighty in its principles and in the fact that it is the creature of Providence—born of a holy purpose—the offspring of prayer, having for its aim the deliverance of the nation from the enemies which beset its life, religiously, morally and politically.

The attempts to keep us from voting for the platform and the nominees of this party are multitudinous; the arguments used are plausible, but specious, and many good men are carried away by them. The nominees of the Republican party may as individuals be unexceptional. I believe they are so, but they are wedded to a party which is "weighed in the balances and found wanting." It is impossible to assist in keeping the Republican party in power, without strengthening the hands of the Masonic despotism, already too strong for our safety. Can *we*, who are enlighted, do this innocently?

We are cited to certain possible results if we now break off and vote for the party which we in the fear of God have formed. If it was right to form it, or encourage its formation, then it will be wrong to desert it. Let the Anti-masons of Michigan do right, and God will take care of the results. "Of two evils, choose" neither; but do right if the skies fall. More anon.

J. L. BARLOW.

POMEROY'S TESTIMONY OF RONAYNE'S REVELATIONS.

The Ethiopian has not changed his skin nor the leopard his spots and neither has "Brick" Pomeroy—the notorious Brick - changed from what he was long before his ebon locks began to fall and he became barefoot on top of his head. Some weeks ago "Brick" published in his venemous copperhead sheet a statement which he pretended to have copied from the "records" of Keystone Lodge to that effect that that lodge meets at 62 N. Clark st., but that I was never "either an officer or a private in such lodge," while in his paper of the twelfth inst. he positively states that "Edmond Ronayne was at one time Master of a lodge in this city *as we* learn from the records." In which of these statements has the "Brick" lied, and in which has he told the truth? and yet he "invites attention" to his scurrilous editorial claiming that he "answers in truth" and with "a disposition to give correct information." His next attempt at truth-telling, however, is truly remarkable, and his knowledge of history both sacred and profane is doubtless the result of his deep researches into the mysteries of Masonic science. Hear him on the origin of Masonry. "At the building of Solomon's Temple armies of men were employed. The room where the plans were lodged or kept underground was the lodge room. To this room those who had the signs, grips and passwords had free access at all times because they were men who were free. . . The temple built by the free and accepted Masons as the spirit outlives the material it once actuated," etc., etc. Now compare this with the Grand Lodge Report of Illinois for 1874. On page 63, "Foreign Correspondence," we read as follows from the pen of Past Grand Master Parvin of Iowa, and Grand Secretary of that State, "And while it may be safely said that the *fools are not all dead*, and yet he who now asserts that either Adam or Seth or Solomon were Freemasons, sins against light and knowledge and ought to be excluded from the platform of public instruction." Again on page 128, "*The third degree was not manufactured until about the year 1721.*" Where then is poor Brick's beautiful fiction of Freemasonry being organized and perfected at the Solomonic Temple and being transmitted to us unimpaired from that period to the present time? But Pomeroy, as a truthful teacher of Masonic science and a faithful chronicler of Masonic history, wishes to put himself more squarely upon record and so he boldly asserts that the "secrets of Masonry have thus far been kept." They have, have they? Why, Brick, you must be getting far into your dotage or else you wilfully misrepresent the facts of American history. Do you not know that one hundred and thirty-eight Masons met in convention in the town of Leroy, New York, July 4th, 1828, and published to the world their celebrated "Declaration of Independence" and with it thirty degrees of Masonry? Do you not know that Elder David Bernard published the Masonic secrets; that Wm. Morgan published them and thereby lost his life; that Avery Allen published them; that Samuel Pritchard of London in 1730, in his book entitled "Freemasonry dissected," published the Masonic secrets and for which his throat was cut from ear to ear? Are you not aware that "Carlisle" of England published the entire ritual and secret workings of the Grand Lodge of England and that Duncan's Ritual contains the so-called secrets of Masonry up to and including the "chapter" while "Richardson's Monitor" gives the Masonic secrets of thirty or forty degrees. Are you not also aware that the "Hand Book of Freemasonry" contains a literal revelation of Ancient Craft Masonry, giving the "Standard Work" of Illinois as I received it from Ed. Cook, John O'Neil, H. F. Holcomb, Geo. O. Ide and M. D. Chamberlain, all Deputy Grand Masters and Grand Examiners in the Grand Lodge of Illinois, and who dare not deny, over their own signatures, that they have not been my teachers and that my revelation of Freemasonry is not literally correct. You know all this to be the naked truth, but from the very nature of your obligations you must of necessity utter falsehoods to bolster up your infernal iniquity. Your foul vaporings about Masonic morality and Masonic brotherhood is too thin; it is mere bosh and you know it is so, and what is more, you know that I know it is so. The statement, that "for a long time after the great fire he (I) lived on Masonic charity, doing no work, but *demanding* money from Masons, wherewith not only to live, but to engage in business," is on a par with the rest of his foul calumnies and would deserve no notice were it not that it is intended for country readers, and is the only weapon Masonry or its advocates can use in self-defense. It is a deliberate Masonic falsehood. In the Chicago fire of 1871, I lost three houses, two of them two-story and one a newly finished three-story house. I received $2,000 insurance from the Ætna Insurance Co., of Hartford, as the books will show, and by selling one of my lots I was enabled to build my present residence which is twenty feet wide, sixty-eight feet long and four story, and rented in May, 1872, for $136 per month. So much for Pomroy's defense of Freemasonry.

I renounced and denounced the institution in 1874. I have publicly exposed in this city its blasphemous and soul-destroying ceremonies, both in my own school-room, in the Father Mathew Temperance Hall, and in Farwell Hall last June. All of these meetings were numerously attended, especially those in Farwell Hall, where over five thousand people witnessed the working of the Masonic degrees, and yet neither "Brick" Pomeroy nor any other Mason in this city dare attempt to refute a single charge I made against Masonry, or even to deny that $60,000

out of the paltry pittance sent to relieve the sufferers by the Great Fire were misappropriated by the Masonic grand moguls of this city.

In closing this letter I will briefly notice one more item in "Brick's" *truthful* narrative. It is to be found in his pretended account of my interview with him in what he calls his "*sanctum.*" He bravely publishes his own boorishness and vulgarity by boasting that he called me "a deliberate liar, a thief," etc. Now hear him—this truthful, immaculate teacher, this champion of Masonic morality and virtue, this man who, by aid of the square and compass, "has learned to subdue his passions." In the first part of his editorial venom he publicly and positively states that "Edmond Ronayne was at one time Master of a lodge in this city, as we learn from the records." Now that point is settled. There can be no further doubt on that score. Brick Pomeroy has at last published to the world the truth that I was really Worshipful Master of Keystone Lodge.

Now then hear how terribly brother Pomeroy raves in the same breath in which he uttered the foregoing declaration, "You are not a Mason, for a Mason never gives away nor sells his secret, or the secret of his brothers" (murder and treason not even excepted). Why, "Brick," for shame! You naughty, naughty man! you stated plainly just now, that I was not only a Mason, but even a W. Master, and now you—well, every one knows what you are, you do it all on the square, just as Jake Rehm and A. C. Hesing, two eminent Chicago Masons, robbed Uncle Sam and after all are yet "in good standing."

But further. Let us listen to Brick's new ritualistic dialogue—his mighty arguments in favor of Masonic virtue, etc.

Ronayne—"I am not a liar."

Brick—"Then you are not a Mason."

Of course admitting, though perhaps unintentionally, that a Mason and a liar signify one and the same thing.

Ronayne—"Yes I am a Mason."

Brick—"Then you are a liar."

Again alleging that a liar and a Mason are one.

"If you are a Mason trusted with secrets, then you are a liar when you go about the country telling what you promised under a voluntary obligation never to reveal and never to tell to a person you did not know to be a Mason." Now this is really too bad of Bro. Pomeroy. He published, in fact advertises me as being W. Master of Keystone Lodge—and now he boldly asserts, for the benefit of the entire craft everywhere, that I am going about the country, revealing what I promised not to reveal; that is, that I am exposing Freemasonry correctly and working the degrees as I worked them for two years in Keystone Lodge No. 639. By doing this, of course I must at all times be speaking *truth* to my audiences, but Pomeroy claims that while all this is true as regards my public meetings, yet I did lie to the lodge when I promised to "conceal and never reveal," and am now publicly making Masons by the thousand at least, every week. Every Mason who admits that I am revealing the so-called Masonic secrets is himself a wilful revealer of the same secrets. Every Mason who admits that I am violating my obligations is himself a violator of his Masonic obligations, because he is bearing testimony to

Continued on 12th page.

Field Work.

Indiana.—From Dr. Cook's Work in Grant County.

Marion, Ind., Aug. 10th, '76.

Dear Cynosure:—Allow me, through your columns, to say to the friends of truth and light, that Dr. S. L. Cook, of Albion, Noble Co., Ind., visited our county (Grant) some weeks since, and delivered seven lectures at seven different points just previous to our State convention. The Dr.'s lectures were well received by the friends of the cause, but not so well received by the cable-towed and hood-winked. The strength of his arguments consisted in copious quotations from both Masonic and Odd-fellow Grand Lodge reports, also quotations from their standard authorities and current literature. He proved by their own publications that they are not only a stupendous falsehood, cheat and swindle from beginning to end, but that their claims of charity and benevolence, are the most transparent shams of the basest fabrication. I think the Dr. would make us a good State lecturer. We endorsed him at our State convention.

I received a postal card from him a few days since. He informed me that while going to fill an appointment in Whitley Co., the gentleman's team, with whom he was riding, ran away, threw him (Cook) out of the wagon, the tire striking his head and considerably injuring it; also hurt his back and breast, so that he was unable to get up or down without help—was truly sorry to hear of his misfortune; hope the good Lord may preserve him.

Our convention passed off very pleasantly, and I hope profitably. We were in a little too much of a hurry. Our attendance would have been much larger the second than the first day, as a number were disappointed. Rev. Milton Wright was hindered, but reached there the second day. Suppose the Secretary has furnished you a full report ere this. Respectfully yours, etc.,

Geo. W. Champ, M. D.

Dr. Cook at Larwill, Whitley Co.

Last night, 12th of August, our friend, Dr. Cook from Albion, was with us and gave us a lecture which was a very able one. As I can judge it has reached the hearts of the people. Some grangers or Odd-fellows tried to injure his argument but did not gain anything by it. The more they defend their devilish institutions the more ground we gain, for God and his saving Gospel is on our side. I am confident that some of our best neighbors felt like rejoicing and I hope the dry bones will soon be covered with flesh and a mouth will be given them to speak and testify to the truth that is in Christ Jesus, and against the unfruitful works of darkness of which the founder is the devil.

Brethren in Christ Jesus, let us pay our tithes unto the Lord. "Render Cæsar that is Cæsar's and unto God that is God's," and unto the devil and his hosts their just punishment if they will not repent of sin. Let them know that God is a powerful revenger as well as rewarder.

Your friend in the Lord.

John Shuh.

Twilight at Waukesha, Wis.

The readers of the *Cynosure* and friends may be glad to learn that an opening has been made and light admitted into this corner of the domain of the lodge, and that the mysteries of iniquity are being duly uncovered. Bro. U. D. Lathrop, of Walworth Co., was here on the 14th and 15th of June, and lectured on both evenings, but owing to the heavy rains and the fact of weekly meetings in the various churches, and one or two business meetings, and the annual Baptist convention at the same time, all helped to make a light attendance, but the main trouble was, doubtless a dread of light by the secret fraternities and their friends.

Bro. L. showed the whole dark arrangement of sworn secrecy to be wrong, a swindle against individuals and a lying imposture, from the top to the bottom of the dark conspiracy against Christianity and free government. On the last evening our fearless champion of God's truth used the words of Christ, "This is the condemnation, that light is come into the world," etc., and though few were present, the word was with power and unanswerable argument against lodge religion, the sworn enemy to Christianity. He also sent the javelin of the Lord after the rum-power. Here, as in other towns, are straightout Masons in plenty, but some are desiring the coming light. There are a very few open and avowed Anti-masons, and a large number opposed (though far too quietly so), to Masonry in the churches, and another very numerous class of real "jack Masons," who readily do the braying for the fraternity unhonored and unpaid.

S. E. Orvis.

A New Advocate of the Reform in Connecticut.

Putnam, Conn., July 31, 1876.

Editor Cynosure.—Mr. Joseph S. Perry, of Thompson, Conn., addressed an audience here yesterday (Sunday), at 5 o'clock P. M., on "*The Religion of Freemasonry.*" Over forty turned out in a heavy, drenching rain, which shows an interest (abundantly indicated otherwise also) that would have given him a crowded house had the weather been favorable. He quotes from the highest Masonic authorities, with their book before him, which any Mason who doubts may examine for himself.

There were Masons present, both professors of the Christian religion and non-professors.

Interesting incidents, during and after the address, I have not time to relate. I think no Christian, in or out of the lodge, who heard Bro. Perry, can fail to feel that Freemasonry is a false religion, utterly opposed to Christ, and ruinous to souls. He easily shows how those outside of the lodge *may* know more of the true character of Freemasonry, than most of those inside the lodge *do* know. I firmly believe that the great mass of Masons are as ignorant of that character, as the great mass of Roman Catholics are of the character of the Romish church. Friends of the reform, in Connecticut and adjoining States, should invite Bro. Perry to visit them. The enemy honors him by beginning to throw mud at him plentifully, according to his usual practice. Bro. Perry's address is *Joseph S. Perry, Thompson, Conn.* Yours truly,

Geo. H. Williams.

Correspondence.

Our Centennial Letter.

TRAVELING ACQUAINTENCES AND INCIDENTS—READY FOR WORK—THE GRAND OPPORTUNITIES—FRIENDLY VISITS AND HELPERS—THE REFORM A WONDER—MORGAN NOT FORGOTTEN.

Philadelphia, Pa., Aug. 10, '76.

On the cars I found myself next to a subscriber of the *Cynosure*, a lawyer, who would require an enormous fee to plead for a Freemason if guilty of any illegal act.

About half way, on changing cars, I had a seat beside two students on their way East to College. Both were of Methodist families and had received right impressions regarding secret organizations. Another gentleman was very decided, and proved to be a Lutheran minister, who may address you a letter with his sentiments. The baneful influence of the system may be verified by any intelligent Christian daily, if he chooses to elicit proof. It is more than social. Even grant it to be benevolent in some of its features, what then? If it is also a religion, it is *not* the Christian, nor any part of the Christian religion. Freemasonry has prayers but none through Christ. It has a god but not the God and Father of our Lord and Saviour. It is a popular delusion that the word religion refers only to that of Christ in this country. Let the young men wake up to the fact that there are other religions, seducing from that of Christ, sapping their faith in him, and virtually teaching that if a man is a good Mason he needs no Christ. How it is that so many members of churches continue to allow their names to be on record as Freemasons. It must be ascribed very much to moral cowardice. It is so unpleasant to incur reproach!

The route via Buffalo and Lehigh Valley was very beautiful, and the

weather quite pleasant. The scenery in moonlight was quite as fine as during the day in some respects, and no accident nor any unpleasantness came across the pathway to this beautiful city.

Aug. 12th. I am at a private boarding house, where I have to pay six dollars a week. Have got photograph taken and pass stamped, so that now I am fully installed here. At the rate of distribution now going on, another supply of tracts will be needed soon. [Bro. Hodge shall not lack for tracts if friends continue their contributions. He had 8,000 pages to begin with.]

There is here such a grand opportunity to win young men to our cause that I am not surprised at the zeal of Elder Freeman. I have met men from so many parts of the world that it would be a long list to enumerate them. J. S. Hickman of Iroquois Co., Ill., called to-day and at once went to distributing tracts also. He is a zealous friend of our cause, and brought news of an encouraging character. Several other *Cynosure* subscribers have called. Two gentlemen were attracted to the stand, one of whom, if I may judge from his readiness to enter upon an argument, was a lawyer, who attempted to justify secretism by the "good man" argument, and referred to his brother as a Mason and a Presbyterian minister, but was reminded that this was the old pro-slavery argument. He admitted that the forty who swore they would kill Paul ought to have broken their oath, and failed to show why Freemasons were any more bound to keep their murderous oaths.

The incidents are interesting and numerous, and it is amusing to see how tenderly and with what an air of candor the oath-bound ones begin and endeavor to elicit some kind expression, but whenever the question is asked: "Are you a Mason"? and an affirmative answer is given their demeanor changes.

Many who have heard of our reform seem greatly surprised at our work, and at the many tracts and books on the subject, and open their eyes in amazement at "Freemasonry at a Glance," as pictured in the *Cynosure*. There are many warm friends so far as words go. To-day, however, gave an example of a more encouraging character in the hearty proffer of a dollar for the tract fund from Thomas Bell of Iowa, a *Cynosure* subscriber.

I think our stand is in a very good place, and has its full share of visitors, among whom are ministers of all denominations, and in fact all who wish to see the Book Department of the Centennial in its old and new features.

I find that the Morgan murder has by no means been forgotten, and many express surprise at the undaunted courage of Mr. Ronayne. Several young men have shown a warm interest in this question, and I like to encourage them to post themselves, for certainly it is by the young men that the future victory will be obtained.

Thomas Hodge.

A Funeral Ceremony Wisely Improved.

Carlinville, Ill., Aug. 2d, 1876.

Dear Cynosure:—During a few weeks sojourn here, nothing occurred to bring the lodge to notice until yesterday. Burke, one of the wealthiest and most prominent citizens of the county, and sometime a State Senator, died suddenly Saturday night of heart disease, (or anger at the proceedings of the recent Democratic convention at Springfield), and of course he was buried with Masonic honors (?).

Early in the afternoon the stirring music of the band aroused my attention, and I saw parading around the square a procession of about sixty of the white-aproned gentry followed by several ragged boys. They were on their way to the residence of the deceased, and, understanding that the services were to be at the M. E. church, I went thither with much the same feeling and purpose that I would have gone to any heathen ceremony, but I was agreeably disappointed, for the pastor went into the pulpit without any Masonic emblem and conducted the whole exercise in a Christian manner. When he had finished he said that he believed the Masonic order were to have some exercises at the grave and they would now take charge of the body. Several young men, newly formed acquaintances, were asked to notice the proceeding carefully so as to satisfy themselves in regard to the use of Christ's name by Masons.

The usual performances were gone through with, prayers, singing, remarks by the Master, apron and evergreens explained and deposited, mystic motions, etc., but nowhere, not even in the final benediction by some stray Masonic Methodist minister was the name of Christ used.

The affair has set people to thinking upon the subject of Freemasonry, and now, while the field is freshly plowed, I conceive it to be my duty to scatter freely the seeds of truth.

Last evening as I was making a call at the house of one of the county supervisors, a lady, who is a member of the faculty of the Illinois Female College at Jacksonville, asked me to state my objections to Freemasonry, but just then the M. E. pastor and lady appeared on the scene. When all were seated and conversation resumed, the request was renewed. Turning to him, I said, "Mr. M——, I was about to explain why you did not wear a white apron to-day, but probably your can do so better than I." "I don't belong to the order," said he, "isn't that reason enough?" "No," said I, "that is a *surface* answer. there must be something behind *that*." "Well, I *did* join about twenty years ago; they didn't charge me anything to join; but I have backslidden, I don't like their ceremonies, oaths, &c., in fact I have told them that they need not count me as one of them any more."

That was all I could get out of him in the presence of the company, but I intend to improve his very cordial invitation to call at his house.

Later in the evening questions were asked about Westfield College and the U. B. church. Brother M. was able to explain its position on secret societies, for once a young man applied to join the M. E. church bearing a letter of dismission from a U. B. pastor stating that he was in good standing except that he had joined the Good Templars. The idea of excluding from church relation for such a reason caused some merriment, mingled with indignation, among the young people present; but soon after in explanation of my church relation, I said, "I am a Congregationalist in principle, but would rather a thousand times belong to the United Brethren than to a Congregational church that has Freemasons in its membership."

"May God bless you for that," said the lady of the house, "give me your hand on that, my brother; that is just the way my father used to talk."

As I saw the interested crowd staring at the Masonic performances yesterday and thought of the secret but terrible power wielded by this band of organized selfishness which, in this county, rules everything with an iron hand, destroying relentlessl, the business of any one who may dare to raise his voice against it, (as I know from bitter experience), and could not think of a single person in this whole city willing to stand by me in opposition to it, I felt somewhat as Paul did when he first began to preach Christ in heathen Rome, but now I thank God and take courage. There are some here who have not bowed the knee to Baal, and many are willing to receive the truth, some are even seeking it.

If all the readers of the *Cynosure* would present their views upon the subject of secret societies whenever opportunities occur, I believe the cause might be advanced wonderfully. Men are more easily influenced by the earnest words of a friend, than by the utterances of a lecturer who is a stranger to them however eloquent he may be. The circulation of printed matter is a very valuable agency, but, unless preceded by the spoken word to secure attention, our tracts and papers are seldom read.

Brother M. thinks that an appeal to the Grand Lodge of Ill. to forbid the use of the name of Christ in the lodge was tabled. Can the *Cynosure* cite positive evidence of the position of the Grand Lodge on this point? Elliot Whipple.

The Contrasts of Secretism.

Dear Cynosure:—I am glad to see your handsome face. You have improved so much lately that all your friends delight in your appearance. You are a great comfort to old eyes, and are very attractive to young ones. Long life to you!

Half a century ago, I well remember, when visitors called, the bottle and glass were as regularly produced as the question "How d'ye do," was asked. Not to have offered liquor would have been regarded as a cut, and an end to friendship. Now the insult lies in offering the glass; for certainly no sensible hostess or host would venture to do so in these days without incurring a certain degree of odium. Thanks to the advocates of temperance for the change.

A quarter of a century ago, I well remember, to advocate freedom to the slaves of these United States, was as much as one's life was worth in many parts, and in many more the brand of fanaticism was put upon men who have already become the glory of the country, while the panderers to and abettors of the accursed system would gladly tear the leaves from the record of their grand error. Negro slavery cannot again be re-established under the stars and stripes, thanks to the men to whom principle was more precious than popularity.

Half a century ago secretism had, like slavery, awakened the honest indignation of the community of the Eastern States, and was apparently overthrown. But secretism is based on a perversion of the human faculties. It hypocritically smiles and whispers, like the serpent to Eve, "Ye shall not surely die." It entices men from acknowledging the sole supremacy of Christ, and requires them to be illegally oath-bound by men. It pretends to not interfere with one's faith, yet tells him it is useless in the lodge. It talks of brotherly love, and has penalties of terrific hate. It ever insinuates wondrous benefits, yet denies that it solicits membership. It magnanimously accepts the homage of its dupes, and chains them as slaves to its triumphal car. It professes equality, but demands abject submission to its despotic power. It is not a religion in one breath, and in the next it is the best of any. It has an open Bible here, but the Koran yonder. It has a Great Architect, but no Father of our Lord Jesus Christ. It has a god, but not God in Christ, who is reconciling the world to himself.

What Christian exists in our land who does not feel called upon to pray for our protection and act against this fearful power which is daily perverting our sons and citizens? Shall the lodge or the church prevail? Shall we proclaim openly the pure Gospel, or bow to its arrogant perversion of religious truth? Up, freemen! Awake to duty! The foe is upon you, and a fate more mournful than that of Custer and his men awaits you, if you will not fight the good fight. Eternal vigilance is the price of liberty. H.

The Sabbath School.

Lesson for Sept. 3.—Intemperance.

SCRIPTURE.—Prov. xxiii. 29-35.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? (Isa. v. 11, 22.)

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. (Eph. v. 18.

32 At the last it biteth like a serpent, and stingeth like an adder. (Prov. xx i.)

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things. (Hab. ii. 5)

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. (Prov. xxvii. 22; Jer. v. 3; Eph. iv. 19; Isa. lvi. 12; 2 Pet. ii. 22.

GOLDEN TEXT.—And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. v. 18.

DAILY HOME READINGS.

M.—Prov. 23: 29-35....The fruits of intemperance.
T.—Dan. 1:1-21....Physical coarseness.
W.—Isa. 28:1-7 A stumbling judgment.
T.—1 Kings 20:1-21. ..Disasters.
F.—Dan. 5:1-6....Sacrilege.
S.—Isa. 5:11-25 ...Judgments from God.
S.—Gal. 5:16-26.. .Exclusion from heaven.

Lesson Notes.—(29.) *Woe:* Misery, resulting from poverty, sickness, etc. *Sorrow:* Remorse of conscience. *Contentions:* Intoxicating liquors usually make men quarrelsome. The convivial party often breaks up in a fight. *Babbling:* The senseless, absurd, incoherent talk of a drunkard. *Wounds without cause:* Such as are consequent upon falls, and as are given and received in drunken brawls by those who, when sober, are fast friends. *Redness of eyes:* An outward sign of the fiery appetite within, and of the dreadful results of this. (30.) *Mixed wine:* Made by pouring different wines together, or mixing spices or some strong flavors with wine. (31.) *When it is red:* Attractive to the eye and strong to the taste. *Giveth his color:* Is bright and sparkling. *Moveth itself aright:* Foams, or shows the alcoholic spirit, bubbling up from the depth of the cup. (32.) *At the last:* However pleasant drinking or any sin is now, there is always a very different result at the last. *Biteth like a serpent, stingeth like an adder:* A serpent's bite is deadly, an adder's bite is incurable. There is death in the cup. (33.) *Behold strange women:* Drinking and licentiousness go hand in hand. Bad men and bad women associate readily. *Perverse things:* Drinking inflames the baser passions and excites in the breast impure or perverse imaginations. (34.) *The midst of the sea, the top of a mast:* Showing the drunkard's insensibility to danger. (35.) *Stricken me and I was not sick:* Better rendered, "And I felt it not, have beaten me and I knew it not, when I shall awake I will seek it yet again." The drunkard is insensible to the treatment he receives; a mere log, all manhood gone, and lower than the beasts of the field. And yet when he does awake to his situation, he finds himself subject to an awful craving, and says, "I will seek it again."—*The S. S. Times.*

Our Mail.

Dr. S. L. Cook, Albion, Ind., writes:

"I am better of my hurt and will lecture in Whitely Co. in a few days."

Moses Varney, Springdale, Cedar Co., Iowa, writes:

"Several of us expect to vote the American ticket. I circulate the paper to try to get new subscribers. It is hard to make a start, but when it becomes popular they will want to be on our side and claim the honors of the victory."

James M. Russell, Waterbury, Conn., writes:

"I think your plan is a good one to stop the paper when the money stops; the only one on which you can succeed."

Mrs. Mary A. Gamble, Birmingham, Oakland Co., Mich., writes:

"I have lent my papers containing the reports of the late anti-secrecy Convention in Chicago, to one and another and cannot supply all who wish to read and who rejoice with me in the growth of this great reform movement."

J. C. Spoonemore, Heppner, Umatilla Co., Oreg., writes:

"As my heart is fully in sympathy with the anti-secrecy work, I would gladly receive some of your 'free tracts' to distribute to the young men of Oregon who are daily being exposed to the slimy, polluting influence of secret societies. If I had the means I would scatter such literature all over this western country. May God hasten the day when the children of men will bow the knee to Christ instead of the modern Baal."

Philo Shepard, Decatur City, Iowa, writes:

"We do not wish to cast our votes
For men with rum devouring throats,
Nor those who seek unlawful wealth,
Who have no care for nation's health.

"Brethren, let us never scare,
But cast our votes with fervent prayer,
And God will evil overthrow,
And his power and justice show."

Geo. G. Gurnea, Tonica, LaSalle Co., Ill., writes:

"I thank God that you are enabled to speak out fearlessly in the cause of truth and righteousness. May the Lord prosper you in your arduous labors. May truth and righteousness prevail."

O. Emerson, Sabula, Iowa, writes:

"It is sad that we need so many societies for reform purposes, but this N. C. A. cannot be disposed with. There is no way of removing the evils of the lodge but in the destruction of the institution itself."

W. W. Stringer, Ridge, Noble Co., O., writes:

"There is much anti-secret sentiment in the country, but there is not backbone enough to face the beast and false prophet. May God speed the day when we all shall see eye to eye, and God's people be delivered from the curse of secret abominations in the earth."

Wm. Matthews, Ambrose Pa., writes:

"They are all Anti-masons here and need no information on the subject, still they vote Masons into office, and say What can you do? They get the nomination, and what can you do? We have so many what can-you do men. Our representative nominee for Congress, Gen. Harvey White, is a high Mason, but what can we do? We must vote for him or let the Democrats elect their man. I know one, however, who will not. I hope with God's blessing you will be instrumental in helping to break down one prominent branch of anti-Christ. We think we see some good signs. One is they are quarreling among themselves; a house divided against itself cannot stand."

A. J. Loudenback, Glidden, Carroll Co., Ia., asks:

"Could we not have a lecture here this fall soon? Do you have a ticket in Iowa?"

An electoral ticket for Iowa is now in preparation. Is there not an Anti-masonic lecturer who can correspond with Mr. Loudenback and make arrangments for a lecture in his vicinity?

It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme;
Maintain your rank, vulgarity despise.
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death;
Reflect! Your Maker may now stop your breath.

—*Cowper.*

thou withhold thy hand," how long shall the fetters of secretism bind in slavish fear, and silence the tongues of those we love. We can do little but pray; yet tracts like white winged doves, silent and unbidden like angels' visits, none knowing from whence they come, settle in many a home to raise their voice against this system of darkness. May the Lord continue to send dismay into their camp.

I have no malice in my heart because Masonry has drawn many of my kindred into its slimy folds, but I hate it because I feel that it is a great hindrance to Christ's kingdom, and to this cause I have consecrated my all. Yours in Christ,

Mrs. A. A. Danley.

A Mason in Sabbath School.

Anita, Iowa.

Editor Cynosure:—I have for some time past contemplated writing a few lines for your valuable paper, which I hope will be of interest to its readers. There are quite a number of anti-secret men here, and they are just now getting warmed up ready to work in the good cause. They expect to try for a lecturer as soon as a room can be secured for the purpose. There is some hope of getting the Congregational church as soon as it is completed. The Masons here have been very quiet until lately; my husband has been distributing some papers and a book or two on Masonry, and now they are beginning to howl like so many wolves. I hope we shall soon be able to get a lecturer here who will give them something to think about.

A few Sabbath's ago at Sabbath school, the Superintendent asked the children who built Solomon's Temple? The children did not answer the question at once, and a man, member of the church, teacher in Sabbath school, and a Mason, answered the question by saying that Hiram Abiff built the Temple. Now I should like to have you inform that worthy brother Mason who Hiram Abiff was, and also who built Solomon's Temple, seeing he is so ignorant, I think he should be enlightened.

Odd-fellows here are more numerous than Masons, they sneak around the corners and are afraid to say anything publicly. Walker will not get many votes in this place, but there is one man says he will put in his anti-secret ticket if there is not another man that votes it in this State. The battle still rages, and right will surely reign.

Mrs. M. Tipton.

Another Name for the Seceder's Roll of Honor.

Baraboo, Wis.

Editor Cynosure: As I have been a constant reader of your paper since the expose has been given by Mr. Ronayne, I would like to say that I was hood-winked into the Masonic humbug (as that is all it is) and wish now to denounce it publicly as such. The playing of Hiram Abiff looks more ridiculous every time I think of it. I wish to exclaim like one of old, "How long will these things be!"

I have taken three degrees in Masonry and wish my name put on the list of seceding Masons.

A. E. Watkins.

From a Kansas Pastor.

McPherson, Kansas.

Editor Cynosure:—Living as I did but fourteen miles from Batavia, New York, at the time Morgan was kidnapped, I became opposed to secret societies, and have remained so opposed ever since. Seeing the request for ministers to preach on that subject on the fourth of June last, I volunteered to do so on the evening of that day. I had a good congregation, and said a few words in reference to the origin and objects of the National Christian Association, and some of the reasons why we sought the destruction of all secret societies. Quite a number of Masons, Odd-fellows and grangers were present. Some interest in the subject I think will result. A Mason told me on Tuesday after, that they would furnish me a room and light it if I would give a course of lectures on the subject, as I was helping them by exciting the curiosity of the people, and he had heard two persons say that they intended to join the lodge so as to know whether I had told them the truth or not.

I see by the *Cynosure* that it is the intention to form electoral tickets for the several States. I hope Kansas will not be forgotten, as a number of us here in McPherson county want to vote for the American Party.

Your brother in Christ,

Ambrose Shelley.

The Strength of the Lodge Wasting.

Marseilles, Ill., Aug. 8, 1876.

Dear Cynosure:—I have long desired to communicate with you, with regard to the craft in this place. There is, evidently, trouble among them. Some of them may have had a vision of a "barley cake" rolling into their camp. Many adhering Masons do not deny the expose but denounce the exposer. One man, who has adhered long and closely to the fraternity, telling his wife a thousand lies about the lodge, now admits that "Masonry is dying."

But as the fabled Sphynx is said to "rise from warm ashes," so we have a new dogma; its followers christen it "the council," a child, methinks very like its mother; as one of the leading men in it confidentially told his wife that "it was so near like Masonry it was no trouble for him to learn it." But amid all these obstacles I feel to raise my heart in grateful prayer that He that is for us is greater than all those who are against us, though their name is "legion."

There are a good many here who do not believe in Masonry, and would rejoice to see its fetters broken; but who will not speak loud for fear of injuring their business. For secretism and whiskey rule here, and we very much need lectures in this place, to rouse the public spirit. A few earnest souls are crying, "How long, O Lord, how long, wilt

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 24, 1876.

PAGE 7 of this week got a Chinese twist in making up the forms. Read the fourth column first and so back.

'SUNDAY' OR 'SABBATH.'

The Presbyterian General Assembly has recommended the name "*Sabbath*" insteadof "Sunday;" whereupon Rev. W. W. Patton, D. D., in the *Independent*, argues for the use of "Sunday" with some research and ingenuity, on the score of "common sense." This perhaps is well enough for those who have leisure and taste for such matters. But his fling at the early Puritans as "Judaic," has neither religion or sense to recommend it. He closes thus:

"Indeed, the action of that body is not the voice of modern critical scholarship or of ancient faith and practice, but is simply an echo of that Sabbatarianism which is still so characteristic of Scotland, and which was prevalent in our own land, under the teachings of a Judaic exegetical school."

The resting of God when the six days of creation were ended, whether *days* or *periods*; the division of time into heptades by the nations before and since Sampson's "seven days of the feast," the Sabbath-tkeeping manna, which fell only six days; the execution of the Israelitish Sabbath-breaker by the whole multitude in the wilderness; but, above all, the wording of the precept, "*Remember* the Sabbath day," as a thing established and well known; these together, must, it would seem, satisfy all reflecting men, that the Old Testament Sabbath was not "Judaic," but universal and old as creation, and that Cain and Abel kept it "at the end of days," when they brought their offerings to God."

Nor, it would seem, was the decalogue "Judaic," since it is as wrong for other men to murder, steal and lie, as for Jews, and Christ gave the "Commandments" whatever authority he had. And since the word Sabbath means "*Rest*," if time was divided into weeks, and the Sabbath kept from and since the rest of God from creation; *Sabbath* would seem a more fitting name for the day than *Sunday*, since it describes the object of the day, which Sunday does not.

Labor, marriage and the Sabbath were Eden institutions, and as Christ taught morals as they were "from the beginning," the change of the day from Saturday to Sunday signifies little more than the change of marriage customs, or those of labor. All three belongs to the race. Forms and times vary, but the institution is one. The circumstance that the Sabbath and marriage entered into the Jewish civil code no more made them Jewish than their adoption by the British constitution made them English. But since the murder of Christ has made the name Jew a by-word, infidelity, and that false liberalism which is worse, delights to call the Sabbath Jewish, and its advocates "Judaic." But if there be one perpetual universal institution belonging to *men*, it is a weekly religious day of rest and the name of that day is Sabbath.

ANTI-SECRET POLITICS.

Joshua Leavitt placed the picture of a cedar tree at editorial head of the *Emancipator* as the badge of "Birney the Just," with the motto: "The just shall grow like the cedar in Lebanon." The device was to match Gen. Jackson's hickory tree, and create enthusiasm for the anti-slavery candidates. It produced little effect. Reforms do not go by the "hurrah boys," and the men who now stand facing the dark conspiracy of the lodge are reformers.

But there is "the sound of a going in the tops of the mulberry trees," and as God commanded David in like circumstances, we must "bestir ourselves."

The care of the campaign was committed to a committee on politics. Prof. C. A. Blanchard, chairman, resigned in favor of Ezra A. Cook because he could attend to it and Mr. Cook is burdened with business, but will do what he can.

Immense clerk-labor is required to get up electorial tickets in every State, composed of men who will stand strong for Walker and Kirkpatrick. This is being done as fast as it can be.

It is contemplated putting the portraits of our candidates in the *Cynosure* that the country may look the men in the face who are willing to confront the masked batteries of the lodges. The tract also should be circulated by tens of thousands, entitled: "The American Party;" containing our noble platform, and the letters of acceptance of our candidates. The expenses of our campaign will of course be trifling but they should be provided for. Mr. French of Jacksonville expended $700 on one Republican struggle when the country needed friends and means to meet and put back the myrmidons of slavery nestling under the name and prestige of Democracy. Let every man whose name is put on an electoral ticket, and every candidate, and every active political friend raise a little means and send on orders for campaign documents while the iron is heating, and then "strike while the iron is hot." Every vote for Walker and Kirkpatrick is a nail for the coffin of the lodge, and either of them would administer our Federal Government better than the nominees of the Masonic parties.

—Prof. A. C. Rideout of Hillsdale College, Mich., who has been identified with our reform from the first received the degree of L. L. D. from Muskingum College, New Concord, Ohio, at its late commencement.

DR. MILLIGAN.—We have received a pleasant call from Rev. A. M. Milligan, D. D., of the Reformed Presbyterian church, Pittsburgh, Pa.

He desires a meeting in Chicago in the interest of the National Reform movement for a religious amendment of our Constitution, declaring, what we declare in the 1st article of the American Platform, that:—

"Ours is a Christian and not a heathen nation; and that the God of the Bible is the author of civil government."

We need not say that the *Cynosure*, and its readers will earnestly support such a convention, if one is called here. Few meetings of any sort ever called out more popular interest than the meeting in behalf of this reform held in Monmouth, Ill., a few years since. And we think a convention properly called and vigorously prepared for here in Chicago, might extend its influence along the lines of thought and travel from this city to the Pacific. We are thoroughly convinced that the idea of divorcing religion from government advocated by some shallow Protestants means nothing in practice, but suppressing the Bible and strangling the cause of Christ. Herod and Pilate, priestism and paganism are a unit against Him. Put the Bible from our schools, the oath from our Courts, prayers from our Legislatures, and chaplains from our armies and asylums, and God from our entire government, and you not only dethrone Christ, but enthrone his rival and antagonist ANTI-CHRIST. Neutrality is impossible.

POSTPONED.—Some weeks ago we published a note stating that from letters received from Ohio the Annual Convention in that State would be postponed. Pres. George, the presiding officer of the State Association, had been at the East for several weeks and immediately on his return he began arrangements for the meeting. The brethren of the U. B. church were ready and notices were published. But like other plans set for this Centennial season, the difficulty of constraining our patriotic spirits is insurmountable, and it has been found that engagements have been made by so many leading workers in Ohio which would prevent their attendance that the notice has been very reluctantly withdrawn. In the course of two or three months, more or less, no doubt arrangements can be made for another of those great conventions for which the Ohio Association is becoming justly celebrated. Meanwhile cannot there be some representative gathering of friends in that State who wish to act politically and an electoral ticket be put in nomination?

THE MISSOURI MEETINGS.—Bro. Geo. W. Needles, of the Albany *Freeman*, is a capital worker, and as wise to plan as efficient in action. The list of meetings in north-western Missouri he has been getting up proves his ability. The first of these meetings at which the General Agent was present was at Princeton, Mercer county, whither he went after lecturing and preaching at Meadville, Linn county, on Saturday and Sabbath, the 12th and 13th inst. Of the Princeton meetings he writes on the 17th, briefly: "The meetings here have been of interest and profit. Everything passed off quietly. The meetings were well attended and business transacted with dispatch. A committee consisting of three in each township in the county was selected to nominate candidates for county officers and delegates appointed to the State meeting at Chillicothe. There are here some of the most earnest, fearless, determined friends of our cause that I have met anywhere. I start this morning with brothers Needles and Cooper for Bethany, where I will report again in due time." J. P. STODDARD.

The Princeton *Telegraph* of Aug. 17th, has the following notice of the meetings: "Rev. J. P. Stoddard, of Chicago, National Lecturer of the Christian Association, spoke to a large and attentive audience at the court house last night, and will address the Anti's of Mercer county this afternoon and to-night; and will fill all the appointments made for him in Missouri. The Reform Party propose to hold an advisory meeting to-day, at which they will appoint a committee who will make the nominations for a county ticket at some future time.

Mr. Stoddard is a fine speaker, and will lecture again this (Wednesday) evening at the court house. The ladies are respectfully invited to attend."

THE STATE MEETING at Jacksonville, Ill., to meet on September 5th and 6th will be a very important meeting for our cause in this State. The work has chiefly been carried on in the northern part, and with a few exceptions there has been little effort to arouse the counties south of the State capital. Strong meetings have been held among the United and Reformed Presbyterian congregations of Washington and Randolph counties, otherwise southern Illinois has been almost neglected. The late visit of our State Agent to White county was very hopeful for the introduction of the reform in that section. A strong convention in Jacksonville must be the inauguration of this movement. Besides, the political measures to be discussed in connection with the Convention will be of the greatest importance. Illinois was the only State to put a full State and electoral ticket in the field four years ago. She must not be behind in the present election. These and other questions are of enough importance to bring scores and hundreds of our friends. Let Bond and Washington and Randolph, flanked by Clark, Coles and Effingham, supported by a delegation from far Cairo, meet with Iroquois and Vermillion, Will and Cook, and a multitude from the score of counties from north of the Illinois river. Let us meet at this central point and stand by our worthy co-laborer, Samuel French, and the State Agent, and Mr. Ronayne. Straun's Hall is engaged. Entertainment will be provided. Come one, come all. Mr. Ronayne speaks on Monday evening preceding the Convention, and the citizens of Jacksonville will expect you. If you can't come yourself club together and send one or two delegates. Two questions should be thought over as

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you are on the way: (1) What shall be done to carry the reform into every county in the State; (2) Who shall be nominated for Governor?

ARE YOU GOING TO THE CENTENNIAL?—If you are going to the Centennial by way of Chicago, and can do so, please call at the *Cynosure* office and take with you a package of tracts for Bro. Hodge. Also take some free tracts to scatter on the way there and back.

BISHOP SIMPSON.—A member of the East Genesee M. E. Conference, New York, who has long been active in the reform and should know whereof he speaks, corrects a statement made by one of our correspondents that Bishop Simpson is a Freemason. It was with some misgivings as to the correctness of the statement that it was admitted; and it surely is a matter of rejoicing to be able to say that the leading bishop of the M. E. church has no smell of the lodge upon him.

—A correspondent writes that the friends of the "Christian Association" of College Springs, Iowa, are not allowed to sleep, during the hot weather even; that our aged friend, the Rev. Geo. Jaquis, is a watchman who gives no uncertain sound. Sabbath, Aug. 13th, he spoke in the U. P. church on this subject, "The first Masonic Conspiracy."

—The *Baptist Weekly* of New York, the successor of Dr. Brown's *American Baptist* has the following notice of Elder Bernard's death, which to say the least lacks the denominational enthusiasm usual over men so prominent as he has been in Gospel labo.:

"The Rev. David Bernard, once a widely known preacher among us, and who took a very active part in the Anti-masonic movement, having been once a prominent Mason, died in Troy, N. Y., on July 11th. He was born in Utica, December 24th, 1798 and was ordained in Stillwater, N. Y., in 1824. From this time he continued to preach as long as his health would permit. Thirty years of his life were spent in prominent pastorates, fifteen years in agency work, mostly for the Bible Society, and a number of years as a successful evangelist."

—Enquiries have been lately made about the Temple of Honor. The following report from its late annual meeting will give some indication of its relationship in the Masonic family:

"The Supreme Council Templars of Honor and Temperance, at the annual session, recently held in Philadelphia, elected the following officers to serve for the term of two years:

M. W. Templar, J. N. Stearns, New York city.

M. W. V. Templar, Gardner Hepburn, St. Louis, Mo.

M. W. Recorder, R. C. Bull, New York city.

M. W. Treasurer, Charles Kelly, Philadelphia.

M. W. Chaplain, Rev. N. A. Reed, Muscatine, Ia.

M. W. Usher, J. A. Watrous, Fond du Lac, Wis.

M. W. Guardian, W. C. Peckham, Providence, R. I.

The next session will be held in the city of St. Johns, New Brunswick, the second Tuesday in August, 1877."

Notices.

OHIO STATE MEETING.

Because of unforeseen difficulties, the anti-secret convention of the State of Ohio, appointed to meet in Cambridge, Guernsey Co., has been postponed until further notice be given by the Executive Committee.

THE ILLINOIS STATE CONVENTION

will be held September 5th and 6th in Straun's hall, Jacksonville, the county seat of Morgan Co., and a short distance west of the capital of the State. Arrangements are being made for a strong meeting. State agent Hinman is speaking and laboring to secure large delegations; and the corresponding secretary, Bro. Stoddard, will give his best efforts on returning from Missouri. Past-master Ronayne, and other good speakers will be present. Let there be a grand rally for the Reform.

MISSOURI STATE ASSOCIATION.

The State Christian Association opposed to secret societies will hold their annual meeting in Well's Hall in Chillicothe, commencing on the evening of the 30th of August at 7½ o'clock, and continue over the 31st. The election of officers for the coming year, and the appointment of a State lecturer will be in order. Rev. J. P. Stoddard of Chicago, Ill., is expected to be present to address the Association. By order of the Executive Committee.

G. W. NEEDLES.
Secretary.

THE NIAGARA COUNTY ASSOCIATION, opposed to secret societies will hold its next semi-annual meeting in the Baptist church in the village of Wilson on Tuesday and Wednesday evenings, the 5th and 6th of September, 1876. Meeting will commence on Tuesday evening at 7½ o'clock, followed by a convention Wednesday morning at 9 a. m. The Rev. J. L. Barlow will address the meeting. All friends and enemies of the cause are cordially invited to attend. By order of Executive Committee.

P. D. MILLER,
S. DUNKLEBURGH, } Com.
A. WARREN,
Newfane, N. Y., Aug. 14, 1876.

News of the Week

—Hon. M. C. Kerr, Speaker of the House of Representatives died at Rockbridge Alum Springs, on Saturday evening last, after a lingering illness.

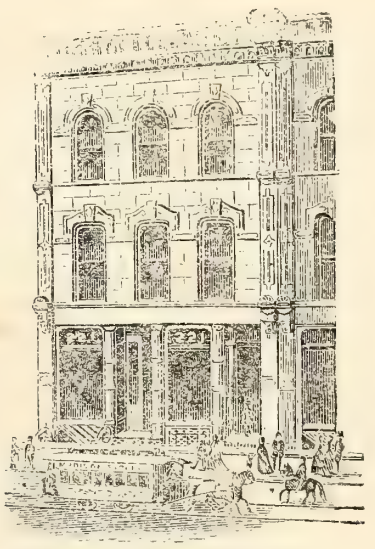
—Rev. E. P. Smith, late Indian Commissioner, died in July at Accra, Africa, whither he had gone under a charge from the Am. Missionary Association.

—Advices from the hostile Indian country are unusually important and interesting. A junction was effected on the 11th between the columns of Gens. Crook and Terry, and their combined forces proceeded at once on the trail that Crook was following. The precaution was at once taken to organize a patrol of the Yellowstone River to ascertain whether the hostiles had succeeded in crossing that stream, and if not, to hold them in check until Crook and Terry could come down upon them in force and bring on a general engagement.

—The Commissioner of Indian Affairs has authorized Gen. Sheridan to employ 1,000 Pawnee Indians ostensibly as scouts in the pending war with Sitting Bull.

—Prince Milan. of Servia, has received from several, if not from all the powers, congratulations upon the birth of an heir, all of which contain expressions which leave no doubt in the mind of the Prince that the powers are desirous of seeing an end to the war which is dangerous to the general peace of Europe. The result is that Servia is ready to treat for peace, but will not consent to the deposition of Prince Milan, or the sacrifice of any territory, nor will she consent to Turkish administration.

—A dispatch from Scutari says the report of a Turkish defeat at Brisanski on the 8th inst., is confirmed. The Turkish losses are estimated at 1,100. Gen. Tchernayeff is reported to have issued a general order that all Circassians and Bashi-Bazouks shall be shot without parley when captured. The same correspondent adds: "Russian sympathy in the Servian cause is becoming most ostentations. Russian officers are in the Capitol in uniform, and many Russian Sisters of Charity are seen in the streets and hospitals. The Servian Government has just received a loan of 3,000,000 roubles in Russia, and the war is gradually becoming an affair not of the Russian Government but of the Russian people. I feel no doubt that there is great danger of Russia drafting or being driven into the war."



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E S. Cook.

TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc, direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge

State Auxiliary Associations.

CONNECTICUT

President, J. A. Conant, Willimantic
Secretary, D J Ellsworth, Winsted
Treasurer, C. P. Collins, Windsor

ILLINOIS.

President, J. Dickson, Decatur.
Secretary, J. H Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave Chicago.
Lecturer, H H. Hinman, Wheaton

INDIANA

President, Hallock Floyd, Dublin.
Rec Sec'y, Wm Small, Xenia.
Treasurer, Peter Rich, Westfield.

IOWA

President, M. S. Drury, Western.
Cor. Sec'y, Louis Bockwalter, Western College.
Rec Sec'y, E. J. Grinnel, Charles City.
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President Rev Mr. Bell.
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NEW HAMPSHIRE.

President, J. F. Brown, Bow Lake
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford

NEW YORK.

President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

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President H. H. George, W. Geneva.
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Treasurer, J. G Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

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Cor. Sec'y, N. Callender, Green Grove.
Rec Sec'y, J. W. Raynor, Uniondale
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Lecturer, J. W. Raynor, Uniondale.

WISCONSIN.

President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

For STATE LECTURERS State Ass'n list.

Others who will lecture when desired:—

C. A. Blanchard, Wheaton, Ill
J. B Nessell, Ellington, N. Y
R. B. Taylor, Summerhele, O.
N. Callender, Green Grove, Pa
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis
A. H. Springstein, Pontiach, Mich.
C. F. Hawley, Damascovilie, Ohio.
W. M Givens, Center Point, Ind
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W M Love, Baker, St Clair Co. Mo
[illegible] Medina Co. O.
A. D. Freeman, Downer's Grove, Ill.
Jas. Springer, Springerton, Ill.

The Home Circle.

TRUST IN GOD.

Leave God to order all thy way,
And hope in him whate'er betide;
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trial do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all-discerning love has sent;
No doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now as freed from all deceit,
He comes to thee, all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of him preferred,
Time passes, and much change doth bring,
And sets a bound to everything.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook at need
The soul that trusted him indeed.

—*Selected.*

CHRISTIAN ATTIRE.

"Be not conformed to the world," is as plain a precept as, "Thou shalt not kill." The world has its forms, its modes, its fashions. If *conformed* to the world, we are shaped, modeled, and fashioned into the likenoss of the world. This is sin: for "the whole world lieth in the wicked one." This forbidden conformity is not a mere inward sympathy and fellowship with, but an outward and visible imitation of, and participation in, the customs, fashions, follies, and fooleries of this age, leading to that "friendship of the world," which "is enmity with God."

The leaders of the world's fashions in Paris, that sink of luxury and profligacy, in the interest of the manufacturers and sellers of purple and fine linen, without reference to the glory of God or the good of men, proceed to invent and concoct certain styles of dress which must combine the following several characteristics: First, they must differ from the last year's fashions, so that people will be obliged to buy new clothes, whether the old ones are worn out or not, and whether or not they are able to pay for the new. Second, they must require the largest possible amount of cloth, stitching, trimming, and adorning. Third, the more frail and delicate the fabric the better, as that will prevent their wearing too long, and so help the business of Vanity Fair. Fourth, there must be, if possible, some devilish ingenuity of torture, or exposure, or deformity involved in the fashion, so that the feet may be pinched out of shape, as in China; waists laced out of proportion, as in America; lungs compressed, vital organs displaced, spines weakened, extremities chilled, shoulders bared, hair destroyed, muscles enfeebled, exercise impeded, vitality impaired, usefulness prevented, idleness fostered, evil passions excited, disease induced; and pride, misery, discontent death, and damnation brought upon thousands of souls.

When all these Satanic conditions are met in a certain style or fashion, then it becomes elegant, lovely, and bewitching, and is sure to have a great run. And then "everybody that *is* anybody" must straightway lay aside all their comfortable and useful clothing, and load themselves with all their ambitionable tawdriness, even though to do it God must be robbed of his offerings and the poor of their alms,—even if time, health, peace, comfort, strength, beauty, and virtue are sacrificed to feed the appetite for show and vanity, and enable people to be conformed to a world which is at enmity with God, which is guilty of the rejection and of the blood of his Son, and which is doomed to wrath, and reserved unto fire against the day of judgment and perdition of ungodly men. And any person who does not fall into this infernal trap is ostracised, sneered at, and cast out as evil by the gay slaves that wear their gilded fetters, keeping "lock-step" with the fashionable world, and traveling steadily down the broad road that leadeth to destruction.

"Be not conformed to the world." There is no tyranny like that of fashion. It touches wealth, health, time, and opportunity; it robs at every point in life; it ruins, it destroys. God calls his children to separation from these things. He bids them walk in a higher and holier path; to be followers of him as dear children, and walk in love, as Christ hath loved them.

"Be not conformed to this world." God's poor are destitute of needful raiment, and Christian women are wasting that which might cover and comfort them—heaping it in unsightly piles upon their forms, fashioning it into all manner of grotesque shapes at the beck of the dire enchantress who rules her fashionable minions with a most despotic sway.

"Be not conformed to the world!" "Choose ye this day whom ye shall serve." Put away pride and vain glory. Earn your clothes, wear them out, and let the surplus that fashion's butterflies would waste, go to clothe the poor and bless the needy. Let the beauty of a divine simplicity shine in all your life. Let your foot be on the neck of pride, and fashion, and folly, and display. Let your adorning not be that of outward adorning of plaiting the hair and wearing of gold, and of putting on of apparel. Let a higher beauty beam in your countenance,—the beauty of holiness, "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." 1 Pet. iii. 3, 4; 1 Tim. ii. 9, 10. *Com. People.*

What if a man save my life with a draught that was prepared to poison me? The providence of the issue does not at all discharge the obliquity of the intent. And the same reason holds good even in religion itself. It is not the incense, nor the offering that is acceptable to God, but the purity and devotion of the worshiper.—*Seneca.*

LET IT DRY.

Mr. Spurgeon once went to preach in a church a little outside of London. The day was wet and muddy, and the pants of Mr. Spurgeon were plentifully covered with dirt. A good deacon in the vestry said, "Brother Spurgeon, let me get a brush and take off some of that mud, you can't go into the pulpit in that state." "Don't be foolish, Deacon!" said Mr. Spurgeon, in his usual good-humored way, "don't you see the mud is wet, and if you try to brush it off now, you will rub the stain into the cloth? Let it dry, and then it will come off easy enough, and leave no mark." There is an admirable hint here for every one. When evil spoken against, as we may be for the sake of the truth, and men throw mud at us, don't be in a hurry about brushing it off. Too great eagerness in this respect is apt to rub the stain into the cloth. Let it dry, and then, by and by, if need be, it can be removed by a little effort.

If there is a little trouble in the church, don't foster it by haste and hurry in doing something. Let it alone, let it dry, and it will be more easily settled than you think now. Time has a wonderful power in such matters, and it is surprising how many things in this world would be far better arranged and how many difficulties easily got over by judiciously letting them dry.—*Baptist Standard.*

SLEEP-WALKING.

A case is related of an English clergyman who used to get up in the night, light his candle, write sermons, correct interlineations, and retire to bed again; being all the time asleep.

The Archbishop of Bordeaux mentions a similar case of a student, who got up to compose a sermon while asleep, who wrote it correctly, and read it over from one end to the other, or at least appeared to read it, made corrections in it, scratched out lines, and substituted others, put in its place a word which had been omitted, composed music, wrote it accurately down, and performed other things equally surprising.

Dr. Gall notices a miller who was in the habit of getting up every night and attending to his usual avocations at the mill, then returning to bed; on awakening in the morning, he recollected nothing of what passed during the night.

Martinet speaks of a saddler who was accustomed to rise in the night and work at his trade; and Dr. Pritchard of a farmer who got out of bed, dressed himself, saddled his horse, and rode to market, being all the while asleep.

Dr. Blacklock, on one occasion, rose from his bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them, and afterward entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done. It is a singular but well authenticated fact, that in the disastrous retreat of Sir John Moore, many of the soldiers fell asleep, yet continued to march along with their comrades.—Ex.

THESSALONICA.

Salonica, the city where a Musselman mob recently murdered the German and French consols, is the Thessalonica of ancient history and of the New Testament. It is the same place where Paul preached and planted a Christian church. In 315 before Christ the ancient name Therma was changed by Cassander to Thessalonica, in honor of his wife, the daughter of Philip. Its subsequent history has been notable. Xerxes rested his army here. Under the Roman empire it was the capital of the Illyrian provinces. Cicero took refuge here during his exile. It was captured by the Saracens in 904, when the population amounted to 220,000. The Normans from Sicily took it in 1185. It was held during the first half of the thirteenth century by Boniface, of Montferrat, and afterward by the Venetians. It fell into the hands of the Turks in 1430. It is at the present day the second city in European Turkey, and has a large population and an extensive commerce. The recent outrage perpetrated by Mohammedan fanaticism may help, in connection with Herzegovinian war, to hasten the dismemberment of European Turkey, and to drive the Turks out of Europe altogether.—*N. W. Chr. Adv.*

HINTS TO TATTLERS.

The heights and recesses of Mt. Taurus are said to be much infested with eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise (Isa. 38: 14), and particularly so while they are flying. The sound of their voices arouses the eagles, who spring up at a signal, and often make the talkative travelers pay dearly for their impudent chattering. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care before venturing on the wing to arm themselves each with a stone large enough to fill the cavity of their mouths, and consequently to impose unvoidable silence on their tongues, and thus they escape the danger.

Reader, hast thou an unruly tongue? Learn a lesson from the

elder cranes, and to bridle thy tongue by watchfulness and prayer, that thou mayest say with the Psalmist, "I said, I will take heed to my way, that I sin not with my tongue."—Ex.

The Jews were accustomed, says an authority, to bestow fanciful titles upon learned Rabbis. They called one, for instance, the Remover of Mountains, because he was famous, like Bishop Sanderson, for settling questions in casuistry. A mountain with a Jew was a synonyme, and by no means a bad one, for a big or insurmountable doubt. We may gain a very important sense of Christ's words about faith which can remove mountains from this fact.

Children's Corner.

Shutting Doors.

"Don't look so cross, Edward, when I call you back to shut the door; grandpa's old bones feel the cold wind; and besides you have got to spend your life in shutting doors and you might as well begin now."

"Do forgive me, grandpa, I ought to be ashamed to be so cross to you. But what do you mean? I ain't going to be a sexton. I am going to be a lawyer."

"Well, admitting all that, I imagine Squire Edward C—— will have a good many doors to shut, if ever he makes much of a man."

"What kind of doors? Do tell me, grandpa."

"Sit down a minute, and I'll give you a list. In the first place, the door of your ears must be closed against the bad language and evil counsel of the boys and young men you will be at school or college with, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C 's future prospects.

"The door of your eyes, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant mon. You will have to close them sometimes against the fine things exposed in the store windows, or you will never learn to lay up money, or have any left to give away.

"The door of your lips will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. That door is very apt to blow open; and if not constantly watched, will let out angry, trifling, or vulgar words. It will back-bite something worse than a March wind if it is left open too long. I would advise you to keep it shut much of the time till you have laid up a store of knowledge, or at least till you have something valuable to say.

"The inner door of your heart must be well shut against temptation; for conscience, the door-keeprr, grows very indifferent if you disregard his call; and sometimes drops asleep at his post, and when you may think you are doing very well, you are fast going to ruin. If you carefully guard the outside doors of the eyes and ears, and lips, you will keep out many cold blasts of sin, which get in before you think.

"This shutting doors, you see, Eddy, will be a serious business; one on which your well-doing in this life and the next depends."—*American Messenger.*

Books of The Old Testament

The great Jehovah speaks to us,
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand:
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra, and Nehemiah, know,
Esther, the bantious mourner show;
Job, speaks in sighs, David, in Psalms,
The Proverbs teach to scatter alms;
Ecclesiastes then comes on
And the sweet Song of Solomon;
Isaiah, Jeremiah, then
With Lamentations takes his pen,
Ezekiel, Daniel, Hosea's lyres,
Swell Joel Amos, Obediah's—
Next Jonah, Micah, Nahum, come,
And lofty Habakkuk, finds room,
While Zephaniah, Haggai, calls,
Wrapt, Zechariah, builds his walls,
And Malachi, with garments rent,
Conclude the Ancient Testament.

—*Selected by W. W. Stringer.*

The Gift of Song.

A touching story is told of a little girl sent by her parents from Spain, during a time of religious persecution there, to take refuge with some friends in England. The vessel was lost on a rock-bound coast during a severe storm; but the little girl was saved through the efforts of some heroic men. She was too young to tell her story, but, by a series of providential events, was brought at last to the house of a friend of her parents, just as, released from imprisonment, they arrived in England to seek their long-lost darling. A familiar tune, that the mother had taught to her little girl in former days, became the clew that led to their joyful meeting.

A remarkable incident is that of a Scottish youth, who learned with a pious mother to sing the old psalms that were as household words to them in the kirk and by the fireside. When he grew up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this manner, when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery!—*Child's World.*

A cow in the town of Eden, the mother of a handsome calf, was crossing the railroad a few days since. She had cleared the last rail when the passenger train appeared. The animal hastened towards the fence. Looking back, she saw her offspring standing on the track. With a frightened look she made a piteous but useless appeal to the foolish little creature to follow her. On came the train, and still stood the calf, by this time facing the train. The engineer tried to scare the little fool away by making the whistle scream, but he wouldn't scare. When the train was within 10 rods of the calf the cow made a rush for her silly child, caught him on her horns, and bore him away in safety,

Pens and Farm

Walking Horses.—We are glad that many of our Western fairs are offering handsome premiums for the fastest walking horses. There is no disguising the fact that a good walk is the most useful gait that a general-purpose horse can possess; and if one-half the attention were paid to cultivating this gait, and breeding with a view to its transmission, that is now given to that of training and breeding trotters, horses that could walk five miles an hour would be soon as abundant as 2:30 trotters now are. The trouble now is, that the whole country is possessed of a mania for fast trotters, and as soon as the colt is broken to halter, no matter whether he be thoroughbred, Conestoga, Norman, Clydesdale, Hambletonian or Canadian, he is put to trotting. The whole country is engaged in training trotters, from the plowboy in the field to the professional on the track, to the utter neglect of that more useful, everyday gait, the walk. Even the importers of draft stallions from Europe have caught the infection, and, instead of bringing the best walkers, we only hear of their great trotting action.

It is time to put an end to this nonsense; the gait for a draft horse is pre-eminently a walk, while nothing adds more to the ability of the roadster, to make a long journey in good time, than a walking gait that will carry him along at the rate f five miles an hour. The first aim, when a colt is broken to harness, should be to educate him to a good square fast walk, and after that has been done, if you can get him to trot fast, so much the better.

One of the most successful breeders of trotting horses in America has often remarked to us, that he would not keep a horse on his place that was not a fast walker, and that he invariably found that the fastest walkers made the fastest trotters. It is a positive luxury to ride or drive a horse that can walk off with you at the rate of five miles an hour. It is such a relief to feel, when you ease up your horse from his swinging trot, or lope, that you have not come to a standstill, but that you are yet making respectable progress. For our own private use on the road the walk is the gait which we prize above all others, and anything which promises to increase the number of fast walkers, shall receive our hearty encouragement.—*Wilkes Spirit.*

Prompt Payment of the Wages of Labor.—A great share of labor is done by men of families, who board themselves, and generally work by the day. This prompt pay leads to other results. It prevents speculation by a class of men who would do business on the generous business principle, and, in case that they made a lucky strike, would pay their hands, but, on the contrary, let them go unpaid.

No doubt that the adoption of the rule to pay farm-hands at the end of each month would lessen the demand for this kind of labor; and that the demand would be promptly supplied, and that too, by a better quality than is at present to be had.

There are now many farms who have adopted the plan of short payments, and these farmers always have the choice of hands; but we should go one step further, and make it a rule to pay all day-hands at the end of the week, and month-hands on the last day of the month. By so doing, no farmer would engage in cropping beyond his means, and things would be conducted on a more sound foundation, and we would have less fluctuations in business. The farmer who pays his hands at the time of selling his crop is very likely to run a bill for his implements, his dry goods and groceries, and at the blacksmith's; in short, he goes on tick, depending on his crops to meet his liabilities. Now, when all those men have to take this risk, they must charge for it, and those who pay in the end must pay for the bad debts.

Give them Cold Water.—It is very doubtful if there is a single possible disease in which the patient should not have cold water *ad libitum*. Oh, how babies often suffer for cold water! A nursing baby is given, no matter how thirsty, nothing but milk. The little lips are dry and cracked, and the little tongue so parched it can scarcely nurse, and yet it has nothing but milk to assuage its craving thirst. Try it yourself, mother, when you have a fever, and we are sure that ever after, when your darling is dying with thirst, the teaspoon and tumbler will be in constant use.

Cleaning Wood-Work.—There is nothing better for cleaning painted wood-work than common India rubber. Rub the wood as if you were erasing pencil marks, and then pass a dry brush over it. No water is necessary.

Horse radish grated and mixed with pickle will prevent mould forming on the top of the jar. Leaves of horse radish laid over the top will answer the purpose. It is said that this pungent root, if grated and mixed with cider and eaten with the food, will prevent and cure paralysis.

It is said that honey can be kept by running it through a fine sieve to separate it from particles of wax, then boil it gently in an earthen vessel, skim off the foam which gathers on top, and cool it in jars. After sealing these up tightly, set them away in a cool cellar.

In hot weather it is almost impossible to prevent the sinks becoming foul, unless some chemical preparation is used. One pound of copperas dissolved in four gallons of water, poured over a sink three or four times, will completely destroy the offensive odor. As a disinfecting agent, to scatter around premises affected with any unpleasant odor, nothing is better than a mixture of four parts dry ground plaster of Paris to one part of fine charcoal, by weight. All sorts of glass vessels and other utensils may be effectually purified from offensive smells by rinsing them with charcoal powder, after the grosser impurities have been scoured off with sand and soap.

Croup can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater and shave it off in small particles, about a teaspoonful of alum; then mix it with about twice its quantity of sugar to make it palateable, and administer it as quickly as possible. Almost instantaneous relief will follow.

Freckles can be removed from the face without injury to the skin by using a lotion made of: Bichloride of mercury, six grains; pure hydrochloric acid (specific gravity), one fluid dram; water (distilled), one-fourth of a pint; mix, and add of rectified spirits and rose water, each two fluid ounces, and glycerine one ounce.

POMEROY'S TESTIMONY.

[Continued from 5th page.]

the truthfulness of my revelations, and how a man can speak the truth and be a liar at the same time, I shall leave to Masonic science to determine. Doubtless it must be on the principle of the "oblong square."

Neither Masonic slander, nor Masonic threats, nor even the rotten eggs laid by Masonic hens can ever deter me from going on with the work I have undertaken; that is, to publicly work the Masonic degrees everywhere I can; and in doing this I *know* that I have the sympathy of many influential Masons in this city and even those who are not members of Keystone Lodge. Masonry has got to be discussed, and if its principles are good and its ceremonials, oaths and death-penalties based upon the constitution and laws of our country, then it will, it must stand; but on the contrary, if its ritual be a mere sham, its religion pagan, its ceremonies degrading and blasphemous, and its entire governmental economy anti-republican, in fact an absolute despotism, then the moral, Christian sense of the community and the inherent love of liberty of the American people will cause it to disappear into the dark recesses from which it came, there to hide for shame its miserable lying legend. May that time soon come, and may many more be led as I was to see the iniquity of Masonry in all its hideous deformity, and so coming boldly out from the vile system publicly work its blasphemous degrees and thus crush the foul viper to the earth.

EDMOND RONAYNE.

OBITUARY.

James P. Johnson was born in Walton, Delaware Co., N. Y., March 28th, 1807, and died July 22d, 1876, at College Springs, Iowa.

For half a century he had professed to be a Christian, and at his death no one could doubt but that he loved the things of Christ and hated evil. In him the reforms of his day have found a sympathizer and friend.

He was one of three, in this precinct, to cast a vote for the first Liberty candidate, Jas. G. Birney.

When the murderer, Keith, escaped hanging through the influence of his lodge (Belvidere Lodge, No. 60, F. A. M.'s), headed by the Hon. S. A. Hurlbut, he was living in Belvidere, Ill., and this fact may, in part, account for his active opposition to the lodge. Through his influence the *Cynosure* has been sent to England and Australia, as well as to his own home. "He has finished his course, he has kept the faith." May his sons rise up and fill his place.

DEATH OF MRS. BARLAND.—We receive the Eau Claire (Wis.) *Free Press*, giving an extensive obituary of Mrs. Margaret Wilson Barland, who died in Eau Claire, July 24th, ult. She was the wife of Rev. Thomas Barland, an earnest and good man, and friend of our reform, and is described as a lady of superior natural endowments and Christian graces. "Precious in the sight of the Lord is the death of his saints."

Most of our misfortunes are more supportable than the comments of our friends upon them.

Religious Intelligence

—Rev. J. E. Roy, D. D., Western Secretary of the Am. Home Miss. Society has not yet recovered from the accident received on a sleeping car sufficiently to return home to his duties.

—Mr. Wheeler, the nominee of the Republican party for Vice-president is said to be an active Christian and deacon in the Congregational church at Malone, N. Y.

—The tabernacle for the Moody meetings in this city is to be built on the south east corner of Monroe and Franklin streets; it will be 145 by 190, will seat 6,000 persons and is to be finished Oct 1.

—Bishop Andrews of the Methodist Episcopal church of the United States, organized an annual conference at Upsala, Sweden, August 1st, and expected to organize another at Christiania, Norway, August 16th.

—Mr. Spurgeon has set apart certain Sabbath evenings when his church is for the exclusive use of strangers. His own people are requested to stay away that others may have room. On such occasions, as at the usual evening services, the house is full.

—The London *Freeman* says the work for Africa, to which the death of Livingston gave the grand impulse, goes bravely on. The Scotch Established Church, which is following in the wake of the Free Church, has sent out two little vessels, one for mission service on Lake Nyassa, the other for the purpose of establishing trading stations. Mr. Cotterill, a son of the Bishop of Edinburgh, and lately an assistant master at Harrow, has set sail in company with a little band of Free Kirk missionaries. This young man goes for the purpose of developing commerce, but his motive is distinctly religious.

—The meeting of the American Board will be held this year in Hartford, Conn., beginning Oct. 3d. Dr. Wm. M. Taylor of New York is to preach the anniversary sermon.

—Mr. Moody has been preaching daily in various towns in New Hampshire, is the latest news from the evangelist.

—The progress of Christianity in the United States during the last century is almost incredible. Statistics go to show that in 1776 there were 1,943 Protestant churches and 1,443 ministers; now there are 91,760 churches and 58,060 ministers. Then our population was less than four millions, now it is nearly forty millions. Thus while the population has been multiplied by ten, churches have been multiplied by forty-seven. Then there was one church for every two thousand people, now one for every half thousand.

We offer twenty per cent. cash commission, or twenty-five per cent. in our publications for new subscriptions, and half the above rates for renewals, for we know that some cannot afford to work without compensation.

The engraving "Signing the Declaration," together with a copy of the "Declaration of Independence," gives satisfactin to those who have ordered it. We tried to do our readers a favor by selling them for fifty cents. They seem to appreciate it. See advertisement.

Postage on the Cynosure.

THE POSTAGE ON THE CYNOSURE MUST BE PAID AT CHICAGO. It is twenty cents a year.

The cost of postage now depends entirely on the size and weight, and therefore some smaller papers charge but fifteen cents; and others about the size of the *Cynosure* charge twenty-five cents a year for postage.

If the subscription price of the CYNOSURE was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

Therefore let all send the postage, 20 cents a year, 10 cents for half a year with their renewals.

The commission on one new subscription for a year will pay the postage on your own and the new subscriber's paper. We would rather have the postage paid by commissions than in any other way.

When postage is not paid we shall have to shorten the time of subscription sufficiently to pay it.

SOMETHING NEW.

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MARKET REPORTS.

CHICAGO, Aug. 7th, 1876.

Grain Wheat—Minnesota	$ 90½	1 02¾
" No. 2	86½	92½
" No. 3	77	80
" Rejected	66	66½
Corn—No. 2	44¾	44½
Rejected	41	41½
Oats—No. 2	30¾	31
Rejected	24	25
Rye—No. 2	52½	53
Bran per ton		9 75
Flour—Winter	5 50	7 25
Spring	2 50	6 00
Hay—Timothy	7 00	11 00
Prairie, "	4 00	6 00
Mess Beef	10 75	11 00
Tallow	7	8
Lard per cwt		10 60
Mess pork, per bbl		17 35
Butter fancy yellow 26c.; common to choice roll	17	20
Cheese	8	9
Eggs	10	11½
Seeds—Timothy	1 50	1 90
Clover	9 50	9 75
Flax	1 15	1 20
Potatoes, new per bbl	1 50	1 75
Broom corn	2	9
HIDES green to dry salted	5	10
Lumber—Clear	32 00	40 00
Common	10 00	12 00
Fencing	12 00	13 00
Shingles	2 75	3 00
WOOL—Washed	28	37
Unwashed	15	21
LIVE STOCK Cattle, Choice	4 75	5 00
Good	4 50	4 65
Medium	4 00	4 40
Common	2 50	3 25
Hogs	5 50	6 35
Sheep	2 59	4 50
New York Market		
Flour	$ 2 25	9 00
Wheat—Winter		1 20
Spring	90	1 20
Corn	50	61
Oats	32	46
Rye	50	65
Lard		11½
Mess pork		18 25
Butter	18	27
Cheese	8	9½
Eggs	12	14

The Sunday School Quarterly, noticed lately is only 25 cents a year instead of 50. Teachers and Superintendents should examine it.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING August 18th, 1876: S. Agnew, R. E. Bird, J. L. Barlow, J. A. Conant, J. Cassidy, P. Carpenter, J. H. Danley, B. C. Elro , D. Ferson, J. Holm, C. E. Holmes, H. Jenness, A. J. Loudenback, J. Lizgett, E. S. Lambert, W. N. Lovell, W. Matthews, T. J. Muzzy, J. S. McClelland, H. W. Marsh, T. B. McCormick, E. G. Paine, T. P. Patterson, T. Relyea, L. Scott, W. S. Spooner, J. P. Stoddard, A. J. Simmons, N. Smith, L. G. Seifert, W. Troup, G. J. West.

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The Oaths and Penalties of Thirty-three Degrees of Freemasonry Compiled by Franklin Paine, Sen., a Seceding Master Mason.

Grand Secretary and Prince of Jerusalem.

PENALTY:

body dissected, bowels taken out, heart cut in pieces, and the whole thrown to the wild beasts of the field!

XVI. OBLIGATION, MASTERS IN ISRAEL.

1st. Secrecy. 2nd. Obedience to the orders and decrees of the Grand Council of Princes, of Jerusalem.

PENALTY:

Body severed in two, and bowels taken out, when the candidate says, Amen.

XVII. OBLIGATION, ELECTED KNIGHTS OF NINE.

I,———, do solemnly swear, in the presence of Almighty God, that I *will revenge* the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also *on all who may betray the secrets of this degree;* and

Furthermore, that I will keep and protect this order with all my might, and the brethren in general, with all my power; and

Furthermore, that I will obey the decrees of the Grand Council of Princes of Jerusalem; and, if I violate this, my obligation, *I consent to be struck with the dreadful poniard of vengeance*, now presented to me, and to have my head cut off, and stuck on the highest pole or pinnacle, in the eastern part of the world, as a monument of my villainy! Amen! Amen! Amen! Amen!

XVIII. OBLIGATION, ELECTED GRAND MASTER, OR ILLUSTRIOUS ELECTED OF FIFTEEN.

The penalty is, to have the body opened perpendicularly and horizontally, and exposed to the air for eight hours, that the flies may prey on the entrails, also, to have the head cut off and placed on the highest pinnacle in the world, and *to be ready to inflict the same penalty on all who disclose the secrets of this degree!!!*

XIX. OBLIGATION, DEGREE OF THE NINTH ARCH.

I———, do promise and vow, in the most solemn manner, and in the presence of the most holy and puissant and most terrible, just and merciful God, that I will double my assiduity, zeal and love for my fellow brethren who have taken this degree of K. A.

I promise further, never to assist at the initiation of any brother into this degree, nor to give my consent that he be initiated, unless he shall regularly have received all the foregoing degrees in a just and regular lodge, and unless he shows a charitable disposition for Masonry, and also obtains a permission from under the hands and seals of the officers of a just and regular lodge, according to ancient laws.

I furthermore promise never to give to any number less than three, and those to be well examined, this degree, unless when authorized for that purpose by a particular patent, and with a view of constituting a lodge of K. A. Masons—which I will never consent to be holden within twenty-five leagues of one already regularly constituted.

I further promise carefully to observe and pay due obedience to all the laws, rules and regulations, established and appointed by this K. A. Chapter, as also to keep inviolable the secrets communicated in it.

I furthermore promise that I *will not debauch any female related to a brother, knowing them to be such.* All this I promise under the

PENALTIES

of my former obligations, and in case of failure, that my body may be exposed to the beasts of the forest as a prey, so God maintain me in my present obligation.

XX. OBLIGATION, DEGREE OF PERFECTION, OR GRAND ELECT PREFECT AND SUBLIME MASON.

1st. Secrecy. 2nd. To conceal the laws and regulations of this degree. 3rd. To assist brethren in sickness with his counsel, purse and arms. 4th. Not to assist in making a brother of this degree, unless he shall be of good moral character, and who has been an officer of some regular lodge, and to receive him by virtue of a power granted by proper authority. 5th. To endeavor on all occasions to observe strictly, duties to God and community. The

PENALTY

is, "To have the body cut open, and the bowels torn out and given to the vultures for food!!"

XXI. OBLIGATION, KNIGHTS OF THE EAST AND WEST.

I———, do promise and solemnly swear and declare, in the awful presence of the only One Most Holy Puissant Almighty and Most Merciful Grand Architect of heaven and earth, who created the universe and myself through his infinite goodness, and conducts it with wisdom and justice—and in the presence of the Most Excellent and Upright Princes and Knights of the East and West, here present in convocation and Grand Council, on my sacred word of honor and under every tie, both moral and religious, that I never will reveal to any person whomsoever below me, or to whom the same may not belong, by being legally and lawfully initiated, the secrets of this degree which are now about to be communicated to me, under the

PENALTY

of not only being dishonored but to *consider my life as the immediate forfeiture*, and *that to be taken from me with all the tortures and pains to be inflicted in manner as I have consented to in my preceding degrees.*

I further promise and solemnly swear, that I never will fight or combat with my brother Knights, but will, at all times, when he has justice on his side, be ready to draw my sword in his defense, or against such of his enemies who seek the destruction of his person, his honor, peace or prosperity; that I never will revile a brother, or suffer others to reflect on his character in his absence, without informing him thereof, or noticing it myself, at my option: that I will remember on all occasions, to observe my former obligations, and be just, upright, and benevolent to all my fellow creatures, as far as is in my power.

I further solemnly promise and swear, that I will *pay due obedience and submission to all the degrees beyond this*, but particularly to the Princes of the Royal Secret, and the Supreme Council of Grand Inspectors General of the 33d, and regulate myself by their determinations, and that I will do all in my power to support them in all justifiable measures for the good of the craft, and advantage of Masonry, agreeably to the Grand Constitutions. All this I solemnly swear and sincerely promise, upon my sacred word of honor, under the

PENALTY

of the severe wrath of the Almighty Creator of heaven and earth, and may He have mercy on my soul, on the great and awful day of judgment, agreeably to my conformity thereto. Amen. Amen. Amen.

XXII. OBLIGATION, KNIGHT OF THE EAGLE, AND SOVEREIGN PRINCE OF ROSE CROIX DE HERODEN.

I———, do most solemnly and sincerely promise and swear, under the penalty of all my former obligations, which I have taken in the preceding degrees, never to reveal either directly or indirectly, the secrets or mysteries of Knight of the Eagle, Sovereign Prince of Rose Croix, to any brother of an inferior degree, nor to any in the world besides, who is not justly and lawfully entitled to the same, under the

PENALTY

of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission, the most cruel remorse of soul; that the bitterest gall mixed with vinegar be my constant drink; the sharpest thorns for my pillow; and that the death of the cross may complete my punishment, should I ever infringe or violate in any manner or form, the laws and rules which have been, are now, or may be hereafter made known or prescribed to me;

And I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General, in Supreme Council of the 33d degree, that I never will reveal the place where I have been received, nor by whom I was received, nor the ceremony used at my reception, to any person on earth, but to a lawful Prince of Rose Croix; that I never will initiate any person into this degree, but by a lawful patent obtained for that purpose, either from this Chapter, or from a superior Council: so help me God, and keep me steadfast in this my solemn obligation. Amen. He kisses the Bible.

XXIII. OBLIGATION, VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES, SOVEREIGN PRINCES OF MASONRY, MASTER ADVITIAM, OR GRAND PONTIFF.

I———, do most solemnly and sincerely swear and promise under the penalties of all my former obligations, to protect the craft and my brethren with all my might, and not to acknowledge any one for a true Mason, who was not made in a regularly constituted and lawful lodge.

I furthermore do swear that I will strictly observe and obey all the statutes and regulations of the lodge, and that I will never disclose or discover the secret of this degree, either directly or indirectly, except by virtue of a full power in writing, given me for that purpose by the Grand Inspector or his deputy, and then to such only as have been Masters of a regular lodge. All this I swear under the

PENALTIES

of being forever despised and dishonored by th craft in general. He then kisses the Bible.

XXIV. OBLIGATION, KNIGHTS ADEPTS OF THE EAGLE OR SUN.

I———, promise in the face of God, and between the hands of my Sovereign, and in presence of all the brethren now present, never to take arms against my king, directly or indirectly, in any conspiracy against him.

I promise never to reveal any of the degrees of the Knight of the Sun, which is now on the point of being intrusted to me, to any person or persons whatsoever, without being duly qualified to receive the same; and never to give my consent to any one to be admitted into our mysteries, only after the most scrupulous circumspection, and full knowledge of his life and conversation; and who has given at all times full proof of his zeal and fervent attachment for the order, and a submission at all times to the tribunal of the Sovereign Princes of the Royal Secret.

I promise never to confer the degree of the Knights of the Sun, without having a permission in writing from the Grand Council of Princes of the Royal Secret, or from the Grand Inspector or his deputy, known by their titles and authority.

I promise also and swear that I will not assist any, through my means, to form or raise a lodge of the Sublime Orders, in this Island, (or in America as the case may be,) "without proper authority."

(To be Continued.)

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WHEATON, ILL

Publishers' Department.

No. Sub. Sat. Aug. 19,	3,737
" " " " 12,	3,667
Gain in one week,	70

This is an improvement on last week. Shall we keep on in the right direction? Mr. Hodge sends in the names of seven new subscribers from the Centennial Exposition in Philadelphia. Two for six weeks, four for three months and one for a year. Mr. Larkin Scott, Denver, Ill., sends $4.95 to help remove the *Cynosure* debt. We used it to send the *Cynosure* to three persons for six months, and one for a year. They were persons whose names had been given as desirous of taking the *Cynosure*, but unable to do so. So this contribution helps the *Cynosure* and helps the cause. Others who wish, can help in this way. Of one hundred and twenty-eight persons, who received the *Cynosure* for six months as the gift of the President of the Connecticut State Association, thirty-three have renewed and become permanent subscribers.

We rejoice to learn from many letters that friends mean to keep at the work of getting subscribers. A large mail list will wipe out the *Cynosure* debt. *Watch and work.*
PERSEVERE.

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CHICAGO, THURSDAY, AUGUST 31, 1876

VOL. VIII., NO. 46.—WHOLE NO. 382
WEEKLY (post paid) $2 20 A YEAR

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Notices.

LET DELEGATES be appointed by every local association and all churches favorable to the reform to attend the State Convention at Jacksonville next week Tuesday and Wednesday.

THE ILLINOIS STATE CONVENTION will be held September 5th and 6th in Strawn's hall, Jacksonville, the county seat of Morgan Co., and a short distance west of the capital of the State. Arrangements are being made for a strong meeting State Agent Hinman is speaking and laboring to secure large delegations. Other good speakers will be present. Past Master Ronayne will give a full exposition of the Blue lodge degrees, beginning on Monday evening Sept. 4th. Let there be a grand rally for the reform.

THE NIAGARA COUNTY ASSOCIATION, opposed to secret societies will hold its next semi-annual meeting in the Baptist church in the village of Wilson on Tuesday and Wednesday evenings, the 5th and 6th of September, 1876. Meeting will commence on Tuesday evening at 7½ o'clock, followed by a convention Wednesday morning at 9 a. m. The Rev. J. L. Barlow will address the meeting. All friends and enemies of the cause are cordially invited to attend. By order of Executive Committee.

P. D. MILLER,
S. DUNKLEBURGH, } Com.
A. WARREN,

Newfane, N. Y., Aug. 14, 1876.

CORRECTION—Instead of 8,000 pages, as the compositor made us say, Mr. Hodge had over 80,000 pages of t racts to beginwith at Philadelphia.

SEPTEMBER,

OCTOBER

—AND—

NOVEMBER

ARE THE THREE MONTHS OF THE CAMPAIGN OF 1876.

Commencing with our first issue in September we intend to devote a whole page or more of the *Cynosure* to the subject which should be near every Christian patriot's heart, THE POLITICS OF OUR COUNTRY.

The campaign is now fully opened. The next two months will be full of work for the coming election and the third, November, of tidings of the result of the great campaign. While we do not intend to ignore any political news which will interest intelligent patriots our special attention will be given to the interests of THE AMERICAN PARTY.

In 1832 the Anti-masons cast seven electoral votes for Hon. Wm. Wirt. This record will be handed down to future generations.

CAMPAIGN RATES.

We will send the *Cynosure* to any one for the months of September, October and November for forty cents; but the subscription must be sent in September. We say "to any one," not wishing to discourage persons who can send in one, two or three subscribers. Let every one who can immediately secure a CLUB OF TEN and forward the names together with a $4,00 postal order, registered letter or draft as soon as possible. Subscriptions at "CAMPAIGN RATES" receivable during the whole month of September.

FORTY CENTS FOR THREE MONTHS, September, October and November. Who will send the first club? Who will send the largest club?

Send for tracts, circulars and subscription papers for canvassing purposes.

ACROSTIC.

Truth, light and liberty,—pure as the stars in blue,
How precious to the eye unscaled,—the soul make free!
Earth, prize their real worth, then hold thy jubilee.

Can I, perverting truth, repelling "Light" from heaven,
Have liberty? Can I commend the truth and light?
Right reason readily replies, "Absurdity!"
In labyrinths of mystic darkness, Satan's traps,
Some sightless souls are snared: the key of knowledge, lost
To such, in their dark prison house they, blinded, grind.
Inspired with all the power of truth and light, in hope.
Aggressive CYNOSURE, drive back the bolts; set free,
Not by *thy* might, but by the "Spirit of the Lord."

Corruptions multiform mark this our favored day.
Yes!—with the *why*,—pride and self-love are *god* and *law*;
Nation and church alike, of this give mournful proof!
O fearless tongues, speak out! ye faithful pens, rebuke:
Speak for the coming age; *promise* would give thee hope,
Until the darkness yields, hold up the blessed light.
REFORM, thy root is *fear of God;* production this,
Eternal Spirit, thine,—mock substitutes, subside.

T. L.

HUNTSVILLE, O., Aug. 15th, 1876.

LEIPZIG AND ITS UNIVERSITY.—II.

BY PROF. H. A. FISCHER.

The year 1409 is considered an epoch in the history of Leipzig. For some time there had been a conflict between the German and Bohemian interests at Prague University, arising mostly from the preaching of the reformer John Huss. The Germans sided with Rome, while the Bohemians took the part of their zealous and eloquent countryman. Huss was a prominent professor and in 1402 had been elected rector of the University. Through the queen, who was one of his followers, he prevailed on King Wenzel to favor the Bohemians and they gained the ascendency. The Germans left the University and a large number (variously stated at from 2,000 to 20,000) of professors and students went to Leipzig, where with the assistance of the Margraves, Frederick and William of Saxony, and the blessing of Pope Alexander V., they founded Leipzig University. The Pope seems to have looked with particular favor on Leipzig and the new plant which had just taken root there. In the bill granting his permission to found the University, he speaks in complimentary terms of the character of the citizens, the clear sky and beautiful scenery. Had he spent a winter there he would have modified the latter statements, for the country is flat and dreary, and the sky so covered with clouds that sun does not shine for weeks at a time. But the citizens were probably some of his most faithful subjects. Three or four monasteries and the University commenced under circumstances so favorable that it promised to make Leipzig a tower of strength for popery. The University received a number of grants, liberal for those times, buildings were assigned for the accommodation of professors and students, and every means taken to place the institution under obligations to the papal power. Its fidelity was soon to be brought to the test.

In 1517, Tetzel, a native of Leipzig, commenced his sale of indulgences. On the 31st of October of that year Luther nailed his immortal 95 Theses to the door of the "Schlosskirche" in Wittenberg, only forty miles from Leipzig, and offered to maintain them against all adversaries. The theses were rapidly circulated through Germany, and Luther was branded as a heretic by the defenders of the Pope. Leo X. summoned him to appear before his legate, Cardinal Cajetan, at Augsburg. He did so; the two met and parted with no very favorable opinions of each other. The Cardinal declined to have anything more to do with the "German beast, with the deep eyes and whimsical speculations," and Luther said that the Cardinal "knew no more about the Word, than a donkey knows of harp-playing." Wittenberg then belonged to the Electorate of Saxony, and Elector Frederick the Wise, early favored the Reformation. Leipzig on the other hand, was in the Duchy of Saxony under Duke George, who opposed Luther and was anxious to have his doctrines refuted in a public disputation. He called the theological professors at Leipzig "dogs that will not bark," because they endeavored to prevent the discussion of Karlstadt and Luther with Eck. Hitherto the Pope and his party had contented themselves with condemning Luther and his theses, and the Leipzig disputation was really the first public encounter in the conflict which ended with the triumph of the Reformation in northern Germany. It was held in the Pleissenburg (since rebuilt), from June 27th to July 16th, 1519. Karlstadt and Eck debated the first nine days and Luther and Eck the remaining days. None of the questions under debate were settled, but Luther and his cause had a public hearing. Duke George, though he entered complaint before the famous Diet at Worms against the sale of indulgences and the immoral lives of the

priesthood, opposed the Reformation to the last. He died in 1539 and was succeeded by his brother Henry, the Pious, who immediately recalled those who had been banished by Duke George on account of their adherence to the Protestant faith. In the same year the Reformation was formally introduced in the Duchy, and after a sharp struggle, Leipzig University accepted the new faith.

This was the beginning of a new era in the history of the University. Henry and his remarkable son and successor, Maurice (Moriz), added much to the already liberal endowments of the institution. The latter gave to it the revenue from five neighboring villages which had belonged to the Thomas monastery; also the buildings which had been occupied by the Dominican monks, most of which are still used by the University.

Maurice had more ambition than love for the Protestant faith. In 1546 he made a secret alliance with the Emperor and suddenly took possession of the territory of his cousin the Elector John Frederick (successor of Frederick the Wise), who was at the time defending the Protestant States in Southern Germany against the Emperor.

John Frederick hastened home, retook his lost territory, and besieged Leipzig. But the Emperor entered Northern Germany the following year, defeated the Elector, took him prisoner, and had him sentenced to death. This sentence was not executed, but most of Saxony, with the Electoral dignity was bestowed on Maurice. Five years later the latter suddenly deserted the Catholic cause, and marched against the Emperor who only escaped because Maurice thought he "had no fitting cage for so large a bird." John Frederick was restored to liberty but not to his lost authority.

Further devastation awaited Germany before the Pope gave up his determination to rule the consciences of the people. The thirty years' war cost Saxony nearly a million of lives and reduced the population of Germany from 30,000,000 to about 12,000,000. Leipzig lost about $1,000,000 of property, and the University was for a time almost crippled. Some of the most important battles were fought near the city. The brave and pious Gustavus Adolphus, who came to the rescue when the Protestant cause seemed hopeless, defeated Tilly here in 1631. In the following year he purchase with his own life a victory over Wallenstein and Pappenheim at Luetzen, about 20 miles S. E. of Leipzig. The two generals retreated to this city, where Pappenheim died of wounds received in the battle. In 1642 the Swedish General, Torstenson, almost annihilated Piccolomini's army before the walls and took the city. The treacherous Elector John George, who had made a separate treaty with the Emperor, saved himself by flight.

The "Peace of Westphalia," Oct. 24th, 1648, put an end to this war which had turned Germany into one vast battle-field, robbed it of half its inhabitants and untold millions of property. Even after this the Pope vainly endeavored to keep up the conflict by issuing a bull declaring the treaty null and void!

Leipzig became the scene of one of the most important historical events of the present century. A number of monuments in and near the city, mark interesting spots connected with the "Battle of Nations," which decided the fate of Napoleon after his disastrous retreat from Moscow. The French, on leaving the city, prematurely blew up the bridge over the Elster, and Prince Poniatowsky, who was covering their hasty retreat, was drowned, with hundreds of others, and his remains lie buried close by the river side.

Religious Newspapers.

The average religious newspaper is better calculated to lull religious sentiment to sleep than to awaken it. But as the Rev. Mr. Murray of Boston has recently established a new one, it was thought that he might, perhaps, give a new and fresh impetus to the work of that kind of paper.

One of the articles of the *Cynosure* was recently sent to him for republication. It was one that any paper might have published without any discredit to its character, and which certainly was not worse than the stuff from the lodge which is everywhere so readily circulated by the press. But yet, Mr. Murry declined to publish it. The article thus refused was the address of the the late convention of the National Christian Association to the churches of the United States, in which the growth of Freemasonry with its numerous and costly temples, was alluded to as a relapse into paganism.

It appears that the Rev. Mr. Murray has been solicited to join a new Masonic lodge; that he has declined to do so; that neither himself nor his assistants belong to any secret society, and that they have invariably declined to print any of the articles offered them in favor of the lodge and its peculiar kind of charity.

As Mr. Murray has declined to publish anything in *favor* of the lodge, so on the other hand, he refuses to republish an article which is *opposed* to it; for, by so doing, he would stir up a feeling that would tend to defeat the purpose for which his paper was established, and destroy its usefulness. This is Mr. Murray's answer, as near as we can get it, given in all politeness and Christian kindness to the one who sent him the article for republication.

The case being thus stated, we would refer it to the readers of the *Cynosure*, which claims to be a religious paper, for solution. Is the editor of a religious newspaper right, in the United States, at the present day, in ignoring the existence of the Masonic lodge?

We are taught by the Scriptures that the church of God is the foundation of the truth; and we Antimasons know that the Masonic lodge is the foundation of falsehood, its teachings being false from beginning to end. We also know that all the mysteries and secrets necessary to salvation have been revealed to all mankind in the Bible, and that any lodge, or body of men, therefore, which pretends that they alone have the keeping of valuable moral mysteries and secrets are impostors.

This is the class of men whose feelings the Rev. Mr. Murray's course of action would not stir up and offend. Mr. Murray's paper would preach the truth in such a manner that those who are in the continual practice of the falsehoods of the lodge might conceive their lives to be in accord with the truth! And in this respect Mr. Murray's paper does not differ much from the other religious papers of New England.

Is it to be wondered at that in the single State of Vermont alone, while there are one hundred and ninety-six Congregational churches there only sixty-five settled clergymen? And that the lodge is in a flourishing condition in every considerable village? Are we to wonder if, under these circumstances, Mr. Murray's new religious newspaper should flourish?

Constant Reader.

David Marks, the Great Free Will Baptist Preacher.

Editor Cynosure:—I copy from journal of David Marks, a Free Will Baptist preacher, truly a devoted servant of God, that which may be of interest to your readers. It shows the same spirit of hatred that is still manifest by adherents to the lodge toward those who from conscientious scruples oppose or in any wise bring to light the hidings of Masonry.

Thursday, December 9th, 1830, I attended a meeting at the meeting house in Greenville which was designed to expose the iniquity of Freemasonry. Elder —— declining an invitation to make the introductory prayer, the request was addressed to me. And as the voice of inspiration says, "I will that men pray everywhere," I accepted the invitation. After this, we heard a very candid and able discourse on the subject from Mr. Moses Thatcher, a Congregational minister. There an aged and venerable Quaker, who had been a Mason, testified that the disclosures relative to Freemasonry were correct, as far as he had taken the degrees. I had said nothing on the subject in any public meeting in New England, and had intended to be silent in this meeting; but now a trembling seized me, and I felt impressed, I believed, by the Spirit of the Lord, to state some facts with which I had been acquainted, connected with the abduction of Morgan. For I found, to my surprise, that such had been the power of the *deception* used by the fraternity, that very many supposed that Morgan had never been taken away by Masons; or if he had that it was only done by a few, and the deed was disapproved by the institution, &c. I was acquainted with facts which were weighty on the subject; and I believed I should be condemned by God, if I now withheld these things from the people. I also knew there were serious persons in the multitude present, to whom the silence of Christians respecting this evil was a great "stumbling block." Therefore lest I should be guilty of the blood of souls, I stated some facts, gave my testimony against the institution, made an apology for those that had been taken in the snare, entreating the people to deal tenderly with them, and warned sinners to be cautious lest this subject should take their attention from their eternal interests. I spoke about fifteen minutes. Most of the assembly wept, and after meeting, some to whom this subject had been a trial, manifested seriousness for the first time and with tears asked me to pray for them. From this time, however, the countenance and conduct of those that were in heart attached to the institution were materially changed—some that had appeared to be my friends turned against me—and letters, unfriendly, cruel, and slanderous, were sent before me into Maine, apparently to hedge up my way. * * This was unexpected opposition, and such as I had never before met from * * * * * My heart was filled with mourning and I wept day and night. I little thought when I came to visit my dear brethren in the East that for the conscientious discharge of my duty I should have to endure such opposition. But this is nothing compared to what my Lord has endured for me; and he said of the world, "Me it hateth, because I testify of it, that the works thereof are evil." Therefore I have been enabled to commit these things to him who "judgeth righteously," and pray that "my misjudging friends" may consider what these Scriptures mean: "Touch not mine anointed, and do my prophets no harm." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I now copy from notes published in his memoirs:

* The following is a copy of one of these letters signed by the pastor of North Providence church. Another was an anonymous communication from which a few extracts are taken. These are here introduced by the advice of judicious friends who thought their insertion would exemplify the spirit of Masonry, and that the recent revival of this order demands that light on this subject should be thrown before the public mind.—[Ed.

North Providence,
Dec. 20th, 1830.

Brother Burbank (Editor of *Morning Star*): Elder Marks has not left this section yet. His last visit has been a cause of grief to most of us, and we have no doubt he came back on purpose to blow the coals of Anti-masonry. He for some time did it secretly, and while receiving such things as he needed from brethren, most of whom were

Masons. Just before he left Greenville in the height of revival, he, in a public meeting, spoke on the subject, and poor brother ——— is now left to labor against prejudices of his creating. We fear it will stop the work, and were I the person who had done it, I should fear lest at the day of doom some should reproach me as the cause of their ruin. We believe he has done more real injury to the cause of religion in this part, than he will do good for months to come. Believe me, your affectionate, though unworthy brother. ——— ———"

"Mr. Burbank, sir: You will pardon me for intruding on your generosity, while the feelings of my heart prompt me to make a few remarks preparatory against the fowler's snare. I have a particular regard for the people whose cause you vindicate, and their prosperity, union, happiness, and church fellowship, lead me to adopt this method as a means of exertion for continued good feelings and friendship among the Free-will Baptists. I design this letter as a caution for you to not be too hasty in making any insertions that may be sent or presented you by David Marks. I am apt to think he will dip his pen in gall against the little village of Greenville, or at least some of its worthy inhabitants. When the General Conference was held in Oct. last, he (Marks) preached on Sabbath morning, was received by the congregation with very general applause, by the brethren with cordial cheer, and their houses a receptacle, a very welcome receptacle for himself and companion and their barns and granaries for his horse. As a Christian minister he was received as a Christian minister, he was treated and considered to be laboring for the building up of Zion's cause. But soon to the surprise and sorrow of the pastor of the church, he began to weave himself into the graces of some of the church members by traducing a certain class of people called Freemasons, or the institution from which they derive their name, and which is the same thing. This circumstance gave him an introduction to certain families who have ever been opposed to Free-will Baptists, as well as Masons, and he expostulated freely in favor of the Anti-masonic cause and has borne hard upon Elder ——, he being a nominal Mason. This course he pursued wherever he thought it would do, although he ever appeared to Elder ——'s face to be a well wisher to him,—yet it appeared to be his aim to undermine him that he might slide into his shoes. * * *

A man, called by some the Hon. Moses Thatcher, of Wrentham, Mass., (and late but not successful, candidate for representative to Congress, and a most violent seceding Mason) held forth at the meeting house occupied by Elder ——, in which he (Marks) took a very active part, and as many candid persons thought who were present clothed his remarks with a hypocritical revenge. * * * He seems to have spared no pains to raise an excitement, and for what purpose I cannot conceive, unless it is to publish his real character, or, in other words to level down Elder —— and level himself up. If he proceeds in the same manner wherever he goes, you will find your churches all in an uproar.

I do not write this to injure Mr. Marks, but to let you know his management, hoping by these means, that some check may be given to his conduct, and that peace and harmony may rest on, and well among Free-will Baptists, and they not be thrown into disorder by one who acts or conducts like a wolf in sheep's clothing.

Therefore set your bounds in season lest the publication. Marks would palm upon you, might secretly, and ere you are aware, lead you and the whole denomination in trouble. * * * * From a professor, and I humbly trust a possessor of religion."

I would say this village of Greenville was in Rhode Island near to Providence. I find in his journal many telling strokes on Masonry which I do not remember to have seen elsewhere.

This is from the second edition, published by the Free-will Baptist printing establishment, Dover, N. H., 1847, pages 241, 242 and 243.

Respectfully, JNO. BALL.

ULSTER, Iowa.

SKETCHES OF SUMMER TRAVEL.

PENOBSCOT INDIANS—THE INDIAN PROBLEM—A CLASSIC RETREAT—THE WONDERS AND BEAUTIES OF THE DEEP—AND ONE OF ITS PRACTICAL SIDES ALSO.

The Indians of whom I wrote in my last, are a remnant of the Penobscot tribe, whose home is in Old Town, near Bangor. They scatter about to the different watering-places in the summer, where they make and sell baskets. They are said to be inoffensive, honest and temperate. All their work is laid aside on Saturday night and quietness pervades their tents on the Sabbath. In the accomplishment (?) of smoking, however, they equal their white brethren, for even the women are seen with pipes in their mouths. One Indian has quite a good looking white woman for wife, who says they live in a nice frame house at home, and she does not like living in tents. She seems quite ambitious about selling her baskets. On the grounds various sports are engaged in such as swinging, riding round a circle on artificial horses, and shooting at marks. Refreshment houses and fruit stands are plenty, but nothing stronger than root beer and lemonade is served in the way of drink, which reminds us of the prohibitory law of the State. "Come and refresh *ourselves*," is the amusing cry of a young man behind one of the lemonade stands. We suppose that the money he receives must be the refreshing part to him. Query: Might not the great Indian problem find a solution in dividing up the tribes into small numbers and distributing them around in the States, where they would come under direct Christian influence? This may be impracticable, but it does not seem to us more absurd than the present practice of putting fire-arms in their hands, and then sending troops to be shot down by them.

"Fern Park" is the name given to quite a large pine woods a short distance back of the Orchard House. Here one may wander for hours through wide, circuitous paths cut through the trees, and covered with the dry needles of the pine; resting when wearied on rustic seats and in artistic bowers, from some of which, through the opening, fine views may be obtained of the ocean and surrounding country. One would think this to be a favorite haunt of the muses from the number of poetical effusions suspended from the trees, and hung wherever there is a resting place. Next to a "tent on the beach," we think it furnishes the most delightful place imaginable, for reading and retirement. Not far from the entrance of the park is the Methodist camp-meeting ground, in a fine grove under a bluff. Here the great National Temperance Camp-meeting is to be held on the 8th of August. About three miles from here there is an iron and sulphur mineral spring, also a cascade, and gold mines (not yet very celebrated.)

Attracted by an unusual noise to our windows, we see that a party of thirty, who started in the morning on an excursion to this place, in a hayrack with two large wheels, drawn by four oxen (horses were considered quite too common), have returned with flying colors, having adorned, during their absence, the cart, the oxen and driver, and their own heads with long streamers of tissue paper in red, white and blue, which, fluttering in a strong breeze, make quite a gay appearance. The oxen betray no symptoms of vanity at the honor conferred, but wear the same meek, honest faces as if to say, promotion would not spoil them. The party profess themselves highly pleased with their trip. Others have been well paid by an excursion to the rocks, where about a hundred seal may be seen.

But the deep blue ocean, type of everything vast and inexhaustible, keeping itself pure by constant agitation, and continually sending forth life-giving influences, is the great and unfailing object of interest at the beach. To mortal spirits that "tire and faint," the incessant dashing of the surf produces at times a sense of weariness, and the desire that it would stop and take a little rest—but never for a moment has it ceased its motion since the bounds of its habitation were fixed. It seems to find rest in healthful action. The vast extent of its waters, imagination can hardly conceive, as it wanders over the thousands of miles of its surface, or tries to penetrate its miles of depth. Yet on this vast deep man fearlessly launches his bark, contends with its storms, and exercises over it and its inhabitants the dominion given him by his Creator. As we watch the white sails on the water, how appropriate the language of inspiration seems, "There go the ships, there is that leviathan whom thou hast made to play therein." And what could give us a better idea of the greatness of God than the passage, "Who hath measured the waters in the hollow of his hand." Next to the feelings of sublimity that these thoughts inspire are those of beauty. Who, but the Infinite could have devised and executed the wonderful effect produced by the combined action of light and water? At times the sun pours the full force of his rays in one direction upon the deep, making a sheet of glory too bright for human eyes to gaze upon. Again, the light is more diffusive, and every wave sparkles and glows, making a scene of universal brightness. Then the wonderful, moving panorama of the clouds comes between, and the deep blue, better adapted to our weak vision, appears. At times, as we lately witnessed, the clouds gather blackness, and hang like a fearful pall over the whole surface of the deep, and on this dark ground the sheet lightning plays, making a scene grand and terrific, and then after a shower perhaps, the bow of promise spans the heavens. To these effects may be added the reflections at sun-et, and the soft radiance of moonlight.

But as it would not be well to always dwell in the mount of exalted feelings and emotions, we may at any time descend and gather shells on the beach, or listen to the merry shouts of the bathers, who, in their grotesque habiliments, are performing various exploits in the water. Some timid ones sit down on the sand and let the small waves go over them—others strike boldly out into the deep waters and let the large waves flow over them. Some form a ring and jump and pull each other round. Others float upon the waves or swim. The most usual hours for bathing are from 11 to 12 a. m., and from 3 to 4 p. m. The time comes all too soon for us to leave these pleasant scenes and to part with new made friends. Newburyport, Mass., is to be the next point in our travels, and if Providence favors, you may hear from us again.

. . W. P.

O Christian, cease your complainings of outward things—of God and the church, and your circumstances. The evil that torments you is not in them. Cease your resolvings to quit your place and your circumstances for others that you are hoping and dreaming to find more congenial. No change like that you are meditating will bring you relief. Cease your strivings for rest in the creature. The end of them all will be to multiply your trouble and enhance your unrest. Your soul, in all this, its great distress, is crying out for rest. And you, by these offers of creature blessings, are mocking its cries. Jesus is waiting to give you true rest, his rest. Find it in him, by leaving *all* with him, and trusting Him. Reader, there *is* a precious, holy rest for God's trusting children. There is—glory to the Savior—

"A rest where all the soul's desire
Is fixed on things above;
Where sin, and grief, and fear expire
Cast out by perfect love."

—*Banner of Holiness.*

Legal Attestation of Ronayne's Exposition.

To clinch the nail so thoroughly driven home by his public expositions of the lodge, Past Master E. Ronayne last week went before a notary, and took the following affidavit. M. M. Pomeroy, publisher of the *Democrat* of Chicago, after once denying that Mr. Ronayne had been Master of Keystone Lodge, was after examination, obliged to publish that "*Edmond Ronayne was at one time Master of a lodge in this city, as we learn from the records.*"—*Pomeroy's Democrat*, Aug. 12, 1876. The same examination can be made by any other person. There is no doubt of his ability to tell the truth about Masonry, and to assure the credulous he gives his affidavit to the world, and in fact presents a challenge to the so-called fraternity. Not exactly like Paddy at Donnybrook fair, trailing his coat on the ground for some one to tread on and get up a fight, yet it is expected that if the attestation is untrue the lodge will cause his arrest and trial for perjury—genuine perjury, not the sham charge so ready at the end of every Masonic tongue. Let every Anti-mason who takes the *Cynosure* get this affidavit published in his local paper. If an editor refuses it, let him furnish a counter affidavit if he dare. Publish it through every county in the land.

STATE OF ILLINOIS, } SS
Cook County. }

Edmond Ronayne, of No. 104 Bremer street, Chicago, being duly sworn, deposes and says, that he has been a member of the society of Freemasons and was Worshipful Master of Keystone Lodge No. 639 in this city, during the Masonic year ending December, 1873, and that the following is the mode of preparation for and receiving the degrees of "Ancient Craft Masonry:"

In each of the three degrees the candidate is deprived of all his clothing except his shirt. He then puts on a pair of drawers the left leg of which is rolled above the knee in the First or Entered Apprentice degree; the right leg is rolled up in the Fellow Craft degrees and both legs are rolled above the knees in the Master Mason's degree. His left arm and left breast are made bare in the first, his right arm and right breast in the second and both arms and both breasts are bare in the third degree. A blue rope called a cable-tow is put once around his neck in the first degree, twice around his naked right arm in the second, and three times around his body in the third degree. He wears a slipper with the heel slipshod on the right foot in the first, on his left foot in the second and in the third degree both feet are bare.

In each of the degrees a hoodwink is securely fastened over both his eyes and in that condition he is led to the door of the lodge. In the first degree he is conducted *once* around the lodge room, in the second degree *twice*, and in the Master Mason's degree three times.

In each degree he takes an oath or obligation administered to him by the Worshipful Master and binds himself under a death penalty of having his throat cut across and his tongue torn out, in the first degree his left breast torn open and his heart plucked out in the second, and his body severed in twain and his bowels taken from thence in the third degree.

And the said Edmond Ronayne further deposes and says, that the book written by him and known as the "Hand-Book of Freemasonry," contains all the secrets and mysteries of "Ancient Craft Masonry" as they are universally practiced in all the Grand Institutions of the United States and he has been taught them by Ed. Cook, John O'Neil, H.F.Holcomb and D.H. Kilmore, all prominent Freemasons, District Deputy Grand Masters in Chicago and members of the Grand Lodge of Illinois; and also by Joseph H. Dixon, the present Worshipful Master of said Keystone Lodge, No. 639, and that the said "Hand-Book" is a true and literal exposition of "Ancient Craft Masonry" and gives the correct method of conferring the degrees of Entered Apprentice, Fellow Craft and Master Mason.

And he further deposes and says, that in the second section of the Third or Master Mason's degree the candidate in representing one Hiram Abiff is again blind-folded and then knocked down or forcibly thrown nto a large canvass held for the purpose; that a mock burial takes place and that after the lapse of some considerable time the candidate is raised again to his feet and Mah-hah-bone whispered into his ear by the Worshipful Master; and further that the passwords of the three degrees are Boaz in the first, Shibboleth and Jachin in the second, and Tubal Cain and Mah-hah-bone in the third degree.

And the said Edmond Ronayne further deposes and says that every candidate for Freemasonry whether clergymen or layman, Jew or Gentile must be prepared as above described and go through the same ceremonies of receiving the degrees, assuming the same obligations and binding themselves by the same death penalties as above described and as these ceremonies, oaths and penalties are given in the said "Hand-Book."

EDMOND RONAYNE.

Subscribed and sworn before me this 18th day of August, A. D., 1876.

{ Seal } M. PAULSEN,
Notary Public.

Political.

TME AMERICAN PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT:
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

To Friends of the American Party in Iowa.

SHILOH, Iowa, Aug. 21, 1876.

As yet there is no electoral ticket made for this State. One of the committee appointed at the State meeting declines to serve, for reasons not necessary to mention here, the other two are over one hundred miles apart. There was an effort made to hold a meeting. Brother Bradley failed in his attempt to get to the place, and I was at Philadelphia, so there was but one at the meeting of the committee, since which *he* wrote me that he could not take any action in the matter, not from a want of interest, but from other causes.

Now, as the matter stands as it does, I move that there be a committee of the whole, and that names of suitable men, that are known to be right on this reform politically, and who will act as electors, be sent to the Corresponding Secretary, Louis Bookwalter of Western College, Linn county, and he, with M. S. Drury of the same place constitute a committee to select electors from the names thus sent; and further, that they see that a suitable number of tickets be struck off and sent to the electors chosen whose duty it shall be to supply some one in the different counties of his district respectively whose duty it shall be to see that the several townships are supplied with tickets. Let the No. of the district be given from which names are sent so that there may be one for each, as is required by law, and two at large—in all eleven.

It might be necessary to send a small sum to pay for printing tickets. I hope my motion will prevail, and be indicated by friends in the different districts forwarding names as indicated. JOHN DORCAS.

To the Friends of the American Party in Michigan.—II.

It will be said to you who are Republicans, "If you draw off at this time and cast your votes for a third party, you will throw the power into the hands of the Democratic party, and then!—ah then!!" Well, suppose it should be so; where would rest the blame? On us, who are striving to save the nation from its sins—its great national sins of drunkenness, secret idolatries, profaning the Sabbath, etc., or upon that party, which having been dowered by the people for sixteen years with power almost absolute, has so mismanaged as in great measure to lose the confidence of the people, so as to make a return to the sway of a cast-off Democracy less to be dreaded than their prolonged lease of power? The people are restive under the rule of the Republican party, and with abundant reason. As between the two great parties it has become a question of choice between two evils. It is the sin and the shame of the Republican party, that it is so. But we are not shut up to such a choice. There is no deliverance from our national and social and religious dangers in either of the dominant parties. The perpetuity of either in office is the strengthening of the evils which menace our civil and religious institutions. The liquor traffic has nothing to fear from either. They dare not aim a blow at its life or prosperity. The people have appealed to them in vain and repeatedly. They have promised and when promise was fulfilled in legislation it has been to sink us, if anything, deeper than ever under the grasp of the rum power. This prolific vine of all evil by party legislation has only been trimmed so as to become more fruitful in all that destroys. The American party proposes to cut it up by the roots.

OATH-BOUND SECRECY

with its hellish brood, no other party save ours dares to offend by even a hint at a restriction of its powers. We propose its outlawry and overthrow. It has entered the domain of politics and sits in the high places of the land, clad in borrowed robes and with lying and specious pretenses is deceiving the people to their ruin. It is ours to unmask its character and drive it from the places of power it has usurped. This can never be done by any existing party, save ours. Every year's delay of political action on our part gives strength to our adversary and prolongs the labor and adds to the cost of its overthrow.

Masonry as the parent and guide of the secret brood holds the two great parties, as the huntsman holds his hounds in leash; and neither dog dares turn on its master, but meekly waits his bidding to rush upon the game.

I repeat it, the Republican party cannot if it would, assail the great evils of which we complain. The Democratic party *would* not save us if it could. Then in the names of God and a suffering humanity, what have we to do in longer supporting these parties which have outlived their usefulness and are powerless for any advancing good. Another and better party must, and will, supplant them. We have put our hands to the plow of safety and reform. We did it because we believed God in his providence called us to it. If this be so let us on and fear nothing but dereliction from duty and the displeasure of God. If, in calling this party into being, we as Christian men did not feel that God's finger pointed the way, then we have been guilty of an act of presumption, for which we ought to ask forgiveness of God and man; and especially of those men we have called as standard bearers, and have thus made targets for the shots of our embittered foes. The American party is born to live. Its founders believe in it. They love its principles. They fellowship its aims. They recognize for it a grand work—a fair history, sublime victories, and a glorious destiny. We ask every friend of Christ and his church, every lover of his country and its glorious institutions, every foe to despotism, secret or open, every lover of justice and foe of lawlessness, to enlist under its banners and make a valiant and unceasing fight for its principles, until victory shall crown our efforts.

AN ELECTORAL TICKET

must and will be formed in this

State, as well as in others. Many are calling for it in different parts of the State. Those who ask it are men who will not vote for either of the dominant parties, and who seek an opportunity to exercise their rights and perform their duties in such manner as will not cause a sacrifice of conscience at the shrine of any supposed expediency.

In conclusion at this time I wish the fri nds of the American party, those who are in accord with the sentiments of these articles, to write to me, or to C. B. Remington at Fentonville, Genesee Co., giving their views as to such ticket, and as to whether we shall also put a State ticket before the people, as Indiana has done, as to time and place where we shall meet to perform the work, and such other matters as you may deem important. An early attention to this will greatly facilitate the labors of your agent, lecturer, and other friends, who are anxious for immediate action in this direction.

J. L. BARLOW.

Reform News.

FROM THE MISSOURI CAMPAIGN.

BETHANY, Mo., Aug. 18th, '76.

EDITOR CHRISTIAN CYNOSURE:—Bro. Stoddard is with us. He put in appearance on the night of the 15th at Princeton, the point announced for the beginning of a series of meetings to be held in different counties, preparatory to holding a State Convention, Aug. 30th, 31st, at Chillicothe, Mo.

Bro. Stoddard is a master workman, his enunciations and denunciations are vivid, truthful and irrefutable. Immediately after the lecture of the first evening, some who are affiliated with pagan grange, and pagan Odd-fellowship, were heard to say, "they were done with it." The work deepens all along the line, and we believe the visit of the General Agent will be rich in results. The initiatory steps were taken to put in nomination county officers for the coming fall elections.

Yesterday, Aug. 17th, we left Princeton in company with Bros. Needles, Stoddard and Stewart for Bethany, seat of Harrison county, where Bro. Stoddard treated us to a lecture on the general features and general fruits of Masonry. There is a manifest restlessness among the crafty crafts, but we do not think this the field upon which to reap such undying honors as were bestowed upon Ronayne at Streator, Ill. We will say further, our most sanguine hopes are being realized in the steady formation and growth of public sentiment in reference to moral and political reform.

Notice will be given from time to time as the progress of the work offers matter of interest.

Yours truly, E. G. COOPER.

THE GENERAL AGENT'S LETTER.

BETHANY, Harrison Co., Mo., Aug. 17th, 1876.

The crops in this region will average the best of any section I have visited the present season. This is especially true of the corn crop. I came thirty miles from Princeton, Mercer Co., to this place, yesterday, by wagon, and had a good opportunity to observe and make enquiries. The country is comparatively new and much of the land still in its primitive state, but scattered all along the line of our route were extensive farms, with an occasional fine house of brick or wood with ample barns and surroundings, showing that there is wealth in the soil awaiting industry and enterprise to develop its native resources, and make this one of the most beautiful, as well as one of the most productive portions of our fertile country. Wheat is selling from 80 cents to $1.00 per bushel, corn from 25 to 30 cents; apples are plenty for home use, though not as abundant as last season. The peach crop is substantially a failure, although I have eaten some that were very delicious and the trees are flourishing. Pears, plums and grapes are abundant and will be ripe and ready for use soon. Uncultivated lands are offered with an occasional sale at from $3.00 to $10.00 per acre and money is loaned on real security at one-third its value from ten to fifteen per cent. The staple of this country is stock. Horses and mules may be seen in vast droves running loose on the wild lands and will compare favorably in quality and price with those of other newly settled regions. Horses are selling from 75 to 150 dollars for shipping purposes, and mules about the same. Among the cattle I have noticed no "thoroughbreds," but I have been told that the "stock men" are beginning to appreciate the importance of improvement in grades of stock of all kinds and are taking measures to inaugurate a reform in this important department. The inevitable hog is of course wallowing alongside the huge corn pile, and northern Missouri furnishes some of the finest and fattest specimens in this line anywhere to be found. There is always a cash demand for them and the price ranges from 4 to 5 cts. per pound, gross weight. Some sections of this and adjoining counties are well adapted to sheep, and I noticed on the hilly lands along the streams several large flocks of sheep, apparently in good condition. My friend G. W. Needles, of Albany, Gentry Co., sold his clip of 2000 pounds last week at 18½ cts., unwashed, which I suppose is a fair average for price.

I have visited and spoken in several localities, and although I have not shunned to present the issues of our reform and the facts of Masonry, Odd-fellowship, the grange and kindred orders with great boldness and particularity, yet I have been treated with the utmost courtesy in every instance, and find that here as elsewhere, "they that be with us are more than they that be with them." Bro. Needles is and has beenindefatigable in his efforts, and the *American Freeman* has already done a great work in this part of the State. This paper is deserving of a better support from the friends than it has received hitherto, and is, I believe, destined to make its mark upon the political and religious movements of this whole State.

I have purposely omitted to mention particulars in reference to the meetings and conventions in which I have taken part since coming to this State, preferring that others should report. I may, should there be a need of so doing, review the work in detail at some future time. I would simply say that I have spoken seven times since coming into the State. Have met some of the most fearless, earnest workers I have ever fallen in with. The attendance has been good and the attention marked and respectful, while the most perfect order has been observed at every meeting. Our principal gatherings have been in "court houses," and but few ladies have attended. We hope to correct this omission and enlist the women more fully before leaving the field.

J. P. STODDARD.

LATER—BRO. NEEDLES AS JEHU—POLITICAL ENTHUSIASM AND COMPROMISES—A WALKER AND KIRKPATRICK FLAG.

GRANT CITY, Worth Co., Mo., Aug. 22d, 1876.

DEAR K.—The meetings at Bethany, where I spoke three times in the Court House, were well attended and enthusiastic. As in Mercer, so also in Harrison Co., a full county ticket was put in nomination. The Sabbath was profitably spent with the friends near the home of Bro. Needles, where I preached twice to good congregations. Yesterday the "Bishop," as he is called by the "craft," by way of reproach, brought me, in company with Bro. Cooper, to this place. Of our journey of over eighteen miles of awful muddy roads, and some part of the way through a fearful rain, I might write a sensational article, but suffice it to say that our faithful donkeys, guided by their invincible driver, held on in the even tenor of their way, until we reached our destination on time, as every reformer may depend on being who commits himself to the care of Bro. Needles.

Matters for the evening appointment were a little mixed, but Bros. N. and C. set to work and soon had arrangements perfected for a meeting in the U. B. church, where I met a very respectable and intelligent audience of some 150, to whom I spoke for an hour and a half on the general subject of secretism, but more especially of its religious character. My remarks were apparently well received and arrangements made for farther meetings to-day of a more political cast. It is proposed putting in nomination a county ticket to-day and appointing delegates to the State meeting at Chillicothe.

There is considerable feeling on political question, and the effect of a nomination is greatly feared by some of the politicians. A proposition has been submitted by leading workers to give the American Party one-half the offices in the county, and put on for the remainder of the ticket men who are not connected with any secret society, if they will desist and not make nominations. Friends are now in consultation and results will appear in due time. Bro. Needles' *Freeman* has done a good work all through this section, and I am glad to find that he is meeting with success in securing subscribers at our meetings. The *Cynosure* is taken more largely in this than in any other county in the State, and although I have not pressed its claims, I shall be able to swell the list on my return.

One matter I must not omit. Calling this morning at the house of brother Sheridan, whose wife is a niece of Dr. J. A. Bingham, I was shown a "Walker and Kirkpatrick" flag, which the friends had intended to unfurl to-day. The unpassable roads and the drenching rains of yesterday, however, prevented the arrival of the pole which it was intended should be raised to-day, and so the friends are compelled to postpone that part until a more favorable time. The people here mean business and are not to be suppressed or "dough-faced" by compromise or unholy concession to the "ring-power." We return to Albany tomorrow and then to Chillicothe, where, God willing, we shall carry out the programme already announced in our papers.

J. P. STODDARD.

ELDER BAIRD IN GEAUGA COUNTY, O.

ROYALTON, Pa., Aug. 21, 1876.

DEAR CYNOSURE:—I send you an account of a course of lectures I delivered in Thompson, Geauga Co., Ohio, on the 9th, 10th, and 11th inst. It is a rough place, and we had a rough time. It was not the common rowdies such as make fools of themselves, but men professing to be the lights of the place. Some of them are Roman Catholics, Freemasons, Odd-fellows, grangers, of the "Brick" Pomeroy stamp of loyalty. The Bible is shut out of the schools there; the class-leader attends lodge in preference to prayer-meeting; the Sabbath-school and all other religious meetings are but meagerly attended, while three secret orders sit every week. These are their gods. If you touch them profanity and devilism abound. The second night of the lectures was of that stamp of behaviour; but the third night was more orderly, thank the Lord for restraining power where restraining grace is lacking. Such characters are ripening for a fearful judgment, deceiving their fellow men, defying their Maker, denying Christ, bringing upon themselves swift destruction; and many are following their pernicious ways, by reason of whom the way of truth is evil spoken of. (2nd Peter, ii.) See the prophecy there. They have darkness there that can be felt. The Lord send them light.

J. R. BAIRD.

Correspondence.

Our Centennial Letter.

Philadelphia, Aug. 16, 1876.

Dear Cynosure.—The Exposition is full of interest to the eye, and the ear hears wondrous additions from those who have seen what one's self has missed. But it is not at all remarkable to miss remarkable sights, they are so numerous. Splendor clogs, and each of the sovereigns of America who visit this palace may now and hereafter easily conceive how the sovereigns of other countries feel when they are in their palaces, amid their luxurious trappings. After all they are but human like themselves, and who among them all have such a great and glorious country as we have? If we have in our first centennial come to the very front among the nations, and are already the peer of any, who shall say what our next Centennial shall have to record? And this word "record" reminds me that there is a record book for visitors names, so that our great big grand children may be able to point to their distinguished progenitors! True, we have only one Indian war on hand, but by that time the Sitting Bulls and progeny will probably be among the curiosities of history. Oh "the poor Indian!" I have only to-day, read t[illegible]ry excellent letter of Bishop [illegible]ple of Minnesota regarding the [illegible] He is right. They should, like those in Canada be included as amenable to the laws of the land, and have the protection of the regular courts of justice, &c. &c. It is terrible and sad—very sad—to have this precious and glorious era stained by the wrongs perpetrated upon such wretched creatures; as if they were, and because we choose to regard them as "foreign powers," we ostracize and kill them instead of incorporating and taxing them. Let us give them schools, courts, and churches, and the loving hand of brotherhood, then bloodshed would forever be past. As Bishop Whipple says; we may here learn a lesson from our Canadian friends who have no war record with the tribes.

The variety of material things on exhibition, the magical tricks, awful power of machinery &c., and all the charms of the beautiful in art may be regarded as but the type of the equally varied phenomena of mental manifestation which may be met. From our standpoint they would often be amusing were they not at the same time lamentable, and be entitled to respect if they did not demand hostility and protest. The overwhelming evidence proclaims that our country has its human spiders and human flies, in the fearfully delusive enticements which ensnare young men, and keep them enthralled. The wily angler for souls baits his hooks well—lures to the bait and the poor lodge fish is caught! and the other fish are persuaded that the caught one has done well for himself because hooked and in the power of his captor! A thousand phazes of thought are revealed, a thousand ways conjured up for the plausible improvement of mankind, and especially of us the lords of creation, but alas, they but tell of the Spirit of Anti-Christ, they tell of the absence of the spirit of children toward their Heavenly Father, and of the self-sufficiency of human pride. The words are true to-day in an especial manner, "Ye *will not* come to me that ye may have life." They need no better religion than the lodge. It is, and it is not a religion. The answers vary.

Private Christians who permit themselves to be absorbed by the battle in their own city of Mansoul, have little idea of the wide-spread organizations which are sapping and ruining the foundations of every pillar of our visible civil and religious defenses. It may be necessary, it may be written in our future destiny, that these fortresses shall fall, and that a wide-spread ruin shall be revealed, as terrific morally as our great fire at Chicago. It may be the renewed future shall far excel the present in adaptability to the progress and triumph of our glorious Christianity; but what is our duty, and the duty of every soldier of the cross now? Shall we sleep at our post? Shall we build of wood, hay, and stubble and hope to dwell in safety? Oh children of our Heavenly King, arise, sound the trumpet of warning, and "work for the night is coming."

What is the great want? I would say, it is that the professed believers in Christ let him rule in them, that they verily believe in him as the risen Lord, with all power in heaven and earth, who died for their sins, and was raised for their justification, and whose they now are in every power of soul, and spirit. The supremacy of Christ over them and the exclusion of Christ from the lodge seem to be the most sensitive points, and like some celebrated ones of old, the cry we hear is, "Let us alone." It is, however, now as then. We have some who are "restored to their right mind." One pleasing case came up to-day. A gentleman in a somewhat abrupt way began, like a Mason as he *was*, asking questions, and I gave the reason why, when I was delighted to hear him say, "Well, I was a Mason, enthusiastic, and second in charge of the lodge, but since I found Jesus I have never been inside of it." We shook hands heartily, and in reply to my question he said he was a Presbyterian. A young man (Baptist) didn't know anything against Masonry, and was intending to join it in the State of Maine. As we were talking another young man came up, an Episcopalian and Mason, who plainly declared the Masonic gospel, that if a man is a good Mason he needs no other religion, and he confessed that in the lodge there was no Christ. I turned to the Baptist as I spoke to the deluded one, who faintly avowed that he did believe in Christ; but too much had been revealed to deny that Christ was not the Masonic Saviour! *Could not be*, for Jews are members of the lodge, and they crucify him to-day, as they did 1800 years ago, and we have the bewitched modern Galatians helping them to destroy his power. No wonder Paul's terrific denunciation of such delusive teachers was uttered!

This place gives a splendid opportunity for distribution. To-day the first of the tract No. 25 has appeared, and their wings are excellent. So with 24 and 26. I had Honeywell's etc., before. Ronayne's book is a sad pill for some to swallow. They are sadly put to it to make him unworthy of belief. The fellow I heard muttering oaths against Ronayne on one of his lecture nights in Farwell Hall, has been referred to occasionally in proof of Ronayne's being a real person and the 2,000 seeing the exhibition of the degrees is a sad pother to them!

Aug 17th.—I shall need to go to the trunk for more tracts to-morrow. As usual I have had a mixed crowd of visitors to-day. One was a Methodist and a Mason, but a cool one; another a zealous Baptist and a hot defender of the lodge. To one gentleman who said he intended joining the Masons by and by, I gave a tract No. 24 as an antidote. This excellent tract might well be headed, "The two Gospels," as it gives the religion of Masonry and that of the Bible in contrast. A young man who knows Rev. James Williams, and intended joining the lodge, had been recommended to read Williams' sermon first. He took two copies. I have not yet seen the Centennial outside of this the Main Building, and but little of this, but visitors are continually talking of the wonderful sights.

Yours truly, Thomas Hodge.

"R. D. N." Answered.

With much respect and kindness Bro. Post would say he believes it far from being right to be a Freemason, so much so, that there is not gold enough in the U. S. to make him one. He believes also that a man cannot be a true Christian, and be heart and soul intelligently allied to Freemasonry at the same time. Yet he does not believe it sinful to belong to a church whose members and preachers are Masons, even to an alarming extent. There was a wide difference between the Apostolic churches, and the many in them who practiced gross sins. So there is a vast distance between the church proper, of which the M. E. church is a branch, and the thousands who have crept in and love and belong to Masonry. They are not of the church, logically, they are of their father, the devil, and his works they will do. Multitudes in Christian church organizations dance, attend theatres, operas, old folks' concerts, circuses, play billiards, cards, drink wine and beer, visit horse races and other places worse, and this is not confined to one body alone. But when the time comes that the M. E. church shall institute a rule approving of Freemasonry, or that Freemasonry shall never be a bar to membership therein, then we will consider it "inconsistent" to be allied to such a corrupt body. As it is, "let us lawfully contend and fight our passage through."

We are heartily sorry that any church caters to the corruption of rings, and secret societies, and some do this who have a standing rule against them. If I belonged to such a policy church even, it might not be best to separate from it. We belong to a church not to be cradled or lullaby'd but to do hard service, to endure for Christ's sake, to save sinners and build up each other in faith. Point us out a church where there is less objectionable in it, everything considered, than there was in the churches at the time of the apostles, and we will cede everything that is called for in the way of separation. We are not in this world called to build up a church, denominationally, but to grapple with the powers of darkness and gloriously triumph in the order where Providence seems to have placed us. Let them thrust us out, if God permits, for our hatred of iniquity and opposition to all evil, but we can't afford to please Diabolus by a hasty retreat. While we have so many noble brethren standing by resolution after resolution against vile secrecy, we do not propose, nor do we conceive it duty to forsake them, and we have yet to learn that the M. E. church practices Masonry and believes it right to admit Masons as such, as members. Dear R. D. N., "W. Post" would be "consistent."

W. Post.

From a Baptist Brother in Minn.

St. Paul, Minn., Aug. 2, 1876.

Dear Bro. K:—I am at present preaching in St. Paul. This city is as full of iniquity as cities usually are, but I think iniquity is rebuked less here than in most places, hence it wears an air of great respectability and assurance.

There is one very powerful institution here, and it seems to be the pet institution of the city, sacred, secret! On entering it, they profess to experience the new birth into divine light, they have priests, chaplains, altars, burial service, hymns of praise to a god, and a ritual, and they profess to save the soul. They require all whom they receive to believe in a god whom they invoke to come and preside over their meetings as he presides over similar meetings above (?) to which meetings they say their members go

when they die. No mention is made of Jesus Christ in the prayers printed in their rituals; and in reprinting a portion of the Bible in their ritual they leave out parts of sentences where the name Jesus Christ occurs (See 2 Thess. 3: 6, 12). They say that St. John, the beloved disciple who leaned upon the bosom of our Lord Jesus Christ, is one of them. And Enoch, who walked with God, they say, was a very eminent one. They receive none into this institution but able-bodied men, in the prime of life, and well to do in the world, for it costs quite a little sum of money not only to get in but to keep up their standing when in. They say that they have the only true name of God which name they strive to keep a very profound secret, only giving it to those who make great advancement in their society. They hold their secrets very sacred, the penalty for revealing them being death. One of their number, a man who has held high office in the city, told me that if any one belonging to that institution should reveal their secrets he ought to have his throat cut. And there are some persons outside who regard it very sacredly. An editor of one of the city papers, who does not belong to them now, but hopes to join them at some time, says, that if one of their number should divulge their secrets, he ought to have his throat cut. Many preachers belong to it and seem horror-struck to hear me speak against it, and warn me to beware of the judgment for speaking against it.

The pastor of one of the Methodist churches in this city is considered of the highest authority among them. He has been offered the highest office they have in the State, the acceptance of which office he is said to have declined lest it might conflict with his duties to the Methodist church. Some of the business men, professing Christians, very much dislike me to talk to them about this pet institution. Sometimes I think they would rather be in ignorance about it lest their business might be interfered with. Sometimes we cannot keep a clear conscience before God without rebuking iniquity. Sometimes I feel the applicability of that passage of Scripture found in Jno. iii. 6, 12. For I cannot suppose that the institution I have partly described can be any other than a work of darkness. O that God the Father, God the Son, and God the Holy Ghost, will so breathe upon us that we shall be filled with his Spirit and have clean hearts and clean hands to move against this blasphemous institution. O that the holy fire of righteous indignation may burn against these preachers of unrighteousness, and church members who sustain this awfully black and soul-damning iniquity. We can do nothing without Jesus, but with Jesus we can do greater works than he did. Such men as Antipas of the church of Pergamos are needed.

Yours truly, WM. FENTON.

A GOOD LETTER FROM THE WIDOW OF ELDER STEARNS.

CLINTON, N. Y., July 27th, 1876.

Dear Editors of the Cynosure:—I noticed in the last *Cynosure*, in the article concerning Eld. Bernard, something that my husband if living would feel very indignant and probably would answer. I cannot answer it as he could, but it seems as though it ought to be corrected. It is this: "Though thousands have succumbed and gone under the returning wave, though the good Elder Stearns and Pease and Colver, were awed or amazed into silence for years," etc. I speak for my husband at least, that is a great mistake. Mr. Stearns was never awed into silence until he drew his last breath. He was ever bold and fearless after he wrote his first book. When he published his first book Elder Bernard was a lodge-going Mason. Mr. Stearns gave him one of his books. Elder B. said to Mr. S., "Bro. Stearns, I am going home and am going to sit down and answer this book." But when he read it through he said it was God's truth So instead of answering it he wrote and published his "Light on Masonry." Morgan's murder caused such an excitement all over the country that the lodges were all disbanded and Masonry was not fellowshiped in the churches. So after a few years the excitement died away and but little said about it, but as soon as it began to lift its hydra head then Mr. Stearns published other books on the subject, and in all the time since the first he has had those books to sell. He just began to circulate his first books when Morgan was taken. Then the excitement was so great that he (Mr. Stearns) could sell his books as fast as he could hand them out. He was as firm as a rock against Masonry to the last, and would not fellowship it in the church; and now to have such a false statement go out to the world that Elder Stearns was "awed or amazed into silence for years" is very grievous for me to bear; for a more unflinching opposition to Masonry I never saw, and said it made no difference to him if all the world were against him and he had to stand alone. He knew that Masonry was an institution that God hated, and it was enough for him to have His approbation.

Your sister in Christ,

LAVINA STEARNS.

Mrs. Stearns takes our allusion to the silent amazement in which good and fearless Anti-masons looked on while the lodge-serpent was crawling back into power, for much more than we meant by it. We are glad however, that our remark has brought out such a letter. A man could scarcely be less than a fearless Anti-mason with such a wife.—ED. CYN.

OUR MAIL.

J. L. Barlow, Swartz Creek, Mich., writes:

"I am on the war path again. Spoke here last night for the first time since leaving Chicago. You may expect some 'Footfalls' soon."

Theo. Graefe, Beck's Mills, Holmes Co., O., writes:

"I have received that nice picture, Signing the Declaration of Independence. Every one who has seen it pronounces it a success. I want to vote next Presidential election for Walker and Kirkpatrick, and and must have some tickets."

R. E. Bird, Clayton, Lenawee Co., Mich., writes:

"I believe the N. C. A. is a God-send to this nation, and also to myself. It is lifting a burden from my heart to feel that I have not of necessity to die while my country is sleeping over so many murders and wrongs unpunished and unheeded. My prayer is for the success of this society, especially for the officers, who have so nobly performed their duties, and the editor of the *Cynosure* who needs, and perhaps has, the grace and courage of a martyr. Who can withhold the expression, God bless Mr. Carpenter for his noble gift and gifts, and all those other noble men and women through whose efforts, under God, the society has so far succeeded?"

E. G. Paine, Prin. Wes. Meth. Seminary, Wasioja, Dodge Co., Minn., writes:

"I like the Declaration of Independence pictures very much. Am going to frame and hang them in the Seminary chapel."

Jane Liggett, Monmouth, Ill., writes:

"This place is famed for learning, morality, and religion, but I am sorry to say it is very much under the power of darkness May God speed the time when light shall shine into these dark places so that men will see their deformity."

W. S. Spooner, Harvey Junction, Neb., writes:

"We contemplate having a State Association formed soon. I could get more subscribers for you but we are in the midst of a terrible grasshopper raid. Corn almost all gone."

Dr. S. L. Cook of Albion, Ind., writes:

"I am well and have been speaking to unusually large audiences in Whitley Co., Ind. This is comparatively a new field and in some neighborhoods had four panthers been let loose they would not have produced more excitement. Why has the State Executive Committee said nothing about our annual State Association. I suggest it be held about the 12th of Oct. Plainfield is the place appointed by Association last fall at Marion. Let every friend be thinking about it."

Geo. Douglas, Holidaysburg, Blair Co., Pa., sends for back *Cynosures* and tracts, and writes:

"I wish to distribute them and help to root out the cancer worm of Masonry and advocate justice to all mankind."

The value of a careful, persistent distribution of tracts cannot be over-estimated.

John Cassidy, Charleston, Lee Co., Ia., writes:

"I think the cause of Anti-masonry is looking up a little in these parts. Bro. Hinman's lectures have set folks to talking, and thinking, and reading. They have done good."

Thos. Relyea, Watertown, Jefferson Co., N. Y., writes:

"I shall vote for Walker and Kirkpatrick. This city is full of secret societies."

Dennis Baker, Remington, Ind., writes:

"The crops here are poor. Corn about one-third crop. Money very scarce."

The Sabbath School.

LESSON FOR SEPT. 10.—THE EXCELLENT WOMAN.

SCRIPTURE.—Prov. xxxi. 10-31. Commit 25 31; Primary verse, 28.

10 Who can find a virtuous woman, for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool and flax and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good; her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen and selleth it; and delivereth girdles unto the merchant.

25 Strength and honor are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

GOLDEN TEXT.—"This woman was full of good works and alms-deeds which she did."—Acts ix. 36.

TOPIC.—Faithful in all Things.

HOME READINGS.

M. Judg. 13: 1-25..The Wife of Manoah.
T. Ruth 2: 1-28..The Unselfish Gleaner.
W. Esther 4: 1-17..A Royal Heroine.
Th. 1 Sam. 25: 1-39..A Woman with Good Understanding.
F. Acts 9: 32-43 A Woman full of Good Works.
S. 1 Pet. 3: 1-23..The Manner of Holy Women.
S. Tit. 2: 1-15 As Becometh Holiness.

—Diligence is an ornament, whether in man or woman. It is one of the evidences of life in Christ, for his is an invitation to labor and not to idleness. Slothfulness and Christianity are as wide apart as the poles. Prov. xii. 24; xxii. 29; Eccl. ix. 10; Matt. xxv. 21-30; Rom. xi. 8; xii. 11; Col. iii. 23, 24; Heb. vi. 11, 12.

—Labor ennobles, and never degrades. It was Paul's special boast that, apostle as he was, he ate no man's bread for naught, "but wrought with labor and travail night and day that we might not be chargeable to any of you." Acts xx. 34, 35; Eph. iv. 18; 1 Thess. iv. 11; 2 Thess. iii. 8-12.

—If it be wisdom to provide against the sufferings of winter, and to lay up a store against poverty, is it not greater wisdom to provide for eternity? Matt. vi. 19,20; Luke xii. 33; 1 Tim. vi. 19; Heb. x. 34; xi. 26; 1 Pet. i. 4.

—"She openeth her mouth with wisdom." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Ps. cxix. 172; Prov. xv. 7; Mal. iii. 16, 17; Matt. xii. 36; Eph. iv. 29; v. 4; Col. iii. 8, 16; iv. 6; 1 Thess. v. 11.

—The final and completing touch to a perfect character is "the fear of the Lord." It is not possible to conceive of one so faultless as the one set forth in our lesson, without that. The possession of that one quality accounts for all the rest. Job xxviii. 28; Ps. xix. 9; cxi. 10; cxix. 9; Prov. i. 7; viii. 13; xiv. 26, 27; xv. 33; xxii. 4.—*The Nat'l S. S. Teacher.*

He, and he only, is safe from a drunkard's death, who never tastes a drop of anything that can intoxicate.

Whosoever hath Christ, cannot be poor; whosoever wants him, cannot be rich.—*Rutherford.*

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 31, 1876.

MASONRY AND INTEMPERANCE.

Intemperance is a leak which will sink the ship, Society, unless stopped. Freemasonry takes away her compass. Intemperance deprives men of reason: Freemasonry cuts them loose from God. The one is blindness, the other a portion of eternal night. Freemasonry is a false religion, and in substance, *the* false religion of the earth, viz., Religion with Christ left out. Intemperance is a particular vice under it.

One says, Can a civil, gentlemanly Freemason be worse than a babbling, maniac drunkard?

This argument is a fallacy. It compares opposite extremes. It is like comparing the bloody-handed Mason, with his grip on Morgan's throat, with Silas Wright whom no amount of brandy could make uncivil. The system is complete in one; but the vice incomplete in the other.

But in the word of God, the sin of all sins, the crime of all crimes, is spurious, false, got-up worships, like those of the lodge. Why is this? The old idolatries were often comely and imposing: but there was no Christ in them, as there is not in the lodge. They were therefore, and are the charnel-house of mind. Put Christ out of religion, as Masonry puts him out, and it is a system without a sun: a religion without God, for God is only accessible through Christ.

And as "American slavery was the vilest that ever saw the sun," because it existed in our Christian Republic, for the same reason, Freemasonry is the vilest idolatry on earth.

Paul, in Mars Hill, could have done nothing with those idolators, without first setting up, in their understanding, the idea of God. Had he condemned any particular wrongs, they would have puzzled, "Which God is that against?" But when he marched into their minds the great idea of one rewarding and avenging Deity manifested in Christ, they could then understand and repent of sin, and Dionysius, the Areopagite, and a woman named Damaris, and certain others believed. So, minds muddled by the lies and idolatries of the lodge. are incapacitated for virtue or truth.

As, in total darkness, there is no difference in colors, so in the lodge, there is no moral right and wrong, good and evil. The only wrong taught is disobedience to Masonry, and the only right, conformity to its precepts. But the lodge itself is usurpation and a lie, so that it is not wrong to disregard its dicta. And putting all other religions and laws, true and false, on a level with with each other, it declares them all untrue. For putting lies on an equality with truth, is to put truth on a level with lies, that is, to deny it! Thus moral right and wrong are impossible in Masonry, and that Freemason whose mind is not sunk to that level, is an incomplete Mason. Putting Christ, the light of the world, out of his own moral system, the lodge thus

"—— supports its cruel throne
By mischief and deceit,
And drags the sons of Adam down
To darkness and the pit."

THE IMPUDENCE OF FALSE RELIGIONS.

A writer in an Odd-fellow organ thus discourses on the "curse of sectarianism:"

"By the term Sectarianism we do not limit ourselves to its signification in common parlance, but give to it its broader and more comprehensive sense in its application to every subject, whether sacred or profane, ever distilling poison among men, leading to feuds, proscription, bigotry and intolerance."

Only think of a little vile swindle started in a plug-ugly tavern by old Mr. Wildey discoursing thus to the Christian churches of the United States!

"We cannot close our eyes to the sublime beauties and practical utility of that mystic brotherhood, whose high and holy aim is to bring back the relations of man to that close and endearing tie which bound and knitted them together in the present and primitive ages of the world —whose teachings inculcate love for one another, friendship, peace, concord, and good-will toward all men as cardinal virtues, and as essential elements in any worthy offering to the Great Creator—among the benefits of such institutions as Odd-fellowship, its certain tendency to awaken man to the wickedness and absurdity of Sectarianism whether in those sacred or profane, is by no means the least inconsiderable."—*Heart and Hand.*

A secret clan of men pledge-bound to recognize each other by secret tokens is no sect! No, no. It recognizes Christianity if Christianity will recognize it. But what is the recognition it demands? Why precisely that which Satan demanded of Christ, viz., superiority, pre-eminence. The Odd-fellows religion, though like Masonry, excluding women from equal membership, is a universal religion, ignores all distinction between the children of God and the children of the devil, and so is the religion of man while Christ is a sectary and Christianity a sect!

ARREARS OF BLOOD.

"Every despotic system," said Sheridan in his speech on the impeachment of Warren Hastings, "is twice cursed. While it exists it is responsible for the misery it engenders, and when broken up, as it surely will be, it must answer for the blood and suffering which must follow."

This declaration of Sheridan is strikingly illustrated in Pres. Grant's statement that: "Mississippi is governed by officers chosen through fraud and violence such as would scarcely be accredited to savages."

We give below some facts from Lowndes county and vicinity on which Grant's statement was predicated. They are surely lights "shining in a dark place:"

"It was proven that the town of Columbus appropriated $350 to defray the expenses of armed horsemen from Alabama, who came over on election day, voted the Democratic ticket, and prevented negroes from voting by the display of bowie-knives and pistols. At Crawfordsville, two white men obstructed the window of the voting-place for hours, passing in Democratic tickets and taking Republican tickets from the negroes and substituting Democratic tickets for them. At Dearing, the United States Inspector of Elections was driven out of town. At Trinity, the United States Inspector was kidnapped and held until after election day. Numerous witnesses swore that they were intimidated from voting by threats of violence. R. R. Spears, a Republican candidate, testified as to the killing of negroes on the night before the election, and said: "I knew of nothing the colored people did that would create a riot or disturbance. The City Council paid for the coffins, and paid all the bills for horse-feed, livery, and restaurants for the Alabamians. I believed that if I said anything in favor of my election on the day of election that I would have been killed, from the action of the Democrats. They were all armed with bowie-knives and pistols."

Will some one please send us the addresses of S. Austin of Nebraska and of N. F. Cune of Tennessee who were appointed by the Chicago Convention, members of Central Committee American Party?

—Mrs. Annie Wittenmyer of Philadelphia says in a late temperance journal that "Freemasonry ignores the Divine King and head of the church." And so, Christ being ignored, all influences that flow from him for the blessing of the world in every relation are destroyed or curtailed so far as the lodge has power. Let our noted women speak out against this system that is in every way against their sex.

—The *Standard* (Baptist), of this city, says of Archbishop Purcell's late proclamation on the school question that "the tenor of his article is to the effect that the Catholics are a distinct people from the American people, and that their allegiance is elsewhere than to our government."

—Rev. N. Wardner, of New York, now on an evangelistic tour through several Western States, does not forget that the Gospel of Christ is a Gospel of true reform, and every real Christian is a reformer, pledged to stand against every system of anti-Christ. So while he labors for holiness and redemption from sin, he does not omit special sins. He lately spoke against the lodge in the Free Methodist church of Coopersville, Mich., and writes to the *Wesleyan* as follows about it: "Either the truth or the excessively warm evening seemed to render it too hot for some Freemasons present who took their hats and beat a retreat. A handful of gravel was fired in at the door and came rattling up the centre aisle; but aside from this and some derisive howling in front of the church, the evening passed satisfactorily."

—Though myriads of grasshoppers have appeared in western Iowa, Nevada and southwestern Minnesota, the damage done by them is insignificant as compared with former seasons. The Providence that guides all things has directed the flight of these armies of the air so that the burden of their devastation has been little felt. Near Avoca, Iowa, last week these grasshoppers settled so thickly on the track of the Chicago and Rock Island road as to actually stop the trains. A delay of eight hours was made until the hands procured shovels and cleared the track.

—Since writing the above we see from a letter of Theron Palmeter in the *Iowa Freeman*, that five counties in Iowa and several adjoining in Minnesota, in the extreme western part of those States are sadly devastated, the crops being almost wholly destroyed and hundreds of eggs to the square inch left for another season's ravages. The sufferings sure to be borne by many in this region should be divided among as many as possible. "Bear ye one another's burdens." Let the blessing received by all who gave to Kansas and Nebraska two years ago be again sought.

—It seems that the imprisonment of the whiskey ring thieves in this city is even more of a sham than we have reported. They are not confined in jail proper, but in rooms over the county offices adjoining the jail. In the evening they are said to be free from troublesome jailors or bailiffs. Rehm, the king of the ring, has been seen repeatedly on the streets at night, and spends two or three nights per week at home, returning to jail at an early hour in the morning. Such are the reports of the press, and making due allowance for exaggeration there is no doubt that the imprisonment of these men is a Masonic sham.

—The Kansas State Convention report has just reached us, too late for this number. The meeting was held in Winchester, Aug. 16th, and continued two days. New officers were elected, good resolutions adopted and able addresses made by Rev's. Richards, Loggan, Shepardson, Milligan and others. A political mass meeting after the convention nominated electors, but deemed it unwise to put forward a State ticket at present. The secretary's report next week.

—The letters from Missouri will be read with interest. The campaign preceding the State meeting at Chillicothe, which convened yesterday, was a most successful and cheering one. Nominations were made in several counties and Bro. Needles is full of glory and victory. A full report of the State Convention will appear duly.

—While engaged in these arduous labors, Bro. Stoddard has met with another loss. A brother living at Meadville, near Chillicothe, who has been long the victim of disease, was buried on the 23d inst. May the Lord sustain our secretary and agent in these repeated strokes of his providence.

—Past Master Ronayne started for Missouri on Monday evening to attend the State Convention. He will return to Jacksonville to open

the lodge in Strawn's Hall on Monday evening September 4th, before the meeting of the Illinois State Association. He will probably work the three degrees during the Convention.

A NEW PAMPHLET, by J. H. H. Woodward, Seceding Mason. "*How to Defeat Masonic Scoundrelism in the Court House*," is the title of a 24-page pamplet, written in Mr. Woodward's vigorous style, and showing the extensive research among Masonic records for which his published articles are remarkable. It contains the obligations of the first seven degrees; a list of seded Masons, re-printed from the *Cynosure*, though that fact is not mentioned; the due-guards and signs of Blue-lodge Masonry. The title may strike some as unduly offensive, but it is true that Masonic arts practiced in the court-house is scoundrelism and villainy. If any asperity is chargeable to this, it cannot be to the book itself, which is a valuable addition to our reform literature. For sale at the *Cynosure* office, 10 cts. per copy, 75 cts. per dozen, by mail.

A NEW REFORM PAPER.—We give below the official card of the *The Olive Branch*, which explains itself. No. 5 which has been sent us is an agreeable paper of the tranquil, quiet order. Besides some articles in favor of peace sentiment and advocates, it contains a pleasant home miscellany which must render it acceptable to citizens of Indiana in the vicinity of Richmond. We wish the publisher success.

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The Sanitarian, for September, is conducted in the best style of the medical art. Its leading articles are written by the ablest physicians of the country. In this number we have Deformities and their Relation to Hygiene, Vital Statistics, Public Hygiene in New York, The Brooklyn Sea-side Home, Shade Trees in City, Sanitary Appliances at the Centennial, Campbell & Co., publishers, New York.

The National Sunday School Teacher for September gives especial attention in its contributed articles to the wine question which comes up in the first lesson of the month. Prof. S. C. Bartlett and Rev. Wm. M. Thayer have written on the question. The first takes the ground that sometimes the Bible commended the use of fermented wines, and the second that it only commended unfermented wine and always condemned alcoholic wines. Both men are total abstinence men, but on this question represent the conflicting opinion of the scholars of the present day. Those who wish to know the *pro* and *con* of the matter should read those two articles. Adams, Blackmer & Lyon Pub. Co., Chicago.

Vick's Floral Guide has issued the fourth and last number for the year, with its useful hints about autumn garden work and winter floral decorations. The *Guide* is published quarterly for 25 cents a year by James Vick, Rochester, N. Y.

READY FOR POLITICAL ACTION.

GLASGOW, Jeff. Co., Iowa.

MR. E. A. COOK, DEAR SIR:—I notice in the last *Cynosure*, that you wish those who desire to act with the American Party should write to you. In compliance with your request I will say that I am fully ready for political action in favor of freedom. I regard the bondage of the lodge as standing directly in the way of the enjoyment of that liberty consonant with American ideas, and also in the way of all true reform. I believe in standing up for our principles and being counted, when we are wanted as straight-outs in a political party without distinction to creed, or color, or nationality. When as citizens, animated with the spirit of humanity, we are willing to set aside all selfish aspirations and act as voters who believe that a great principle is involved in this movement for reform against all oath-bound secrecy, then will we become a power for good, respected by others, and be able to offer a secure refuge for all who wish and long to be free from the slavery of the lodge. We will then be able to draw all good men and women to our principles and party, and victory will be ours or our children's.

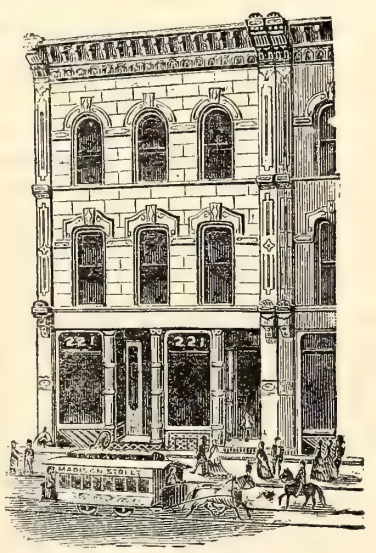
There is in our county quite a large number of most excellent, intelligent and earnest men, understanding and appreciating the importance of the question involved in this reform, who will be "straight-out" if they can have a ticket to vote, who are not spasmodic in this reform, but who will now and always be willing to stand up and be on the side of liberty, who are determined to stand on their rights as citizens and are not afraid of the lodge. But we are mainly farmers living in different parts of the country; we need to have the party machinery got ready for us. I am sure that a State convention, if called at Des Moines or any rail road center, would be hailed with delight. I am ready to attend such a convention and have an electoral ticket.

Yours truly, GEO. HEATON.

THE ATROCITIES IN BULGARIA.—A correspondent of the London *News* who accompanied a party of English gentlemen in their investigations of the outrages of the Turks, writes thus of the town of Batek which they visited:

On approaching the town, on a hill there were some dogs. They ran away, and we found on this spot a number of skulls scattered about and one ghastly heap of skeletons with clothing. I counted from the saddle 100 skulls, picked and licked clean, all of women and children. We entered the town. On every side were skulls and skeletons charred, among the ruins, or lying entire where they fell in their clothing. There were skeletons of girls and women with long brown hair hanging to the skulls. We approached the church. There these remains were more frequent, until the ground was literally covered with skeletons, skulls, and putrefying bodies in clothing. Between the church and the school there were heaps. The stench was fearful. We entered the churchyard. The sight was more dreadful. The whole churchyard for 3 feet deep was festering with dead bodies partly covered,—hands, legs, arms and heads projected in ghastly confusion. I saw many little hands, heads, and feet of children 3 years of age, and girls, with heads covered with beautiful hair. The church was still worse. The floor was covered with rotting bodies quite uncovered. I never imagined anything so fearful. There were 3,000 bodies in the churchyard and church. We were obliged to hold tobacco to our noses. In the school, a fine building, 300 women and children had been burnt alive. All over the town there were the same scenes. In some places heaps of bodies buried in shallow holes had been uncovered by the dogs. The banks of the little stream were covered with bodies. Many bodies had been carried to Tatar Bazardjik, a distance of thirty miles. The town had 9,000 inhabitants. There now remain 1,200. Many who escaped had returned recently weeping and moaning over their ruined homes. Their sorrowful wailing could be heard half a mile off. Some were digging out the skeletons of loved ones. A woman was sitting moaning over three small skulls with hairs clinging to them, which she had in her lap.

The man who did all this Achmed Aga, has been promoted, and is still Governor of the district. The newspaper accounts were not exaggerated. They could not be. No crime invented by Turkish ferocity was left uncommitted.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Harvest Hymn.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more with harvest song and shout
Is nature's bloodless triumph told.

Our common mother rests and sings
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

Oh, favors old, yet ever new!
Oh, blessings with the sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn ears fill:
We chose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil
The power to make it Eden fair,
And richer fruits to crown our toil,
Than summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom,
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with northern ices cold.

And by these altars wreathed with flowers,
And fields, with fruits awake again
Thanksgiving for the golden hours,
The early and the later rain.

Whittier.

Healed by the Prayer of Faith.

Herewith is given a remarkable case of healing of disease by faith in Him who "took our infirmities and bore our sicknesses." The particulars are gleaned from authentic sources:

Mrs. M. A. Burress, a resident of Mansfield, Ohio, was an invalid, bedridden, and for more than nine years unable to even sit up in her bed. Retaining one position so long, her lungs, it seemed, had become strangely affected; and for a space of five years she had not spoken above a whisper. She had tried many physicians, but obtained no permanent relief. The last physician she employed, treated her many months, but gave her no hopes of getting well. He administered but little medicine, except a preparation to induce rest. She became convinced at length that no human power could cure her; and such a conclusion seemed reasonable, for she had tested the skill of thirty-eight physicians.

Prayer-meetings had been held at the house of Mrs. Burress, she being a member of the Methodist Episcopal church, but no special supplications had been made for the restoration of her bodily powers. There seemed to be no hope respecting renewed physical health, and, therefore, the body was passed by. But about four weeks before she was so wonderously restored to soundness, a prayer-meeting was proposed to her to ask the Lord to heal the body as well as the soul. She then laid aside her quieting medicine, and, excepting two occasions, did not take it or any other. Previous to this, she did not rest one night without her usual "rest medicine."

At one of these prayer-meetings, held Sabbath afternoon, October 18th, the prayer of faith prevailed, and the Lord Jesus manifested his power to heal the body instantaneously. I will here quote from a statement of facts, publishd withe Mrs. Burress' consent, and given to the public in two of the papers of her town: "In view of the meeting, and impressed that something was about to be done to her, she had requested her husband in the morning to attach a suitable board to a rocking-chair in such a way that she could recline in it as in her bed. He did so, and lifted her in it; but finding she could remain there but a few minutes was compelled to put her in bed again. Near three o'clock in the afternoon she requested him to dress her and again put her in the chair. He did so; but thought it impossible for her to remain there during the meeting. In twenty minutes from that time, while united prayer was being offered, and united faith claiming an immediate answer, she suddenly leaped from her chair and shouted praises to God for so great a deliverance; nor has she gone back to her bed of suffering and helplessness since, being free from former ailments, and having a good appetite to sustain the physical strength so miraculously given. None who knew her can doubt that it was God, and none other, who raised her up; and she is willing it should be published abroad to his glory, and for the encouragement of his people."

One, who afterward visited Mrs. Burress, states that her step is active, and her voice clear and distinct, although she appears somewhat thin and pale.

Here is a stubborn fact to place against the pliable, convenient theory, or tacit belief, now seeming to prevail, that the prayer of faith, in regard to the sick, was meant for other times and different conditions. This "belief" is a withering hindering, palsying form of unbelief. The broad promises of the Lord to "him that believeth" have not been revoked. The power of Jesus is not decayed, or his willingness lessened. The amazing charters given by Christ to vital faith, have not been annulled. May the Lord help our unbelief! As professed disciples of his, does it become us to disregard these promises; or explain them away; or treat them as practically obsolete? We dishonor Christ by so commonly ignoring the plain direction of his inspired apostle, who says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—(James v. 14, 15.)

Christ Jesus is creator of both soul and body. We believe that he is able to cure sin-sick souls in a moment. But why are we so slow of heart to believe that he has power on earth to heal diseased bodies? The land is plentifully supplied with human physicians; and patent nostrums abound; yet there are, apparently, more sick and ill-conditioned people than ever. Does it not seem that the churches of Christ must do again as Christ did—both preach the Gospel and heal the sick? The world would be less a hospital were there less faithless timidity about this Christ-like work of ministering to men's sick bodies as well as their souls. Both are sin-smitten. Ignorance and sin cause most of our sickness. But if we obey God, and follow the teachings of his Spirit that is able to lead into all truth, we shall escape much bodily trouble and overcome physical infirmities to an extent little dreamed of in this age of invalidism drug-taking, and unbelief.

Faith in Christ Jesus will make men well within and without. He has all POWER in heaven and earth. One of the last clauses in Christ's great commission reads: "They shall lay hands on the sick, and they shall recover."—*Western Christian Advocate.*

Signs of Spiritual Decline.

1. When we are averse to religious conversation or the company of heavenly-minded Christians.

2. When, from preference and without necessity, you absent yourself from religious services.

3. When you are more concerned about pacifying conscience than honoring Christ,in performing duty.

4. When you are more afraid of being counted over-strict than of dishonoring Christ.

5. When you trifle with temptation, or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.

7. When you are impatient and unforgiving toward the faults of others.

8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect, duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you farther into the Sabbath than the savor and sanctity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

13. When you associate with men of the world without solicitude about doing good or having your own spiritual life injured.

Dr. Adam Clarke said pithily, "Strong drink is not only the devil's way into man but man's way to the devil."

Household Conveniences Then and Now.

The *home* life of our forefathers is an exceedingly interesting matter for consideration. It is made so from a knowledge of the wonderful changes which have occurred during the past century; changes which have produced a complete revolution in all the domestic affairs and household arrangements. Those of us whose memory extends over a period of half a century probably have a very correct idea of the character of the homes, and the extent of household convenience, at the time the guns of Lexington startled the colonies as by an electric shock. There are a few of the old houses still standing, some in the country and some in large towns and cities, which have battled with the storms of a hundred years, and now, like the old "one horse shay" of Dr. Holmes, have about them

"A general flavor of mild decay."

These houses in the country were built upon one model almost entirely, the old "lean-to" style. It is not difficult to understand why this plan was a favorite one. It really economized room, and by the low roof gave increased warmth and greater convenience. Our forefathers thought it necessary to construct the frames of their dwellings of white oak, and to this circumstance are we endebted for the continuance of a few of those houses to the present time. It is safe to say that no country dwelling constructed of soft second growth spruce and pine can remain habitable for fifty years, and most of those built at the present time will fall into decay in a third of a century. Nothing can be more perishable and unsubstantial than the cheap modern dwelling-houses which farmers and mechanics are constructing in all parts of the country. Not a fragment of them will remain when the second centennial anniversary comes round.

But we desire to consider some of the immense changes which have occurred in the interior plans and arrangements of dwellings during the past century. In 1775 the science of chemistry had no existence, no special attention had been given to geology, and what was known of botany, astronomy, etc., seems as nothing when compared with the extent and accuracy of our present knowledge. Our fathers were groping in almost utter darkness, so far as a knowledge of the sciences was concerned, and but little progress had been made in invention and the arts; scarcely one of the modern contrivances for cooking, and for warming and lighting dwellings, was known. Not a pound of coal or a cubic foot of illuminating gas had been burned in the country. No iron stoves were used, and no contrivances for economizing heat were employed until Dr. Franklin invented the iron frame fire-place, which still bears his name. All the cooking and warming in town or

country was done by the aid of fire kindled upon the brick hearth, or in the brick oven. Pine knots or tallow candles furnished the light for the long winter evenings, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking "sweep," and it is a curious circumstance that both the well and the building meeting the necessities of a water-closet were often at long distances from the house. In a cold windy night in winter, to be called towards either of them was something dreadful to think of. No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those early days, by the aid of which fire could be speedily kindled; and if the fire "went out" upon the hearth over-night, and the tinder was damp so that the spark would not "catch," the alternative remained of wading through the snow a mile or so, to borrow a brand of a neighbor. Only one room in any house was warmed (unless some of the family were ill); in all the rest the temperature was at zero during many nights in winter. The men and women of a hundred years ago undressed and retired to their bed at night in an atmosphere colder than our modern barns and woodsheds, and they never complained. No hot-air furnaces tempered the wintry air in their dwellings, and they slept soundly in the cold, even after eating heartily of shag-barks or butternuts, and then washing them down with a quart or two of hard cider. The cooking was very simple, and the nature of the food plain and substantial. But few dishes were seen upon the table; pork and cabbage, corn bread and milk, with "bean porridge," were the every-day forms of food consumed. Now this brief glance at the manner of the life of the founders of our Republic suggests thoughts regarding the changes which have occurred during the century, and the question arises, Is life now easier, happier, or more desirable? Judged from one standpoint, it is; from another, it is not. Life, that is, animal existence, it seems to us, was as satisfactory and happy then as now; that is, as satisfactory to those who then lived.—*Growing World.*

I cannot tell you how happy this service in which I am engaged makes me. Instead of my being the anxious, careworn man as many persons think me to be, I have no anxieties and no cares at all. Faith in God leads me to roll all my burdens upon God. Not only concerning money, but concerning everything; for hundreds are my necessities, besides those connected with money. And in every way I find God to be my helper, even as I trust in him for everything, and pray to him in child-like simplicity about everything. Be encouraged, dear fellow believer, to go this blessed way yourself, and you will see what peace and joy it affords. *Muller.*

Children's Corner.

Ballooning at the Centennial.

A friend of the children who read the *Cynosure* sends them a letter describing the ascension of Prof. King's great balloon at the Centennial:—

Well, I have seen the sight. A veritable buffalo, at least that is what they called it and as usual said to be the largest on the continent. Tied down with many more new cords than was Sampson, the monster vainly plunged and struggled to be free. Then a "dove" and afterward a "vulture" were sent forth into the upper regions, the latter looking like a winged mud turtle as it sped through the sky to spy out the way and see that no ærolite, planet, stray cloud, or evil current of air was to be found.

After struggling to be free for some four hours, puffing, filling and enlarging till not a rib or dent or wrinkle was to be seen in his massive sides, and after bowing east, west, north and south as if he would forget none in his last complimentary adieu, the cords were loosened and the monster ascended heavenward, bearing the celebrated æronaut Prof. King and four or five others in his huge car amidst music and shouts—O such shouts!—from the mighty crowd, waving of flags, handkerchiefs, hats, etc., while the air was filled with a shower of leaflets which the crowd struggled to get as mementoes of his flight.

He was soon out of sight in the clouds and we are told the party propose to continue their buffalo hunt in that rare region of travel and research for several days.

May their curiosity be as fully gratified as was mine by their ascent and much more as their sphere of vision and observation is greater.

Yours truly,

E. S. Cook.

The Century—Development without Parallel. The first century of the United States has been without a parallel in history. The population has increased from 2,750,000 to 44,675,000. The area has been extended from 800,000 to 3,603,844 square miles. The development of agriculture under the pressure of immigration and the stimulus of mechanical invention has been utterly without precedent. The value of manufactures has advanced from $20,000,000 to $4,200,000,000. Foreign and domestic commerce have taken gigantic strides. The marvelous development of mineral resources has not been the work of a century, but of fifty years. There was not a single bank in the colonies in 1776; there are more than 6,000 now. Internal improvements and the common school system have kept pace with immigration. On the threshold of the new century, a review of the national progress is worthy of careful study.—*New York Tribune.*

Canine Conscience.

"Hath a dog conscience?" quoth the corporal. "I had had this dog for several years, and had never, even in his puppyhood, known him to steal. Nevertheless, on one occasion he was very hungry, and in the room where I was reading, and he was sitting there was within easy reach a savoury mutton chop. I was greatly surprised to see him stealthily remove this chop and take it under the sofa. However, I pretended not to observe what had occurred, and waited to see what would happen next. For fully a quarter of an hour this terrier remained under the sofa without making a sound, but doubtless enduring an agony of contending feelings. Eventually, however, conscience came off victorious, for emerging from his place of concealment, and carrying in his mouth the stolen chop, he came across the room and laid the tempting morsel at my feet. The moment he dropped the stolen property he bolted again under the sofa, and from this retreat no coaxing could charm him for several hours afterwards. Moreover, when during that time he was spoken to or patted, he always turned away his head, in a ludicrously conscience-stricken manner. Altogether I do not think it would be possible to imagine a more satisfactory exhibition of conscience by an animal than this; for it must be remembered, as already stated, that the particular animal in question was never beaten in his life."—*Quarterly Journal of Science.*

Home and Farm

Darkness or Light.

In the rooms more commonly used, the blinds are kept closed, the slats being turned barely enough to permit the entrance of sufficient light to see to work by. The sunlight is not permitted to enter on any account. Frequently the upper part of the window is covered by an opaque and closely-fitting shade. At the very best, the window is shaded above and the light is thrown in under the eyes or on a level with them.

Now this is not the best for health nor for pleasure. Nature's method is to give light from above and plenty of it. Our windows are usually placed not far from right. If we have them all exposed, the light will all come in mostly at the top, and fall on our work and our eyes from above, as it should. This saves our eyes from many a strain and from premature weakness. Besides this, to work in the light and even in the sunlight, is far more invigorating to the general health than to work in the shade. People hear this frequently. It is iterated and reiterated in the papers continually, and yet we see intelligent women sitting day after day in rooms where it is barely light enough to see to work, and never once letting the direct sunlight into them. The very flies are too sensible to live in such an atmosphere.

The exposed window is far pleasanter also. It gives us in many cases a landscape view like a picture every time we raise our eyes from our work, and that, too, without the trouble of going to the window to look out. It gives us a view of the sky, which we do not get at all, by the ordinary method of draping, and this is one of the brightest and most changing views we have. It gives us an abundance of light for our work. This strengthens the eye. We can hardly get too much of it, unless the sunshine falls directly on our work or on our eyes.

"But these bare windows look staring."

Do they? Well, that depends very much on how you have been accustomed to look at them. Still, if you wish some ornament for the parlor windows, drape them with lace of Swiss.

For the other rooms, let this drapery be only a light frill across the top of the windows. This is very pretty and inexpensive and you will come to like it in time better than the other. *From Science of Health.*

Diverting Children.

When a child is hurt, never hush its cries. It is inexcusable barbarity; it is repressing its instincts; and for this reason, if physical punishment is inflicted upon a child, it is perfectly brutal. A thousand times better is it to soothe by kindly words and acts, divert the mind by telling stories, by explaining pictures, or by providing it with new toys. We have many a time, says a famous doctor, in our professional experience as to children, found more benefit to be derived from the beautiful or interesting toy than from a dose of physic. The greatest humanity a mother can exhibit to her sick child is to divert it, in all pleasing ways possible. We ourselves, who are larger children, feel sometimes really sick, when a cheerful face and much-loved friend has come in, and before we know it we have forgotten what was the matter with us.

Raising Tomatoes.

Burr tells us that the French mode of raising tomatoes is as follows: As soon as a cluster of flowers is visible, they top the stem down to the cluster, so that the flowers terminate the stem. The effect is that the sap is immediately impelled into the two buds next below the cluster, which soon push strongly and produce another cluster of flowers each. When these are visible, the branch to which they belong is also topped down to their level; and this is done five times successfully. By this means the plants become stout dwarf bushes, not above eighteen inches high. In order to prevent their falling over, sticks or strings are stretched horizontally along the rows, so as to keep the plants erect. In addition to this, all laterals that have no flowers, and after the fifth topping, all laterals whatever, are nipped off. In this way the ripe sap is directed into the fruit, which acquires a beauty, size and excellence, unattainable by other means.—*Boston Globe.*

This life is full of unsatisfied cravings, and will ever be. But the strong desire for more spirituality can be satisfied, but only by daily persistent effort. We desire a crown of righteousness, which can have but by pointing others to the cross and helping them tread the thorny path. What joy, when we shall have earned the "Well done, faithful servant."

Religious Intelligence

—Rev. N. Wardner, General Evangelist of the Wesleyan Methodist church, reports a great revival work in the *American Wesleyan* at the camp meeting at Cooperville, Mich. Scores of converts from the world's darkness and as many more blessed with sanctifying grace are the results of this Gospel harvest. Three thousand attended the meeting one day.

—The oldest church building in America erected by English settlers is St. Luke's Protestant Episcopal Church, Isle of Wight county, Va. It was built in 1632. Funds are being raised for its restoration.

—The Baptists first entered Texas in 1835 as missionaries. Their first church was organized in 1837, and the first association in 1840. They have now increased to 65,000 or 70,000, of whom 15,000 to 20,000 are colored.

—The town of Waco, in Texas, has been visited by an extraordinary revival. Among the white Baptists there have been 370 conversions, and among the colored Baptists 200. Other denominations are sharing in the work and fruits of the awakening.

—There are now reported to be 114 Protestant missionaries in Japan. In Kobe a Japanese Christian is chaplain of the city prison. The head of the Normal School for Women in Tokio is a Wesleyan; a Japanese gentleman of high rank is a member of the Methodist Episcopal church. A large store has been opened in Tokio for the sale of Bibles and other Christian books in the language of the Japanese.

—The *Lutheran Standard* notices the laying of the corner stone of a new church in Elida, O., and speaks thus of the pastor whose struggle with the lodge at Lima, has been published in our columns: "The congregation at Elida, of which Rev. A. S. Bartholomew is pastor, has grown in numbers and in fidelity to the Lutheran church and her confessions amid the troubles which have been caused by the Council party in that neighborhood, and contends earnestly for the faith once delivered to the saints. Pastor Bartholomew's labors have been signally blessed in that place, and the determination to build a new and more capacious and beautiful house is only one of the indications of the prosperity which the congregation enjoys. May God continue to bless pastor and people!"

—Hon. Wm. E. Gladstone in a recent paper speaks as follows of Presbyterianism. "It has given Presbyterian communions the advantages which in civil order belong to local self-government and representative institutions—orderly habits of mind, respect for adversaries, and some of the elements of judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendency; the sense of a common life, the disposition energetically to defend it; the love of law combined with a love of freedom; last, not least, the habit of using the faculty of speech with a direct and immediate view to persuasion."

See special rates for September, October and November, on first page.

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Grain Wheat—Minnesota	$ 93	1 09
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" No. 3	77	89
" Rejected	66	66¼
Corn—No. 2	43¼	43⅝
Rejected	40	40¼
Oats—No. 2		32
Rejected		28
Rye—No. 2	55¼	56
Bran per ton		9 75
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	7 09	11 75
Prairie, "	4 00	6 00
Mess Beef	10 75	11 00
Tallow	7	8
Lard per cwt		10 12½
Mess pork, per bbl		16 40
Butter fancy yellow 26c.; common to choice roll	17	20
Cheese	8	8¾
Eggs	11½	12
Seeds—Timothy	1 75	1 80
Clover	9 50	9 75
Flax	1 20	1 25
Potatoes, new per bbl	1 55	1 75
Broom corn	2	9
Hides green to dry salted	8	10
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		2 75
WOOL—Washed	28	37
Unwashed	15	21
LIVE STOCK Cattle, Choice	4 85	5 10
Good	4 50	4 75
Medium	4 00	4 40
Common	2 50	3 25
Hogs	5 50	6 40
Sheep	3 00	4 50

New York Market

Flour	$ 2 25	9 00
Wheat—Winter	1 05	1 25
Spring	85	1 20
Corn	50	61
Oats	39	45
Rye	55	65
Lard		10¼
Mess pork		17 45
Butter	18	26
Cheese	8	9¼
Eggs	13	16

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News of the Week.

—A branch of the dry goods house of A. T. Stewart is to be established in Chicago.

—The letting of the stone contract for the new Court House by "ring" management is roundly denounced and legal process is not unlikely to overthrow it. One of the contractors is said to be a Freemason able to bribe with the grip as well as with money.

—A terrible condition of things exists in the anthracite coal regions of Pennsylvania. The "Molly Maguires" seem to hold murderous possession and to bid defiance to the authorities. There have been five murders in Scranton alone within a fortnight. Jurors who have convicted members of the society have been assassinated.

—Ex-Governor and Senator Morgan of New York was nominated again for the gubernatorial office last week by the Republicans of that State.

—After six days fighting at Alaxinatz the Turks have been driven from the place. Gen. Tchernayeff has telegraphed to Prince Milan that the Servians have won a great victory, routing the Turks with a loss of 15,000 killed, wounded and prisoners. Thirty-one Russian officers were killed in this battle and the Servian loss was severe. A Belgrade telegram to the London *Times* says it is "almost certain that the war is about at an end. The Servians are ignorant of the fact that their Government is suing for peace. The news of Tchernayeff's victory is spreading like wildfire, and there is great rejoicing. Success at this time is unfortunate, as it will be made use of by the war party, but it may help Servia to secure better terms. Important diplomatic action on the part of the great Powers, and an armistice between Turkey and Servia may be expected immediately. Turkey will ask for permanent occupation by her troops of certain Sevian fortresses, and a war indemnity.

—A Roman Catholic Albanian tribe has offered its 1,000 warriors to the assistance of the Turks it is supposed on an order from the Vatican. Which shows the temper of that religious body toward the Greek church. It is no more friendly to the Protestant.

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I promise and swear to redouble my zeal for all my brethren, Knights and Princes, that are present or absent, and if I fail in this my obligation, I consent for all my brethren, when they are convinced of my infidelity, to seize me, and thrust my tongue through with a red hot iron; to pluck out both my eyes, and to deprive me of smelling and hearing; to cut off both of hands, and expose me in that condition in the field, to be devoured by the voracious animals; and if none can be found, I wish the lightning of heaven might execute on me the same vengeance. O God, maintain me in right and equity. Amen. Amen. Amen.

XVI. OBLIGATION, PROVOST AND JUDGE.

1st. Secrecy. 2d. Obey all orders and decrees of Council of Prince of Jerusalem. 3d. To justly and impartially decide all matters of difference between brethren of this degree if in his power to do so under

PENALTY

of being punished as an unjust judge, by having his nose cut off (or penalty of all the former degrees.)

XX. OBLIGATION, GRAND MASTER ARCHITECT.

Promise of Secrecy, etc., same as former degrees.

PENALTY.

To have hand cut in twain.

XXIII. OBLIGATION, PRINCE OF JERUSALEM.

I———, do solemnly promise and swear, in the presence of Almighty God, the Great Architect of heaven and earth, and of these Valiant Princes of Jerusalem, that I will never reveal the mysteries of the degree of Prince of Jerusalem to any one of an inferior degsee, or to any other person whatever.

I promise and swear as a Prince of Jerusalem, to do justice to my brethren, and not to rule them tyrannically, but in love.

I promise and swear that I will never, by word or deed, attack the honor of any Prince of Jerusalem; and that I will not assist in conferring this degree except in a lawful Grand Council of Princes of Jerusalem. All this I promise and swear, under the

PENALTY

of being stripped naked, and having my heart pierced with a poniard. So help me God. Amen! Amen! Amen!

XXVII. OBLIGATION, CHIEF OF THE TABERNACLE.

I———, do promise and swear, never to reveal the secrets of this degree to any person in the world, except he has acquired all the preceding degrees, and then, not unless within the body of a Sovereign Council of this degree of Chief of the Tabernacle, regularly holding its authority from some legally established Supreme Council of the thirty-third degree; nor will I be present, or aid, or assist at the communicating them, unless with the above named authority, regularly obtained. And in case I should violate this my sacred obligation, I perjure myself: I consent

(PENALTY)

that the earth should be opened before my eyes, and that I should be engulfed (swallowed up) even to my neck, and thus miserably perish. To the fulfillment of which may God preserve me in my senses. Amen.

XXIX. OBLIGATION, PRINCE OF THE TABERNACLE.

I———, do promise and swear, that I will never reveal to any person in the world whatever, the secrets of this degree of Prince of the Tabernacle; and that I will never confer them, nor aid, or assist in conferring them on any person or persons, by my presence, or otherwise, except under an authority regularly obtained from some Supreme Council of the thirty-third degree, which has been constitutionally established, giving full power so to do.

That I will stand to, and abide by, all the laws, rules, and regulations which belong to this degree, or may regularly emanate from the Supreme Council of the the thirty-third degree, under which we are now acting; and in case I should violate this sacred obligation, I consent

(PENALTY)

to be stoned to death, (as St. Stephen was,) and that my body be left to rot above ground, deprived of burial. For the faithful performance of which, may the Almighty Architect of the Universe preserve me. Amen.

XXX. OBLIGATION, KNIGHT OF THE BRAZEN SERPENT.

I— —, do solemnly promise and swear, in the presence of Almighty God, the Grand Architect of the Universe, that I will never reveal the secrets of this degree of Knight of the Brazen Serpent; nor, by my presence, aid or assist in revealing them to any person or persons whatsoever, unless the candidate shall have taken all the preceding degrees in a regular manner, nor without a legal authority. I now swear allegiance and true faith. In case I should transgress this my solemn obligation, and thus perjure myself, I freely consent

(PENALTY)

to have my heart eaten by the most venomous of serpents, and and thus to perish most miserably; from which may the Almighty Creator of the Universe defend me! [Kisses the Bible.]

XXXI. OBLIGATION, KNIGHTS OF KADOSH.

I———, promise and swear, never to reveal the secrets of the Grand Elect Knights of Kadosh, or White and Black Eagle, to any person. *I swear to take revenge on the traitors of Masonry;* and never to receive in this degree, none but a brother who has come to the degrees of Prince of Jerusalem and Knight of the Sun, and then only by an authority given to me by a Grand Commander or Deputy Inspector, under his hand and seal.

I promise to be ready at all times to conquer the Holy Land, when I shall be summoned to appear, to pay due obedience at all times, to the Princes of the Royal Secret; and if I fail in this my obligation, I desire that all the

PENALTIES

of my former obligations may be inflicted on me. Amen. He kisses the Bible and rises.

XXXII. OBLIGATION, SUBLIME PRINCE OF THE ROYAL SECRET.

I———, do, of my own free will and accord, in the presence of the Grand Architect of the Universe, and in this Consistory of Sovereign Princes of the Royal Secret, or Knights of St. Andrew, faithful guardians of the faithful treasure; most solemnly vow and swear, under all the different penalties of my former obligations, that I will never directly or indirectly reveal or make known to any person or persons whatsoever, any or the least part of this Royal degree, unless to one duly qualified in the body of a regularly constituted Consistory of the same, or to him or them whom I shall find such after strict and due trial.

I furthermore vow and swear, under the above penalties, to always abide and regulate myself agreeably to the statutes and regulations now before me; and when in a Consistory to behave and demean myself as one worthy of being honored with so high a degree, that no part of my conduct may in the least reflect discredit on the Royal Consistory, or disgrace on myself. So may God maintain me in equity and justice! Amen! Amen! Amen! Amen!

XXXIII. OBLIGATION, SOVEREIGN GRAND INSPECTOR GENERAL.

I———, do hereby swear, and promise on my word of honor, on the faith of an honest man, in the presence of the Grand Architect of the Universe, and before this assembly, to guard and preserve the mysteries of this degree which has been conferred on me, not only from the profane, but from all of an inferior degree, under the

PENALTIES

of all my former obligations; and I consent, if I violate this obligation, to have my tongue torn out by the roots. May God keep me in this, or destroy me. Amen.

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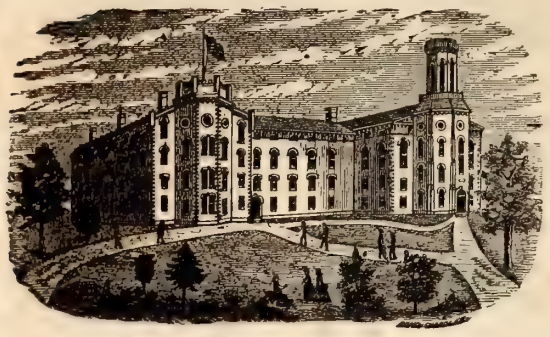
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VOL. VIII., NO. 46.—WHOLE NO 332
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THE CENTENNIAL TRACT WORK

The importance of this work is almost incalculable. Many thousands of visitors at the Centennial hear, for the first time, of the work of the National Christian Association, and we learn both from Elder Freeman and brother Hodge that a great number of those who receive our tracts there are overjoyed to know of this glorious reform movement. Nor are such rejoicings confined to those outside of the lodges. Elder Freeman estimates that considerably more than half of the Freemasons and Odd-fellows who called at our stand were really glad of our movement and many of them declared their approval in unmistakable terms.

A vast number of young men whom the lodge has not yet drawn into its meshes, here receive their first warning against these works of darkness and many of them, we are assured, will heed this warning.

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From this estimate it will be seen that from $125.00 to $150.00 more is needed for this work.

EZRA A. COOK,
Sec'y Tract Committee.

Topics of the Time.

Considerable indignation is manifested by the Protestants in Canada at the final step of the Catholics of Oka in notifying the Wesleyan missionary to the Indians at that place to leave within twenty-four hours. Last year the Catholics pulled down the Protestant church and now they follow with banishment of the pastor. Bishop Gilmour of Cleveland, a most zealous Romanist, not long since made great professions of regard for the free institutions of America, because they secure "universal religious tolerance," and because, "under the constitution, there is no discrimination in favor of creed or church, but all are equal." Now he may practice his good professions in securing the same toleration from the Canada papists or from the *Catholic Review* of New York which maintains their cause. Very likely the Bishop's statement was meant only to be local and temporary. Will he go to Canada or Mexico and preach this doctrine?

The report that an Albanian tribe of papist adherents had at the instigation of Rome taken part with the Moslems against the Greek Christians of Servia is confirmed by the further statement of sympathy existing between the Sultan and the Pope. The anti-Sclavonic feeling at the Vatican is said to be very strong. There is unlimited sympathy for the Turks, and unlimited detestation of the Servians, and all the insurgents of the Greco-Orthodox creed. This union of the extremes of false religion shows that what some are disposed to think improbabilities may happen, and the union of all systems that virtually ignore or reject Christ as the only Mediator will not be a strang thing in the final struggle with anti-Christ.

The meagre and unsatisfactory results of the Indian war will more strongly direct public attention to the late letter of Bishop Whipple of Minnesota to Pres. Grant. The perpetual fraud, injustice and treachery of the white race toward the miserable remnant of the Indians, under the present method of dealing with them, is reason enough for a thorough change. Bishop Whipple puts the case in plain language thus:

"Here are two pictures: On one side of the line a nation has spent $500,000,000 in Indian war; a people who have not 100 miles between the Atlantic and the Pacific which has not been the scene of an Indian massacre; a government which has not passed twenty years without an Indian war; not one Indian tribe to whom it has given Christian civilization; and which celebrates its Centennial year by another bloody Indian war. On the other side of the line there is the same greedy, dominant Anglo-Saxon race and the same heathen. They have not spent one dollar in Indian war. They have had no Indian massacres. Why? In Canada the Indian treaty calls these men "the Indian subjects of Her Majesty." When civilization approaches them they are placed on ample reservations; they receive aid in civilization; they have personal rights of property; they are amenable to law and are protected by law; they have schools, and Christian people delight to give them their best men to teach them the religion of Christ. We expend more than a hundred dollars to their one dollar in caring for Indian wards.

Anthony Comstock, the representative of the Society for Suppressing Vice, and the victor in many hard-won battles at the East with the desperadoes who fatten themselves by stimulating the vices of the young, has made a raid in the West. At Indianapolis and Des Moines he broke up dens of these foul spirits and handed over their agents to the United States courts for punishment. He seems to have passed by Chicago, and a nefarious agency of this kind was last week ferreted out and brought to justice by the Post Office authorities at Washington in connection with their agent here. Mr. Comstock describes this business as managed in Iowa as of "a horrible character" and suggests that parents are wickedly negligent if they are not better informed of the reading matter put into the hands of their children, and respecting those with whom their children correspond. He touches upon a great weakness of American society. Our families need more centralization, an infusion of the Jewish arrangement, in which, by Divine ordinance, the parents were almost the sole instructors of their children. Were the ideas held by the founders of American principles held firmly by us, their children, social and political curses now overhanging, would never have been known.

WATCH THEREFORE. MATT. XXV. 13.

BY ANNA S. FISK.

In the dusk of midnight,
Neath the starlit sky,
While the watchers slumbered,
Came the welcome cry,
Waken, Zion, waken,
For thy Lord is nigh.

Some of those who listened
Heard with burning heart,
'Tis the Lord who bought us,
He shall take our part.
Glory, for He cometh
Never to depart!

We shall see his triumph
Over death and sin;
In this glorious conflict
Grace and truth, shall win;
Waken, Zion, waken,
For thy lamps are dim.

Banished and forgotten
Every doubt, and fear;
Precious every promise
Fulfilment so near.
Waken, Zion, waken,
For thy Lord is here.

Waken, sleeping Zion!
Shall we plead in vain?
Jesus surely cometh,
He has come to reign;
See his torches gleaming,
On the distant plain.

Waken, Zion, waken!
Now, thou must not wait,
Hasten forth to greet Him,
Ere He reach the gate.
Waken, sleeper, waken
Lest thou be,—*too late!*

SKETCHES OF SUMMER TRAVEL.

NEWBURYPORT AND BOSTON.

A short ride of about three hours on the cars takes us from Old Orchard Beach, Maine, to Newburyport, Mass. This is one of the old substantial towns of the State, a great shipping port in the olden time, when fabulous fortunes are said to have been made. It still has a Custom house, but its commerce has been declining for the last half century. The population is 14,000. The beautiful Merrimac river, whose waters are so utilized by man, in sustaining the great factories of Manchester, Lowell and Lawrence, here pursues a less disturbed course, and sweeping gracefully past the pineries, and the lower part of the town, gently mingles its waters with the ocean. The town gradually rises from the wharf to High Street, a long avenue shaded with fine trees, mostly elm and horse-chestnut. Here is a singular pond surrounded with trees, and remarkable for its great depth. In nearly all parts of the city, the pure air and grateful shade are most refreshing, and the great number of very large residences, with their tasteful surroundings give pleasing indications of wealth and prosperity. Easy access is had to Salisbury beach, three miles distant by omnibusses, and constant facilities are enjoyed for day and night excursions on the water. The pineries are most lovely places of resort during the

warm days, for there one may rest, in the words of the poet,

"Neath the shadows of tall sighing pines,
That in the fiercest noon create a soft,
Cool, cloistered light upon the sward beneath."

This we tasted to our own satisfaction in a very enjoyable picnic, with some of the good people of the place. When sitting on the banks of the Merrimac, and glancing up stream we could almost discern Amesbury, the home of the poet Whittier. One pleasant afternoon, our kind friends took us out three miles into the country to see the recently discovered silver mines. Only one is in successful operation. This one has made in a few months $20,000 in silver, besides the lead and gold found in union with it. The pure pulverized material yields over seven per cent. of gold, over thirty of silver, and 62 per cent. of lead. The most striking object on the wharf is a large building owned by the Philadelphia and Reading coal Company. The coal is conveyed to it in their own iron-built ships, and so complete is the machinery that a cargo of 1,000 tons can be unloaded in a day. The enterprising superintendent of this establishment informs us that pure anthracite coal is found only in Pennsylvania; a few small mines of hard coal, but differing essentially in quality, being found elsewhere. We are surprised at the great number of persons, distinguished both in the literary and religious world, who have had connection either by birth or residence with this place. "There," says our friend, pointing to a beautiful dwelling, back of an extensive green lawn, "is the house where Mrs. Bannister died," (better known as Miss Grant, for so long a time the famous teacher of Ipswich Seminary.) "Here is the residence of the Hon. Caleb Cushing." There Hannah Gould, the poetess, lived and died. Mr. John B. Gough in his early life was rescued from scepticism and probably converted and made his first effort at reform under the teachings of Rev. R. Campbell, who has been the successful pastor of a Congregational church here for nearly forty years. Mr. James Parton, whose recent marriage with the daughter of his former wife (Fanny Fern) has given him so unpleasant a notoriety, is now living here. The old Dexter place is in possession of Mr. Corliss, the inventor of the famous steam engine, now attracting so much attention at the Centennial. His Puritan grit was displayed in the remark he made when the Sabbath question was under consideration. "If they do open the exhibition on the Sabbath my great engine shall not run." The lover of relics when here, always finds his way to the old church on Frederick street, where the veritable bones of the Rev. George Whitfield have lain, we can hardly say in *quiet repose*, for one hundred and six years. In this church he preached at many different times, his first sermon being delivered at the age of twenty-six, just thirty years before the day he died here. At that time this church has an average attendance of two thousand persons. There were two large galleries extending round three sides of the house. One of these had been removed, and the ceiling and pulpit lowered, though the latter is still reached by an ascent of seven steps. As we gazed at the empty skull, and the bones lying loose, above a mass of black mould, we almost wished that like the bones the prophet saw in the valley of vision, bone might come to its fellow bone, and muscle, sinew, flesh and spirit return, and the magical voice again resound through these walls, and through our country, rousing the dormant energies of the church, and leading awakened sinners to the Lamb of God. But why should the dead arise? Let us rather pray that the energies of the living may be vitalized by the Spirit of God, and accomplish the work so much needed to be done. A marble cenotaph on the left of the pulpit is erected to the memory of Mr. Whitfield, with a lengthy inscription. We listened to a very good orthodox sermon in this church on Sabbath eve on the subject of the Sabbath. We can hardly imagine how a dull and lifeless preacher could speak over these bones.

Having spent a delightful week in this place enjoying the kind hospitalities and Christian intercourse of friends, reluctantly we take our leave, and in a few hours are in the city of Boston. Here as elsewhere the weather is pronounced unprecedentedly warm, but we find a cool, delightful breeze stirring on the common and the shade of the elm trees as grateful as ever. Walking over the hill, where an unfinished monument to the soldiers stands, we find our way into the public garden below, and spend an hour walking and resting alternately as we view the beautiful displays of nature and art combined, in this lovely place. The burnt district next claims our attention, and we find it covered with some of the most magnificent buildings in the city. The Old South Church, at whose doors the raging fires ceased their work, looks still more antiquated than ever, and covered from base to tower with inscriptions supplicating aid to save it from threatened demolition, is an object of uncommon interest and sympathy. We enter—the seats and pulpit are all removed. A century plant twenty-five feet high and having a thousand buds and blossoms, occupies the place of the former, hidden from public view by canvass, an entrance fee of 25 cts being required. At the close of the second week of exhibition $250.00 had been received from this source. Only one more week remains, as the flowers are fading. This is only one of the expedients resorted to for raising money. As the ladies have the matter now in charge, we trust they will be successful. We copy one of the many inscriptions that everywhere meet the eye. "Napoleon turned his Simlon road aside to save a tree. Cæsar had once mentioned: Won't you turn a street or span a quarter of an acre to remind boys what sort of men their fathers were? W. P." We will also add another quotation from Wendell Phillips' oration of June 14th, and with that close this letter. "Let these walls stand if only to remind us that, in those days Adams and Otis, advocates of the newest and extremest liberty, found their sturdiest allies in the pulpit; that our Revolution was so much a crusade that the church led the van." H. W. P.

Leipzig and its University.—III.

BY PROF. H. A. FISCHER.

After this historical sketch it may be a relief to take a stroll through the city as it now is, and study some of its interesting features.

A promenade taking the place of the ancient wall passes completely around the original city. By walking southward on this promenade, from its N. E. corner, a small park is passed with shaded walks and a "Schwanenteich" (swan pond) where swans swim and fountains play in Summer. In the Winter this pond is a favorite skating rink of the Leipzigers. The new theatre, one of the finest buildings in the city overlooks the "Schwanenteich." As in other German cities, the theatre and opera are very popular; frequently on cold winter evenings (especially on Sunday's) long rows of men and women patiently freeze and wait for the doors to open. The theatre fronts on the Augustus Platz, the handsomest square in the city. The large post office, the museum, the Augusteum, and the Pauliner Kirche (the last two belong to the University), also face this square. The Pleissenburg occupies the S. W. corner of the old city. Its large round tower was formerly used as an observatory; but a new one was erected in 1861, under the direction of Prof. Bruhns, who still has charge of it. This is one of the prominent observatories in Europe and its efficient Director is well known to European and many American astronomers.

The oldest church building is the Nikolai, which with its curious towers and its pottery shops around the base looks decidedly antiquated. Another old church is the St. Thomas, where a fine choir of men and boys sing motets every Saturday afternoon to crowded audiences and a minister reads prayers immediately after to a great many empty seats, and a dozen hearers. The old "Rathhaus" is a very interesting building with its four-story roof; and the "Gewandhaus" is well known to the musical world through its concerts which were conducted by Mendelssohn in his day, and through the Conservatory of Music where many Americans complete their musical education. Inside of the promenade the buildings are old, tall and gloomy. There are only a few streets, but a number of narrow alleys and covered passages. In the newer parts of the city which extend all around the promenade, the streets are wider and more regular, the buildings more modern, but equally tall. Real estate owners realize the fact that there is plenty of room overhead, so they build four or five story houses and quadruple their rents. The first story (and sometimes the second) is generally used for business purposes. Higher up most of the 107,000 inhabitants arrange themselves in layers, according to their means, for the nearer heaven the cheaper the rents. The large door by which the dwellers of each house have communication with the street, is locked at 10 p. m., and they are shut off from the rest of the world till morning.

In passing through the streets many interesting sights will be noticed. Woman bears her share of the burdens of life, and apparently the "better half." It is a somewhat rare occurrence to see men carrying heavy loads; women, with large, heavily loaded baskets on their backs, are seen on every street. If there is snow on the ground Droschken drivers are out with their sleighs. They stand behind their passengers and amuse themselves cracking immense whips which make noise enough for a pistol. When there is no snow the different varieties of conveyances afford an interesting study. Dogs, goats, donkeys, men, women, cattle and horses draw carts varying in size from a toy wagon to a street car. Frequently a team is half human and half canine. Workmen, whenever they can, form groups. Bricks are tossed from hand to hand to the top of tall buildings. Three or four men attack a little woodpile together. Sometimes women are seen drawing their saws as vigorously as their male companions.

The question of woman's rights has little thought from either sex. She has the right to work with her hands; to sit in the market-place by her vegetable stand, to sell goods in the shops, and, if she is married, to take care of the children and wait on her husband. Among the wealthier classes she has the additional privilege of wearing fine clothes, attending the theatre, and going into society. There are numerous exceptions to every general rule, but even educated ladies are surprised that their sisters in America should have or ask for more. One "Fraeulein" who teaches German, understands English, and is well informed generally, was astonished to learn that some wives in America would permit their husbands to get up in the morning to build the fire. She declared that if

she had a husband she should do all she could to help him rise in the world, and if they could not afford a servant she would build the fires herself.

The Germans are as industrious as any class of people in the world, but the work must be nicely adjusted to rank, among the upper classes. Rising in the morning to build fires and rising "in the world," seem quite irreconcilable to the German "Dame," and the "Herr" shares her prejudices. A young theological student, while he was boasting of the great attention of the Germans to ladies (as compared with the less gallant Americans), declared he would be ashamed to be seen carrying a bundle in the street. Frequently a man and woman can be seen walking together, she carrying a heavy basket or a heavier baby, and he smoking a pipe or cigar. Occasionally even, well-dressed men will carry the baby, but such sights are rare. When they do occur, the couple may turn out to be Americans.

There are several hundred Americans in the city generally. The University attracts some: the Conservatory still more. Others are with friends, and others are here apparently only for the sake of being abroad.

Quite a number meet every Sabbath in the American Chapel (a room in the 1st Buergerschule) where services are conducted by American ministers or theological students. The pastor, Rev. S. J. Curtiss, Jr., and his wife will be gratefully remembered by their countrymen for their work in connection with the chapel, and their hospitality at home.

American students are treated with the greatest consid ration in the University, even if they have not learned the noble art of "kneiping," and do not carry the scars of half-a-dozen sword duels in their faces. Some German students seem quite proud of their disfigured countenances and unlimited capacity for beer, but the better class of students, as well as the professors, discourag these practices. The latter believe in enjoying social intercourse, however, and once or twice a year do so on rather a large scale. They arrange a "Professorium" in a public hall and invite some of their friends, a sprinkling of students among the number, to enjoy the entertainment. It is a full dress occasion, especially for the wives and daughters of the professors. The order of exercises is as follows: An address listened to with as much attention as the circumstances will permit; supper with wine and toasts, after which those who wish, dance; others adjourn to the smoking room where professors and students smoke clay pipes, while those who care for neither of these things, look on for a time and then go home.

At supper each professor provides for his own table and with his wife, (if he has one), entertains those whom he has invited. The toasts are accompanied with "Hoch's" and jingling of wine glasses. The writer endeavored to join in with an empty glass, but the professor's wife objected; he proposed water, but that, she said, was too cold, so he was compelled to "look on," and be called a "Unitarian," by the hostess and a "Quaker" by the host. They were none the less attentive in their hospitalities, however, on that occasion and afterward.

A young American minister earned a different compliment by his temperance principles on another occasion. Having declined both wine and cigars, his host in amazement exclaimed, "Sie koennen nicht trinken; und sie koennen nicht rauchen! Was koennen sie denn?" (You cannot drink, and you cannot smoke! What can you do then?)

Few cities can boast a better and more complete educational system than Leipzig. Numerous kindergartens open their doors to the little ones as soon as they are large enough to walk there. When they are old enough to learn their A. B. C.'s, they are promoted to the "Buergerschule," and afterwards the boys can enter the "Gymnasium," or "Realschule" and the girls the higher "Tochterschule." After completing the respective courses in the Gymnasium or Realschule, the young men are examined for the University, where they might almost spend a lifetime without exhausting the stores of instruction that can be had in the several departments.

The following statistics, taken from the catalogue for the Winter Semester of 1875–76, will give some idea of the importance of the Leipzig University:

	Theo'l Fac'y.	Law Fa'y.	Medical Fac'y	Philos'l Fac'ty.
No. of Prof.'s	12	17	24	63
No. of Docenten (Tutors.)	2	2	16	24
No. of Matriculated Students.	337	1130	428	1030

Besides the above, 107 persons have attended lectures without matriculating. The whole number of instructors is 160, of students 3,032. Of the students 2,575 are natives of the German Empire, 274 of other European States; 76 of States outside of Europe (63 from the United States). Europe, Asia, Africa, N. and S. America, are all represented.

I cannot tell you how happy this service in which I am engaged makes me. Instead of my being the anxious, careworn man as many persons think me to be, I have no anxieties and no cares at all. Faith in God leads me to roll all my burdens upon God. Not only concerning money, but concerning everything; for hundreds are my necessities, besides those connected with money. And in every way I find God to be my helper, even as I trust in him for everything, and pray to him in child-like simplicity about every thihg. Be encouraged, dear fellow-believer, to go this blessed way yourself, and you will see what peace and joy it affords.—*Muller.*

Masonic Testimony Invalid.—A Dangerous Element.

BY A. OLDFIELD.

1. a. No man charged with crime should be regarded as a material witness in proof of his own innocence, because he is an interested witness.

b. But every man should be held as innocent until he is proved guilty by disinterested witnesses.

c. Therefore interested testimony should always be regarded as invalid and inadmissible.

2. a. No testimony in any court should be regarded as valid in any case where the witness is interested in the question at issue, or has previously committed himself under oath to one side of the question.

b. But in regard to the good or evil tendencies of Speculative Freemasonry, its members are all interested witnesses, and all previously committed under oath to "always hail, ever conceal, and never reveal" any of its secrets or crimes.

c. Therefore, no Masonic testimony, either in or out of courts at law, which involves the interests of the craft or any one of its members, should be regarded as valid or admissible in any case.

3. a. All fraternities or parties of men, whether claiming to be citizens of the United States or otherwise, but living under the laws and jurisdiction of this government, who arrogate to themselves a right to organize secret combinations of men, and to exercise the functions of legislative, judicial, and executive authority, and also claim a right to bind all who may become members of said fraternities in perpetual allegiance to a code of secret laws of which the candidates at the time of initiation know nothing; by oaths and penalties which are extra-judicial and wholly unknown to the laws of a republican government or the laws of God, should be regarded as dangerous institutions that should be suppressed by law.

b. But Speculative Freemasonry not only arrogates to itself a right to organize petty secret government wherever it pleases within the jurisdiction of this United States government, make its own laws, hold its own nightly secret courts, but also a right to bind its own members in perpetual allegiance and secrecy to its own laws, by oaths and penalties unknown to any civil or Christian government.

c. Therefore, the institution of Speculative Freemasonry, and all similar institutions whose governments are founded in perpetual secrecy, should be regarded by every honest citizen as dangerous elements to the perpetuation and maintenance of republican government, and should be suppressed by legislative and judicial authority.

A Thesis.

Editor of the Cynosure:—I would propose, through your columns, the following thesis, for the consideration of all who are interested in preserving our religion from the taint of pagan arts and practices.

Resolved—That those ministers of religion who suffer members of their congregations to remain in the superstitious belief that Freemasonry is as good as Christianity, if not better, either have not sufficient knowledge of Christ and his Apostle St. Paul to expound the Holy Scriptures, or they neglect the most solemn duty incumbent upon their sacred profession.

If any reader of the *Cynosure* regards this thesis as improper in any respect, or as one the discussion of which Christian preachers could reasonably object to, I would be greatly obliged to him to state wherein he so regards it. Should not church-goers themselves require their preachers to examine this thesis, and decide upon it in the affirmative, or else be regarded as *particeps criminis* with their preachers in corrupting the faith?

Church Reform.

Catholic Orders in the United States.—The Jesuits entered Florida in 1565, Maine 1613, and Maryland in 1634. The Franciscans came in 1528, and the Dominicans in 1539.

The Carmelites entered California in 1602, and the Augustinians came to the United States in 1790. The Lazarists, Redemptorists, and Passionists Congregations of regular clerks have all commenced their labors in this country in the present century. The Benedictine and Cistercian order of monks; the former dating back in antiquity, 1,300 years, was introduced into the United States in 1846, and the latter in in 1803. The Cistercians are represented by its severest form—that of La Trappe. The Trappists have two abbeys, one in Kentucky and one in Iowa.

As regards the religious orders of women, we have houses of all the sisterhoods, the Sisters of Charity, established in the United States by Mother Seton in 1809, the Sisters of Mercy of St. Joseph, Sacred Heart, Little Sisters of the Poor, and others too numerous to mention.

For the instruction of boys, the Christian Brothers, Brothers of Mary, Xavierian Brothers, and other communities.

The Archbishop of San Francisco is a Dominican; the two successive Bishops of Buffalo have been Lazarists; the first Bishop of New York was a Dominican; and in Philadelphia Bishop Egan was a Franciscan, and Bishop Neumann a Redemptorist; and the present Bishop Gross of Savannah, is also one of that order. The Vicariate Apostolic of Kansas is governed by Bishop Meige, a Jesuit, and Bishop Fink, a Benedictine.

A tart temper never mellows with age; and a sharp tongue is the only edged tool that grows keener with constant use.—*Irving.*

Religious Intelligence

—The Shorter Catechism has been translated into Japanese.

—It is said that during the past year two thousand and forty-three French Catholics in Montreal abjured the papal religion.

—There are 792 Protestant Episcopal churches in London, and of these 211 have daily service, 240 have free seats, and 144 are open for private prayers.

—Buddhism in Japan is declining. In a single district or ken seventy-one temples have since 1873 been converted into dwelling-houses or used for other secular purposes. During the last six years upwards of 600 temples have thus been diverted from their original object.

—The "Century of Gospel Work" gives the following as the increase of ministers in the leading Protestant denominations of the country since 1776: Methodist from 20 to 20,453; Baptist from 370 to 19,517; Presbyterian from 140 to 7,954; Congregational from 575 to 3,233; Lutheran from 25 to 2,662; Reformed German from 25 to 623; Reformed Dutch from 25 to 476; Episcopalian from 250 to 3,140; Moravian from 12 to 75. There are altogether about 60,000 clergymen in the United States.

—The Wisconsin Synod of the Lutheran church is about undertaking a mission among the Indians (for which Rev. Mr. Drewes, of Hermannsburg, has offered his services) and the establishment of a Synodical Publication House.

—Bishop Whipple recently confirmed twenty-four Indians at the White Earth Reservation, and ordained two full-blooded Chippewas to deacon's orders. The latter surprised all who were present at their examination by the extent of their Scriptural and doctrinal knowledge. They have been in training for the ministry over two years.

Reform News.

The Missouri Campaign.

Albany, Mo., Aug. 24, 1876.

I am here in the "sanctum" of the *Freeman* with Bro. Needles and his corps of earnest workers around me. Each one is doing something, for there are no drones in this hive. The influence emanating from this office reaches to the uttermost parts of the State and far beyond. The man at the head of this paper seems to have been raised up for his special work. Bro. G. W. Needles was evidently born for a leader, and has, in the Providence of God been placed on the pioneer corps, where he can neither be intimidated by threats, influenced by flattery or bribes, or silenced by all the malice, hate or persecution of the lodge. He knows no such word as fear, and rain or shine, hot or cold, and I may almost say sick or well, he is ready for an encounter with the "Sir Knights" or any of the white-aproned crew and never comes off "second best." He knows men at sight, and gathers about him only those upon whom he can rely. It has been my good fortune to spend a fortnight with this brother on this field, and I have learned much and enjoyed myself hugely.

The meetings thus far held in this State have been a decided success, and this is one of the most encouraging fields I have ever visited. There are few "dead-heads" here. Every man has opinions of some kind and is ready to advocate and defend the same with his might. I spoke here last evening in the court house, and am to attend and take part in three meetings to be held at the same place to-day. I have spoken from one to three times per day, Sabbaths not excepted, and have had little opportunity or strength to give to the secretary work or to the special Centennial fund. I trust, however, after the State meeting at Chillicothe, to be on duty at the office and do what I can.

J. P. Stoddard.

Chillicothe, Mo., Aug. 30, '76.

Dear K.—This is a hot time in these parts, with the thermometer at 96 in the shade. Last evening we had a full house and good order while I spoke for two hours. This, the 30th, is the first day of the political convention proper, and much business has been done, although some of the delegates came in late in the forenoon. The convention organized by choosing Elder Geeslin, chairman, and G. W. Stewart secretary. A committee was then appointed on nominations, and reported recommending the following names:

For Governor, Wm. Beauchamp, Livingston Co.

Lieutenant Governor, Wm. Love, St. Clair Co.

Sec'y of State, J. W. Thompson, of Dade Co.

Treasurer, L. Allen, of Harrison Co.

State Registrar of Lands, J. F. Briggs, Henry Co.

Attorney General, D. D. Fisher of St. Louis.

State Auditor, P. F. Stoddard, of Linn Co.

Railroad Commissioners, W. Barker, Scotland Co.; S. Skinner, Livingston Co., and G. Kelley of Adair Co.

STATE EXECUTIVE COMMITTEE.

Wm. M. Castell, Princeton; G. W. Needles, Albany, T. R. Shimer, Caldwell Co.; Phil. Parker, Benton Co.; Henry Fry, Worth Co.; E. Booth, Harrison Co.; and A. W. Geeslin, Livingston Co.

ELECTORS.

1st District, J. Taylor; 2d,———; 3d,———; 4th, C. F. Obermeyer; 5th, ———; 6th, M. B. Witmer; 7th, Charles Barnett; 8th, James F. Fort; 9th, J. Beauchamp; 10th, L. Raymo; 11th, S. D. Darly; 12th, A. D. Thomas; 13th, G. V. Bohrer. *At Large:* E. G. Cooper, L. D. Ambrose, T. R. Shimer, J. O. Prindale, and J. Raney.

Ronayne gives the first degree this evening, and it is now time to go to the Hall. Bro. M. R. Britten is here from Wisconsin.

In great haste, J. P. Stoddard.

Kansas State Convention.

The Kansas State Christian Anti-secrecy Association met pursuant to the call of the President, H. A. Bell of Peoria, in Winchester, Aug. 16th, 1876, at 9 A. M. The President being absent, Rev. F. M. Spencer of Leavenworth was called to preside as temporary chairman, and open the meeting by reading a portion of Scripture and prayer.

After disposing of some preliminary business, the following officers were elected for the ensuing year:

President, Rev. H. T. Besse, Peace, Rice Co.

Vice-presidents:

Rev. F. M. Spencer, of Leavenworth.

Rev. J. A. Richards, Fort Scott.

Rev. J. S. T. Milligan, North Cedar.

Rev. R. Loggan, Lecompton.

Rev. H. A. Bell, Peoria.

Secretary: Rev. J. Dodds, Winchester.

Assistant Secretary: G. L. Shephardson, Topeka.

Treasurer: C. A. Sexton, Topeka.

The committee on resolutions reported the following:

Believing that secret oath-bound societies are, in their spirit and nature, essentially antagonistic to both church and state and society at large; therefore:

Resolved, that it is the imperative duty of the church of Christ to exclude from membership, and from sacramental privileges, all who refuse to sever their connection with such organizations.

Resolved, that every American citizen should discountenance all secret societies as dangerous to our free government, and a prolific source of the corruptions and frauds practiced from the Cabinet down to the lowest offices of trust.

Resolved, that we regard the influence of the said secret orders to be highly injurious to the moral characters of their members; and we would exhort them to sever such connection in order to a more intimate union with Christ.

Resolved, that, depending on God for his blessing, our only hope of permanent reformation rests in a thorough exposure of the inherent vices and disastrous tendencies of such societies.

There was a lively, earnest, and somewhat protracted discussion on these resolutions, after which, they were unanimously adopted.

During the session of the Convention interesting and eloquent addresses on secret orders were delivered by Rev. Messrs. J. A. Richards, R. Loggan, G. L. Shephardson, J. S. T. Milligan, and others.

The Executive Committee was instructed to arrange for two State Conventions during the ensuing year, and to appoint the first one at North Cedar, in Jackson county.

The Secretary was instructed to have an abstract of the proceedings of this Convention published in the *Winchester Press*, *Kansas New Era*, *Sickle and Sheaf*, Leavenworth *Times*, and *Christian Cynosure*.

The business of the Convention was continued with unabated interest throughout two days and evenings. The cause of anti-secrecy is gaining strength in Kansas, and is beginning to attract attention.

A mass meeting, separate and apart from the Convention, was called, and nominated Presidential electors for the State of Kansas. It was deemed advisable not to nominate a State ticket.

Reporter.

Notes by the Way from the Illinois Agent.

Aug. 31, 1876.

Dear Bro. K.—The extreme hot weather, the Morgan county fair, and the political meetings, have interfered somewhat with my work. Nevertheless, something has been done. I have lectured once and preached twice in the Free Methodist church in Jacksonville, and have given one lecture in the Methodist church in Chapin, and one in Bethel; each to a full congregation. There are but few Masons, and a good many Odd-fellows at each of these places, and the I. O. O. F's. as usual, felt a warm sympathy for the A. F. & A. M's. They ventured on no denials, but professed in a general way to believe that I was a liar, etc. One brother told us that Odd-fellows only expended from 12 to 15 per cent. of their funds for running expenses, and the rest was all benevolent. I referred to the fact that their semi-centennial statistics showed that they had received in fifty years forty millions of dollars and only paid out for relief thirteen million. But he said that the other twenty-seven millions were accumulated funds either loaned out or in the treasury. Would it not be a great relief to our depressed finances if they would pay out this vast amount?

The Methodist minister at Bethel had never been an Odd-fellow and did not belong to the Masons, but said he knew enough of both these orders to know that I had said many things which were untrue. What these things were he declined to say. He was very sure, however, that I knew nothing about Masonry or Odd-fellowship, as I did not belong to those orders. He did not stop to explain how it was that he knew that my statements were false.

Yesterday and to-day Bro. French and I have spent in Jacksonville, a beautiful city of twenty thousand inhabitants, renowned for its institutions of learning and multitude of fine churches, but terribly lodge-ridden. Last night we partook of the hospitalities of a Christian minister, who, but a few years ago, took seven degrees in Masonry. He told us that he had a fine set of Masonic regalia which he had been trying to give away. He said he was willing to sell his entire stock in Masonic knowledge for a nickel, but thought the buyer would be badly cheated in the bargain. He said that as for any moral improvement from joining the lodge it was like *bleaching white linen in a tan vat.*

He also told us the following amusing story: A young Presby-

terian minister applied to be made a Mason in the lodge of which he was a member. He was accepted and came seven or eight miles on horse back one cold night to be initiated. He was "duly and truly prepared" all but the cable-tow. Just then one of the stewards picked up a piece of old iron, and remarked that he thought they ought not to heat it as hot as usual, for the young man would have to ride home. The poor fellow was terribly frightened, and breaking out of the building he mounted his horse and rode home in semi-nudity.

I don't think one R. A. brother is as good a Mason as he used to be, but I hope he is a better Christian.

Yours for the Lord,

H. H. HINMAN.

SENECA COUNTY CHRISTIAN ASSOCIATION.

This organization, opposed to secret societies, with Rev. E. Tripp as as its President, and H. Baldridge Esq., Secretary, met on the 19th inst., in a semi-annual session, in front of the Presbyterian church in Romulusville, Seneca Co., N. Y., under the shade of some beautiful maples. A good attendance and marked interest cheered the friends of the cause. A large load of people came some twelve or fourteen miles from Seneca Falls. Rev. A. F. Dempsey, formerly of this counry, but now pastor of the Wesleyan church in Eagle Harbor, addressed the forenoon meeting, and L.N.Stratton the afternoon. These were sandwiched by an excellent collation, served up under the shade of the trees to all who would remain, amounting to about two hundred people.

The afternoon meeting was interrupted by the dash of a much needed shower.

Two services held in adjoining neighborhoods on the next day—Sabbath—supplemented the Saturday meeting, and gave us hopes of promise for that beautiful region and intelligent people, which we scarcely dare as yet to syllable into words. God willing we mean to see them again. —*Wesleyan.*

Correspondence.

OUR CENTENNIAL LETTER.

PHILADELPHIA, Aug. 24, 1876.

DEAR CYNOSURE:—I send a few subscriptions again, most of them for short time. In threshing grain there is the chaff and wheat mixed. The winnowing process will leave you some good, sound, new friends, whose zeal will, I hope, win others to this cause.

This is a very busy day here owing to an invasion from New Jersey, which, added to the usual number of visitors, crowd the passages, wide and extensive as they are. There is so much else to see that these Jerseyites give our stand only a passing gaze.

This morning a gentleman conducted past our stand some Chinese youths who are being educated in this country. I gave their conductor a history of the N. C. A. and an Anti-masonic scrap book, and tracts to each of them.

Judge Zearing, of Chicago, and Rev. James Matthews, of this city, both of whom are warm friends to the cause, called yesterday. Also Mrs. Beekman, of Byron, well known to you all.

AUG. 28th.—As usual, Saturday (26th), was a very busy day because the admission fee is but half price to all on Saturdays. The tracts are going off very fast. I have many very interesting conversations and discussions with those who stop at our stand.

The question of all questions for discussion with Freemasons is: "*Is Freemasonry a religion?*" and it is amusing to see the great variety of opinions expressed by different members of the order. An elderly gentleman asserted that he had been a Mason for 20 years and it had done him no harm—it did much good and exercised *Christian* charity. This at once brought up the question as to the religious character of the institution. He boldly asserted that Freemasons acknowledged Christ, doubtless having taken the Knight Templar degree, which does mention Christ, yet he well knew that Christ's name is even there blasphemed, and that in all the former degrees he is entirely ignored. Another man, who called soon after, curtly asserted: "*No man's a Mason who believes in Christ,*" and off he went. I followed to say that he was contradicting another brother. He accounted for the contradiction by saying that he had taken higher degrees than the other man.

Probably half of the fraternity will deny that it is a religion at all, as a Baptist brother did, yet he admitted their religious ceremonies and deplored the fact that these ceremonies were frequently conducted by men whom he knew to be irreligious. Others boldly say that Masonry is a good enough religion for them and this is particularly the case with ungodly men, who have no Christ and want none. Some of them seem honestly desirous of convincing me of entertaining erroneous views of their "benevolent order." I met with such a case this evening. I handed a gentleman some tracts just before leaving the building which led to an animated discussion, which, as we took the same street car, was continued all the way home. He maintained that the eighteen-degree Mason, whom I have referred to, was ignorant ("not a bright Mason") while he claimed for himself a full knowledge of the subject, as he is now Worshipful Master of a lodge. He declared his high respect for Christianity, although not a member of any church, but was greatly exercised about the inconsistencies of Christians, which are indeed deplorable. I tried to set before him the Lord Jesus as our great example, and as he declared his own rectitude of life, I referred him to the case of the rich young man who came to Jesus. For the self-righteous, Christ has no message. He calls "*sinners.*" There is always unrest in those who are conscious of sin and this man seemed really desirous of knowing the truth. The next day another, boarding at the same place as this man, called to discuss the same question. As I was very busily engaged with others, I handed him tract No. 26, "Freemasonry a Religion," and before I could talk with him he was gone. I had a call from Rev. Mr. Smith (Baptist) from Wheaton, and an interesting conversation with him. As you know, he takes a correct stand on the subject of secretism. Rev. A. B. Hubbard, of whose hospitality and zeal in this cause Elder Freeman has informed the readers of the *Cynosure*, and also Mr. Higginson, a former Wheaton College student, cheered me by a call. A lady, to whom I gave tracts, called again to get more to distribute among her neighbors at home. She had read them and liked them. Many young men, especially ministers of the Gospel, who have not yet been swindled into the lodge, seem very glad to get the information furnished concerning secretism. I have just had a call from a young minister of this class.

In contrast with his frankness and candor was that of a sleek young gent whose impudence and assumed air of wisdom was so amusing that I could scarce keep from laughing in his face. His conclusion was in these words, "Ah, well, you had better join the lodge and then you will know." Freemasons are sadly put to it to justify the language quoted from their own books in tracts No. 24 and 26.

Aug. 21st, 1678.—Your parcel, several numbers, came to-day and will answer a good purpose. I have found the usual characteristics in visitors to-day, as they talked on the great topic. Ronayne and others were traitors, therefore could not be believers, and they were not, therefore had not spoken the truth! Masonry is and is not a religion, but don't interfere with any. It is a religion, therefore man needs no other! Christ is not named in the lodge, said one Mason. Will you put that in writing, I asked. He said, "No occasion for that, but I say it." I told him that was precisely what we said, that it was a religion without our Christ, and as we did not wish any one to think we misrepresented Masonry, we would be glad to have his authority for the statement he had made. This, however, he declined to give, and so every one who comes along may affirm of his Masonry whatever his own fancy may have painted it. It has no Mediator between God and man, no Christ. It has not THE WAY to the Father, but teaches a worship of the Great Architect of the universe. If *the way* is Christ, how shall any of his professed followers dare to ask God's blessing on the dark deeds of Masonry in their secret brotherhood of men who may be deists? The Jew or the deist is more consistent than the Christian. The result is told in the oft-repeated tale of a cold church and a decaying spirituality in its members.

One of my fellow-boarders tells me the following story as of his own knowledge, which occurred to a friend of his. A certain Mason in a Southern State, hired a colored man to murder a brother Mason and burn his house. The colored man was so alarmed that he told the contemplated victim, who then held some office, to obtain which, was the object of the contemplated crime. His friend was very naturally highly indignant and threatened prosecution, but as no suit was ever brought before the courts, or if brought, he believes that the lodge smothered the crime and defeated the punishment which ought to have reached the criminal. The public attorney was also a Mason. The case was one of considerable public notoriety. My informant is an educated man who daily uses his Greek and English Testament, and is a member of one of our leading denominations. This event occurred about four years ago.

Yesterday afternoon I attended the mammoth Sunday-school of Mr. Wannamaker, the head of one of the largest clothing houses here, one of which is the building in which the meetings of Moody and Sankey were held, covering about two and a half acres. The school is now in connection with the Presbyterian church of Rev. J. Russell Smith, and had an attendance of, in all, 2,942. Two galleries are occupied and the people locked out took refuge in the church where the lesson was also elucidated. Wannamaker is an excellent specimen of a lay worker for Christ. He is a fluent, easy and attractive speaker, and his warmth is like that from the glow of the anthracite, rather than from the flame of the pine. About 150 members were added to this church as the result of Moody's preaching here. In the morning I had the pleasure of hearing Prof. Loos, of Bethany, Va., in the church of Christ or Disciples, and in the evening attended at a very fine Baptist church which had a magnificent organ, and the text was one to every Christian may respond, Amen. It was, "Neither is there salvation in any other," etc.

cution of his fathers with feeling and zest, pleased to have a willing listener even for a few minutes. What a fine verse that is (John iii. 16). I send a copy of the pamphlet containing it in 163 languages. There is a great Masonic procession here to-day down town and the attendance at the Centennial is small in consequence. Yours truly,

THOS. HODGE.

How to Go to the Centennial.

SEEMLY, Ill., Aug. 28, 1876.

EDITOR CYNOSURE:—By your permission I will drop a few lines through the *Cynosure* to the friends of our cause respecting what I heard and saw whilst *en route* to the Centennial and return.

I left home Monday morning, Aug. 7th inst. Took train at Hoopeston for Lafayette, Ind. Before we arrived at the latter city I supplied all the male passengers of our coach with tracts. This I tried to do in a quiet and inoffensive way. Among those that received tracts were the Rev. John L. Smith, D. D., of the M. E. church. He left his seat in the rear of coach after I was seated and touched me on the shoulder and inquired if I was the one who gave him the tract. I told him I was. He then invited me in a gentlemanly manner to go back with him and occupy a seat with him for the purpose of conversation on the subject. By the way, I will say that I was well acquainted with him when I was a boy and often heard him preach and delighted to hear him talk. He has often called and rested for the night at my father's house and partook of the good things that my mother would prepare and spread upon the table, including delicious biscuits and johnny cakes that my mother knew then and knows yet just how to bake. But to the conversation. I saw at once he belonged to the "mystic order" as he refused to answer many questions, alleging as a reason that I was not a Catholic priest and not a proper person to confess to. He said, however, he had but little if anything to do with the order. But said I, "Are you known and recognized as a Mason?' Said he, "I am!" He wanted to buy Ronayne of me. I told him I could not sell it on the train as the right to sell books belonged exclusively to the newsboy. I finally gave him a copy. He said when he was stationed at the city of Terre Haute, Ind., Mrs. Wm. Morgan also lived there, that he often visited her and said that she had been married again; and when her husband, who was a Mormon and resided at Nauvoo, Ill., left with the Mormons for Salt Lake she refused to go but went to Terre Haute as before stated. He said the conversation with her often turned upon the death of her husband and Doctor Smith said at no time would she admit that the Masons killed him (though she did not deny it) but in almost every case when asked, Did the Masons kill your husband? her reply would be she had no better friends than the Masons. This may be the fact in one sense as the order were without doubt anxious as much as possible to wipe out that wretched affair. Who knows but this same Doctor of Divinity was the agent, as he would and could be the least suspected, to take her money and valuables as agent for the lodge and hence she had no better friends than the Masons in that sense, although they had murdered her husband and made her children orphans. These are simply my suggestions. I may not have given the exact words used by Rev. Mr. Smith though I have tried to give the substance of his statements. I told him I should use his name. At first he objected but finally he said he had no particular objections. I am not without some hope that he may secede entirely yet. I told him it was behind such men as him that the lodge delighted to hide. Why not, friend Smith, "come out from among them" and not be any longer a partaker of their sins?

In going to the Centennial, in the daytime I scarcely passed a station but what I put my head out at the window and supplied those standing on the platforms with tracts. They were generally well received as I gave them out always with a pleasant remark. In many cases they would rush for the tracts like half grown ducks after dough. In no case was I abused. I kept up the handing out of tracts on the way home also and found a number —quite a number—of strong friends of our cause which otherwise perhaps I would never have known. That alone paid me for distributing the tracts. Let every *Cynosure* reader get a supply of tracts and try it also.

Found Mr. Hodge at the *Cynosure* book stand in the Main Centennial building and believe he is doing a noble work. One man at my boarding place seemed to take an interest in me and gave me his hand. I could not resist the temptation to give him the "grip." He thought I was genuine, but I was only "bogus"—possibly I was "genuine" and he was "bogus".

Last night a gentleman, Mr. Jackson of Crawfordsville, Ind., a man who travels extensively, stopped over night with me. He reports he never had before even heard of the movement against the lodge, although Mr. Kiggins and others have lectured all around him and possibly in Crawfordsville also. How still, like death, lodge men keep about it and yet they say we are helping them all the time! Mr. Jackson now takes the *Cynosure*.

We have every reason to believe that ere many years the lodge will lose its power even if it don't tumble. Let the day be hastened.

J. S. HICKMAN.

A Visitor on the Centennial Work.

PITTSBURGH, Pa.

DEAR CYNOSURE:—I visited Elder Freeman at the Centennial, and found him discharging the duties of his arduous but honorable undertaking with faithfulness and zeal. As I approached his stand my heart thrilled with more real pleasure than when I beheld the most gorgeous display of the great nations of the earth.

It is very small, only a mere speck in that vast building; but nevertheless, the venerable reformer has been doing a work there which will be felt not only in his own day and generation but surviving these will spring up and bear flowers and fruit when another Centennial opens up a new era in the history of this nation.

During my visit the Elder was fiercely attacked by one of the "sons of darkness," to whom he offered a tract. The assailant was soon forced to take refuge behind the adjacent cases, which seemed most admirably adapted for this purpose. It was exceedingly refreshing to witness this struggle between light and darkness, and to hear the withering and cutting words of truth hot from the lips of the reformer. I question whether the work can be so successfully carried on in his absence, and therefore hope soon to hear of his return, for he seemed to possess all the necessary qualifications for laboring in that important field. Of him it may justly be said:

"Like Knox of old he onward sped
Still foremost in the van,
He did not quail beneath the foe,
Nor fear the face of man."

JACOB HANNA.

What is Perjury?

YATES CITY, Ill., Aug. 21, '76.

MR. EDITOR:—Since writing to you on the subject of Masonic keys, the book referred to in that letter has been sold to the Secretary of Yates City lodge for a good round price, and he ridicules the idea of its taking three or four days for me to read it, and says he can read it in three or four hours. Dr. Marsh says he can read it in less time than that. But my object in writing to you at this time is to give you the *legal* definition of the crime of *perjury*. When I was attending the Circuit Court of Knox county last February I heard the Hon. James McKenzie, formerly States Attorney in and for Knox county make a speech in defense of a man who had been denounced as a *perjured scoundrel* on account of testimony that he had given in a civil court. Said he, "Gentlemen of the jury, a person may swear falsely and still not be guilty of perjury, but he cannot commit perjury without swearing falsely. Four things are necessary in order to constitute that crime: first, the witness must swear falsely; secondly, his testimony must be material to the matter at issue (as for example a witness may swear that his grandfather was a cousin of George Washington, and not be guilty of perjury, because it does not make a particle of difference whether such statement is true or false); thirdly the person administering the oath must have authority according to the *laws of the State* to administer oaths; and fourthly, the person administering the oath must have jurisdiction of the subject matter under consideration."

Now, Mr. McKenzie is a Mason, and probably under different circumstances he would contend that perjury consists in the violation of a Masonic promise of secrecy. But I would like to have him or any other Mason inform me what authority a W. M. has for administering cut-throat oaths, and and would also like to be informed whether a W. M. would be permitted to inflict the penalty of a violation of such an oath. W. H. ROBINSON.

Freemason Holiness.

W. C. Neal, a prominent member of the Methodist Episcopal church at Caledonia, Ohio, professing holiness, holding a high office in the Freemason lodge, has been found out in his past dishonesty and forgery. He has signed the names of his father-in-law and brother-in-law to notes for large sums of money, and also other names. He was taken by the proper authorities and feigned himself sick with a dreadful pain in his head and eyes, and had his head bound up, and rolled and groaned and sweat like a man in full labor in harvest time, all day; so that the officers could do nothing with him, and at night they turned him over to his Masonic doctor to see him die and transfer him over to the grand Freemason lodge where all the good Freemasons have the promise of protection and eternal life. But alas! when morning came he had not been conveyed to heaven nor to hell, *but to Canada.*

JAMES AUTEN.

Our Mail.

A. J. Simmons, Clarence, Cedar Co., Ia., writes:

"I live in the very hot-bed of Masonry. For ten years the Masons have had control of both religion and politics. This whole community has been under the ban of Masonry as the Christians were in the days of the inquisition No man would even dare say Masonry in public here. There seems to be a mortal fear resting on the minds of the people, and it is my candid opinion that this is one of their strong points, to operate on the minds of the people through fear. Take for instance, the editor, the merchant, the professor, the lawyer, the doctor and the preacher, all are afraid that if they say a word against secret societies it will injure their business. But since I have been taking the *Cynosure* and distributing it people are less afraid and are beginning to talk and discuss freely the subject of Masonry. I had a discussion last winter with a prominent Mason. He justified all the secret societies from the Thugs of India down."

J. Pixley, Hudson, Mich., writes:

"There are many who would like your paper but everything is controlled by Ma-

sonry and whiskey. May God speed the time when the dark dens of iniquity shall come to naught and the light of the Sun of Righteousness shine into every heart."

John Ross, Rossville, Vermillion Co., Ill., writes:

"We have had quite peaceable times in Rossville since the Masons got over their shock caused by Mr. Ronayne'e exposing their tomfoolery last winter."

Mrs. M. A. Gamble, Birmingham, Oakland Co., Mich., writes:

"I think the American party platform just the platform for the times, and what the country can only venture to stand upon morally. It should have a wide circulation. When the constitution of these United States shall be so amended that it will assert the duty of national allegiance to Jehovah as ruler over the nations of the earth and Redeemer of mankind then Christians can ask God to bless our land, and that she may yield her increase."

G. W. Rose, Guthrie Center, Iowa, writes:

"I do not feel as though I can get along without the *Cynosure*. To me it is a feast of fat things. I am battling with all the might that I have against the hydra-headed monster of secrecy. I believe its father is the devil, who is our common enemy, and to come off conquerors we must maintain the right in unity."

S. P. Poole, Bellevue, Eaton Co., writes:

"Those pictures, Signing the Declaration and the Declaration, are very fine and give good satisfaction. They are valued by many at from $2 to $5."

Elmer Bryan, Mt. Union, Stark Co. O., subscribes for the *Cynosure* and writes:

"I want to read up before election, as I get my first vote this fall and it shall be 'American.' "

We believe the American platform will inspire enthusiasm in all rightminded young voters.

G. W. Hott, Staunton, Va., writes:

"There is a powerful anti-secrecy element in the Shenandoah valley of Virginia, and yet it is increasing, and ought to be developed more fully. Rev. G. W. Howe has delivered some telling lectures."

This is good news from Virginia.

C. A Schulze, a Lutheran pastor, Sugar Grove, Fairfield Co., O., orders several books on Odd-fellowship, Masonry, etc., and writes:

"I have to contend with these fellows and must arm myself well, as you know."

Let all ministers do likewise.

J. S. Rice, N. Pownal, Cumberland Co. Me., writes:

"I consider the *Cynosure* the most reliable and most important paper to be read by every person, that is published in the country."

The Sabbath School.

Lesson for Sept. 17.—A Godly Life.

SCRIPTURE.—Eccl. xii. 1-14. Commit 8-14; Primary Verse, 1.

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it,

8 Vanity of vanities, saith the Preacher; all is vanity.

9 And moreover, because the Preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out, and set in order many proverbs.

10 The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work unto judgment, with every secret thing, whether it be good or whether it be evil.

GOLDEN TEXT.—"Godliness is profitable unto all things."—1 Tim. iv. 8.

TOPIC.—"Remember now thy Creator in the days of thy youth." 1.

HOME READINGS.

M. Deut. 30; 1-20.."Thou and thy Children."
T. 1 Sam. 1; 1-28.."Lent to the Lord."
W. 1 Sam. 3; 1-21..A Child in the Tabernacle.
Th. Mark 10; 1-16.."Suffer the Little Children."
F. 2 Tim. 3; 1-17..A Child Bible Scholar.
S. 1 Sam. 16; 1-13..An Anointed Boy King
S. Dan 1: 1-20 A Devout Boy-hero.

God asks no unreasonable thing when he demands that children shall remember him in the days of their youth. He gave for us a price; not of corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. He who has a right, and might well compel, *asks* for our service. Ps. ciii. 2, 3; cxvi. 12, 17; Is. lxiii. 7; Luke xvii. 17, 18; Rom. xii. 1; xiv. 7, 8; 1 Cor. vi. 19, 20; 1 Pet. i. 18, 19.

An unlovely, unloved, and unloving old age is the sure and bitter fruit of a selfish, sinful life, while an old age that is attractive to look upon, with all the juices of life ripened into sweetness, is just as surely the product of an unselfish Christian life. The Christian shall go from strength to strength, but there shall be no peace for the wicked. Job xv. 20; xvii. 9; Ps. lxxxiv. 7, 11; Prov. iv. 18; xi. 8; Is. xl. 29, 31; xlviii. 22; lvii. 20, 21; 2 Cor. iii. 18.

Sooner or later, in time or eternity, will every soul be compelled to say with Solomon, that the whole duty of man is to "fear God, and keep his commandments." And that by so doing he secures for himself the greatest happiness here and hereafter. Deut. v. 33; vi. 5; x. 12, 13; Jer. xxxii. 39; Mic. vi. 8; Matt. xxii. 35-40; 1 Tim. iv. 8.—*Natl' S. S. Teacker.*

To the Public.

Editor Cynosure:

Permit me to say to the public through the medium of your widely circulated and valuable paper, in response to numerous enquiries I am receiving, that I have never issued a number of the "Mah-Hah-Bone," a paper which I had in contemplation last winter. The reasons are: first, that it was the judgement of the very best friends of the Anti-masonic cause, that such papers could not be sustained unless at the severe cost if not the imperilment of the *Cynosure* itself, and secondly, because the prospectus for the paper expressly stated: "The Mah-Hah-Bone, will not be issued until subscribers enough have been secured and pledged to justify its publication and make its continuance an assured fact." Enough subscribers could not be secured, nor were pledged, and consequently no paper appeared nor will for the present appear. Not less than 2,500 would have answered to begin with, and not one fourth that number was forthcoming. Here the matter rests and must rest, until affairs take a turn, and the times and cause require and will sustain more articles for Anti-masonic thought than at present exists.

My time however, has not been unemployed; I have prepared two Anti-masonic pamphlets, and have a third in contemplation. One is now given to the public and entitled, "How to defeat Masonic Scoundrelism within the Court House." Inside of three weeks, the first edition of 1,000 copies has been completely exhausted and of the 2nd edition of 2,000 copies not yet out of the bindery, 975 are already disposed of. The demand is increasing and the pamphlet is sought after by the regular trade—although quite unusual with Anti-masonic literature generally. Nearly all the book stores and news-stands in Cincinnati are openly selling the pamphlet and the Masons are very wrathy about it. It strikes their ring arrangements in a tender place. It overturns the beauties of the institution and is well calculated to raise a tempest in the Masonic tea pot. I was successful in getting the pamphlets onto the Ohio and Mississippi, Hamilton and Dayton, and Marietta rail road trains, where not less than 1,000 copies per week would have been publicly sold, but the Masons got them retired from the roads, but were not successful in stopping the sale in the city at the book stores and news-stand, although they made the attempt. The miscreants are as unwilling the outside public should receive light as were the old slave-holding oligarchy that the negroes of the South should be taught to read and write. I am informed by a gentleman at Elkhart, Indiana, that he intends to use the pamphlet for impeaching Masonic jurors, etc., in a cause between himself and a Mason, which he expects to be tried soon. Let the fights take place in the Courts and public will soon get their eyes opened as to what kind of an institution Masonry is—that field is a very important one to cultivate, quite as much so as the political or religious, and I feel a strong disposition to see it properly attended to. In this connection it is proper to add that the name and address of every seceded Mason in the United States, now living, should be promptly reported to the *Cynosure* for publication, so if occasion arises then testimony may be taken to prove the nature, character, &c., of the Masonic obligations, in contests arising in the Courts between Masons and non-Masons. The day is at hand, in which it behooves the public to purge both bench and panel of all that pertains to Masonry. The duty cannot be longer postponed. Respectfully,

J. H. H. Woodward.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 7, 1876.

ARCHBISHOP PURCELL.

From 1836-7 I was nine years pastor of the Sixth Presbyterian church, Cincinnati. At that time Bishop Purcell was building the huge cathedral on 8th street. He was a member of the school board, Cincinnati, aud made flaming speeches in praise of the free schools of that city—the first, since that time, to cast out the Bible.

He applied to an Austrian "Society for Propagating the Faith" for money for his cathedral, and assured them that his pillow was nightly wet with tears, mourning over the twenty-four colossal temples of anti-Christ, (*i. e.* the school houses) which were perverting and sending to hell the children of Roman Catholic families. His Austrian letter was written in English, translated into German; and getting into print the Tracys of the *N. Y. Observer* turned it again into English and published it. Chas. G. Hammond of the Cincinnati *Gazette*, printed the portion of his letter denouncing the "twenty-four colossal temples" (school houses) which he was bepraising at home, and to whose school board he belonged, and called on Purcell to rise and explain.

Next day the *Gazette* contained a curt note from him, saying in contemptuous tone and language, that it was sufficient for him to say that he was not the writer of the German letter or the English translation! This was true; as he wrote in English and his letter was translated twice, once into German and once again into English.

His cool fraud and falsehood was exposed and he withdrew from the school board. Had any Protestant minister been guilty of such wicked deception and hypocrisy, or had even a member of Congress done it, it would have sunk him. Yet this and the like have made Purcell an Archbishop.

The Ohio elections were made to turn on excluding the Bible and hostility to the free schools, and the Democrats failed to carry the State. This arch-deceiver appears again in the arena as follows:

"For years the attitude of the Catholic church toward the public schools has been either knowingly or ignorantly misrepresented. By the press and in the forum, in the halls of legislation and in the pulpits of Protestantism, the atholic church has been falsely and foully accused of designing the destruction of the common school system. With the faint hope of making our voice heard above the loud din of slander which meets us on every hand when the school question is discussed, we beg leave to state categorically the position of the Catholic church in relation to the common schools.

1. The Catholic bishops and clergy have no intention whatever to interfere with your public school system. Build as many schools as you wish; we will never say a word against it, and we will leave to yourselves the care of your own children."

Now, *per contra*, read the following from his own organ, edited by his own brother, *The Catholic Telegraph*, Cincinnati: "It will be a glorious day in this country, when under the laws of justice and morality, our school system is shivered to pieces."

Cardinal McCloskey's *Catholic World*, Aug. 29th, 1875, says: "It is our duty to oppose the pagan error that the State is master of education. The church alone is endowed with power to educate the young."

The Freeman's Journal, also Roman Catholic, says, Dec. 11, 1868: "Let the free school system go to where it came from—the devil. We want Christian schools and the State cannot tell what Christianity is."

Volumes might be filled with similar extracts from priests, bishops, and papers devoted to Rome and Jesuitism.

And yet Archbishop Purcell's official statement that the Romish church is not opposed to our free schools will be quoted on the stump this fall in Ohio, and strangest of all, its author be treated by the religious and political press, not as a common liar, but as a gentleman and a priest.

But the time will yet come when Christ who was the TRUTH shall yet reign on the earth and all iniquity will stop her mouth.

METHODIST REUNION.

The Methodist Episcopal church was formed in 1874, substantially as at present constituted, a preacher's government, consisting at the time of humble devoted men who were ultra reformers, set by their founder, Wesley, against the world's spirit and the world's evils. Of distillers, Wesley had said, in a volume which every preacher must read and embrace, "They murder his majesty's subjects without stint. They drive them to hell like sheep." Coming to this country, Wesley said to the slave-holders of Georgia: "Your lands, houses, furniture, all that you have, is covered with blood," and his sentence, "American slavery, the vilest that ever saw the sun," has become an American proverb, and the Methodist Discipline was set square against the system.

In 1845 Bishop Andrews had become a slave-holder by marriage and refused to emancipate. And although in 1836, the General Conference at Cincinnati censured Orange Scott and George Storrs for praying at an anti-slavery meeting in that city, nine years discussion had made the slave-system so unpopular that the Conference dared not justify Bishop Andrews' slaveholding, nor did they dare condemn it, for fear of a Southern secession. They took a middle course and caused two secessions, North and South. They left Andrews a Bishop but gave him no work, leaving him to look on like the fifth calf in the fable. This action was based on no known principle, human, divine, or Satanic, but it doubtless pleased Satan as a complete ignoring of Christ and his code.

In 1868, the General Conference at Chicago, on petition of L. C. Matlack and others, rescinded their censure of Scott and Storrs, long after the men were dead, and five years after the fall of slavery by Lincoln's proclamation.

Now, in 1876, ten commissioners, five from the old church and five from the church South, have met at Cape May in New Jersey, and agreed on terms of mutual recognition preparatory to reunion. They dispose of the slave-holding, rebellion, Ku-Klux, White League, color line,—everything in short which involves error or sin, or holiness or justice in connection with the slave question, in the following naive and gentle words:

"It is not to be supposed that in respect of some *matters of mere opinion*, all ministers and members of either church will be in accord!"

We incline to think no human utterance ever equalled, certainly never exceeded, the above, in *cheek*. Its theory is that there is but one moral and religious principle, viz: the union and prosperity of the M. E. church; slavery, and present oppression, injustice, violence, and years of blood, are "*matters of mere opinion*!!" Is this the "Church of the living God, the pillar and ground OF THE TRUTH?"

Thoughtful Methodists will ponder these things in their hearts. Some will leave, and some remain to pray and toil and hope to purify it. But the lodge, the invisible sentinel of all evil will resist them.

THE CAUSE IN CALIFORNIA.

In June last the national political mass meeting in Chicago appointed James Kennedy Esq., of Los Gatos, Santa Clara county, a member of the National Central Committee. His name was misprinted J. H. Kennedy.

We take leave to publish below extracts from a letter from Mr. Kennedy lately received. They will be read with interest, not only in California, but by all friends of our cause.

LOS GATOS, Santa Clara Co., Cal. Aug. 21, 1876.

Pres. J. Blanchard:

MY DEAR BROTHER: In my reply to Bro. Beck I made the following propositions to him to be submitted to our Chairman, J. Black; and if they both approved of them, for us to begin work at once.

1st. We need a tract fund in California. Therefore, in order to begin the good work let every member of our State Committee (21 in number) pay to Phil Beck, our Treasurer $10.00 in greenbacks in $2.00 monthly enstallments, for five months, commencing in Sept.; also let each member of said committee get up a subscription paper and raise what money he can in his vicinity for the same purpose, and forward it to the Treasurer. By adopting this plan we would have ample means to scatter Anti-masonic tracts broadcast all over the State. In this way we could soon build up a strong Anti-secret public sentiment and prepare the way for lectures.

2d. Also let each member of our State Committee raise subscriptions for lectures and forward to our treasurer, Mr. Beck;

3d. To commence operations at once by putting a resident lecturer in the field, one, two, three, or four months the coming winter. This would develope our strength and prepare the way for Pres. Blanchard or some Eastern lecturer.

4th. To appoint electors, and put our ticket in the field and meet the enemy face to face at the ballot-box, and vote for the candidates of the American Party, J. B. WALKER and DONALD KIRKPATRICK next November. If necessary I would pay for getting up the tickets myself.

5th. Let our Secretary send letters to each member of our State Committee, 21 in number, and get their views in regard to putting our ticket in the field this fall, and if a majority decide to do so, let us begin at once.

6th. I propose that our Treasurer keep an account of all monies received and all monies expended in the work, and that he should be allowed all expenses incurred in the performance of his duties such as stamps, envelopes, stationery, &c.

If this work belongs to me as a member of the National Central Committee, I will do it all free of charge. I would like to have the duties of each member of the National Central Committee published in the *Christian Cynosure*. All parties would then know what to do, and how to act.

I think our work here requires some skilful guiding hand should take the helm. If this is my work I stand ready to perform it to the best of my ability; but if this work belongs to any other person they shall have my hearty co-operation.

"When smooth old ocean and each storm's asleep,
Then ignorance may plow the watery deep,
But when the demons of the tempest rave,
Skill must conduct the vessel through the wave."

I shall endeavor to make our relations with the Northern brethren as cordial and pleasant as possible, and will hold myself ready at all times to give or receive advice.

JAMES KENNEDY.

Mr. J. W. Stetson of California, and efficient men from other States were appointed members of the National Central Committee by a small informal meeting sometime since, and their appointment would doubtless have been ratified by the Chicago Convention but for the unavoidable absence of Rev. J. P. Stoddard.

The appointments of the Chicago Convention must of course stand, and James Kennedy is now member from California of the National Central Committee. (See remarks on duties of National Central Committee men on fourteenth page.)

We feel safe in assuring Mr. Kennedy that the Northern brethren, Black, Beck, Harrow, and others will feel moved by the above spirit-stirring propositions and remarks as by the blast of a bugle.

Mr. Thomas Kennedy, son of the above gentleman, lately delivered a temperance address in the Presbyterian church, San Jose, in which he stated with clearness and force the impossibility of aiding the temperance cause, by adding to it that by which popery destroyed the Christianity of the New Testament, viz., secret despotism and rites!

Young Mr. Kennedy was a member of Wheaton College for a year or two. He is a calm, clear-thinking young man, whose general excellence and force of character are calculated to conciliate and convince.

Edmond Ronayne in Iowa.—Past Master Ronayne is to give his very telling public initiations at Ames, Story Co., Iowa, September 19th, 20th and 21st. Let every one within fifty miles of that place go and see them and let the friends in every town in Iowa, who want Mr. Ronayne's services address him at once at this office or they may fail to get him at all for four or five months at least. There are applications for his services in Pennsylvania, Ohio, Indiana and Illinois, and we advise Iowa friends to keep him in Iowa while he is there, for at least the month of October.

This notice is written in Mr. Ronayne's absence and with a knowledge of the fact that he is wanted in many Eastern towns in October, but they can all wait, we believe.

—Mr. Woodward, of Cincinnati, explains why "The Mah-hah-bone," the paper of which he issued a prospectus some time since, has not yet appeared. The reasons seem good and sufficient, though our self-regard forbids us to fall in with the apprehensions of some good friends respecting the *Cynosure*. This paper has survived more severe attacks on its list than it would be likely to suffer through the friendly emulation of Mr. Woodward.

—The Kansas State Convention was not noticed as it deserved to be in these columns, from a misapprehension of the notice, which had the appearance of being for a polical meeting solely. With the new arrangements in our present number, this department of our reform work will have its proper share of attention.

—The city of Elgin, in many respects one of the most attractive of Illinois towns, must be sadly in need of some relief from her local press if a specimen purporting to be from the "Elgin Daily News," is a representation document. The letter encloses the tracts written by Hon. Seth M. Gates of New York, ex-Congressman and ex-Mason; by Howard Crosby, D. D., the head of the University of New York, and late moderator of the Presbyterian General Assembly; and by Dr. Nathaniel Colver, one of the most highly respected and talented ministers of the Baptist church, also an ex-Mason. The opinions of these gentlemen on secret societies is denominated in this letter as "nonsensical trash," "filthy tracts," "foolish in the extreme," "unreasonable and inconsistent," "the capstone of ignorance, hypocrisy and bigotry" and "filthy things." It must have greatly relieved the writer to get off so wise an opinion; but the good people of Elgin would feel more so, were such news-mongers to banish themselves from decent society.

—A judge of theSupreme Court of South Carolina thinks the boot is on the wrong foot in regard to licensing the sale of intoxicating liquors. He proposes to settle the question by allowing every one who chooses to sell liquor, requiring at the same time all those who drink to take out a license. If licenses were the only remedy or restraint upon the awful traffic it is plain that this method would have some advantages peculiar to itself.

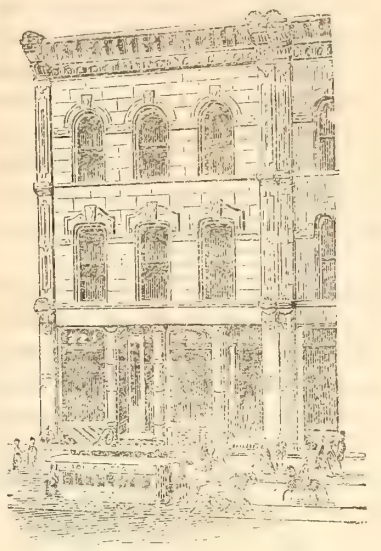
Are You Going to the Centennial by way of Chicago? If so, please call at the *Cynosure* office and you may, without great inconvenience assist our Centennial work.

Obituary.

Died after a lingering illness at his farm residence, near Meadville, Mo., on the 22nd ult., Marcus Augustus Stoddard, in the 59th year of his age. Bro. Stoddard, was the eldest son of Israel Stoddard now deceased and Irene Stoddard now nearly 82 years old, and the only brother of our General Agent. He leaves a wife and four sons who are all in sympathy with our reform work. The funeral services were conducted by Rev. C. B. Davis and his remains deposited in the cemetery at Meadville. He is greatly missed in the church of which he was an active member, and by a large circle of friends who mourn his loss.

News of the Week.

Hildreth, a member of the Chicago whiskey ring, an Alderman and Freemason, who run away to Canada to escape sentence by Judge Blodgett, now offers, through his attorney to tell all he knows of the ring operations, both among the distillers and in the late city council under Mayor Colvin.——Crook and Terry, after uniting their forces in the Yellowstone country, followed the Indian trail until it divided to the north and south. There is little hope of the army effecting anything but to scatter the hostile bands for the present.——Although an armistice in the Servian war was reported last week it seems not yet to have been brought about. Russia wants only an armistice, while England and Austria are anxious for peace even at the expense of the Servians. The cable dispatches still tell of hard fighting in the vicinity of Alexinatz. A battle fought on Friday last is said to have been one of the heaviest of the war, and the Turks appear to have been moderately successful. Gen. Tchernayeff has telegraphed for reinforcements, and a battalion of 12,000 has been ordered to his relief by the Servian Minister of War. Russian officers and troops continue to swell the Servian ranks, and the advent of peace is no nearer than before.——The little city of St. Hyacinth, near Montreal, was burned up Sabbath afternoon. The loss is $2,000,000. This calamity, coming upon a population of probably 5,000, is really terrible, and the cries of the unhoused and starving demand instant recognition.



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $50,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev L. N. Stratton, Syracuse, N. Y.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E. S. Cook.

Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

N. C. A. Receipts for August, 1876.

Publishing House Fund:		
R. T. McKibben, Iberia, O.	$5.00	
Jas. Powars and Mrs Powars, St. Charles, Ill., $5. each (on notes)	10.00	
John Magraugh, Wellington, O. (note)	10.00	
J. Berry, Richmond, O. (note).	50.00	
D. S. Dean, Waupun, Wis. (note)	25 00	
Thos. Graham, Denver, Ill. per J. P. Richards	10 00	
Estate of John Hubbard, deceased, (note)	50.00	
Allen Lewis, Rossville, Ill. (note)	10.00	
O. M. Clark, Lee Center, Ill. (on note)	10.00	
Jacob Phillips, Streator, Ill. (note)	50.00	
General Fund:		
E. W. Bruce, Hickory Corners, Mich.	2.00	
Centennial Fund:		
Friends per Ezra A. Cook	32.00	
Illinois Fund:		
H. W. Marsh, Elmwood, Ill.	5.00	
Interest:		
Note No. 5, J. R. Wright,	$30.00	
" 64, John Miller,	3.00	
" 57 & 58, Jas. & Mrs. Powars,	1.00	
" 83, J. Magraugh	.80	
" 15, S. W. Hackley,	6.00	
" 72, Alex. Small,	2.50	
" 45, John Berry,	.80	
" 186, Luther Clapp,	2.00	
" 52, Roswell Dow,	2.50	
" 217, D. S. Dean	.65	
" 44, John Shuh	2.50	
" 21, J. Hubbard's estate.	6.25	
" 26 Allen, Lewis	38	
" 24, Jacob Phillips	5.00	
On loan	1.57	$64.95
Rents:		121.33
Total		455.28

H. L. Kellogg, Treas.

The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

Connecticut.
President, J. A. Conant, Willimantic
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

Illinois.
President, J. Dickson, Decatur.
Secretary, J. H. Snyder, Westfield.
Treasurer, H. L. Kellogg, 13 Wabash Ave Chicago.
Lecturer, H. H. Hinman, Wheaton.

Indiana.
President, Hallock Floyd, Dublin.
Rec. Sec'y, Wm Small, Xenia.
Treasurer, Peter Roch, Westfield.

Iowa.
President, M. S. Drury, Western.
Cor. Sec'y, Louis Bookwalter, Western College.
Rec. Sec'y, E. J. Grinnell, Charles City.
Treasurer, John Dorcas, Shiloh.

Kansas.
President, Rev Mr. Bell.
Secretary, J. Dodds, Winchester.
Treasurer, S Sexton, Topeka.

Michigan.
President, C. Quick, Weston.
Cor. Sec'y, A. H. Springstein, Pontiac.
Rec. Sec'y, C. B. Remington, Fentonville
Treasurer, J. H. Wilcox, Howell.
Lecturer, J. L. Barlow, Fentonville.
Agent, C. B. Remington, Fentonville.

Missouri.
President, N. E. Gardner, Avalon.
Cor. Sec'y, A. D. Thomas, Arbela.
Rec. Sec'y, E. W. Carpenter.
Treasurer, Wm. Beauchamp, Avalon.

New Hampshire.
President, J. F. Brown, Bow Lake.
Secretary, S. C. Kimball, Center Strafford.
Treasurer, Kimball Cole, Lake Village.
Lecturer, S. C. Kimball, Center Strafford.

New York.
President, L. N. Stratton, Syracuse.
Secretary, W. A. Sellew, Rochester.
Treasurer, M. Merrick, Syracuse.
Lecturers—L. N. Stratton, Syracuse; D. P. Rathbun, Lisbon Center; Woodruff Post, Rochester; A. F. Curry, Almond.

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President, H. H. George, W. Geneva.
Secretary, Wm. Dillon, Dayton.
Treasurer, J. G. Mattoon, West Unity.
Lecturer, Wm. Dillon, Dayton.

Pennsylvania.
President, A. L. Post, Montrose.
Cor. Sec'y, N. Callender, Green Grove.
Rec. Sec'y, J. W. Raynor, Uniondale
Treasurer, W. B. Bertels, Wilksbarre.
Lecturer, J. W. Raynor, Uniondale.

Wisconsin.
President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.
For State Lecturers State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
A. H. Springstein, Pontiach, Mich.
C. F. Hawley, Damascovilic, Ohio.
W. M Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office. Chicago.
W. M. Love, Baker, St Clair Co., Mo
H. Cogswell, Wadsworth Medina Co., O.
A. D. Freeman, Downer's Grove, Ill.
Jas. Springer, Springerton, Ill.

The Home Circle.

All Things Perish Save Virtue.

Sweet morn—so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night,
For thou must die.

Sweet rose—whose fragrance now I crave
To glad my sense and joy mine eye,
Thy root is ever in its grave,
And thou must die.

Sweet Spring—so full of shine and showers,
It makes the weary spirit sigh,
To think, with all thy herbs and flowers,
That thou must die.

Sweet music—e'en the lovely song
Which from my harp in window nigh
Is floating on the breeze along,
E'en thou must die.

And all the bright and glistening train
Of stars that stud the deep blue sky
Must they all perish—none remain
To glad the eye?

And vales, and fields, and rushing streams,
And mountains that invade the sky,
Are they as baseless as our dreams?
And must they die?

And all that's beautiful and fair
On nature's face—love's melody,
That makes sweet music of the air,
All—all must lie!

And man, frail form of senseless clay,
Tho' low his glance is proud and high,
Perchance upon this passing day
He too may die!

But the bright soul?—THAT, shrined within
The quenchless light in mortal form—
Tho' dimmed by misery and sin,
Defies the worm.

When all the stars shall fade away,
And suns in their own blaze expire,
And trackless comets cease to stray
With wand'ring fire,

The soul shall ever live, nor know,
The lapse of time, but dwell on high,
And share—in endless joy or woe—
Eternity. —*Powell.*

Holiness and Temptation.

How can a pure being be tempted? This question is often asked. The answer is, that a holy being can be tempted precisely as an unholy being is tempted. Temptation is solicitation to evil. The pure can be solicited to evil, just as are the impure. Jesus was solicited and urged to do evil. Yet Jesus was holy. The tempter came to him with his suggestions and promptings to evil, but "found nothing in him." That is, Satan found nothing within the pure and immaculate nature of our blessed Lord that was *sin*, or that would respond appropriately or sympathetically to sinful suggestion or enticement.

Suppose strong drink be offered to one who has inward desire for it, a love for its tastes or stimulating effects, *appetite* for it. The inclination to partake of it, for the sake of the imagined enjoyment which will be realized from its use, will be inwardly strong in proportion to the intenseness of the desire or the urgency of the appetite. Temptation, when it comes to such a person, will have all the stronger power over him because of his inward proclivity for the sin into which the temptation would lead him. The temptation, in such a case, will have a very real and very fearful advantage over the tempted one, on account of the depraved taste within, which seconds and reinforces the appeal from the tempter without. One so tempted may yield, and drink to intoxication. Or he may resist, and utterly refuse to partake of the damning cup. In either case, he is tempted. In the one case, he is overcome by the temptation. In the other he overcomes the temptation, and preserves his sobriety and his innocence. It is no fault or sin of his that he was tempted; that some one sought to entice him into drunkenness. If yielding, he sins. But if not yielding, he does not sin; and so far from being blamed, should be praised, because, when sin allured, he turned away and sinned not.

But let one who has no inward desire for strong drink, be solicited to partake of such intoxicants. Suppose he have no taste, not any, for strong drink. The temptation will affect him very slightly. In such a case, the tempter will meet with nothing within that is responsive to the solicitation—he will "find nothing in him." In a word, so far as all the matter of wanting of strong drink is concerned, the man is pure. Yet he is tempted. He is as really solicited and persuaded to do evil, to commit sin as the other. And he is solicited and persuaded in precisely the same way, so far as all the objective conditions of the tempting experience are concerned.

A pure Christian, one who is sanctified, and thus made holy, has no desire within to sin. Nor has he anything within from which or in which such a desire can be excited, if he be really holy. Yet temptation may come to him from without, and certainly will come to him. And yet is it altogether possible for even such an one to fall, and to enter into sin. The pure angels sinned, and were cast out of heaven. Holy Adam and Eve sinned, and were cast out of paradise. Holiness does not involve that it is not possible to sin; but that it is possible not to sin!

Every tempted person will be in one of the three conditions named:

1. He may have desire toward the sin, and yield; in which case he falls, being overcome.

2. He may have desire toward the sin, and not yield; in which case he does not fall, but overcomes the temptation.

3. He may pass through temptation without either desire or compliance, touching the outward solicitation to wrong-doing.—*Banner of Holiness.*

A PLAIN TALK.—An old-fashioned woman, writing in the *Watchman and Reflector*, speaks thus of some of our young seminary girls: "I have found in the class-room that the girls who have the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding 'a wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and purpose of character to free herself from the thraldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so much out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a career. Let me tell you that what our sex most need at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing their Master's work, however homely it may be."

Sunny Rooms Make Sunny Lives.

Let us take the airiest, choicest and sunniest room in the house for our living room, the work-shop where brain and body are built up and renewed. And let us there have a bay window, no matter how plain in structure, through which the good twin angels of nature—sunlight and pure air—can freely enter.

This window shall be the poem of the house. It shall give freedom and scope for eye and mind. We shall hang no picture on our walls that can compare with the living and everlasting pictures which God shall paint for us through our ample window. Rosy dawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white of winter, storm and shine, glimmer and gloom—all these we can have and enjoy while we sit in our sheltered room as the changing years roll on.

Dark rooms bring depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light is good cheer.

Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the window, hang brackets on either side, set flower pots on the brackets and ivies in the pots, and let the warm sun stream freely in, to bring health to our bodies and joy to our souls.—Ex.

Servia.

The kingdom of Servia, after many fierce conflicts between Gauls and Romans, Ostro-Goths and Huns, entered into history about the ninth century. Its conquerors became Christians and members of the Eastern Church. The liturgy adopted nearly a thousand ago remains the same to this day. The people elect their own bishops. Being a frontier country between the Latin and Greek churches on the one side, and the pagan Huns to the other, it had been a battle-field for centuries for the adherents of those inevitable antagonistic forces, the Crescent and the Cross. For many years the rulers of Servia maintained an independent government, neither yielding to aggressions of Roman Catholics or Turks, although both these neighboring powers attempted coercion. Indeed, at that time, Servia would have preferred Islamism to popery. At length the Servians laid down their arms and accepted the Moslem conquest. All the leading families of the brave little kingdom became Mohammedan to save their property and their lives. By and by, when by the treaty of Passarowitz a great portion of their country was ceded to Austria, and subsequently, without any reference to the wishes of the inhabitants, it was given back to Turkey, the Servians revolted. This was about the year 1737. Their army of 20,000 peasants was almost destroyed, and for two generations the county was in a hopeless condition. No Servian was allowed to carry arms, to enter town on horseback, or to pass a Turk without a salute. Their rights and privileges were utterly abased. The privilege of electing their own bishops was denied them, and they became the servants of the Turks. This grinding oppression was continued for seventy years or more. During this time the arrogant Turks made whatever demands they pleased, of cattle, of money, of corn, or of women. It was a cruel bondage, and the Servian soul rebelled, and bided its time for action. At last a liberator appeared. It was Kara George, or Czerny George—Black George. He was a peasant, but he was a man of courage, a genius, and heroic spirit. He delivered Servia in his rough guerrilla way, and the Turks were routed from the land and their insolence silenced for the while. In 1812 he achieved independence for his country. Russia sympathized with him, and lent him aid. He was a dreadful sort of Christian; for he cut the throats of his captives, and thought nothing of massacreing the surrendered Turks at Belgrade. He hanged his own brother for some breach of trust. But the Servian power, as represented by Black George, was destined to fall in pieces very soon. A compromise was forced, by which the hateful Turk came again into possession, and the treacherous invader, breaking his promise, as Mohammedans always do at the least provocation, began to slaughter women and children without mercy. Three hundred Christians were impaled at the citadel of Belgrade. These outrages are still fresh in the memories of some men living. It is vengeance for insulted and injured women, which cries aloud to-day. The Servians are comparatively few in number; they represent a crude form of Christianity; they may be rash and ignorant and all that; but they have that humanity which deserves the respect of Christendom. Their homes have been violated; their lands have been taxed by a

usurping power; their rights of suffrage and manhood have been set at naught. Hence they rise, a few against a mighty host, to die rather than submit to such a reign of terror any longer. Their cause is just. And close allied to Servian rights are those of other millions. It may be the beginning of a conflict between Christian and infidel powers, as one by one they are providentially arrayed in the light of the later day. Let all sincere lovers of liberty pray God to give victory to that party which represents most of Gospel truth, and that sensuous Moslemism with all forms of false religion which corrupt and destroy, may be utterly overthrown.—*Rev. A Clark.*

RESTING THE BRAIN.—The best possible thing for a man to do when he feels too tired to perform a task or too weak to carry it through is to go to bed and sleep a week if he can; this is the only true recuperation of brain power, the only actual renewal of brain forces, because during sleep the brain is in a sense at rest - in a condition to receive and appropriate particles of nutriment from the blood which take the place of those which have been consumed in previous labor. Mere stimulants supply nothing; they only goad the brain, force it to greater consumption of its substance, until that substance is so fully exhausted that there is not enough left to receive a supply; just as men are sometimes so near death by thirst and starvation, that there is not strength enough left to swallow anything, and all is over. The incapacity of the brain for receiving recuperative particles, sometimes comes on with the rapidity of lightning, and the man becomes mad in an instant; in an instant falls into convulsions; in an instant loses all sense, and he is an idiot. We repeat, that there is renewed force for the brain only in early and abundant sleep.—*Ex.*

A NEW HEART.

An anecdote published many years ago of the Indian chief Teeyuscung, King of the Delawares, is too valuable to be lost. One evening he was sitting at the fireside of a friend. Both of them were silently looking at the fire, indulging in their own reflections. At length the silence was broken by the friend, who said, "I will tell thee what I have been thinking of. I have been thinking of a rule delivered by the author of the Christian religion, which, from its excellence, we call the Golden Rule." "Stop," said Teedyuscung, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence, tell me what it is." "It is for one man to do to another as he would have the other do to him." "That's impossible. It cannot be done," Teedyuscung immediately replied. Silence again ensued. Teedyuscung lighted his pipe and walked about the room. In about a quarter of an hour he came to his friend with smiling countenance, and taking the pipe from his mouth, said, "brother, I have been thoughtful of what you told me. If the Great Spirit that made man would give him a new heart, he could do as you say, but not else." Thus the Indian found the only means by which man can fulfil his social duties.—*S. Allinson.*

Children's Corner.

A MITE SONG.

Only a drop in a bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

A few little bits of ribbon
And some toys; they were not new,
But they made the sick child happy,
Which made me happy, too.

Only some outgrown garments,
They were all I had to spare,
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then, of comfort,
That cost me nothing to say,
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth he think of his children
When they never give at all!

—*Selected.*

HEALTH BETTER THAN WEALTH.

Little Martin was a poor boy who had no father or mother. He earned his bread by going on errands. One day on his way home, he sat down to rest, and to eat his piece of dry bread, near the door of an inn. As he sat there a fine carriage drove up, and the master of the inn came out to serve two gentlemen who were in it. One of them was very young—not much older than Martin—and Martin thought to himself that he should like to be in his place. When he looked at his own crust of bread and his worn clothes, and then at their fine things, he could not help saying aloud:

"Oh dear, I wish I had that young gentleman's grand coach. I wish I could change places with him."

The other gentleman, who was the boy's tutor, heard this and told it to his pupil, who made signs to Martin to come to him.

"So, little boy," said he, "you would like to change places with me, would you?

"I beg pardon, sir," said Martin, "I did not mean any harm by what I said."

"I am not angry," said the young gentleman, "I only wish to know if you are willing to change places with me."

"Oh, now you are joking," said Martin; "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust."

"Well," said the young man, "I will give you all I have, if you will give me all that you have, and that I have not."

Martin did not know what to say; but the tutor told him to speak freely.

"Oh, yes," said Martin then; "I will change places with you."

But when the young gentleman stepped out, Martin saw that he was very lame. His legs were bent so that he had to walk upon crutches. His face was pale and thin too, like that of one who is often ill. Martin then began to think that health was better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all that I have to be strong like you."

But Martin said, "Oh, no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it God's will that I should be lame, I try to be happy and thankful as I am."—*Church and State.*

A FATHER OF THE FATHERLESS.

Mrs. Rogers was a poor widow woman who had four little children; the eldest was about eight years old. One evening, in the midst of winter, her children were hungry, and she had no food to give them. But she loved and served God; and trusting in him to provide for their daily bread, she kneeled down to tell him of their wants and ask him to supply them.

At the close of the prayer, the eldest said to her, "Mother, doesn't the Bible say that God once sent some ravens with bread to a man who was hungry? Don't you think God can send us some ravens with bread now, just as well as he did then? I'm going to open the door, or they can't get in."

A few minutes after, the village magistrate passed, and glancing through the open door, said to Mrs. Rogers, "My good friend, how does it happen that your door is standing open this cold winter's night?"

"It was my little boy who opened the door a moment ago, in order, as he said, 'that the ravens might come in and bring us some bread.'"

Now it so happened that this gentleman was actually dressed in black from head to foot.

"Ah, indeed!" said he laughing; "Richard is right. The raven is come, and he is a pretty big one too. Come with me, my little man, and I will show you where the bread is."

DON'T GIVE UP; BUT TRY, MY BOY, TRY."

A gentleman traveling in the northern part of Ireland, heard the voices of children, and paused to listen.

Finding the sound proceeded from a small building used as a schoolhouse, he drew near, and, as the door opened, he entered, and listened to the words the boys were spelling.

One little fellow stood apart, looking sad and dispirited.

"Why does that boy look so sad?" asked the gentleman.

"Oh, he's good for nothing!" replied the teacher. "There's nothing in him. I can make nothing of him. He is the most stupid boy in school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. He said a few kind words to them; then placing his hands upon the noble brow of the little fellow who stood apart, he said:

"One of these days you may be a fine scholar. *Don't give up*; but TRY, my boy, TRY."

The soul of the boy was roused. His dormant intellect awoke. A new purpose was formed. From that hour he became studious and ambitious to excel. And he did become a fine scholar, and the author of a well-known commentary on the Bible; a great and good man, beloved and honored. It was Dr. Adam Clark. The secret of success is worth knowing: "*Don't give up;* but *try*, my boy, *try*."—*S. S. Messenger.*

Home and Farm.

HOW TO BEAUTIFY YOUR ROOMS.—The first condition of success in furnishing either a large or a small room is that there must be no overcrowding. This is absolute. When outline is lost, beauty, as a matter of fact, is also lost. We must all know many drawing-rooms in which, perhaps, the worth and beauty of each individual thing is indisputable, on entering which the first thing which strikes one is a sense of incongruity. What might have been an art collection is degraded to the level of an old curiosity shop. Most women are born with a love of beauty. But generally, unless this love is cultivated and trained, it runs to waste, and fritters itself away on small things. Women go into a shop and hover over a counter for an hour, engrossed in the purchase of fifty minute things, each one of which is pretty enough in itself if taken up in the hand and inspected; but not one of which can be clearly defined at a distance of two yards, and not one of which repays the trouble of the minute inspection. These are packed away in shiny cabinets that are blazing with ormolu scroll-work, on spindle-legged what-nots that seem to be designed for no other purpose than to be knocked down at brief intervals, and on mantle-pieces that confuse one's vision and muddle one's brain during the long periods when the need of being near the fire forces one to face them. It is a better and higher system of economy to buy two or three good bronzes or marbles, on which the eye can always rest with pleasure, than to spend ten times the sum on a heterogeneous mass of the parti-colored rubbish which many accumulate, "in order," they call it, "to take off the naked look of their room." Better the naked room ten thousand times, than the false decorations.—*Ex.*

TO MAKE APPLE BUTTER:—The best apple butter is made by pealing, coring and slicing sweet apples and stewing in sweet cider. Very little of this sort of apple butter, however, comes to market. The bulk of that sold is made from second-rate apples, pealed, sliced and stewed and sweetened with brown sugar. A large quantity of such butter is made and sold for ship's stores for use by the sailors.

Flowers nearly always begin to fade and droop after being kept for twenty hours in water; a few may be revived by substituting fresh, but all may be restored by the use of hot water. For this purpose place the flowers in scalding water, deep enough to cover about one-third of the length of the stems. By the time this is cold the flowers will have become erect and fresh. Then cut off the shrunken ends of the stems and put them into cold water.

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SEPTEMBER,

OCTOBER

—AND—

NOVEMBER

ARE THE THREE MONTHS OF THE CAMPAIGN OF 1876.

Commencing with our first issue in September we intend to devote a whole page or more of the *Cynosure* to the subject which should be near every Christian patriot's heart, THE POLITICS OF OUR COUNTRY.

The campaign is now fully opened. The next two months will be full of work for the coming election and the third, November, of tidings of the result of the great campaign. While we do not intend to ignore any political news which will interest intelligent patriots our special attention will be given to the interests of

THE AMERICAN PARTY

In 1832 the Anti-masons cast seven electoral votes for Hon. Wm. Wirt. This record will be handed down to future generations.

CAMPAIGN RATES.

We will send the *Cynosure* to any one for the months of September, October and November for forty cents; but the subscription must be sent in September. We say "to any one," not wishing to discourage persons who can send in one, two or three subscribers. Let every one who can immediately secure a CLUB OF TEN and forward the names together with a $4,00 postal order, registered letter or draft as soon as possible. Subscriptions at "CAMPAIGN RATES" receivable during the whole month of September.

FORTY CENTS FOR THREE MONTHS,

September, October and November. Who will send the first club? Who will send the largest club?

Send for tracts, circulars and subscription papers for canvassing purposes.

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875 It contains the following live issues:

1st. Christianity against infidelity and heathenism.
2d. A proper observance of the Sabbath.
3d Prohibition of intoxicating liquors as a beverage.
4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.
5th. Civil Rights.
6th. Arbitration better than war.
7th. The Bible in schools.
8th. Monopolies discountenanced.
9th. A return to specie payments.
10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.
11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE NATIONAL CENTRAL COMMITTEE—DUTY OF MEMBERS.

The National Central Committee is composed of one member from each State. There should be State Central Committees also of which the member of the National Committee is chairman, but in States where this Committee is wanting the member of the National Central Committee will have the work of the Committee to do. The appointment of electors in the various districts should be attended to at once if not already completed, and we will render all the aid in our power.

Full State tickets should be nominated wherever practicable and where friends cannot get together in State Convention for the purpose each member of the National Central Committee can correspond with the electors and other friends in his State on the subject and agree on a State ticket. EZRA A. COOK,
Acting Chairman National Central Committee American Party.

Next week we hope to review the PROSPECTS OF THE AMERICAN PARTY in different States.

—The nominations in Missouri are reported in a letter of the Gen. Agent, on page 5.

Those who ask: "What is the use of voting for Walker?" can be well answered by the reply which Franklin made to one who said to him, "What is the use of your discovery of the atmospheric electricity?" The philosopher answered; "What is the *use* of a new-born infant?" To-day, in view of the *great use* of electricity how foolish seems the question! Is that of the politician more wise?

We will gain nothing by the election of Hayes; and if Tilden is elected, and the Democrats do their *very worst*, it will only disgust all decent people and send them to our army.

Go ahead now, with all your might, at once, and consider how best to get up tickets, etc.

Yours, &c., E. J. C.

FATHER PRESTON'S REASONS FOR SUPPORTING HAYES AND WHEELER.

[We publish with pleasure father Preston's reason's for supporting Hayes and Wheeler. We do not view the situation from his standpoint, but we think there is too great a tendency among Americans to hear only one side of a question.—ED.]

LOCKPORT, Ill.
Aug. 25th, 1876.

Editor Christian Cynosure:

As the Centennial campaign for Presidential election is now fairly opened and the various parties have their speakers on the stump, I wish to say a word to our friends of the American Party, and to the readers of the *Cynosure* generally, on the subject of political action. I wish first to state that I was in favor of the party taking a political stand, as such, and that I was entirely satisfied with the nomination of Walker and Kirkpatrick at Pittsburgh in 1875. I have known and most highly esteemed and honored Mr. Walker, as a man of uncommon intelligence, wisdom, learning and piety, for more than thirty years. Mr. Kirkpatrick I do not know, but believe him to be competent and honest, and worthy the position, and it was my intention previous to the Cincinnati [Republican] convention to vote that ticket. But on review of the terrible history of outrages committed by the Southern rebels on the freedmen, and their total helplessness before the law, and in view of the character and principles of the nominees of both the old political parties, I cannot do it; and now, friends, this is not that I hate Masonry less but that I love my country more.

From statistics, which I suppose to be reliable, the Anti-masonic, or American Party, one year ago numbered in its ranks 5,000 Evangelical Christian ministers and a membership of over 750,000 communicants, male and female, of Christian churches, and I think it would be quite a fair estimate to claim that one third of the whole number would be legal voters at the fall election. We are having a severe conflict and shall doubtless have a very close election, and who will doubt that with 250,000 voters we might hold the balance of power in the nation. We all know that 5,000 or 1,000 votes might turn the scale in New York or Illinois, and that either of those States might turn the scale for the nation. If there was a *possibility* of electing our ticket I would go in for it head and heart and soul, but this is impossible.

The free and untrammeled use of the elective franchise is one of the choicest boons guaranteed to us in the cons tution of the United States. I is a matter of history that from 1,500 to 4,500 of our best, most intelligent and useful colored citizens of the Southern States within the last ten years, since the war, have been deliberately murdered in cool blood by southern Democrats for no other cause than their partiality for Republican principles and Republican men to rule over them. It is also matter of history that *not a white man* has been punished for one of those murders, and also that the Southern *white race* throughout those sixteen Southern States in a vast majority are thoroughly organized in bands and clubs and societies of different names, *all sworn to secrecy* on pain of death, for the avowed purpose of driving every Republican, white or black, from the polls and carrying the national election in November, "Peaceably if they can, forcibly if they must."

The two old political parties have both made their Presidential nominations. The candidates for one party are old political hacks, notorious as political schemers, speculators and jockies, and not a word in their letter of acceptance as to the enforcement of the provisions of the constitution in connection with those abuses. The nominees of the other party are men "like Cæsar's wife," above suspicion of moral or political corruption, "their enemies being judges." Their lives are pure. They are old line abolitionists, old line temperance men, and old line Christian men, and they stand pledged before the American people if elected to do their endeavors to reform the civil service and to see to the enforcement of the laws and the provisions of the constitutional amendments *in all the States*. They are honest, capable, God-fearing men, without a stain on their character or history, moral or

political; and just such men as we of the National Christian Asssociation have been praying God the last seven years to send us for rulers.

But we are told by our honored and venerable friend, Mr. Green of Indiana, over his own signature in the *Cynosure* that they, the Republican candidates, are both Masons. In reply to this I respectfully ask that gentleman to furnish the readers of the *Cynosure with evidence* of the truth of his assertion.

The National Association at our annual convention in June voted almost unanimously to support Walker and Kirkpatrick at the fall election. These are noble, competent and worthy men. But in view of the utter impossibility of electing them, and in view of the fact that we may poll a vote that may turn the scale for the nation, it is a very serious question with me if any one of us can justify ourselves before God and our fellow countrymen in casting our vote, the direct effect of which shall be to place those five millions of our down-trodden fellow-citizens under the iron rule of that rebel element of the Democratic party for the next four years if not forever. For we all know that nineteen out of every twenty, if not forty-nine of every fifty votes for Walker and Kirkpatrick will be a draft from the Republican party. Indeed, I don't know a Democrat in the United States that is an Anti-mason. We are told by some of our earnest friends that we do not reckon so much on reclaiming our Southern rebels by Legislation as by "moral suasion."

But I tell those friends that those Ku-Klux, White Leagues and the great mass of that entire white race in the South are to-day as inveterate rebels as they were in 1864 and as invulnerable to all moral influence on this subject as the fallen angels.

But the convention voted almost unanimously to go for Walker and Kirkpatrick,—and why? Because it is our duty to maintain our position and principles as opponents of secret societies and to press forward our great reform; to organize a solid political phalanx; form a bold front and march up to the polls shoulder to shoulder and show to the country and the world our numbers and our strength.

These I confess are among the most important and worthy objects of our life work. I consider Freemasonry with its entire progeny down to the present White Leagues of the South to be *one of the two* most unmitigated evils left resting on the United States since slavery was abolished; and to the exposition of the true character of these institutions and their overthrow I have done what I could for the last forty-nine years of my life, and have been so recognized by all who know me, and as for fealty to this cause and devotion to its interests and success I grade myself No. 2 to no living man. But if duty requires us to adopt and pursue a caurse of action that may jeopardize the lives of thousands of our fellowmen and deprive five millions of our fellow citizens of all their civil and political rights under the constitution, I confess "I can't see it." I don't believe our duty to the cause of Anti-masonry requires us to run any such risk or assume any such responsibility, and it is a matter of amazement to me that Christian men who occupied prominent positions through the great anti-slavery struggle, and endured the scoffs and sneers of the Christian church and infidel world for thirty years before the war, can now find it in their hearts to entirely overlook or totally ignore the claims of those millions of our freedmen who were emancipated from the most villainous system of slavery that ever existed on the globe through their untiring labors and efforts.

The election of Tilden and Hendricks will insure a Democratic majority in both houses of Congress and the Democratic majority in Congress will be composed of members from the Southern States, and of course all the Legislation will be shaped by those Southern rebels with special reference to their supreme object of consummating their already concocted schemes—not only for crushing the freedmen but for recovering the cotton tax. The expenses of their rebellion, all their war claims, and remuneration for their slaves, and Tilden, knowing that he owes his elevation to this same rebel element in these sixteen Southern States would not if he had the disposition be able to oppose them.

And now, friends, I ask, in heaven's name, are we in duty bound to take this terrible risk and assume this terrible responsiblility? If we do and if our 250,000 Anti-masonic voters go solid for Walker and Kirkpatrick, and Tilden and Hendricks and a Democratic Congress are elected in consequence and our helpless freedmen turned over to their brutal treatment, will not a righteous God hold us accountable, and will not our blessed Savior say to us as he once said to another company of men, "Inasmuch as ye have done it to" these five millions "of my brethren ye have done it unto me."

I will only add that I am fully aware of my entire incapacity to do any thing like justice to the merits of this subject. I have looked in vain for a word from some one of the numerous contributors to the columns of the *Cynosure* and *failing*, determined, old and feeble as I am, to do what I can, and I wish I could reach the ear or the eye of every Anti-masonic voter in the union if possible I might persuade some. As I said I know that Freemasonry is one of the sorest evils resting on the land since slavery was abolished. It demoralizes Christianity in the church. It defeats the ends of justice in the Courts. It practices fraud and circumvention in business, creates jealousy and strife in families and neighborhoods, and by its *sworn secrecy* affords boundless facilities for wrong-doing generally; and while I freely admit that political organization and action in opposition to these oath-bound combinations is right and proper and necessary, I still claim that we are in a crisis that for national interest and importance far transcends any we have known since the war and hardly before, and that every patriot, every philantrophist, every voter and every Christian man should well and thoroughly consider the situation and promptly so act as to avert the impending danger.

Here I leave the subject with the desire and prayer that we all may be guided in the way of duty by that wisdom which is from above, that we may finally be able to look back on our present acts with approval when we shall see with "unbeclouded eyes."

Fraternally yours,

ISAAC PRESTON.

REPLY.

"Do right and leave results with God," is a maxim that it is *always* safe to follow.

"Elect an abolitionist President and we will disrupt the Union," was the cry of the South for years before the election of Lincoln, and thousands of men supposed it to be right for them to continually vote contrary to their prayers in order to save the Union. They finally saw their almost criminal blunder and we believe that every one who loves the principles of the American party as set forth in our platform and hates the abominable Masonic trickery and favoritism which pervades the nation, yet helps to perpetuate such lodge rule by voting for General Hayes, who has proved himself a trickery secretist; or worse still, for the copperhead Tilden, instead of the principles they love and the men who advocate them, will look back upon such a vote as little less than a crime.

The *Cynosure* of Aug. 10th, contains the statement that General Hayes "joined the Odd-fellows when young, but has abandoned them."

We see however that the papers are parading the fact that he is an Odd-fellow before the people with no protest from General Hayes and J. H. H. Woodward of Cincinnati Ohio, writes: "Why don't the *Cynosure* put its foot down for Walker and Kirkpatrick and make the welkin ring with their names? Neither Hayes or Tilden contribute time or money to the anti-secret cause or any writings favorable to it. Clark & Co. of this city are publishing a campaign life of Gen. Hayes (written by himself, I was informed). In the proof sheets of the book, which I have seen, he says that he was made an Odd-fellow and Son of Temperance at Fremont in this State. Hayes has an interest in Odd-fellowship even now, or he would not bring in review and parade before the public what a lively interest he took in it when here (Cincinnati) and how he helped to spread it. Is he one thing to the Mason and Odd-fellow and quite another to the anti-secretist? It would seem so to read what he says and then read the apologies for him in the *Cynosure*. Hayes took an active part in spreading Odd-fellowship in this city."

If this evidence does not prove Gen'l Hayes a secretist and trickster as well, we do not know what would. Yet father Preston says: "Hayes and Wheeler are just such men as we, the National Christian Association have been praying God the last seven years to send us for rulers."

We know that *we* have not prayed for such men as Hayes for rulers, nor can we believe father Preston has done so.

Supposing that a quarter of a million votes could be polled for Walker and Kirkpatrick and the best platform of principles ever presented to this nation; and suppose further, as father Preston does, that Tilden and Hendricks might carry the election if we thus vote for our principles; to state that we would be in the remotest degree responsible for the misrule of the Democratic party is an utterly false conclusion. To charge a woman with the murder of a man who had committed suicide because she would not marry him, even though she was warned that he would take his life in case of her refusal, would be extremely unjust, yet not more so than to charge those fearless, conscientious men who, in spite of the jeers of secretists, will not be scared out of voting for pure principles and good men, would be equally unjust and unreasonable. It would be much nearer the truth to charge the Republicans with this fearful responsibility. But exact truth would lay the *sin* at the door of those who vote for Tilden and Hendricks. God certainly will hold them responsible for their own conduct. The Republican party, whose rule Mr. Preston desires to have continued, have had things their own way ever since 1860, until within a year, and yet he says that for the murder of from 1,500 to 4,500 of our best, most intelligent and useful colored citizens of the Southern States * * * not a white man has been punished. That secret societies are responsible for these murders and for shielding the murderers, is a historical fact, and the Republican party, because run by secretists, is powerless to prevent these atrocities, or punish the perpetrators.

Our duty to the freedmen demands that we should vote, not for this party, but for the American Party, which seeks the overthrow of these societies, which have hitherto prevented the administration of justice in the South.

Publishers' Department.

No. Sub. Sat.	Sept. 2nd,	3,640
" " "	Aug. 26th,	3,761
Loss for week,		121

We are cheered by a new club of seven subscribers for six months and one for three months, sent by R. B. Dawson, Baxter, Iowa. W. & A. Parsons, Otterville, Ont., send seven subscriptions, two for a year each and five for three months each. Alex. Needels sends five for a year, promises to make the number twelve and hopes to make it twenty. Eight more for fraction of a year from Mr. Thos. Hodge at the Centennial, and also one for six months from a lady who has for years been trying to secure subscriptions heretofore without success but now, walking ten miles for it she has secured the first one. Her letteris full of zeal, enthusiasm and a spirit of perseverance. Enough of such workers will double the *Cynosure* mail list before January first, 1877.

Does your subscription expire in September? Please renew promptly. In October? Can you not get up a large club during this pleasant month, to send with your renewal next month?

Remember campaign rates, *forty cents* for three months. Who sends the first club?

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Sept. 1st, 1876: E Bradbury, O C M Bates, Miss R Boyles, H P Butler, E J Chalfant, A Cook, R B Dawson, S M Gates, J A Gibson, T Hodge (2), E Holcomb, B F Heighway, J S Hickman, J H Hanna, W J Keil, H L Kellogg, J C Miles, J McLane, A Needels, W & A Parson, J Viall, S Wright, Mrs. S G Wilcox, F Wells, J Ward, T B Wilson, J Woodward, A Shelley, J P Stoddard.

MARKET REPORTS.

Chicago, Sep. 4th, 1876.

Grain Wheat—Minnesota	$ 99	1 01
" No. 3	94⅛	96⅛
" No. 3	86	88⅛
" Rejected	66	71
Corn—No. 2	42⅞	43½
Rejected	40½	40¾
Oats—No. 2		31
Rejected		26
Rye—No. 2	58	58½
Bran per ton	9 50	10 25
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	10 00	11 50
Prairie, "		7 00
Mess Beef	10 75	11 00
Tallow	7	8
Lard per cwt		9 70
Mess pork per bbl		15 75
Butter fancy yellow 82; common to choice roll	18	21
Cheese	3	9
Poultry. Chickens per doz	2 00	3 50
Turkeys per lb	9	10
Eggs	11	12
Seeds—Timothy	1 80	1 70
Clover	6 00	7 00
Flax	1 20	1 25
Potatoes, new per bbl	1 75	2 00
Broom corn	2	9
Hides green to dry salted	5	10
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		2 75
Wool—Washed	28	37
Unwashed	15	21
LIVE STOCK Cattle Choice	4 85	5 10
Good	4 50	4 75
Medium	4 00	4 40
Common	2 50	3 25
Hogs	5 50	6 40
Sheep	3 00	4 50

New York Market

Flour	$ 3 25	9 00
Wheat—Winter	1 14	1 26
Spring	1 05	1 17
Corn	50	61
Oats	34	45
Rye	55	65
Lard		10
Mess pork		16 50
Butter	14	27
Cheese	8	9¾
Eggs	17	19⅛

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

THE WISCONSIN STATE MEETING.

It is announced by the Secretary that the annual convention of the Wisconsin State Christian Association will be held in Delavan, Walworth Co., October 11th to 13th. The General Secretary of the N. C. A., Rev. J. P. Stoddard, and Past Master Ronayne are invited and will probably attend. Let immediate steps be taken by every local association or reform church to send a delegation; and let the questions to be settled at that meeting be discussed as much as possible beforehand through every available channel.

—As Bro. Stoddard was finishing his work in Missouri an urgent invitation came to him from the Friends in Iowa to attend their "yearly meeting" at Oskkaloosa on Wednesday the 6th inst. Having arranged for an able substitute at the Jacksonville convention he went to Iowa as his letter states. The *Iowa Freeman* has the following notice of this meeting:

The Iowa yearly meeting of Friends will convene at Oskaloosa September 6th. This meeting will be one of unusual interest, as the revision of their discipline will take place. This is a matter upon which every true Friend must have a deep interest. Important questions will doubtless come before this meeting for the discussion and decision of its members.

The following distinguished ministers from abroad are expected. Friend Humphrey and Bevan and Brethwait, of England; David Updegraff and John Henry Do glass, of Ohio; and Nathan Frame and his wife, Ellen Esther, and Dougan Clark of Indiana.

—Mr. Ronayne has received letters inviting him to visit various places in Ohio, Oberlin, Berea, Pataskala, Newark, Lamertine among the number. He will fill these appointments, the Lord willing, in October, and will set the exact day for each course of lectures as early as possible; meantime every preparation possible should be made so that no unnecessary delays shall occur.

ARE YOU GOING TO THE CENTENNIAL by way of Chicago? If so, please call at the *Cynosure* office and you may, without great inconvenience assist our Centennial work.

Topics of the Time.

The religious convictions of the late lamented Senator Sumner were never very fully made public. His life was devoted to the elevation and freedom of God's poor in the person of the African slave, and his public acts in their behalf hid all other traits of his character from common view, though they occasionally shone out in their truthfulness and purity. His well known remark to the French Republican Gambetta, that the "great want of France was more vital religion," shows a deep personal experience of that need and the source from whence it is supplied. In this connection the *Herald and Presbyter* has reproduced a conversation had with Mr. Sumner by a Presbyterian minister of Cincinnati:

He was in his house at Washington, with Mr. Sumner and one other person present, when the minister said: "Mr. Sumner, I have always understood that you are a Unitarian; that you do not believe in the divinity of Jesus Christ, nor in prayer. For one, I should like to know if this is true." Mr. Sumner, dropping his head for a moment, replied: "Mr. ———, I believe in prayer, and I pray daily; and I believe in the divinity of Jesus Christ, and trust him as my Almighty Savior; he is my only trust." The words of this conversation, our informant says, are distinctly remembered, and were uttered as here related. After the conversation was over, and our ministerial friend was about leaving the room, Mr. Sumner said to him: "I wish to show you something which you will never forget, and which I greatly prize," and, taking down from the shelf an old book, much used and worn, and fastened at the ends of the cover with nails having large heads like those of trunk rivets, opened the book and read from a flyleaf: "John Bunyan: his book," and then added: "This is the book which sustained the prisoner of Bedford jail."

The British government has not been noted in history for maintaining strict neutrality in foreign wars. But her course in the present Eastern troubles has been as conservative as it was partisan in our rebellion. The immense loans to the Turkish government by English capitalists has been alleged as a reason for English indifference to Turkish atrocities. But that apathy has been resolutely broken by such leaders of the people as John Bright and Gladstone. Bright has written: "But for the confidence caused by the support of England, the Turks would not have dared to commit the horrid crimes of which they have been guilty in Bulgaria. England should clear itself of all partnership in the interests and policy of Turkey. It is a partnership unnecessary to our interests, and degrades us in the estimation of every Christian nation." This terrible indictment has found many echoes and Lord Derby, the new prime minister has sent a demand for an armistice. Negotiations are sluggishly going on, while both armies rest from their terrible battles around Alexinatz, and Russia improves the opportunity to recruit the Servian army, so that it is expected to be on good footing on the renewal of hostilities.

"Deacon" Gurney's "Oriental Consistory" of 32 deg. Masons of this city lately passed through New York on their way to Philadelphia. A person calling himself "Grand Minister of State" marshalled the host. On their arrival at the former city they were met by a committee of "Grand Pontiffs Illustrious" and other things of that sort, and from the distinguished notice given of the visitors in the press one would presume them to be certain notable persons widely known for public enterprise, private virtues and distinguishing talents. Alas! people that know better must say it's no such thing. The crowd can muster some small tradesmen, tailors and the like, and a few practitioners like Dr. Reynolds, but the biggest men of them have every appearance of long and loving acquaintance with beer mugs and wine glasses. Any one can prove this by their own observation.

Professor Day, Secretary of the late General Conference of the African Methodist Episcopal Zion Church, says there are 200,000 colored children in the Roman Catholic schools, or under the influence of the Roman Church in this country. Without knowing the actual statistics, the assertion may be ventured, that all the Protestant organizations have not so many children under instruction among the freedmen of the South. The Catholic church is the only one, too, in full sympathy with the efforts of Southern White Leaguers for the re-establishment of the Southern Confederacy in more than its former power. These Jesuit movements cannot be watched too closely.

THE MORAL WARFARE.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood;
And, through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herd repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast, and blood for wine!

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place,
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,
The Light, and Truth, and Love of heaven.

John G. Whittier.

FREEMASONRY AND ROMANISM COMPARED AND EXAMINED.

BY P. M. R.

I have been recently engaged in reading, for the second time, a very remarkable book entitled "Universalism Examined, Renounced and Exposed," by Matthew Hale Smith, and I was forcibly impressed with the coincidences existing between Universalism and Freemasonry.

The same reasons which Mr. Smith gives for renouncing and exposing Universalism in 1844, are exactly those which any intelligent Mason will give for renouncing and exposing Freemasonry to-day. The same arguments are used in both cases and the same passages of Scripture apply to each. But while Freemasonry is largely composed of Universalists, deists, infidels, Unitarians, Spiritualists and Liberalists in general, and of course its dogmas and teachings are in perfect harmony with the teachings of these various sects, yet it is very singular that such an irrepressible antagonism should exist between Freemasonry and Romanism, although the coincidences existing between the latter are, if anything, more numerous than those existing between Freemasonry and Universalism or any of its kindred associations. This, I believe, can only be accounted for on the theory that all of these various sects from Romanism down to Freemasonry, through Universalism, Liberalism and Materialism, either preach another Gospel besides the Gospel of Jesus Christ, or else teach no Gospel at all. It is my purpose, then, in this and succeeding articles to institute a brief comparison between Freemasonry and Romanism at the same time com-

paring both systems with the Bible, and I doubt not but the numerous readers of the *Cynosure* will be at a loss to understand how a Protestant minister (Methodist, Baptist or Congregationalist) can satisfactorily explain his adhesion to and sworn support of the fraternity of the cable-tow, while he at the same time, in his pulpit exhortations and Sabbath-school lectures, so violently denounces the fraternity of the cowl and tonsure.

To begin then at the beginning, it may be noticed

First, that, among many other coincidences, *Freemasonry claims Divine origin.*

Romanism also claims to be the only true church, being that which was founded by Christ and his apostles.

As proof of the pretended claim of the former I need only produce the hymn so frequently sung,

> Glory of ages shine,
> Long mayest thou reign;
> Where'er thy Lodges stand,
> May they have great command,
> And always grace the land.
> *Thou art divine.*

In support of the Divine origin of Romanism, the promise of Christ to Peter, "Thou art Peter, and upon this rock will I build my church," is always quoted by her advocates. Both pretensions, however, are utterly false. Neither Freemasonry nor Romanism is from God because the teaching of both systems is diametrically opposed to the Word of God. Freemasonry originated in a grog-shop in 1717, according to the highest Masonic authority, while the doctrines of Rome were invented from time to time, the oldest of them reaching no further back than the middle of the fourth century, as can be abundantly proved by ecclesiastical history.

Second, Freemasonry, in all its prayers and religious worship, *rejects Jesus Christ as the only Mediator* between God and man.

Romanism in like manner rejects the all-sufficient advocacy of Christ with the Father, a multitude of saints and angels, and especially the Virgin Mary, being substituted in his stead.

The coincidence in this one particular is very remarkable, and both systems in this respect are equally false, being in direct violation of the plainest and most positive declarations of the Bible. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber." "I am the door of the sheep." John x. 1, 7.

And Christ himself expressly declares, "I am the way, the truth and the life, *no man* (whether Mason or Romanist), cometh unto the Father but by me." John xiv. 6. "For there is one God and *one* Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. See also Heb. iv. 15, 16; viii. 6; ix. 15; vii. 25; Rom. v. 1, 2; 1 John ii. 1, 2.

Third, *Freemasonry refuses private judgment.* "We may not call in question the propriety of this organization; if we would be Masons *we must yield private judgment.*"—Pierson's Traditions of Freemasonry, page 30.

Romanism also rejects *private judgment*—its rejection is in fact the very bulwark of its faith, for every Romanist is bound to profess and believe, "Neither will I ever take and interpret them (the Scriptures), otherwise than according to the unanimous consent of the fathers."—Creed of Pope Pius IV., Art. 2.

Here again these two systems of error are remarkably similar and both are in direct opposition to the emphatic command of our Saviour as when he says, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." John v. 39. "These (the Bereans) were more noble than those in Thessalonica in that they received the word with all readiness of mind and *searched the Scriptures daily* whether those things were so." Acts xvii. 11. See also 2 Tim. iii. 15, 16; 1 Cor. x. 14, 15. Matt. xvi. 2, 3; Luke xii. 55, 56, 57.

Fourth, *Freemasonry rests exclusively upon tradition* in support of its pagan ceremonies and lying legends.

Romanism also promulgates the doctrine of tradition and accepts traditional teachings on an equality with the written word.

Freemasonry constantly rehearses tradition to the candidate at almost every step he takes in his initiation and advancement through the Masonic degrees. The Senior Warden gives him instructions from "Masonic Tradition." The Worshipful Master meets him with a long list of doctrines, practices and ceremonies all based on "Masonic Tradition." There is a tradition of Enoch; a tradition of the Sts. John and more especially of John the Evangelist; a tradition of Solomon, of Hiram, King of Tyre, and there are numerous traditions of Hiram Abiff. There is a tradition of the "three ruffians," a tradition of our "ancient brethren," and various traditions of the temple. It is tradition first, last and middle—tradition from beginning to end. Freemasonry, in fact, is nothing but tradition, supported by oaths, obligations and death-penalties, and cemented by grips and pass-words—while Romanism claims to be equally fortified by tradition and carries its vindication of that peculiar doctrine so far, as to pretend to exclude from heaven all who do not acknowledge and believe it. The Council of Trent says, concerning tradition, "That the truth and discipline of the Catholic church are comprehended both in the sacred books and in the traditions which have been received from the mouth of Jesus Christ himself or of his apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession." In this particular then the coincidence between Freemasonry and Romanism is peculiarly significant and noteworthy, while both systems are unmistakably pointed out and condemned by the Word of God.

Our Saviour, in his denunciation of the false doctrines of the scribes and Pharisees, most distinctly affirms, "Ye have made the commandment of God of none effect by your traditions." Mark vii. 13. And again, "In vain do they worship me, teaching for doctrines the commandments of men," Matt. xv. 9, which is as literally true of Freemasonry and Romanism to-day as it was in the day when Christ uttered it as a direct charge against the corrupt teachings and practices of the man-worshipers among the Jews. See also Matt. xv. 2, 3.

THE WASHINGTON COMMANDERY OF KNIGHTS TEMPLAR.

We hardly know how effrontery could be carried to a greater extent than it was by the Knights Templar (so called) of the Washington Commandery, when it proceeded to lay the corner stones of Christian temples, as it did in the case of the New York Avenue Presbyterian church, October 10th, 1859, and again of the Methodist Foundry church, April 19th, 1865.

When we Anti-masons of the present day look back upon the past, and see what we have done towards insuring a more healthy tone of sentiment in our once Mason-ridden community, we can hardly realize that Masonry was ever so boldly impertinent as to lay corner stones of those Christian temples whose religion it is plotting to destroy. Still less can we conceive that the American press would look on in silence and see this desecration perpetrated, openly, in the face of a Christian people.

Men calling themselves Knights errant, and dressing themselves in the armor of the dark ages, with cross-hilted swords, and banners of the cross flying from their lances, might as well assume to lay corner-stones of religious edifices as these so-called Knights Templar. What have such foundational falsehoods as Masonry teaches to do with the truth that lies at the foundation of the Christian religion?

To give the reader some idea of the *religion* of the Washington Commandery of Knights Templar, it is sufficient to say that its three most shining lights are B. B. French, Albert Pike and A. G. Mackey. Mr. French, however, has deceased during the last decade. He was a most distinguished man, with whom the effected urbanity and mockish sentimentality of the lodge seemed to take the place of Christianity. He seemed to fancy that one was as good as the other. He was considered so remarkably polished in his manners in Washington society, that we are told he used to act as Master of ceremonies at the White House, in introducing distinguished guests at the Presidential receptions. His office was that of Grand Master of the Grand Lodge of Masons of the District of Columbia, and Superintendent of Public grounds and buildings. How much this urbane, mild mannered man may have had to do in getting the charter for the Masonic Hall Association of the District of Columbia, from admiring members of Congress and a kind-hearted President, we have never learned.

But we gather from Masonic testimony that after a Masonic career of great distinction, and of admirable service to humanity though the impositions of the lodge, he resigned the office of Grand Recorder, and received the presentation of a sword on the occasion. This memorable event in Masonic annals took place on the 28th of March, 1860, and Albert Pike was the man who made the presentation. As the time of this farce was just before the out-break of the war which Masonry was then laboring to bring about, it is curious to peruse the remarks then made by Sir Knight French. In concluding his speech he said: "Sir, while I wield this blade under the Templar Beauseant as a Templar, I will also wield it, should occasion ever call on me to do so, under the glorious stars and stripes of my country as a patriot. Yes, I here pledge myself to you and to all, that when my country is in peril, when her constitution and her union are in danger, and arms are required for their defence, without stopping to ask who is right or who is wrong, this sword will leap from its scabbard, and the hand that now grasps it, will wield it in their defence, till their safety is accomplished or this right arm is powerless. God grant that no such necessity may happen!"

Reader, you know that the necessity *did* happen; and you would naturally expect that this Grand Commander French, with such lofty titles, would be as good as his pledged word, and that his Masonic sword would "leap from its scabbard" against enemies of the country, but if you think so, you will mistake what the pledged word of a Mason means. He did not really mean to imply that he would be so ungracious as to let that Masonic weapon leap against Masonic throats. His fiery patriotism, it would seem, oozed out entirely when the necessity happened; for we cannot learn, after diligent inquiring, that he ever wielded that sword, or any other against the rebellion.

In short, we have no faith in the pretended patriotism of Masonry; and we have still less in the religion of Masonry. Masonry is full of good pretences, and nothing else. It is exactly like Sir Knight

French's speech, full of good words, but without any meaning. It promises fair, while its execution is worse than nothing. Very justly may it be said of the members of the lodge as moral teachers, that "they know not what they say nor whereof they affirm." They trifle with the oath, make a solemn burlesque of religion, and moral consistency with them is impossible. AMERICUS.

SKETCHES OF SUMMER TRAVEL.

BOSTON AND NEWPORT.

The suburban towns of Boston are justly noted for their fine drives, the elegance of their dwellings, and all their improvements in their surroundings that wealth and refined taste can command. We enjoyed highly the drives furnished us by the kindness of friends through the towns of Brookline, Watertown, Newton and adjacent region. One evening we reached the top of a high hill, just as the sun full orbed and unclouded was sinking to rest in the west, its rays faintly illuminating the scene in the opposite direction, where Boston (its position clearly marked by the glittering dome of its State House), the adjoining towns and Charles river lay spread out before us. It was a beautiful scene highly suggestive of historic memories; such as the noble, steady, resistance of our fathers to British oppressions,—the famous tea party—the battles of Lexington, Concord and Bunker Hill, the part the noble men of Boston bore in the events that led to, and in the framing of the Declaration of the Independence. And when this instrument had been put forth and the cry was "Give me liberty or give me death," the steadfast flame of patriotism that burned in all hearts, and the trust in God that enabled them to endure through all the fearful struggles in which they had engaged. This free and beautiful region teeming with wealth and luxury is the heritage they left to their children. With some solicitude we ask, will the sons rear as proud a memorial during the coming century for their children. Have they the conscience, the boldness and firm determination to hold to the right and oppose the wrong that will make them valient in the moral contests of the day? In one of our drives we pressed by the palatial mansion of Mr. Adams of the Express Co. A very beautiful and extensive lawn, kept in perfect order, surrounds it and the building presents a very imposing appearance. The grounds cover over two hundred acres. In the pasture about forty head of Alderney and Jersey cows were feeding. Butter made from their milk brings $1 per pound. We found the flower garden of Mr. Payson of Boston at his country residence, which he kindly opens to the public, a place of much interest. The arrangement of the beds is fine and the effect most brilliant, and the display of ribbon gardening gorgeous. There is in his grounds also a great display of fruit, particularly pears and apples, which by the way seem to be generally abundant in this region. Boston is at present like other cities, suffering from financial depression, owing to the disastrous fires and losing investments in Western railroads. Our next stopping place is Newport, R. I., situated on the Island of Rhode Island. A long railroad bridge connects it with the main land, so we go all the way by rail. Quincy, the old place of residence of the Adams' family, and Fall River, a stirring manufacturing town of 40,000 inhabitants, are the most important places we passed through. The population of Newford is 14,000 exclusive of visitors. The principal street is Broadway, over two miles in length. This is the grand promenade, where people go to see the fine carriages and various turn-outs of the wealthy class, who have their summer residence here. We saw one or two four-in-hand's, as they are called, which means a splendid carriage with footman and driver, drawn by four horses. Most of the carriages have a small elevated seat behind for the footmen. It was almost ludicrous to see stout, able-bodied men, dressed in style, setting bolt upright, with folded arms and demure look, on these seats, while the owners, or, as was very often the case, ladies were driving in front. They seemed to be merely ornamental appendages, until the carriage stopped and then they held the horse. As we proceed up Broadway from the Northern end, for about half a mile, the common opens on our right, having paths cut through the grass in various directions. In one of the divisions is the equestrian statue of W. H. Perry and in another the famous old mill. The latter is surrounded by an iron fence to keep people out, but as they happen to be mowing the grass now, the gate is open and we enter and take a survey. It is a circular stone wall supported by eight arches, the grass covers the ground below and the sky is above. Some holes cut in the stone wall, above the arches, are considered indications of a second story having existed once. The stone work shows no signs of decay the cement growing stronger with age. The woodbine is trained over the outside with fine effect. The oldest notice of this mill extant, was in the will of Benedict Arnold, who bequeathed it to some friend. There are said to be windmills of a similar pattern in the part of England he came from. Newport has been accused of trying from self-interested motives to attach a legendary interest to this relic, in attempts to prove that it was the work of "the Northmen," who came to this county before Columbus. Of this it is said there is not the least evidence. On the left side of Broadway is the Public Library, containing besides a large collection of books, statuary, paintings and curiosities. Further on is a row of shops and business places and then the "Ocean House," the principal public house of the place. Beyond this the street is lined on both sides with elegant houses, having highly cultivated grounds, gay with beds of flowers and shaded with trees. There are three beaches in Newport, but only one is much used. It is very short compared with Old Orchard, and the water and sand do not seem so clean and nice. The surf however comes up deep and strong and the water being much warmer is liked better, especially by delicate persons. The number of bathers is very large. We counted twenty carriages at one time and many came on foot and by omnibus. There are over a hundred houses in a row for the use of the bathers, beside a row of shorter length. One would think architecture was on exhibition in Newport, judging from the great variety of plans used in the structure of its houses. There is no end to the angles and gables, the dormer windows and verandahs, the ornaments and odd mixtures of material and paint, used in their construction. Some are exeeedingly elaborate and very expensive. The beauty of some we cannot appreciate while others are unmistakably fine. Many houses for rent are empty. Board is from two to five dollars per day. Some pay the latter price in private boarding houses, which is considered the more aristocratic way of living. This place so noted for its healthful climate does not agree with us, and on this account we gladly take our leave after a few days residence. We start about 9 o'clock in the evening of the 18th, for New York city on board the splendid steamer Providence. In the morning we are nearing the islands in East river. The large imposing structures that we see on Blackwells island, are for the insane, the poor. and the criminal. This speaks well for the Christian philanthropy, that devised and executed such ample arrangements for the comfort and security of these unfortunate classes, but it is a startling fact that so many in the community require such aid. As we pass the prison a long gang of criminals file out in their prison dress, accompanied by several officers, to their morning work. It is a sad sight, and yet we are glad that they are not free to commit depredations upon the life and property of others. At New York we take the cars for Tarrytown, a beautiful place on the banks of the Hudson.

The greatest lack in the church to-day is not of members, but of workers. As it has been said that "the world needs not more men but more man," so it may be said that the church needs not more servants but more service.

THE DOWNFALL OF THE MOLLY MAGUIRES.

The terrible band of men called Mollie Maguires, who have for twenty years taken the lives of all who obtained their ill-will, have at last come to grief. Perhaps one hundred lives have been taken by this heartless association, without one individual being condemned. So completely have they been disciplined, and so much terror have they inspired throughout the coal regions wherever their organization has extended, that for twenty years it was found impossible to condemn one of them to death.

At last Mr. Gowan, the President of the Philadelphia and Reading railroad, after employing a detective for three years in the investigation of the secrets of the order, has exposed their diabolical proceedings; and already seven or eight of these wretched people have been condemned to be hung, and more than as many others will soon meet with a like fate.

Nothing in the history of our country has been more extraordinary than this association. They have been so thoroughly disciplined that the members of the order, with the greatest alacrity, have taken the lives of men they never knew, and who have never in any way done them wrong. And when their diabolical work has been accomplished they have gone to the superior officers and reported that "*the job has been well put up.*"

One of the saddest features of this extraordinary affair has been the fact that the two political parties in the State of Pennsylvania have constantly struggled to gain the support of these murderers; and the elections in their locality have, to a large extent, been under their control. And it is probable that, but for political influence, these murderers would long since have been brought to justice.

The lesson that this small body of men—probably not more than one thousand—have taught us, is one of the greatest consequence. We have been for a long time familiar with money rings, but here we are made acquainted with a blood ring. We see men shedding the blood of their fellow-men with as little compunction of conscience, and with as little discomfort of mind, as the leaders in the whisky rings and railroad rings rob the public treasure.

We need to be reminded by these startling events that there is but little fear of God before the minds of many of the people of this land. These murderers have been for twenty years saved from the gallows by false swearing. They have influenced the whole of their order, and all of their special friends, to swear to falsehoods, that they might escape punishment.

This Centennial year will ever be distinguished as the year when

wickedness in high places and wickedness in low places was brought to light. But it will avail very little to expose the evil that exists, and to punish a few of the worst offenders, if it does not lead to our taking hold of the disease from which the evil flows. These people need to be grounded in the truths of God's Word. They are living entirely without God; their children are to a large extent growing up almost as ignorant of the Gospel as the savages of Africa or the South Sea Islands, and we are doing very little towards enlightening them. If our land is to remain for another hundred years a Christian land, the Church of Christ must make more zealous efforts than she has yet made to carry the Gospel to the people.—*Church Journal.*

Reform News.

The Jacksonville Convention—From the State Agent.

Dear Bro. K.—Our annual meeting has come and gone, and has been one of great interest. The attendance of delegates was not large, but what we lacked in numbers we made up in unity and earnestness. All our meetings were held in Strawn's Opera Hall, which is large, commodious, and central. The preliminary meeting on Monday evening was largely attended, and Mr. Ronayne worked the first degree in Masonry with his usual success.

On Tuesday at 9 o'clock the Convention was called to order by the first Vice-president, Rev. J. P. Richards, and after an hour spent in devotional exercises, committees were appointed on enrollment, on business, on nominations, on political action, and on finance; after which the State Lecturer made his report, which was requested to be published in the *Cynosure*, and other papers friendly to our cause.

The committee on nominations reported as follows:

For *President*, S. B. Allen, Westfield.

Vice-presidents: Rev. J. D. Farris, Sparta, Dr. Jas. S. Springer, Springerton; Rev. J. C. Graham, Viola, and Dr. H. W. Marsh, Elmwood.

Corresponding Secretary and Financial Agent: B. F. Cole, of Jacksonville.

State Lecturers: H. H. Hinman, Wheaton, and Rev. J. P. Richards, Bowensburg, Hancock Co.

Recording Sec'y and *Treasurer*, H. L. Kellogg.

The Committee on political action reported in favor of a full State ticket, and such ticket was put in nomination.

On Tuesday evening a severe storm did not prevent a large number from being present and listening to a brief address by Rev. J. P. Richards, and the working of the second degree by E. Ronayne.

The forenoon of Wednesday we had some general business and brief addresses by E. Ronayne, C. G. Webb, of Springfield, and Rev. John Spaulding of this city, the last two giving their experience as seceding Masons. In the afternoon we listened to the reports of committees and adopted an excellent series of resolutions. Eighty dollars was pledged to the State fund the coming year.

In the evening Mr. Ronayne worked the third degree before a very large audience. There was good order and quiet attention for over three hours, and the people dispersed deeply impressed with the folly and wickedness of Masonry, and sincerely desiring to see it destroyed.

The effect produced on this city, renowned for its culture, morality, and conservatism, is, I think, most excellent. Some of her most distinguished religious teachers who profess to be in real sympathy with us, failed to be present, but many of the common people including some who have been ensnared by the lodge, heard the truth gladly.

H. H. Hinman.

The Missouri Campaign.

From the General Agent and Past Master Ronayne—A Great Meeting at Chillicothe,—And a Characteristic Masonic Reply with Bad Eggs.

Princeton, Mercer Co., Mo.
Sep. 2, 1876.

Dear K.—After speaking twenty-two times since coming to this State, I have drifted into this eddy where I intend to rest to-day; expect to preach twice to-morrow, and then go on Monday to attend "Friends yearly meeting," at Oskaloosa, Iowa. as per telegram received at Chillicothe.

The State meeting is written a success in the hearts and memories of friends who attended, and I have no doubt recorded with approval in that book which will be opened at the judgment. It was really "a time of refreshing from the presence of the Lord," and although it was evident in some of the business meetings that all present were not skilled in parliamentary tactics, no one could question the sincerity or doubt that most, if not all, had been with the "Master and had learned of Him."

The closing exercises conducted by Bro. Ronayne, in the third degree initiation, with accompanying lecture, were like a deluge of fire to consume the "rubbish about the temple" where the mutilated body, not of "Hiram" only, had been buried, but where "justice had been turned away backward," virtue robbed of her precious jewels, and the envenomed shaft of hell's malignant hate thrust into the very heart of the "Bride of Christ," and the whole den of thieves and robbers concealed under the sacerdotal robes of the "Rev. Dr. Hunt," and kindred apostates, who at the beck and bidding of the "Most Puissant Soverign Grand Commander" (Albert Pike) are leading the confiding sheep and lambs of their flocks through dens of heathen infamy to that Grand Lodge," where the spirit of that edict, "*Once a Mason always a Mason*," will be literally enforced upon those who appeal in vain for a "drop of water" to mitigate the terrible sufferings of such as having denied Christ before men, will be denied by him "before the angels of God."

The meeting though protracted to a late hour was decorous and intensely interesting, and all retired in good order, and some at least with feelings of deep solemnity. I felt that Miss uri, so far as I had made the acquaintance of her citizens was entitled to that name which "is rather to be chosen than great riches," and that in one of her leading inland cities, the home of the Grand Master of the State, the right of "free speech" could be enjoyed. I should most gladly have left the field with these impressions and ever afterwards cherished none but pleasing recollections of this my first visit among a warm-hearted and generous people; but before reaching the house of our "good host" in company with a few of our friends, an event occurred which suggested that the "craft" had been held in abayence through fear of consequences rather than by a decent respect for the *equal* rights of their fellow citizens. Like multitudes of the American people who see no cause for alarm in the covert power of the lodge, we were passing quietly along the street unconscious of our near proximity to a lurking band of ruffians, and ignorant of what was prepared by those who "love darkness rather than light because their deeds are evil," when suddenly a volley of eggs, accompanied by the discharge of fire arms, were showered upon us, and Bro. Needels, a young man near us, and myself found ourselves in a sad plight to appear in civilized society, both in the condition of our apparel and the unwholesome odor that filled the air, and presisted in attending us wherever we went. Fortunately no one was seriously injured, and if the apparently well-disposed, intelligent, and every way courteous citizens of Chillicothe whom I met "face to face" make no effort to trace this dastardly act to its legitimate source, and punish its perpetrators, but prefer that the *honor* or odium should rest upon the fair name of their city, I can say in behalf of those who are styled "Anti's," that we shall very composedly indure this "light affliction," confidently believing that it "shall work out for us a far more exceeding and eternal weight of glory."

I will not now attempt to show or even venture an opinion as to who instigated or perpetrated this act which must brand the guilty ones as unfit to be classed with a higher type of humanity than is found in the Digger Indians. But to prevent false impressions, which an interested public might receive, I will simply say that in my judgment this disreputable deed is not due to the neglect of the city marshall, or of his assistants. The authorities were promptly on hand at the meetings of our Convention where any trouble could possibly have been apprehended, and manifested an anxiety in behalf of "law and order" in striking contrast with what we are sometimes compelled to witness. The gentlemen from whom we procured the Hall exerted themselves to make our stay in the city not only safe, but highly agreeable, and in this they were eminently successful. There is no evidence that either one of the churches separately, or that all of them combined to instigate or execute this cowardly deed. A number of the colored citizens came in, and one at least participated in the exercises of our Convention, and several others with whom I conversed appeared to be interested in, and very favorable to our reform. I saw no indication of a conspiracy among the business men of the city, and from what I saw of them I believe them incapable of such meanness. Had they objected or deemed our exercises improper, they would have made their objections known "like men," and had we refused to desist and had they deemed it necessary for the good of their community they would have had us arrested by the proper officers. The ladies of the place in large numbers attested their approval by their presence at our meetings, and to suppose them capable of organizing a raid to suppress free speech with rotten eggs is too absurd to believe. Those who are neutral or indifferent would hardly have left their beds and come out to conceal themselves and throw eggs and discharge firearms at "low twelve." It is contrary to the well-known habits of this class in society to be prowling around at such a time of night.

But it was the "boys" who wanted a little fun it may be, says one. I can hardly think the boys about Chillicothe are so low-bred as to concoct and carry out such a scheme unless they were "put up" to it. Possibly they might engage in a "put up job," but the question is *who* "put up the job for them?"

This scheme must have been set on foot by parties deeply interested, and in some secure place away from the notice and without the knowledge of the decent people of Chillicothe. Is there any garret with "tiled recesses" in Chillicothe *where interested parties* meet in conclaves dark, and for aught we know conspire against the equal rights of citizens and instigate the perpetration of crimes by "boys" or whoever can be duped into their service, that would make an honest man blush for shame to be called a citizen of Chillicothe. I hope that should the men of Chillicothe prove recreant to the hitherto fair fame of their city, the ladies will see to it that the obliquy of this disgraceful act is fastened upon those to whom it in justice belongs, whoever they may be.

J. P. Stoddard.

Past Master Ronayne's Account.

Chapin, Ill.,
Sept. 4th, 1876.

Friend Kellogg:—I suppose Bro. Stoddard has already furnished you with a full account of our doings at the Missouri Convention so far at least as its political action is concerned; but as there may be a bare possibility of his overlooking some minor incidents which transpired in connection with the Chillicothe meeting, I intend to try what I can do by way of supplying or filling up any little gap he may have left open. I arrived in Chillicothe, Mo., the headquarters of Freemasonry in that State, on Tuesday about 4:30 P. M., and was met by friends Stoddard and Cooper at the depot, who escorted me to the residences of Bro. Burtch in the west end of town. Here I also met that giant veteran, Geo. W. Needles, as also Bro. Stewart, Past Master of Modena lodge, No. 39, Mo., whose testimony you will find enclosed and which it will be well to publish as extensively as possible in all friendly papers throughout the country. That

night (Tuesday) Mr. Stoddard delivered a very able lecture in Well's Hall on the religion of Freemasonry to a large, respectable and attentive audience, announcing that the Entered Apprentice degree would be worked by your humble servant on the following evening, and that poor Hiram Abiff would be laid out stiff and stark "in due and ancient form" on Thursday night.

Wednesday morning quite a number of delegates from various counties presented themselves and immediately proceeded to make their nominations and take such other steps as seemed to them best for the success of the American Party in the State of Missouri. It appeared to me as I sat and looked upon these delegates that I never beheld a more determined, resolute set of men in my life and that the probabilities were largely in their favor of ultimately carrying their State for the American or Anti-masonic ticket.

In the afternoon Mr. S. again delivered a lecture on the government of Freemasonry, clearly demonstrating the absolute despotism of that dark and despotic combination, and conclusively proving from undoubted Masonic authority that the constitution and laws of Freemasonry, its obligations, oaths and death penalties, its edicts and its so-called traditionary legends were considered of far more importance and of a higher and more binding force upon the members of the craft than the oaths and obligations assumed in our civil courts and the good and wholesome laws guaranteed to us by the constitution of our country.

But still the question remained to be answered: "What is Masonry, in what does it consist?" What obligations does Masonry impose upon its initiates and what rites and ceremonies do its members practice in the hidden recesses of their garret lodge rooms and at a time of night when all other honest citizens are peaceably sleeping upon their beds? This could only be answered so as to make a lasting impression by turning the lodge-room inside out; by opening its doors and allowing the public to gaze upon what is going on inside, by publicly initiating a candidate "into the mysteries and privilages of Freemasonry."

Accordingly, then, a lodge of Masons was opened on the first degree in Well's Hall, Wednesday night, "in due form," and the "Rev. James Hunt" being duly prepared and presented was "regularly initiated as an Entered Apprentice." I am well aware that my brother Masons will be very apt to take exceptions to this language and may possibly deny that Dr. Hunt was "regularly initiated "inasmuch as I had no charter from a Grand Lodge, but let me assure them that if the *work* be well done it can make but very little difference whether I had a charter or not, and besides I cannot see how the Grand Lodge of Missouri or Illinois or in fact any Grand Lodge in these United States can object to the regularity of my *work* on the grou d of having no charter when we take into account the fact that these so-called Grand Lodges themselves never had and never can have a charter. When a Grand Lodge meets and is opened by the M. W. G. Master in what is termed "Ample form," I demand to know where he finds his authority for so doing? Where is his charter? He has none. He never had and never will have any, and hence the initiation of Dr. Hunt was just as accurate and perhaps far more complete than if he had been up near some garret with the doors locked and the lodge room tyled. Well the audience were truly astonished and Freemasonry was the only subject of discussion and conversation everywhere in Chillicothe during the following day. Of course the usual Masonic arguments were heard on every side and the customary Masonic defence everywhere set up. I was a "liar,"a "perjured villain," and ought to be shot or in some other way disposed of as I was considered unfit to live. This is the grand, omnific Masonic argument in a nutshell and I would ask some *grand* mogul of this grand and gigantic humbug called Freemasonry what difference is there between this argument—this defense of Masonry—to-day and the inquisition of Italy and France or the auto-de-faee of Spain and Portugal in the middle ages. Perhaps that infallible mouth piece of the impeccable Mackey, "The Voice of Masonry," can answer. Thursday evening drew near, the State Christian Association having transacted their customary business during the day adjourned at five o'clock, and preparations were made for laying out Hiram Abiff in the usual good old-fashioned Masonic style. The hall was crowded to overflowing, and from 7:30 to 11:30 that large congregation of men and women—some of the best in Chillicothe—sat with patience and the deepest interest witnessing the heathen ceremonials of Masonry and listening to the explanations of these ceremonies as they are found in the highest standard works of the institution. But the climax was reached when Hiram came to be killed. Here were six men holding a large heavy blanket, —three on each side and here was Jubelum having hold of Dr. Hunt by the collar of the coat shaking the very life out of him and because he refused to give him the Master's word, (the true name of God) this same Jubelum struck him a violent blow on the forehead and pushed him forcibly into that aforesaid blanket, figuratively killing the poor Doctor, and causing the deepest consternation in the temple. The audience shouted, stamped, cheered, and shouted and cheered again when they saw the representative of Hiram, the minister's god or Masonic idol, thus falling into the canvass, and it was very evident from the feeling manifested that so far as that congregation was concerned, Masonry had received a blow in Chillicothe from which in all probability it would never recover. The Freemasons bought quite a number of the Hand Books, in many instances sending their wives or female relatives for them or else the wives and relatives bought them for their own use; and a large number of tracts was distributed. Everything went off well and so did we when the degree was finished, little dreaming of what was in store for us before we reached our lodgings. The Masons of course were as mad as they could be and must defend their pet institutions in some manner and so what did they do but lie in wait inside the fence near the residence of Bro. Burtch where we were stopping, and when Stoddard, Needles, Cooper, Allen, Stewart &c., delayed for a minute or two at the corner of the lane to exchange a few words of greeting and farewell, the Masonic eggs began to fly quicker and faster than they ever did before perhaps in that usually turbulent State. Bro. Stoddard was almost literally covered from hat to boots; he did present a most ludicrous appearance without doubt, and if I were to be egged myself I could not help laughing heartily at the figure he cut. Needles too, got a heavy dose and so did Mr. Burtch's hired man, but your humble servant who caused all the row and against whom all the Masonic anger was directed escaped without as much as seeing a shell, in fact I was sitting quietly and comfortably in the house when the egg-throwing commenced.

I left Chillicothe Friday morning and spent that night with some old friends at Hannibal, leaving at noon Saturday for Chapin, Ill., where I remained over Sabbath in company with Rev. H. H. Hinman, and started this noon for Jacksonville, accompanied by Captain French, where I shall work the first degree of Masonry to-night in Strawn's Hall, and where we intend to stir up the Masonic lambs during the next four days.

Yours, EDMOND RONAYNE.

Correspondence.

OUR CENTENNIAL LETTER.

[The letter for Aug. 21st was accidentally left out of its proper place.]

Aug. 21.

I would like to ask by what right Freemasons conceal the Bible, and the use they make of it in the lodge? Instead of their appeal for approval being met by the charitable judgment of Christians, it seems such an extraordinary violation of their Lord's command, viz.: to proclaim it to every creature, that the wonder is that its secret and mutilated use should not have already aroused their indignation, and caused the trumpet to sound throughout Christendom the call to "put on the whole armour of God that we may be able to stand against the wiles of the devil." Surely it is as true now as when first written that we "wrestle not against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

When Christians are merely sentimentalists the deist, or Mason, may cordially respond, but they cannot cease to confess their risen and glorified Lord anywhere, nor can they systematically pretend to worship without him as *the Way*, unless they, by so much, forfeit their claim to the character. One link is not much in a chain, but if it is broken, what then?

I have been much gratified with the testimony in various ways borne to Mr. Freeman, and trust his health may enable him again to continue his loving labors in the Master's vineyard.

There is a great gathering of Scotsmen to-day to celebrate their national games and show the world's visitors what oatmeal can do for bone and sinew. It is, I believe, pretty generally admitted that it is good for brains, and that the intellect of the Scot is of fair standing in the various departments of knowledge, and their history tells of patriotic ardor and religious fervor as bright and beautiful as humanity can produce.

The other day one fellow, in defending his secret order, accused Scotsmen of being the greatest bigots in the world. Such "bigots" as he referred to made Scotland's fame and glory. But where great good was done, great evil would also be found near by, hence the distinguished place which Scottish Masonry holds in the Masonic brotherhood of the world.

Aug. 22d.

I have just had an interesting talk with a Parsee from Bombay, a disciple of Zoroaster, who spoke English very well, and read me, from "specimen verses" of different languages, John 3: 16 in his own language. I gave him tracts on Freemasonry. He is evidently an educated gentleman and spoke of his ancient religion and the persecution of his fathers with feeling and zest, pleased to have a willing listener even for a few minutes. What a fine verse that is (John iii. 16). I send a copy of the pamphle containing it in 163 languages There is a great Masonic procession here to-day down town and the attendance at the Centennial is small in consequence.

"Howcan you know? You were never a Mason, therefore you can't tell anything about it." Again and again is such language reiterated. Let us see how it would apply in other cases. Men are seen going into a saloon sober, and coming out drunk. It is not at all necessary for us to be in the saloon and see them drink to know the effect of their visit. Young men are seen attending the gambling dens, and are reported to lose more than they earn. Who will employ such in trustworthy places if they know their habits? To see them play is not necessary; it is enough that they do frequent the gambling dens. So when it is seen that, although members of churches, are also members of the Masonic brotherhood in good standing, march in their processions, and are seen going to their meetings, yet as they go where irreligious men or profane swearers meet them as brothers, the inference is irresistible that irreligion and profanity, so far as these are characterized by Christ's religion, are perfectly compatible with Freemasonry as a system in which membership is not affected by such habits. When we, therefore, seek to prevent the Christian from holding fellowship with such men as their brethren, we only discharge a duty which every Christian ought to feel. And when both the Word of God and the evidence of daily life proves that such association is detrimental to Christian life, how could conscience be silent, even if our voice and pen did fail of bearing testimony against such a dangerous fellowship?

The Russian Government Commissioner visited the stand to-day and got a few of your specialities in this grand exposition. The question, you see, is thus penetrating remote countries, and while the effects may not be at once apparent, discussion and experience will reveal them in due time.

I am inclined to apologize in advance for mentioning one remark made to-day by a Royal Arch Mason. He had a toy at his watch-chain which he called "the Keystone" with its letters engraved, which he seemed surprised did not excite my curiosity. He said he had become a Royal Arch Mason; was not a member of any church; had attended Sunday-school in early life. On asking if he believed in Christ, his reply chilled my soul, and as I looked at him I could the better understand why Jesus wept over Jerusalem. He believed in "no Christ nor in any such fools." I looked in pity and as he flushed a little, I hoped and appealed to his own paternal love, etc., and to let his heart respond to Scripture teachings of the love of God in Christ. He so far made amends as to withdraw the application of his language to Christ, whom he acknowledged to be a good teacher. We need to have missionaries in every city. The gross perversions of Scripture which abound show the presumption and ignorance of scepticism. The devil quoted Scripture to tempt our Saviour, and was refuted by other Scripture. So let every Christian use this "sword" which "pierces to the the thoughts and intents of the heart."

You have a friend of the cause in Mr. Hebberd, formerly named by Mr. Freeman for his kindness. Agreeable neighbors anywhere are pleasant. If it had been our fate to have had near us a touchy, sour, prejudiced secretist, instead of a hearty friend, (I may rather say friends, for all near me have acted as perfect gentlemen,) our enjoyment might have been considerably marred.

Perhaps some of your readers may think that your correspondent should give some account of the material things and curiosities here, but I shall not promise much of that sort till the observations on the mental and moral phenomena of the effects of Masonry are more fully resolved and time permits. However, I may mention for the young folks that in the Genevan Department, is a beautiful little watch, the smallest in the world, the price of which is only $2,000, another attached to a gold pen which tells the hour, day of the month and strikes; and as compensation for outraged ears during Mr. Pig's lifetime his tail has been made into an agreeable whistle! So I have been told.

Mr. Quick, President of the State Association in Michigan called to-day and was glad to see our machinery in full operation, turning out the secrets! Does not a solemn reflection arise when we think of the great gathering of the nations, and of every thought and intent of the heart of every individual, "When every one of us must give an account of himself to God." Blessed are they who have the "righteousness of God" in Christ.

I saw to-day the great-great grand children of the printer of the first English Bible in America looking at, but disappointed in not getting at the old copy lying in the glass case, and which they and their mother fondly believed must have their honored ancestor's name thereon as printer, which I have ascertained to be correct. His name was Robert Aitken. He was a Scotchman and Presbyterian in this city. I gave her and the boys some talk and tracts. Their father was a Mason.

A similar incident occurred at the same time. A gentleman, descendant of Dill, whose old English Bible probably was also in the same case, called. He belongs to a race of printers, having several brothers so successful that they have retired with a competency. One relative recently died who had a responsible place in the Harper House.

But who are the present enemies of these precious blessings? We reply, the Roman Catholics and allies on the one hand and Freemasons and allies on the other. Each usurp the place where Christ alone should reign. Both equally bind their followers to a blind obedience. The Mason says his brother can leave when he chooses. The Catholic can say the same. We hear less of Roman Catholic oaths than of Masonic oaths. The Catholic says an oath is of religious obligation. The Mason gives forth an uncertain sound. The erring Catholic is cursed by his priest and church; the Mason may fall before the executor of his own rash and fearful invocation. Who executes the mandates of the Romish church? an invisible and irresponsible power wherever the law of the land is not controlled by the church; and a like response must be made concerning Freemasonry. And yet the latter appeals to the free citizens of this country for support against Rome. Freemasonry works on the Protestant minds by opposing the religion of the Catholics in a way which undermines their own. It behooves Protestants to be wide awake. There is danger on the right and left. Christians, be loyal to your Master—put on the whole armor of God and fight only under the Captain of your salvation.

Pleading for Church Purity.

In March, 1854, a few families of us left old churches East, that were steeped in slavery, whisky and Masonry, and came to this new country and organized a church, (Congregational) and barred out by prohibitory rules all these sins. Rev. Wm. Blanchard was our first pastor. Our best members died or moved away, or were killed in late war. I am the only original male member left. I returned from the army and found that our church was full of all those condemned things. They have ruled it ever since. My prayers and expostulations and entreaties have (as I am often told) "destroyed my influence," and I am often threatened with expulsion from the church and Sabbath School that I helped to organize. Nearly five years since a dark effort was made to destroy our radical principles at one fell blow, by rescinding our entire rules and substituting others, very lengthy but carefully shunning all popular sin. This was carried by a vote of fourteen to seven. But old rules say, "No new principle shall be adopted or old one abrogated without being acted on before two regular meetings of the church and then must have the votes of at least two-fifths of the *entire membership.*" We have had but one such meeting, and fourteen is not and was not 2-5 of our membership, consequently we claim our old organization. For the last five years it has been the daily agonizing prayer of my heart that God would yet save this church. We have wealth and talent, but our minister opposes the Woman's Temperance movement and votes license; our deacons are secret clan men and also vote license. Oh, my brother, can you pray? Can you refer me to some *poor humble* despised, but *consecrated* disciple, that can prevail with God in prayer?

Some time ago I sent the following to the "Fulton street prayer-meeting":

"I most earnestly ask prayer, not for relief from 'temporal embarassment,' not for personal peace of mind or comfort, not even for the conversion of those near and dear to me,—much as I do need prayer for all these—but for a church which twenty years ago barred out the great crying sins of the day, slavery, intemperance and secret clans; these and many other gross sins have crept in among us, and are seeking our subversion. Oh, do help us pray, that God's hand may interpose to save us, solely, for his own cause and his own glory's sake."

Yours for truth and purity,
A. O. Howell.

An Old Patriot's Labors.

Cornton, Vt.

I am eighty-five years old, have for about fifteen years, been so much of a cripple as to perform no manual labor, and for ten years have been within no man's door but my own. My sphere in life has been that of a humble mechanic, which has not admitted of my being much acquainted over the State. About twelve years ago I bought and distributed fifty copies of "Bernard's Light on Freemasonry," and thirty copies one year later. In 1866 I had an edition 1,000 copies of Moses Thatcher's sermon, entitled "Christianity and Freemasonry Antagonistic," which was the best Anti-masonic work before the public for the price. I sent one of these to every minister in the State. Most of the remainder went to other parts of New England, but nearly all in the Union had some. Two years ago, I sent three or more important tracts to each member (258) of our Legislature, also to the chief officers of the State. When recently I saw the statement that "Masonry had not held its own the past year in Vt.," I felt that the seed I had been sowing, was bearing fruit, which did *not* make me *sorry.*

I am now scattering twenty to thirty tracts a week to newly ordained ministers as I get their names, also lady officers, lady associations, lady school teachers, assured that if the ladies get these things, the men will know of them too. Wishing you eminent success in your undertaking,

I am respectfully yours,
Warren Parker.

From a Christian Worker in Conn.

Thompson, Conn., Aug. 26th, 1876.

Dear Cynosure:—I thank God that he is raising up men who are giving a paper to the people, so full of Christ as the *Cynosure* is. It is with real pleasure that I read and learn what Christian men are doing to enlighten the people of the infidelity of Freemasonry.

When we are told by Masonry that we can be saved by the "Common Gavel," and that to leave the name of Jesus Christ out of passages of his word is a "*slight but necessary modification,*" it is time for every man and woman who feels that they are saved by the atonement of Christ, to speak plainly and continue to speak as long as there is a lodge left in the land.

I was told by a Mason, a professed Christian, and I believe an honest man, that "he never knew that Masonry was a religion, until he saw a notice that I was to speak on the religion of Freemasonry in Putnam." I asked him if he could find any way in which Masonry could and did injure the church of Christ, and sent men to eternal ruin. He answered he could, and said, "Many young men joined the Masons and *settled down and became satisfied with it and were lost.*" Lest I make this too long I will close by saying, may the blessing of our dear Lord and Master rest upon *you* and *all* who are laboring in this great reform. As for myself I am enlisted for life.

Yours truly, J. S. Perry.

Our Mail.

Stephen Wright, Glens Falls, N. Y., writes:

"How I wish Mr. Ronayne could come this way and wake up the dormant spirit of Anti-masonry that slumbers in both Washington and Warren counties, and in eastern New York. We have in this village of 8,000 people or more, two Masonic lodges, one Chapter, and an Odd-fellows lodge, three secret temperance societies, three Roman Catholic societies, besides our five Protestant and two Roman Catholic clubs."

Rev. H. S. Childs, Sandy Lake, Mercer Co., Pa., orders tracts and writes:

"The great M. E. Campmeeting is to commence here the 30th inst., and I want to sow these tracts in their midst. Please send a good selection."

We hope our friends will watch for and improve all good opportunities for putting Anti-masonic tracts into the hands of intelligent people.

O. C. M. Bates, Constantine, St. Joseph Co., Mich., writes:

"Nothing can be done here to help the Anti-masonic cause until we get Past Master Ronayne to lecture and initiate a candidate and expose the first three degrees in Masonry. I am satisfied with the *Cynosure.* I think it is the best paper I ever read."

Mrs. C. C. Miles, Dalton, Luzerne Co., Pa., writes:

"The *Cynosure* is the best paper we read, and the political platform is the purest ever given to the American people. Several of our anti-secret friends intend to vote the Prohibition ticket, but I could not vote for a man for President who had been 'Worthy Patriarch' in a Good Templars lodge, (had I the privilege) unless I knew that he had openly renounced all connection with secret orders. I admire the independence of the 'Prohibitionists' in recognizing woman as an American citizen and I believe she has a duty to do in this great temperance reform. Yours, in the noble work of opposing evil."

Mr. Hiram Summy, Pleasantville, Marion Co., Ia., writes:

"I want to know if Iowa is going to be organized. I want to vote for Walker and Kirkpatrick. There are a great many men here who would vote with us if we were organized. We would like to have 100 tickets in our township."

An electoral ticket for Iowa is about half completed already, and we hope she will also put a State ticket in the field.

Eleanor Cook, Albion, Noble Co., Ind., writes:

"I am 74 years old and poor, but I am doing all I can for the cause by throwing light wherever I can, and by talking and praying. I am afraid of no enemy. It is God's work. Dear friends, never take your eye off our Great General. He has promised to guide us with his eye. 32d Psalm, 8th verse."

Rev. W. G. Keil, Senecaville, Guernsey Co., O., writes:

"I will here and now express my regret, nay, my disgust, that so many loud mouthed Anti masons, who are able, yet neglect, or refuse (as several prominent Wesleyans in our village did some days since, when I urged them) to renew their subscriptions for the *Cynosure*. I told them in plain terms that the support and circulation of this main organ of the anti-secret cause, was of far more importance than all their talk in the street and shops and stores of the village, or their voting either at present. Was I not right?

We answer, you are, emphatically right. Past Master Ronayne, our General Agent, and others who have labored in this cause as lecturers, speak again and again of the FUNDAMENTAL IMPORTANCE of the *Cynosure*. Without it their lectures would effect comparatively little. Let this fact take deep root in the hearts of our readers, and bring forth fruit in a large subscription list, and the progress of this reform will be much more apparent than it is at present.

Alex. Needles, Sparta, Morrow Co., O., writes:

"Within the last few years, I with the help of some others, have made a great stir, but I almost despair of doing much until we can get our reform more fully brought before the people in our larger cities and towns around us. Can you not contrive a plan to make a move in Carlington and Mt. Gilead, in Morrow Co., and Fredericktown and Mt. Vernon in Knox Co., and Delaware in Del. Co., for yet they have not allowed the lecturers to speak in those places."

Can not some of the many talented and earnest friends of our reform in Ohio correspond with and help Mr. Needles in this matter?

Mrs. S. G. Wilcox, Lyons, Walworth Co., Wis., writes:

"Of all reforms the one you are engaged in is the first in importance until ministers of the Gospel and the church of Christ place Masonry where it belongs with other sins of the age. There is a glimmering of light here and some feel that there must be a separation between light and darkness. May God speed the day when to be a Freemason will exclude one from the church of Christ."

J. A. Gibson, Brownington, Vt., writes:

"I give away every number after I have read it."

Elihu Holcomb, Poquonock, Hartford Co., Conn., writes:

"I am the only man in Poquonock who takes any Anti-masonic paper. I have seen 74 summers, and am one of the oldest men in this place. We have a few Freemasons at Poquonock. All youngish men plunge into that which they know nothing about. The people here mostly *talk* Anti-masonry but take no interest in the matter. If I hand them an Anti-masonic paper or a tract, they will read it, but will not subscribe for the *Cynosure* for fear it will be unpopular. Bro. Levington lectured here one year ago last winter, which stirred up the Masons very much. But that has all died away. We want a good man to lecture here throughout the State at least six months in the year, in order to keep Anti-masonry alive."

We would especially refer these Anti-masons to the above letter from Rev. W. J. Keil.

I. M. Thorn, Hartford, Wis., writes:

"It seems to me that Masonry is too old an institution to grapple with at this late day."

It is Christianity, through its representatives, that is grappling with the institution of Freemasonry, and Christianity is 1717 years older than Masonry.

R. B. Dawson, Baxter, Jasper Co., Iowa, writes:

"We feel it to be our duty to do what we can in opposition, and we do not know how to do so any better than to extend the circulation of the *Cynosure* and distribute tracts. The few numbers of the *Cynosure* taken in this vicinity are doing much good. We have had but few tracts to circulate yet. The sons of Hiram here already begin to feel themselves hard pressed. There are enough of us here to organize, but we have not yet. A good lecturer is needed and could do good here."

There is nothing like steady home effort in this reform, for effecting lasting and satisfactory results.

Ella Reidy, Wallaceton, Clearfield Co., Pa., writes:

"I have been trying to get subscribers to the *Cynosure* ever since I have taken the paper, and have just now succeeded in getting one subscriber for which I walked ten miles, and the lady who sends this subscription is a zealous woman and an able co-worker in the reform. I have worked and prayed, and I feel encouraged that we have one more subscriber in Clearfield Co., to the *Cynosure*. The time is not far distant in my mind, when even Clearfield will burst those bonds of iniquity and stand out from those evils. Wherever we can get the *Cynosure* circulated we can then have poor, blind, down-trodden creatures come to the light. In God we trust and we will work and wait."

H. C. Stoughton, Duncan, Ill., writes:

"I am waiting patiently until the full State ticket is out, and I expect to vote it."

Swanton Ranks, Algona, Kossuth Co., Iowa, writes:

"I heartily endorse the platform as published in the *Cynosure*: For President, J. B. Walker, Vice-president, D. Kirkpatrick, with the eleven sound elements in the platform as already published. And in studying them I find an approximation to the theocratic government, which has been my fond ideal for a quarter of a century."

The Sabbath School.

LESSON FOR SEPT. 24.—QUARTERLY REVIEW.

GOLDEN TEXT.—"Keep thy heart in all diligence; for out of it are the issues of life."—Prov. iv: 23.

TOPIC.—The Lesson of Life.

HOME READINGS.

M { 1 Chr. 28; 1-10..David's Charge to Solomon. { 2 Chr. 1; 1-17..Solomon's Choice.
T { 2 Chr. 3; 1-17 Solomon's Temple. { 1 K. 8; 5-21..The Temple Dedicated.
W { 1 K. 8; 22-30..Solomon's Prayer. { 1 K. 10; 1-10..Solomon's Prosperity.
Th { Pr. 1; 20-33..The Call of Wisdom. { Pr. 8; 1-19..The Value of Wisdom.
F { Pr. 6; 6-12..Honest Industry. { Pr. 23; 20-35..Intemperance.
S { Pr. 31; 10-31..The Excellent Woman. { Ec. 12; 1-14..A Godly Life.
S. Ps. 1; 1-16..The Final Result.

SUNDAY-SCHOOL MACHINERY.

"That's a machine-made shoe, sir, and not a bad article. But try this, now. This is hand-made. It will outwear two of that." Which set me thinking. Ah, the machine-made scholars in the Sunday-schools! Put through the routine week after week, too often with about as much spiritual life in the operation as in the crank of an engine, amused with stories, drilled in the singing, called on for the pennies, equipped with library books, and sent home with hardly an earnest thought of Christ or heaven, and yet, "a splendid school," because there is a great, enthusiastic crowd, and they are kept in order!

Not everything can be done with machinery. Evil is alive in human souls, and nothing dead will send it off. Rules and regulations are not the chief end of man, and it is nowhere revealed that we are to enjoy them forever. There are cases—always will be—that they do not cover. Once upon a time, the city fathers of Edinburgh, before gas had made its advent to a benighted world, thought they would have lighted streets by turning every pedestrian into a walking lamp post. Whereupon they decreed that every citizen, thenceforward appearing after sunset on any street of the town, should carry a lantern. And the next night an irreverent youth was discovered carrying a lantern that contained no candle. After which the law was amended to read, "a lantern containing a candle." And night had no sooner descended again, than this graceless wight made his appearance with a lantern containing a candle, not lighted The worthy fathers determined to clinch him, at last, ordered "a lantern containing a lighted candle." And out came the law-abiding, lawless reprobate with a lantern containing a lighted candle, closely boxed in with pasteboard. Now rules are good. They are indispensable. But only for the negative work of avoiding confusion. They are defensive armor in the war against evil - not offensive. The machinery of the Sunday-school is good, provided you do not depend on it to do spiritual work. The prayer wheel of a Hindoo, by which he repeats his prayer to his god a score of times by giving as many turns to the crank is good—to grind corn, perhaps, but not to commune with heaven, nor to meet the Christian's wants.

Of course the winning and spiritual training of souls is the highest object for which the Sunday-school can exist. Success in that is the golden goal of an earnest teacher's hope. But this mere knack of so running the machinery as to keep the roll and attendance full is a very different matter. All the contrivances that it often involves in the rivalry of schools in the same community—the picnics and Christmas trees, advertised and puffed in the "local column"—the donations of numberless coats and frocks and shoes, in which the good Dorcases are set in unconscious competition with one another—are they not written in the book of the chronicles of half the schools of the nation? "No ma'am!" said an indignant washerwoman to a teacher who was enquiring after her boy—"my Jimmy is not comin' to your school again!" "Ah, why not?" "Because he went the whole of last year, every Sunday but six, and got nothing from it but one jacket—none of the best at that—and a pair of trousers. And over to the——school, where he goes now, they've givin' 'm already as much as that in a month—and a cap, too." Isn't that a lovely state of things?

This very name, "school," as some one has well said, is unfortunate. It suggests machinery, drill, head work, rather than spiritual life. "Bible Service" would be better—especially as the fathers and mothers, as well as the children, ought to be present, who are too far along in life for a "school." But whatever the name, let the aim be, not smoothly oiled machinery—not a grand show of success in a report to a convention—but spiritual life, with a thorough knowledge of the book, a larger indwelling of Christ in souls, and more of saving power in this perishing world.—*S. S. Times.*

Home and Farm.

HOW TO MAKE A PICTURE BOOK FOR THE CHILDREN.—Cut pictures from the illustrated papers and magazines. When you have enough collected, get some paper muslin, either all white or different colors. If you do not wish to purchase one of the self-binding covers cut some out of paste-board or bristol-board and paste bright cloth over them to make them durable. Cut the paper muslin to fit the covers, work the edges of it all around, button hole stitch with red worsted, and paste on the pictures. Fasten securely in the binding and let the little ones enjoy it to their heart's content. The larger children might make these books for the little ones, thereby relieving the mother of the task and at the same time amusing the smaller ones with the wonders of book making.

HOW TO TEST AND PURIFY WATER.—Mechanical impurities in water are removed only by filtration; chemical impurities cannot be removed in this manner. If lime is supposed to be present in water, the best test is to mix with it a small quantity of oxalic acid in a small vessel; lime, if present, will be revealed in a white precipitate. Carbonate of copper is best detected by the white tincture of galls, which produces a black precipitate. If a penknife, dipped in water, assumes a yellowish coating, copper is present. The best method of detecting the presence of vegetable and animal matter is by dropping into it a small quantity of sulphuric acid; the water becomes black. To purify water, add twenty drops of sulphuric acid to a gallon of water. An ounce of powdered alum in a hogshead of putrid water will, in the course of a few hours, precipitate the deleterious matter and make it fit for use.

COMMON SENSE IN PLOWING.—Teams drawing loads on the roads get a breathing spell on the descending ground, while in plowing, the draft is the same from morning till night. There is a certain number of pounds that a team can draw day after day and not worry them, but if more be added, even as little as fifteen or twenty pounds, they walk unsteadily, fret, and soon tire. No amount of feeding will keep them in condition. I have many plows in use on which it has been an easy matter to decrease the draft twenty-five pounds, and if men had been drawing them instead of horses it would have been done. It must be plain to the farmer that every pound taken off from the draft of his plow is so much gained for his horses. It may be done in this way:

For any soil, except sand or gravel, use a steel plow. Their cost is but little more, and the draft enough less to pay the difference in plowing twenty acres. In plowing sod, the coulter does a great deal of the work, and should be kept sharp by forging at the blacksmith's and grinding every day, if necessary. Of course it will wear out sooner, but new coulters are cheaper than new teams. Set the coulter in line with the plow, the edge square in front, with an angle of forty-five degrees from the point to where it is attached to the beam. When the share gets worn out, it is poor economy to use it any longer, but replace it with a new one. Let the traces be as short as will allow the horses to walk without hitting their heels against the whiffletrees, and have just pressure enough of the wheels on the ground to make the plow run steady. If the handles crowd continually one way, the draft is not right, and if the plow is a good one it can be easily remedied at the clevis. To prevent the horses stepping over the traces in turning, fasten a weight of about three-fourths of a pound on the outside of each singletree—that is, on the right end when you turn to the left, and *vice versa*. Every farmer knows that horses are susceptible to kindness, and equally so to unkindness. I have seen horses that were working steadily made reeking with sweat in a short time by a sharp word or a jerk on the bit. Let your horses do their work as you do yours, as easily as possible, and be as willing to overlook their mistakes as you would the mistakes of human beings.—*Practical Farmer.*

The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 14, 1876.

BILLIARDS IN COLLEGE.

"One of the religious papers is troubled to the extent of a column and one-eighth (leaded) because President Porter, of Yale, wants six billiard tables for the college. We have nothing to say about the intrinsic morality of the game. We do not intend to discuss the nice questions supposed to be involved, as to the degree of culture, mental and physical, which the game affords. We simply take the plain fact as President Porter takes it. Billiards will be played; there is no intrinsic moral delinquency in playing billiards; on the whole, the arguments for and against are nicely balanced; therefore—and here President Porter's logic shines out—as billiards will be played, it is better that they be played without injurious accompaniments than where gambling, intoxication, and evil company are very likely to accompany them. President Porter has done wisely."—*Hartford Churchman.*

The arguments against billiards are:

1. They were originally, and by the statute law of Illinois still are, implements of gambling. It is twenty-five dollars fine to make or sell them, and that law has been enforced not very long since in a few cases. Colleges should not defy the laws.

2. The reasons which induced the enactment of laws against billiards are not now weaker than when the laws were passed. They are the tools and tempters of idlers, loafers, gamblers, blacklegs and "men about town," now as when they originated in France.

3. Their associations are bad; and when groves were associated with idol worship in the popular mind, God forbade his people to plant trees, beautiful and innocent trees, near his altars. And the first Congregational Puritans rejected vestments because they had been abused to purposes of idolatry. Why should Yale, originally a Puritan college, violate this plain and just principle, by adopting billiards, which twin with cards, drinking, loafing, and gambling. Is President Porter wiser than God?

4. The idea of diminishing saloon-billiard-playing by putting billiards in colleges is weak and absurd in theory, and contradicted by all experience, in cards, dancing, lotteries and secret societies. In vices, inoculation is no preventive. The virus always produces and aggravates the disease.

THE KNIGHTS OF PYTHIAS.

Bro. Hodge, our Centennial agent, has sent some instructive figures on the Knights of Pythias, who lately held a national (or international) meeting in Philadelphia. This meeting is styled the "Supreme Lodge of the World" with a modesty that would put a heathen Chinese to the blush. Before this serene body a "Supreme keeper of Records and Seals" reported, showing that the order now has 98,276 members; initiated during the last year, 11,376; admitted by card, 966; reinstated, 1,080; withdrawn, 1,647; suspended, 12,809; deceased, 834. That is, the order has lost nearly 2,000 members (1978) during the year. This we must call relatively a very fair record. When such an organization loses over 15,000 members a year it is in the way of benefiting mankind, and will best do so when utterly disbanded. The receipts of the Grand Lodges have been $72,913.24; expenditures, $60,-193.72; amount on hand, $18,897.88. The Grand Lodges, it must be recollected, are not supposed to do any charitable work; this $60,000 is just what it professes to be, expenses of their useless State meetings. The subordinate lodges do not show a more satisfactory record. They have collected from their members $888,062.14; have paid for relieving members $191,666.18; for families of members, $7,279.61; for education of orphans, $1,121.84, in all, $200,-067.63. The burial of the dead is not included as it is a mere advertising dodge in most cases, and frequently the secret lodges are at no cost for it. So we have less than one-fourth, about 22 per cent., of the funds used for the purposes of benevolence. At an annual average cost of about $10 per member, what real good are these men doing with their accumulation of funds and expense of time passed in their lodge room. This is the mere utilitarian view, there is another which might well make a conscientious man pause and ponder, before setting foot in the ways of secretism.

Some idea of the distribution of this order may be gained from the reports of different States. Pennsylvania has 430 lodges and a membership of 39,318; New York is second, with 110 lodges and 6,065 members; New Jersey has 106 lodges and 6,131 members; Maryland 91 lodges and 6,780 members; Ohio next, with 94 lodges and 5,788 members.

The whole institution is but a bolster of Freemasonry, from whose ranks it sprung during the latter part of the Rebellion. It is a snare and deception from the initiation to the end.

THE ILLINOIS STATE MEETING.

This Convention must be put down as another advance in the reform, and well maintains the position Illinois has taken among the foremost of the States. The delegates were not so numerous but more widely distributed than at any former meeting, nearly all parts of the State being represented. Perfect harmony prevailed in all the meetings, outside Masonic circles, and the expositions of Mr. Ronayne were attended by crowded and enthusiastic audiences. Of course the presence and counsel of General Agent and Secretary Stoddard were missed; and it had been arranged that Prof. C. A. Blanchard should attend, but sickness prevented.

The local daily press gives a fair idea of the influence of the meeting in their reports. We copy from the Jacksonville *Journal* of the 5th inst.

The Fourth Annual Convention of the "Illinois State Association of Christians Opposed to Secret Societies" is now being held in Strawn's Opera House in this city. Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, is the leading spirit, but a considerable number of other earnest gentlemen are present and participating in the deliberations of the Convention. All appear very conscientious and sincere in the discharge of what they seem to consider a duty—expose the workings of secret societies, seek to prevent their growth and accomplish their final overthrow.

Last night Mr. Ronayne, in the garb of the degree which he attained in Masonry, delivered an interesting address and conducted a Masonic initiation into the first degree. He is an easy and graceful speaker, full of Irish wit and vivacity; he put his audience in sympathy with himself, and made even members of the fraternity laugh at his remarks and characterizations. The Opera House was well filled.

From the same paper is taken the following report of the meetings which will supplement the State Agent's letter.

The report of the committee on political action, which was in favor of the nomination of a full State ticket of the American party, was adopted.

The heavy, continuous storm of Tuesday evening prevented a crowd to witness the public initiation in second or fellow-craft degree, but what was lacking in numbers was made up by the enthusiasm of the audience, which in point of numbers was much more than an average one, considering the weather.

WEDNESDAY.

The report of the treasurer of the association was read which showed the receipts and disbursement to be $404.85, besides several hundred dollars collected for the Carpenter Publishing House Fund.

A few pledges of money in support of the State work were then taken, after which Charles G. Webb, of Springfield, gave a purported account of his initiation and experience in Masonry. He was followed by Edmond Ronayne, of Chicago, who thought there were great inconsistencies in professedly Protestant Freemasonry; claiming that Masonry had prayers for the dead, etc. He was followed by Rev. John Spaulding, of this city, who gave an account of his initiation and experience in the order many years ago in Vermont. The session Wednesday afternoon was occupied by the reports of various committees, with action on the same.

Resolutions were adopted expressive of a determination to use every effort to rid both church and state of the corrupting influence of the secret orders.

A resolution was passed denouncing the late Masonic mob at Streator and demanding protection in the exercise of the right of free speech. All of the day sessions were preceded by a prayer-meeting of half an hour.

Streator was fixed on as the place for the next annual convention of the Association.

THE CLOSING SESSION

in Strawn's Hall, where all the meetings were held, was one of the largest of the series, the hall being crowded, and Mr. Ronayne again and again had to check the demonstrations of applause.

—Rev. E. G. Cooper, State Lecturer for Missouri sends a brief account of the Chillicothe meeting, which is of interest in connection with the longer reports under "Reform News":

The representation equaled our expectation. A full State ticket were put in nomination, electors and a State lecturer. The best of interest was manifested by those attending the lectures and business meeting. Reports of the truthfulness of the expose were as numerous as street corners, and frequently a threat by irresponsible persons. The working of the third or sublime degree of Master Mason can only be seen in all its hideousness by a practical exhibition as given by E. Ronayne. The fraternities were met by an argument for which they had no offset, except the Streator argument. With this they approached us, as is usually the case under the covert of secrecy, and darkness. The boys entrusted with this part of the crafty work of the night workers, were secreted behind a fence, from which retreat they let fly a volley of Masonic argument well coating the editor of the *American Freeman* with their Masonic compliments. Mr. Stoddard also, carried away an appreciation of his services. Myself, Ronayne, Stewart, Allen and others, being in the company, escaped. These honors we suppose still await us, and will perhaps be attended to in due time.

THE SECEDER'S LIST.—Friend Woodward of Cincinnati urges the importance of adding to the seceder's list constantly. Almost every week men are coming out openly from the lodge and denouncing it. Get their names and forward them to us. He writes:

In making up my book, "How to defeat Masonic scoundrelism within the Court House," I relied in part upon your published list of seceders. This morning I have received the following postal from Rev. J. K. Speer of Indianapolis: "Please strike my name from the list of Anti-masons published in your late book. I see it in the Indiana lists. How it came there I know not. I look upon Masonry as being a good thing in its place. Signed, J. K. Speer, Indianapolis, Ind., Aug. 28th, 1876." I have notified the gentleman, his name will be dropped from future edition, and of its public appearance in columns of *Cynosure*. Let me now urge the importance to the friends of our cause of sending forward for publication as large lists of seceders from every State in the Union as possible. I am getting letters almost daily from parties who are complaining of being swindled in law suits by Masons. It is time to stop the game.

Respectfully,

J. H. H. WOODWARD.

CORRECTION.—In the affidavit of Mr. Ronayne, published Aug. 31st, the words "Grand Institutions of the United States," should be, Grand JURISDICTIONS of the U. S. Please notice and have it correct when reprinted.

Religious Intelligence.

—The Jews in Spain, lately petitioned King Alfonso to allow them the same privileges enjoyed by their people elsewhere in Europe. At present they dare not open a synagogue in the peninsula for fear of the popular fanaticism.

—In Spain the Gospel is publicly preached in Madrid, Malaga, Seville, Granada, and many other cities and towns. There are eighty-five Bible depots, and 42,000 Bibles, and 35,000 New Testaments, 50,000 portions of Scripture, 1, 300,000 tracts, all printed in Madrid, have been circulated.

—After a long and animated debate in the Wesleyan Conference in England, the motion of Dr. Punshon for the admission of laymen to a share in the transaction of the financial business of the conference has been carried by a vote of 369 to 49.

—An interesting account has been given by the Anglo-Jewish Association of a community of Jews in India known as Beni Israel (Children of Israel.) They are supposed to have come to India 1,000 years ago. They dress like the Hindoos, use the Hindoo language, and know but little about Hebrew. They observe the Sabbath day strictly, and follow the Levitical code, but they associate but little with the Jews, owing to the difference of costume and language.

—Rev. W. H. H. Murray, the horse jockey Congregational minister of Boston, is claimed by the Universalists. Their claim will not be generally denied.

—Rev. John Houston of Upper Alton, Ill., has accepted a call to the Presbyterian church in Albany, Mo. We hope he will prove a Christian reformer to stand with Bro. Needels against the great array of Christ-rejecting lodges.

—The Annual Conference of the African M. E. church was in session in Jacksonville last week while the Illinois State Convention was meeting there, and a convention for the promotion of holiness began on Thursday evening immediately following.

—Rev. Marion Morrison of College Springs, Iowa, has been appointed General Missionary for the Board of Missions of the United Presbyterians. His field will be the States lying west of the Mississippi and he begins his labor Oct. 1st.

News of the Week.

—Ex-Gov. Seymour having positively declined to run for the Democratic vote for Gov. of New York, the nominating convention is to reassemble.——Hon. Charles Francis Adams has been nominated for Governor of Mass., by the Democratic convention. The Republicans have re-nominated Gov. Rice.

—The last report from the Indian war is that Crook and Terry had divided their forces. The greatest part of the hostiles have separated into small bands and left for the agencies, while a force of about 1,000 have gone toward the Black Hills to drive out the miners. Crook is following the latter body.

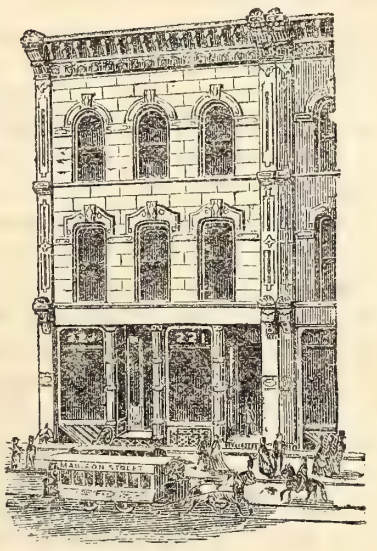
—Eight armed robbers entered the bank at Northfield, Minn., one day last week and ordered the cashier to open the vaults, and as he did not immediately comply shot him dead. Two clerks narrowly escaped. The robbers then took their horses to escape the citizens who were rallying; but two of them were shot and killed, and the whole country was immediately aroused to catch them.

—Four Indian murderers were hung at Fort Smith, Ark., last Friday, and on the same day at Canandagua, N.Y. Charles Eighmey was hung for a murder at Oaks Corners.

—Boss Tweed, who escaped from Sheriff Connor of New York some time ago, has at length been caught in Spain. It was found in July last that Tweed was in Cuba and plans were made to capture him. Aware of them however he put off in a sailing vessel for Vigo, Spain. The Spanish authorities, forewarned and with means of identification arrested him on his arrival, and the great defrauder is again in the way of receiving due punishment.

—The election in Vermont last week resulted in a majority of 26,000 for the Republicans.—The State election in Arkansas on the 4th is claimed by the Democrats.

—The grand jury has found a true bill against Sullivan, the Chicago murderer, and he will be tried at the next term of Court.——The Great Inter-State Exposition held in this city opened on the 6th with every promise of a large attendance and fine exhibition.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

The Lord's Prayer.

[The following beautiful paraphrase is credited to M. Pierre Bernard.]

Our Father—
By right of creation,
By bountiful provision,
By gracious adoption;
Who art in heaven—
The throne of thy glory,
The portion of thy children,
The temple of thy angels,
Hallowed be thy name—
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands.
Thy kingdom come—
Of Providence to defend us,
Of grace to refine us,
Of glory to crown us,
Thy will be done on earth as it is in heaven—
Towards us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.
Give us this day our daily bread—
Of necessity for our bodies,
Of eternal life for our souls.
And forgive us our trespasses—
Against the commands of thy law,
Against the grace of thy Gospel;
As we forgive those that trespass against us—
By defaming our characters,
By embezzling our property,
By abusing our person;
And lead us not into temptation, but deliver us from evil—
Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seduction,
Of sinful affections:
For thine is the kingdom, the power and the glory forever—
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.
Amen.
As it is in thy purpose,
So it is in thy promises,
So be it in our prayers,
So it shall be to thy praise.

Making the Church Nothing.

The very idea of Christian consecration implies personal separation. It is difficult to conceive how there can be a true personal relationship to the spiritual family on earth without it. "Come out from among them and be ye separate, saith the Lord." "He that is not with me is against me." And the very idea of a church as Christ's visible representative in the world involves organization and congregation for the solemn worship of God. To this end there should be identification with some body of true believers. Such are not made Christians by being, in this sense, in the church; that is the error we have just exposed; but they are in the church *because* they are Christians, and are willing to share, if need be, the offense of the cross. We take it that every man who desires his influence to be aggressive will identify with some organization, whether the force to be exercised be physical, mental or moral. We owe it to Christ and we owe it to ourselves. It does not answer to say we are Christians at home; unless it can be shown that duty ends with home. Nor does it do to say there are those outside all visible organizations who are fruit-bearing Christians. A modern thinker has said: "A cherry tree may be a good cherry tree in the public highway. But the boar out of the woods will whet his tusks upon its trunk; and the boys will beat down its half-ripened fruit with clubs and stones, and as its broken and battered branches sway helplessly in the wind, every passer-by utters the conviction that it would be better for itself and all for whom good cherries are intended, if it were over the fence and within the enclosure." There are thousands of good men who answer to this cherry tree. Their hearts are with the people of God, but they are on the world's side of the fence. There may be rare exceptions, but we have never yet met one of these unchurched pious people (and as a class they are of a noble type) who could explain his anomalous position or satisfy the demands of his own reason. Some contend that they can be as good out of church as in it. The sufficient answer is that never having tried they do not know it to be so, while the experience of thousands who have tried is against them. Others tell us they are better than those in the church. It may be they are, but they forget that they are not to be their judges, and that this is the very position of high Phariseeism: "I am holier than thou!" Others still, more abstract in their reasonings, tell us they have a right to stand aloof if they so choose. Let us see if they have. Admit the right to one, and inevitably you admit it to all. If one may exercise it, so may all. And if all should do so, then is there an end of visible organization, and Christ would have neither name nor place among the identifiable things of the world. And it comes to this sharp point: Every friend of Christ who is unchurched is a revolutionist, and, however unwittingly, sets an example which makes the church nothing! Alas for the error of those who make the church nothing!

The mean between extremes carries truth and consistent example. The Master gave a striking illustration of the relations when he said: "I am the *door:* by me if any man enter in he shall be saved, and shall go in and out and find pasture." The native element and structural material of the church is in the "world." The analogue of a sheep fold is most apt. Salvation is of Christ and not of the church. But the church is the shepherd's fold. It is a folly to neglect this advantage of protection and comfort. We may possibly do without the fold and friendly aid of the Shepherd's crook, but it is a risk. Our adversary, the devil, as a roaring lion goeth about. The floods of this world's temptations pour down their torrents, and footfalls and snares are in the mountain thickets. A friendly crook and a cheery voice are something in the struggle. We are saved by faith and not by creeds—by Christ and not the church—by a holy life and not by ordinances; but he who thinks that creeds and churches and ordinances can be lightly esteemed will find by an experience for which he will dearly pay that while his sufficiency is of God, nevertheless he will reach the mount of heaven by pressing the rounds of the ladder furnished by the "communion of saints" and the means of grace.—*Methodist Protestant.*

Each in His Own Way.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian. God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, What is that in thine hand? With this rod, with this stick, thou shalt save Israel, and so it proved.

What is that in thine hand, Shamgar? An ox-goad, with which I urge my lazy beast. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God, and the multitude is fed. What is that in thine hand, poor widow? Only two mites. Give them to God; and behold, the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon thy Saviour's head, and its sweet perfume is a fragrance in the church till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing-woman. God wants each one of you to serve him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing else, use your tools for him; he can glorify himself with them as easily as he could with a shepherd's stick; an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing-machine, used it to aid a feeble church; all her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites; the woman with the alabaster box, and Dorcas and her garments, you can do as much and have as great a reward.—*Dr. Buckland in the Bible Student.*

He is Able.

God is able of these stones to raise up seed to Abraham.

Able to save them to the uttermost that come unto God by him.

What he has promised he is able to perform.

Able to make all grace abound toward you, that you, having all sufficiency in all things, may abound in every good work.

I commend you to God and to the word of his grace, who is able to build you up and to give you an inheritance among all them that are sanctified.

Able to keep that which I have committed unto him.

Able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy.

Able to succor them that are tempted.

Able to keep all whom the Father hath given him, so that he will not lose one.

Able to do exceeding abundantly above all that we ask or think.

Believe ye that he is able to do this?

A Broken Dish.

Joe was the village idiot, and like many an unfortunate of his class, often surprised people by his shrewd sayings. He had an odd habit of calling at the neighbors towards sundown, where he would sit by the kitchen fire an hour at a time, muttering in his foolish, harmless way. He came to our house the other night when mother was busy preparing tea. In one of her journeys from the dining room she dropped a china bowl, breaking it in a dozen pieces.

This little act seemed to give Joe infinite delight. He rubbed his hands over the stove, and chattered and chuckled more like some animal than a human being. Then looking up with a silly leer, he said: "Folks is like dishes mostly; you can't handle such kind rough," pointing to the ruin on the floor. "Ain't good for much when they're broken, and they break mighty easy." Rolling his eyes towards the more common ware ranged on the kitchen shelves, he continued: "That's the sort for use! They're the people to do the work in the world! Not so nice and purty as t'other, but you don't have to treat 'em so tender." Poor Joe! I wonder if his mind were not like delicate porcelain, which some careless hand had let fall in early life, hopelessly shattering it.

Mother, with that rare sympathy belonging only to matured motherhood, humored his fancy by saying: "Well, Joe, you know all kinds of dishes are needed at a feast. There is a greater Supper than this to take place by and by, when the Master comes to sit down at the table He will want something besides the

china and silver. It won't make so much difference then what we are, if only we bring the food He expects. The Lord never looks for 'strong meat' in a vessel which can carry only milk."

Joe looked at her with his vacant stare, showing that he but dimly understood her meaning, though he seemed to comprehend Scriptural ideas easier than any others. Does this verify the words of the prophet, that "a way-faring man, though a fool, shall not err therein?"

Watching the fragments as they were brushed into the dust-pan, he burst forth again. "Ha! ha! Guess *He'll* take care of the pieces! Things don't get broken in His hands, though. He knows the diff'rence 'tween tin and chiny!"

Half-witted words, perhaps, but hiding a meaning full of truth and pathos. Are we not, as Christians, responsible for some of the broken vessels in the Lord's treasure-house? Though there may be but few, like Joe, whose minds are a complete wreck, are there not among us many sensitive, highly-organized natures, whom in our rude jostle we have given a jar they will feel for life. It may not have been in the shape of a harsh word or an unkind act, but simply in withholding the sympathy and encouragement we might have given, or even in the failure to recognize that they are of more delicate mold. To how many thirsting souls they might have carried the water of salvation had not their power been weakened!

We never place fragile glass upon the heated stove, but we do subject each other's characters and modes of action to the fire of scathing criticism or uncharitable remark, and then wonder that they do not stand the test. We carefully protect our porcelain from undue frost and cold, but leave many a soul shivering from indifference or neglect. I believe, with Joe, that the Son of Man will "gather up the fragments, that nothing be lost," and at the marriage supper of the Lamb we shall recognize many a broken vessel that here on earth we condemned as unfit for us, because failing to act in the way we judged best.

"Things never get broken in His hands!" Shall they in yours, Christian, when He has made you your brother's keeper?—*Com.*

J. T. Cooper, U. P., of Philadelphia, said in the National Convention at Pittsburgh, nine years ago last May, that it was proverbial in Philadelphia that when a man joined the Odd-fellows, he ceased to attend prayer-meeting. That has been our observation exactly. The truth is when one cannot find in Christ all that the soul desires, it is fearfully obvious that he has fallen away. The resort of multitudes of professing Christians to games and sports in themselves bad, and having a bad tendency, and the affiliation of many with secret combinations is sad evidence that the indwelling Christ has departed from their hearts. Is it not so?—*Iowa Freeman.*

A Lady Engineer.

Until it was mentioned in the personal column of the Philadelphia Press, that the steam engine which works the four looms and printing press in the Woman's Pavilion was being run by a woman, very few persons dreamed that they would find anything more interesting in the little brick addition to the beautiful structure than a blacksmithy representative of the masculine gender. Yesterday, however, the lady whose duty and honor it is to hold such an unusual position, was overrun with visitors, who gazed upon the strange, yet in this age not unexpected, spectacle with feelings half of amazement and half of admiration. There in a light brown, neatly trimmed dress, really dainty in its delicatete xture, and as smooth and clean as though the wearer were a flower-girl, instead of an engineer, could be seen a young, medium-sized lady, whose regular features, intelligent conversation, and refined manner proclaimed at once the presence of American nobleness and culture. The steam engine, with its undeniable heat and imaginary dust and smoke, together with its very palpable noise, was there in all its blackness and power, but in the place of the average engine-tender, with his dusky skin, matted hair, and dirty blue overalls, was to be seen a lady who could have passed directly from the engine-house into a drawing-room, and graced the occasion to perfection without change of dress or manner. In a conversation Miss Allison said that she had been brought up in a little place near St Catharines, in Ontario, and that from a child she had been a lover of machinery, and spent much of her time in the large saw and grist mills which her father then owned. These were run by engines of from two to hree hundred horse-power, and though she sometimes pretended to run them for an hour or two, she did not think any lady would have sufficient strength to perform all the work of managing such monsters. In answer to a question relative to the possibility of women running engines as a regular business, she stated that there were thousands of small engines in use in various parts of the country, and that there was no reason whatever why women should not be employed to manage them. The work was less tedious than almost any of the usual avocations adopted by women, and the engine required far less attention than any woman gives daily to a child under her care. For her part, she said that though this was her first practical experience, she found it less tiresome than any other work she had been called upon to perform since adverse fortune had made it necessary for her to earn her own living. In addition to the fact that the father of the lady owned large mills in which she spent much of her time, she received a thorough scientific education, and learned much from her brother, who made engineering a profession. She learned the method of operating the engine used at the Woman's Pavilion in a few moments, and now does all the work, from starting the fire in the morning to blowing off steam at night. The idea of having a woman in the engine-room originated with Mrs. Wright of the Ladies' Centennial Executive Committee, and there was, of course, much opposition to the project, one of the arguments used, not in the Committee, but by outsiders, being that the Committee would some day find the Pavilion blown to atoms, and it would then be discovered that the female engineer had lost herself in some interesting novel when she ought to have been watching the steam gauge. —*Ex.*

Children's Corner.

Burning a God in China.

You know the people in China have a great many gods. Some of them are images made of clay, or wood, or stone, or some metal, and are kept in large, beautiful temples. But there is one— a *paper* god— which we find in every home; and about this one I want to tell you.

It is called the "kitchen god," and is only a rude, bright-colored picture on coarse, thin paper, pasted up on the wall, inside a little shrine. There is always a shelf before it, with a pot of ashes standing upon it. The people do not pray to this god; but they worship it by lighting little sticks of incense, and setting them up in the pot of ashes, and, while the incense is burning, getting down on their hands and knees before the god, and knocking their heads on the ground two or three times. This they do morning and evening generally; but in some families they are very careless about it, and sometimes, for weeks together, do not worship at all. But if any one in the family is taken sick, or if any trouble comes, they are very apt to think it is because they have neglected the "kitchen god;" and so they begin to worship it again.

They think that this god watches over the family, and that he sees and hears what they do and say. The strangest thing about it I have not yet told you. Just before New-Year's there comes a day when, in every home, the "kitchen god" is taken down and *burned up.* The people say that they send their god up to heaven to report what they have done during the year. With him they burn little pieces of brown paper, cut to represent ladders, on which he is to go up. They know, of course, that they have done a great many wrong things which they do not want reported; so, the morning before the god is to be sent up, they bring an offering of molasses-candy, in balls, on a plate, and set it before him, leaving it there all day. The god cannot eat it of course; but they say it is to stick his lips together so that he cannot tell the wrong things they have done. In the evening, after they have burned him up, they eat the candy themselves. Then, after a few days, they buy a new god, and put it up in the place of the old one.

And these poor people do not know of any better way to get rid of their sins than this, because no one has ever told them of Jesus, who died to save us from our sins, and who is so willing to forgive us when we ask him. Would you not like to go and tell them about this dear Saviour, so that they, too, may be forgiven and saved?—*Missionary Echoes.*

How Boy's Marbles are Made.

Almost all the "marbles" with which boys, everywhere, amuse themselves, in season and out of season, on sidewalks and in sandy spots, are made at Oberstein, Germany. There are large agate quarries and mills in that neighborhood, and the refuse is turned to good account in providing the small stone balls for experts to "knuckle" with. The stone is broken into small cubes by blows of a light hammer. These small blocks of stone are thrown, by the shovel-full, into the hopper of a small mill, formed of a bed-stone, having its surface grooved with concentr c furrows. Above this is the "runner," which is of some hard wood, having a level face on its lower surface. The upper block is made to revolve rapidly, water being delivered freely upon the grooves of the bedstone, where the marbles are being rounded. It takes about fifteen minutes to finish a half-bushel of good "marbles," all ready for the boy's knuckles. One mill will turn one hundred and sixty thousand "marbles" per week. The hardest "crackers," as the boys call them, are made by a slower process, somewhat analogous, however, to the other.—*Scientific Monthly.*

Is Your Note Good?

A Boston lawyer was called on a short time ago by a boy, who enquired if he had any waste paper to sell. The lawyer had a crisp, keen way of asking questions, and is, moreover, a methodical man. So pulling out a large drawer, he exhibited his stock of waste paper.

"Will you give me two shillings for that?"

The boy looked at the paper doubtingly a moment, and offered fifteen-pence.

"Done," said the lawyer, and the paper was quickly transferred to the bag by the boy, whose eyes sparkled as he lifted the weighty mass.

Not till it was safely stowed away did he announce that he had no money.

"No money! How do you expect to buy paper without money?"

Not prepared to state exactly his plan of operations, the boy made no reply.

"Do you consider your note good?" asked the lawyer.

"Yes, sir."

"Very well; if you say your note's good, I'd just as soon have it as the money; but if it isn't good I don't want it."

The boy affirmed that he considered it good; whereupon the lawyer wrote a note for fifteen-pence, which the boy signed legibly, and lifting the bag of papers, trudged off.

Soon after dinner the little fellow returned, and, producing the money, announced that he had come to pay his note.

"Well," said the lawyer, "this is the first time I ever knew a note to be taken up the day it was given. A boy that will do that is entitled to note and money too;" and giving him both, sent him on his way with a smiling face and a happy heart.

The boy's note represented his honor. A boy who thus keeps his honor bright, however poor he may be in worldly things, is an heir to an inheritance which no riches can buy—the choice promises of God.

SEPTEMBER,

OCTOBER

—AND—

NOVEMBER.

ARE THE THREE MONTHS OF THE CAMPAIGN OF 1876.

Commencing with our first issue in September we intend to devote a whole page or more of the *Cynosure* to the subject which should be near every Christian patriot's heart, THE POLITICS OF OUR COUNTRY.

The campaign is now fully opened. The next two months will be full of work for the coming election and the third, November, of tidings of the result of the great campaign. While we do not intend to ignore any political news which will interest intelligent patriots our special attention will be given to the interests of

THE AMERICAN PARTY

In 1832 the Anti-masons cast seven electoral votes for Hon. Wm. Wirt. This record will be handed down to future generations.

CAMPAIGN RATES.

We will send the *Cynosure* to any one for the months of September, October and November for forty cents; but the subscription must be sent in September. We say "to any one," not wishing to discourage persons who can send in one, two or three subscribers. Let every one who can immediately secure a CLUB OF TEN and forward the names together with a $4,00 postal order, registered letter or draft as soon as possible. Subscriptions at "CAMPAIGN RATES" receivable during the whole month of September.

FORTY CENTS FOR THREE MONTHS,

September, October and November. Who will send the first club? Who will send the largest club?

Send for tracts, circulars and subscription papers for canvassing purposes.

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.

2d. A proper observance of the Sabbath.

3d Prohibition of intoxicating liquors as a beverage.

4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.

5th. Civil Rights.

6th. Arbitration better than war.

7th. The Bible in schools.

8th. Monopolies discountenanced.

9th. A return to specie payments.

10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.

11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

MISSOURI STATE TICKET.

For Governor, Wm. Beauchamp, Livingston Co.

Lieutenant Governor, Wm. Love, St. Clair Co.

Sec'y of State, J. W. Thompson, of Dade Co.

Treasurer, L. Allen, of Harrison Co.

State Registrar of Lands, J. F. Briggs, Henry Co.

Attorney General, D. D. Fisher of St. Louis.

State Auditor, P. F. Stoddard, of Linn Co.

Railroad Commissioners, W. Barker, Scotland Co.; S. Skinner, Livingston Co., and G. Kelley of Adair Co.

STATE EXECUTIVE COMMITTEE.

Wm. M. Castell, Princeton; G. W. Needles, Albany, T. R. Shimer, Caldwell Co.; Phil. Parker, Benton Co.; Henry Fry, Worth Co.; E. Booth, Harrison Co.: and A. W. Geeslin, Livingston Co.

ELECTORS.

1st District, J. Taylor; 2d,———; 3d,———; 4th, C. F. Obermeyer; 5th, ———; 6th, M. B. Witmer; 7th, Charles Barnett; 8th, James F. Fort; 9th, J. Beauchamp; 10th, L. Raymo; 11th, S. D. Darly; 12th, A. D. Thomas; 13th, G. V. Bohrer. *At Large:* E. G. Cooper, L. D. Ambrose, T. R. Shimer, J. O. Prindale and J. Raney.

ELECTORS FOR OHIO.

1 Dist., Wm. Scott.
2. Rev. G. F. Albrecht.
3. Peter Minton.
4. John Kemp.
5. Rev. W A. Kindle.
6. J. G. Mattoon.
7. J. Coyner.
8. W. W. Templeton.
9. Alex. Needles.
10. Rev. M. Long.
11. Rev. Warren Taylor.
12. J. Helpman.
13. D. Yant.
14. Wm. Wishart, D. D.
15. S. C. H. Smith.
16. E. V. Downey.
17. J. H. Leiper.
18. Samuel Hale.
19. Wm. Millar.
20. A. Alexander.

ELECTORS AT LARGE.

John Finney.
Jacob Burtner.

ILLINOIS STATE TICKET.

Governor—Samuel B. Allen of Cook Co.

Lieut. Gov.—Samuel French of Morgan Co.

Secretary of State—Geo. O. Robinson of McLean Co.

Auditor of Public Accounts—J. M. Wallace of Cook Co.

State Treasurer—Moses Pettingill of Peoria Co.

Attorney General—J. M. Snyder, of Kankakee Co.

Electors at Large—Jonathan Blanchard, DuPage Co.; Jacob P. Richards. Hancock Co.

1st Dist., Oscar F. Lumry.
2nd " C. R. Hagerty,
3rd " John Slade,
4th " Linus Chittenden,
5th " Charles Follet,
6th " John Bradley,
7th " Joseph Palmer,
8th " Jacob Phillips.
9th " P. P. Chapman,
10th " James C. Graham,
11th " J. A. Wallace,
12th " Charles G. Webb,
13th " F. R. Lord,
14th " A. O. Howell,
15th " Jacob H. Snyder,
16th " J. P. Logan,
17th " Simon Bagley,
18th " J. M. Henderson,
19th " James Springer.

STATE CENTRAL COMMITTEE.

Ezra A. Cook, Chairman; Linus Chittenden, J. S. Hickman, Daniel Brown, O. F. Lumry, Wm. B. Lloyd, Edmond Ronayne, Jesse B. Blank, J. M. Snyder.

JOHN FINNEY, Mansfield, Ohio, writes: I want to get up a flag with the likenesses of Walker and Kirkpatrick on it, with their names below in large letters. I hope that Ohio will do her duty this fall towards swelling our vote for the best men in the nation as our candidatst for the highest office in the giftes our nation. * * Senator Sherman, in his speech a few days ago, begged that the Walker Party would not defeat Hayes, of Ohio."

We hope to have Walker and Kirkpatrick pictures out in about two weeks.

In 1840 7.059 votes were cast for Birney, Abolitionist candidate for President. Connecticut, Illinois, Maine, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island and Vermont (twelve States) at that time uttered their testimony, through their ballots against slavery. Four years later the abolitionists cast for the same Presidential candidate 62,300 votes, nearly nine times as many. Indiana added her protest to that of the above mentioned States.

PROSPECTS OF THE AMERICAN PARTY IN THE DIFFERENT STATES.

Let us take the States in alphabetical order and look at the prospect.

Alabama.—The anti-secret cause has one or two earnest workers there but they will not reach the voting point this year.

Arkansas.—Not yet heard from on this subject.

California is preparing an electorical ticket and talks some about a State ticket. We expect from this State at least 200 votes.

Connecticut.—Has an electoral ticket and we believe will cast at least one hundred votes.

Delaware is not waked up on this subject.

Florida probably will not be heard from.

Georgia will doubtless be silent.

Illinois has a State ticket and an electorial ticket in the field. In the hot election of 1860 she gave Lincoln nearly 12,000 majority. In 1872 the Republican majority was 57,000. She can and ought to give ten thousand votes of this majority to Walker and Kirkpatrick and even then Hayes would run no risk of losing the election. We believe the votes should be given if he did however. But we put Illinois down for five thousand. Will every patriot in Illinois who reads this article help make this number good.

Indiana has a State ticket and an electoral ticket in nomination. The Republicans would hardly miss two or three thousand votes from their majorities. We estimate her Anti-masonic votes at 2,000.

Iowa has an electoral ticket partially made out and will, we hope, put a State ticket in nomination. Her Republican majority in '72 was 60,370. We put her down for 1,000 Anti-masonic votes, hoping that she will double the number.

Kansas has an electoral ticket and will poll 100 votes it is estimated.

Kentucky has not been heard from.

Louisiana has not been heard from.

Maine in '72 gave a Republican majority of 32,335. In 1860 for Lincoln 36,118 majority over Douglas besides polling over 6,000 for Breckenridge and 2,000 for Bell, and yet a warm friend of the American Party writes: "If there was no danger of the Democrats securing the

election with the division in the Republican party I would say by all means vote the American ticket. In view of the danger I think we had better lay by onthe Presidential election for this term. * * If I am wrong I wish to know it." We believe that our brother takes a wrong view of the case and that the Anti-masonic voters in Maine would do more towards promoting an honest, just government by voting the American Party ticket than any other. We hope they will be guided into the truth concerning this subject.

Maryland is not yet heard from.

Massachusetts we are assured will cast a few votes for the American Party ticket; we put her down for one hundred. We ask friends who live there is this a correct estimate?

Michigan is taking measures to secure an electoral ticket and a State ticket is talked of. We estimate her American vote at 500.

Minnesota has a few earnest, honest and intelligent workers and we look to her for at least 100.

Mississippi will poll twenty-five votes we think. She has just sent us one enthusiastic letter and we hope will do much better than this.

Missouri we estimate at 1,000, and ask Mr. G. W. Needles for his opinion.

Nebraska it is estimated will poll twenty-five votes. She has not been heard from.

Nevada has not been heard from.

New Hampshire gave nearly 12,000 majority for Lincoln in 1860, besides over 2,000 for Breckenridge and 400 for Bell. In 1872 she gave 5,744 majority for the Republican party; and yet friends there feel as they do in Maine.

New Jersey has not been heard from.

New York we estimate at 2,000 votes. Will she do more? An electoral ticket is being prepared.

North Carolina may cast a few votes, but she is hardly educated up to the voting point.

Ohio has a full electoral ticket and will cast it is estimated 4,000 votes. We hope more.

Oregon will cast 100 probably. She has not been heard from.

Pennsylvania will probably poll 1,000 votes. She has not yet secured an electoral ticket. W. B. Bertels, Wilkesbarre, Pa., is chairman of State Central Committee and may be addressed by persons interested.

Rhode Island has not been heard from.

Tennessee will poll a few votes. We take this opportunity to say to friends there, what will you do?

Texas has not been heard from.

Vermont will cast 100 votes we hope if not more.

Virginia we put down for 50.

West Virginia for twenty-five.

Wisconsin will probably poll 200 votes. Her electoral ticket is about half completed.

Fifteen States will probably have electoral tickets in the field and votes for Walker and Kirkpatrick be cast in twenty States; 20,000 votes will probably be polled for the American Party ticket.

Masonry must be Removed before Politics are Right.

Amboy, Ill., Aug. 20th, 1876.

Editor Cynosure:—As others are showing how we should vote, whether we should cast the Anti-masonic ticket or otherwise, I would also show mine opinion.

From the best information I can get I see no objection to Hayes and Wheeler as candidates, but my objections lie against the party to which they belong, for both the Democratic and Republican parties are ruled and run in the interests of Masonry, and all the butcheries of negroes, and the placing their murderers in Congress and other official stations of profit and power, is the direct result of Masonic control over the Republican party. Thus when the rebel armies laid down their arms there appeared in the Chicago *Tribune* a call for a Masonic Convention to be composed of delegates from the North and the South, to meet in Cincinnati on a day named, to agree on terms of reconstruction of the rebellious States. The result of this convention was not published, yet any one may know what it was by what has followed, as murder and treason are no violation of Masonic law. So none of the rebels were hung or punished, but were first, pardoned; secondly, enfranchised; thirdly elected to office, both legislative and executive, and now control Congress and most of the Southern States. And now the Republican leaders are calling lustily to all temperance men and anti-secrecy men to vote the Republican ticket and save the country from rebel rule, (which I admit would be a great national calamity). But I say let them call upon their gods. Masonry is the direct foe of religion, of temperance and of every moral reform, and *must be removed before we can hope for any permanent good.*

Permit me here to give a sample of its effects on temperance and religion.

Not long ago there was a movement in the city of Amboy for a union temperance meeting. All Christians of all denominations were asked to unite and form an open society to oppose intemperance. When the effort was made to organize, it was proposed that we should have some recognizance of God. One old fogy proposed that, if we have a recognizance of God, that we should know what God, and that it should be the God of the Bible, the Lord Jesus Christ. This was like dropping a bomb-shell into the camp. The M. E. minister who was taking a leading part in the eetings, at once opposed the mention of the name of Jesus Christ, and the discussion ran so high that the Rev. brother (the M. E.) lost his temper; declared that it would be a death-blow to the cause to introduce the name of Christ as there were so many who did not believe in Christ, and that he would rather there should be no organization than to admit that name; and so urged his case till the meeting broke up and the movement failed. Now I don't suppose that that minister was conscious of enmity to the name of Jesus Christ, *but the enmity was there.* The fact was he had been so trained in the lodges that it was bad policy to own Christ before men, that he stepped into the forefront of the hottest of the battle, and led the hosts of the haters of the only Name by which we can be saved.

Hiel Lewis.

Why Every one should Vote the American Reform Ticket.

First. Every man should act, and vote from principle.

Second. It cannot make any difference to Reformers what the name of the party is that rules, if Masonry is the governing principle of the party, for they will favor all other Masons at the expense of outsiders; for in the higher degrees of Masonry they are sworn to help or protect each other right or wrong. So we need not expect justice between them and us while they rule.

Third. The great cry raised by Radicals, that if we vote for Walker it will elect Tilden, is a Masonic trick; for if every Radical in the State would stay away from the polls Hayes would be elected just as soon as if they all voted for him; for we vote for Electors, and not for President. On the other hand the cry of the Bourbon leaders is the same Masonic trick, for if ten thousand Democrats voted for Walker, it would not change the election in favor of Hayes. So let every Reformer carefully examine these things, and act independently, just as he would in other matters. Then he will have done his duty, and not till then. Let us talk, pray, and vote understandingly, and our principles will eventually prove victorious.—*Am. Freeman.*

Don't Care.

You don't care for politics? You ought to care. It is your "Don't care" more than anything else that has brought politics into disrepute and the nation in danger. For

I. You are a trustee. There is no such thing as universal suffrage. Women, children, lunatics, criminals and unnaturalized foreigners do not vote. Only about one in every ten of the whole population does vote. You represent ten people in your community. If you send a man to Congress and he is too busy making money to care for politics you count him recreant. If *you* don't care for politics you are equally recreant. You are a representative. It is your duty to care.

II. You owe something to posterity. What would you say of a man in 1776 who did not care for politics? A more devastating army invades the country now. The plague of domestic flies is worse than a plague of foreign locusts. The office seekers are more dangerous than redcoats. Dry rot is worse than bombardment. If you are to hand down the inheritance of the fathers to the children, you must care. Indifference is treason—of a mild sort, but deadly.

III. If higher motives do not effect you, self-interest should. What has paralyzed industry; stopped the wheels of manufactories; left half the nation barren and unproductive; left us a money without stable value and a future without a certainty; created universal distrust and suspicion; and filled the columns of our daily papers with scandal, half is slander, the other half truth? "Don't care" has done it. So long as substantial men "don't care" who administer the government, or on what principle it is done; so long taxes will be high, and corruption great, and mismanagement profitable, and reform spasmodic. The reform must begin, not at Washington, but in the hearts of men all over the country who "don't care."

IV. You cannot do anything? Have you ever tried? You can go to primary elections. You may be beaten at the first venture; you deserve to be if you stay beaten. Put even defeat may be a prelude to victory. The presence of men of character, of wealth, of influence, in the primary meetings will make itself felt.

V. You can resolutely refuse to vote for bad men because they are put on your ticket. You can break away from party leaders; and when you do, party leaders will have to consult you and such as you, or fail. You can write and sign a declaration of independence on your own account. The office holders and office seekers are in an insignificant minority. Look around you any Sabbath—how many are there in church? Stand on the sidewalk and look at the throng in any city street—how many hungry for office? Go through a railway car and take a census—the vast majority are honest and disinterested as yourself. And you cannot do anything? Nonsense. You can do everything. The independent voters, the men who care for country more than party, and for party only as it serves the country, can control politics any time they choose. It is "don't care" that makes them humble servants of the politicians whom they effect to despise. Wherever patriotism in the many is stronger than love of pelf in the few, the country will be redeemed. Its greatest national curse is "don't care." That is its old man of the sea; and you are the one to help throw him over.—*Christian Weekly.*

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BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

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Is a 2-page double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled **"Freemasonry is only 152 Years Old,"** and gives the time and place of its birth.

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" Rejected	69	70
Corn—No. 2		44½
Rejected	40½	40¾
Oats—No. 2		34
Rejected		28
Rye—No. 2	61	62
Bran per ton		9 00
Flour—Winter	5 50	7 25
Spring	2 50	5 50
Hay—Timothy	10 00	11 50
Prairie, "		7 00
Mess Beef	10 75	11 00
Tallow	7	8
Lard per cwt		10 60
Mess pork, per bbl		16 60
Butter fancy yellow 28c.; common to choice roll	18	21
Cheese	8	9
Poultry. Chickens per doz	2 00	3 50
Turkeys per lb	9	10
Eggs	11	12
Seeds—Timothy	1 80	1 70
Clover	6 00	7 00
Flax	1 20	1 25
Potatoes, new per bbl	1 75	2 00
Broom corn	3	9
Hides green to dry salted	5	10
Lumber—Clear	30 00	38 00
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Fencing	9 50	11 00
Shingles		3 75
WOOL—Washed	28	37
Unwashed	15	21
LIVE STOCK Cattle, Choice	4 90	5 30
Good	4 70	4 85
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CHICAGO, THURSDAY, SEPTEMBER 21, 1876.

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In a part of this edition the 11th page was made up wrong. Read the 4th col. first

Notices.

THE WISCONSIN STATE MEETING.

It is announced by the Secretary that the annual convention of the Wisconsin State Christian Association will be held in Delavan, Walworth Co., October 11th to 13th. The General Secretary of the N. C. A., Rev. J. P. Stoddard, and Past Master Ronayne are invited and will probably attend. Let immediate steps be taken by every local association or reform church to send a delegation; and let the questions to be settled at that meeting be discussed as much as possible beforehand through every available channel.

—Mr. Ronayne has received letters inviting him to visit various places in Ohio, Oberlin, Berea, Pataskala, Newark, Lamertine among the number. He will fill these appointments, the Lord willing, in October, and will set the exact day for each course of lectures as early as possible; meantime every preparation possible should be made so that no unnecessary delays shall occur.

—Agent and Secretary Stoddard after a very interesting visit to the Iowa Friends yearly meeting, spent two or three days in this city and started last Friday for Plainfield, Ind., to attend the yearly meeting of Friends in that State. He then returns to Iowa and meets Mr. Ronayne at Albion on the 25th.

—Past Master Ronayne has arranged for a series of important meetings in Iowa, beginning at Ames, on the 19th. He expects to be at State Center on the 22nd and 23d, Albion 25th and 26th; then after visiting some other points he will hold expositions in Marshalltown, Oskaloosa, and Washington during the first of October.

Topics of the Time.

While England is denounced for holding a sovereign between her eye and the awful scene of the Turkish atrocities in Servia and Bulgaria, it is well to inquire whether America has any better reason than distance for remonstance or even interference. Although the officers of government are probably too busy just now in wire-pulling for the next election to hear the piteous cries of outraged women and innocent babes appealing to humanity everywhere to arise against the scruples of political etiquette and save them, yet something is being done among us. A number of clergymen in New York city have been making a quiet effort to get some public expression against the Turkish outrages, with a view of ultimately enlisting the government in behalf of the Christian population of Servia. This effort may accomplish another end. The Pope has made positive declarations in favor of the Moslem cause. It would not tend to strengthen the bond between America and Rome should we as earnestly aid the long oppressed Sclave, and with Rome it is best that America should be unfriendly.

The Republican press is astonished, angry and bulstering at the apparent meeting of extremes in some parts of the political battle this year. Charles Francis Adams has been nominated for Governor of Massachusetts by the Democrats. Of Mr. Adams it is almost needless to speak. His antecedents for two generations, and his own long and honorable public career without a tarnish are recommendation enough. By whomsoever elected such men are the salvation of our nation. Mr. Adams is his own platform and whatever may be the character of other men or candidates in the Democratic party, if elected he is elected simply as Mr. Adams. His letter of acceptance is like that addressed to the Cincinnati convention four years ago. He is not an office-seeker, nor will he disregard the call of a majority of his fellow-citizens who may choose him to responsible positions. On the other hand the Republicans in Massachusetts have been log-rolled until the infamous Ben Butler has been chosen as their standard-bearer for Congress in the Essex district and Knight Templar Loring is in his glory again.

Another case is in the 4th Congressional District of Illinois which has for four years under Republican rule sent a drunken Freemason to Congress—Stephen A. Hurlbut of Belvidere, a prominent actor in the Judge Whitney case. Gen. J. A. Farnsworth, a Union veteran, and about the only man in Congress who could manage the pugnacious Ben Butler, had been the representative from that district, but he was honest enough to denounce the tricks and frauds of party rule and the Masonic fiat went forth against him. Hurlbut has been unloaded this fall by the Republicans of the district after are a great struggle and the bolting of the Hurlbut men. But such candidates as Adams and Farnsworth it is safe for Americans to elect, not as Republicans or Democrats, but for the country. Questions of Southern oppression and crime, of finance, of the tariff, of prohibitory laws, are safe in their hands. They will not sell their convictions for perquisites of any kind; and the objection that they are asssociated with bad men and bad principles by accepting the Democratic nomination is only an excuse. The best candidates of the Republican party have associations no better.

The apathy of Protestant Christians on the great question of the world-wide lodge idolatry is bringing into apparent antagonism two social and religious powers that really by nature and practice belong together—Romanism and Freemasonry. Lord Ripon, though at its head was filled with loathing at the hypocrisy and paganism of the lodge, and dropped off to the only religious system that was known to openly be opposed to it. So in Brazil, priest and lodge are in a perpetual quarrel, but it is the testimony of the missionary Vanorden that the Freemasons are at heart as opposed to evangelical religion as to Rome. In Italy, disgusted at papal forms that lead not to Christ and peace prominent men are found in the lodge, and the Italian government is largely manned by Freemasons. The minister of the Interior is their great favorite and was lately at the first on the list of candidates for election of members of the Grand Orient, the Grand Lodge of Italy; the president of Victor Emanuel's Cabinet is a Freemason of the highest degree; and the government itself has lately become the purchaser of the infidel and Masonic library of Bixio, a revolutionary eader.

ELIJAH.—1 KINGS XIX. 14.

BY A. S. FISK.

Elijah, man of God; I love thy solemn mien,
Thou standest there before them all, thy people and thy King.
Shall thy weak hand turn back this strong, voluptious tide?
Dost thou alone plead for thy God; and is there none beside?
The priests of Baal there, four hundred fifty men,
In favor well secured, with princely gifts to them;
Their raiment soft, and fair, their food like king and queen:
Elijah with a hairy robe, and leathern girth is seen.
The prophets of the groves, these count four hundred more;
By princely bounty fed, and from the royal store.

"Prepare the sacrifice, upon thy gods go call;
Go cut yourselves with knives, and before Baal fall.
He who shall hear this day, and answer us with fire;
Let Him be Israel's God, provoke no more His ire."
The people, there they stand,—God's word neglected long,
Still lingers in their memory, a half-forgotten song.
Oh, will they hear and turn? Is mercy yet for them?
Will they forsake unrighteous ways for Heaven's diadem?
Which will they now prefer, earth's pleasure, and her ease,
Or hide themselves in caves, to serve the Lord whom they displease?

There comes at length the eve, the western sky is red;
Unanswered Baal's prayers; useless the blood they shed.
Before God's altar now Elijah stands and prays;
And lo! devouring fire consumes, bullock an altar blaze
The presence of the Lord, ah! who shall tell its power;
The conscious guilt of every heart, confessed in that dread hour.

"The Lord He is the God," the myriad voices cry;
And Carmel's woody heights give echo in reply;
And Baal's prophets then are slain beside the brook;
Will they indeed return to God, whose council they forsook?
Alas! the prophet seer, he knows their ways too well;
With head between his knees, upon the earth he fell,
Before to-morrow's sun shall tinge that mount with fire,
His head is forfeited, his life will they require.
Oh, prophet seer, thy human heart is weak to comprehend;
Thy work shall last; it shall not fail; this shall not be the end;
Long ages since, the plan of God a niche prepared for thee;
Long ages hence, in unknown tongues thy faithful words shall be.
But for thy heart, a higher thought, a triumph waits thee still,
With joy to suffer or to do, because it is God's will.
Ah! mercy scorned and passed; judgment remaineth now;
Hazael o'er Syria reigns; a crown on Jehu's brow.
Aye, weep ye prophets, weep, for mercy scorned and passed,
O'er human passions uncontrolled, for judgment dire and fast.

And is there naught to us in stories long since told?
Shall mercy be forever ours, though sin be swift and bold?
Beware, fair land, beware! Beware of Israel's cup;
God is not mocked, though sin abound. Take mercy's offer up,
Ere judgment's glittering sword whetted and sharp, shall be,
Ere Sodom raiseth up her voice condemning thee.

More light is the undying watchword of Freemasonry, and yet how many ministers perjure themselves by a lie when they say it is their desire to have and receive all the light and knowledge they can obtain! About one in a hundred tell the truth on this subject, if we judge from actual observation and the experience of others. A man hears that Masonry is a good thing to belong to on account of supposed financial or other benefits not otherwise to be obtained, and so he straightway gets some member to put in his petition. He is elected and receives the degrees, and lies all the way through them.—*Freemason.*

Freemasonry and Romanism Compared and Examined.—II.

BY P. M. R.

Fifth. *Freemasonry uses prayers for the dead.*

Romanism, as we all know, inculcates prayers for the dead as one of its leading doctrines.

To the majority of readers, even of old Anti-masons, it will doubtless sound very strange that Masonry should teach as one of its divine principles the use of prayers for the dead, and it will appear still more singular that Protestant ministers proverbial for this denunciation of *Romish error* should associate themselves with and even swear twenty-eight times on their bare, bended knees to maintain and support forever the very same erroneous principles in Masonry which they so vehemently condemn in Romanism. Yet such is the fact. Hear what Masonry says in its Burial Service, after the coffin is lowered into the grave. "Unto the grave we resign the body of our *deceased friend* there to remain until the general resurrection *in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world.* AND MAY ALMIGHTY GOD *of his infinite goodness and the grand tribunal of unbiased justice* EXTEND HIS MERCY TOWARD HIM." The language here italicised as clearly indicates the belief in a purgatory or a middle state of departed spirits as if that doctrine were promulgated by authority of a resolution, or by law of the Supreme Council of the 33° and the world may be challenged to produce a Catholic prayer book containing a more emphatic prayer for the dead than the one above quoted from Webb's Monitor of Freemasonry, page 111, a book universally acknowledged as one of the authorities on American Freemasonry, in fact the production of him who is the reputed father of the Masonic system in this country. But that no shadow of doubt may exist on the subject, I will now quote the language of a living author, being no less a person than the celebrated Albert G. Mackey, Past Grand Master, Past Grand High Priest, etc., etc., the most prolific Masonic writer that ever lived, and one who is to-day universally acknowledged in every Grand Lodge jurisdiction in the United States as being pre-eminently above and beyond any other Masonic writer on earth both as a jurist, a historian, and a teacher of Freemasonry. I quote from "Mackey's Masonic Ritualist," Clark and Maynard, New York, publishers, 1873, page 238, "Unto the grave we *have resigned* the body of our deceased *brother*, there to remain until the general resurrection in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world. AND MAY ALMIGHTY GOD of his infinite goodness *at* the grand tribunal of unbiased judgment EXTEND HIS MERCY TOWARD HIM." The reader will observe that the language used here by Mackey is, if anything, more forcible than that quoted from Thos. Smith Webb, but both, undoubted high Masonic authors unequivocally teach the doctrine of a middle state and prayers for the dead.

And now, I would ask, how can a minister of an Evangelical Protestant church, how can any professing Christian, in fact, adhere to, support and even swear to maintain a system that thus promulgates doctrines and practices which he knows to be false and which he dare not teach either from his pulpit, the Sunday-school, or the class-meeting? And yet men are found who will do this, who are doing it almost daily, and men, ministers, and other church members who will unblushingly utter the most villainous falsehoods in order to give strength and increased support to this vile system of infamy and sin.

Of course it is unnecessary to enter here upon any lengthened discussion of this erroneous doctrine of prayers for the dead, it being simply my purpose to illustrate the marked coincidence between Romanism and Freemasonry, and at the same time to point out the willful inconsistency, if not down-right hypocrisy of Masonic ministers and other members of our Protestant churches who are adhering Freemasons.

But what says the Word of God on this subject? Does the Bible teach prayers for the dead and an intermediate state of departed spirits? We enquire of Paul—he says, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands eternal in the heavens." 2 Cor. v. 1. "I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better." Phil. i. 23. There was no middle place for him; he did not intend to stop at any half-way house on his way to heaven where Christ sitteth at the right hand of God. With Paul, as with every believer, "to be absent from the body is to be *present* with the Lord." 2 Cor. v. 8. Let us ask John, the beloved disciple, what is his belief in the matter and his answer is emphatic and unmistakable, "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 7. No sins to be cleansed by purgatorial operations in the hereafter, and hence no prayers or penances for the dead necessary. All our prayers must be offered here, all our sins must be cleansed here, on this earth and while living we must be made regenerate and prepared for those celestial mansions which our Divine Redeemer has promised he has gone to prepare for us. Now let us ask the angel, one of the residents of heaven, who was specially commissioned to unfold to the eyes of John that glorious panoramic vision of the trials and triumphs of the church of Christ, let us ask him what he knows of a middle state and prayers for the dead. Here is John's account of their conversation. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes and whence came they? And I said unto him, Sir, thou knowest. (Now surely he knew if any one did.) And he said to me these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple." Rev. vii., 13, 14. They came out of no middle place, and neither did they undergo any post mortem purgations, but having "come out of a great tribulation" (for all who live godly shall see persecution) "they washed their robes and made them white in the blood of the Lamb." And last of all, let us ask Jesus himself, if there is really such a thing as a middle state for departed souls, or any necessity for prayers for the dead, and he gives us for answer, "The beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried, and in hell he lifted up his eyes;" and to the dying thief, "This day thou shalt be with me in paradise." Only two classes mentioned everywhere in God's Word, believers and unbelievers, righteous and unrighteous; only two roads for them on which to travel to eternity, the broad way and narrow way, and only two places for all to arrive at after death, either heaven or hell. There is however a purgatory mentioned in the Bible. I have already stated what it is, but St. Paul puts it in plainer language, and this is the only purgatory which he or any of the apostles or any of the early Christians knew or ever heard of. He says, "Who (Christ) being the brightness of his glory and the express image of his person and upholding all things by the word of his power, *when he had by himself* PURGED OUR SINS sat down on the right hand of the Majesty on high." Heb. i. 1. The Douay version has it "when he had by himself made *purgation* of our sins." This is the only purgatory and the only middle state of departed souls to be found in the whole Word of God, namely the redemption obtained through the life, passion, death and resurrection of Jesus Christ.

How vain, then, nay how sinful and iniquitous is it for either Freemasonry or Romanism to teach a different doctrine or to pretend that prayers offered at the grave for the departed Mason, or masses offered in the chapel for the departed Romanist can be in any way effectual in relieving the soul from the bondage of sin or procuring for it any of the joys of the celestial world! "*This* is the accepted time and *now* is the day of salvation."

Lutheran General Council Delegates and Declarations.

From the Philadelphia *Lutheran* of the 17th ult., it appears that G. W. Overmyer, an active and earnest Freemason of high degrees, and at present acting High Priest of Lima chapter No. 49, R. A. M., has this year again been elected by the Council District Synod, of Ohio, at its late session in Greensburg, Pa., as delegate to represent its interests on the floor of the General Council in October, prox. at Bethlehem, Pa. Since his return home from Council Dist. Synod, as delegate to that body a few weeks ago, this Masonic brother has attended a meeting of Knights Templar "for drill at Put-in-Bay," where, no doubt, after consultation, instructions were given as to the best mode of procedure for Masons in order to control the various churches and lay "custom-house" and other corner-stones, etc., etc.

That Masonic District of Ohio seems determined that a High Priest of a Masonic lodge shall represent, at its approaching session, "the highest ecclesiastical body of the Lutheran church in this country."

Perhaps it may be good for hierarchical bodies to exchange delegates, though one be a "pure Theism" and the other Christian. This point might be made to agree with "the exceptions" as do the other two points, "mixed communion" and "exchange of pulpits with errorists." How long this Achan in the church is to be tolerated remains to be seen.

The following from the Allen Co. *Democrat* of the 24th, ult., speaks for itself as a Masonic Council effusion:

A COMPLIMENT TO JUDGE OVERMYER.

Judge Overmyer, of this place, was elected by the Ev. Lutheran District Synod, of Ohio, to represent the interest of said body at the next meeting of the General Council of the Lutheran church in North America, which is called to convene at Bethlehem, Penn., on the 10th of October, 1876. The General Council is the hignest ecclesiastical body of the Lutheran church in this country, and is composed of delegates from the different synods over which it presides. The business transacted is usually of a general ecclesiastical character. We understand the Judge proposes to attend the Convention at Bethlehem, accompanied by his good wife.

In connection with the above I will quote the declarations of the General Council on

SECRET SOCIETIES.

Any and all societies for moral and religious ends which do not rest on the supreme authority of God's Word, as contained in the Old and New Testaments, which do not recognize the Lord Jesus Christ as the

true God and the only Mediator between God and men, which teach doctrines or have usages or forms of worship condemned in God's Word and in the confessions of his church which assume to themselves what God has given to his church and its ministers, which require undefined obligations, to be assumed by oath, are unchristian, and we solemnly warn our ministers and members against all fellowship with or connivance at associations which have this character. All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and after faithful and patient monition and teaching from God's Word, the cutting off the persistent and obstinate offender from the communion of the church until he abandons them and shows a true repentance."—See General Council Minutes of 1868, page 22, 23.

On page 25 may be found the following additional declaration: "We declare that we consider secret societies, such as Freemasons, Odd-fellows, etc., as anti-Christian and soul-endangering, and earnestly warn against them."

The Masonic district of Ohio (Council Dist.) has solemnly and repeatedly declared a hearty endorsement of the above declarations. And now, what shall we think of the men who in one breath solemnly, and in the name of the Lord, condemn a thing as "unchristian and soul-endangering," and in the next endorse that same thing by a public recognition of it in one of its highest officers, a Masonic High Priest. Such is Masonry and its cat-paws. Truly the colloquium of Lutheran Synods approacheth slowly. What terrible wounds the Lord is receiving in the house of his friends. "How long, O Lord, how long?" BETA.

STATE AGENT'S REPORT.

AT THE JACKSONVILLE CONVENTION.

MR. PRESIDENT AND BRETHREN: Another year of toil and conflict has closed, and we meet again to review the past and to make our estimate of what remains to be done.

Through the blessing of God I have been permitted during the ten months since we last met, to deliver about 150 lectures in 26 counties of Illinois, including three weeks spent in Iowa. I have spent in the service of the Association 265 days and traveled about 7000 miles. This has involved an expense as follows:

Salary 265 days at $2,	$530.00
Railroad fare,	166.00
Postage and stationary,	5.65
Meals and lodging,	18.30
Other expenses,	2.00
Total expenses,	$723.65
I have collected for the general purposes of the Association,	$199.25
For the Publishing House,	420.00
Cynosure commission,	5.40
Total collections,	$624.65

I have besides distributed a considerable amount of tracts and papers and sold a large number of Anti-masonic publications.

I have little to suggest on the subject of finance except to say that the experiment of a financial agent as well as lecturer, which has been so successfully tried in Michigan, is worthy of a trial in this State.

It may be proper in this connection to notice some of the various obstacles to our work and to point out some of the hopeful indications. Among the former I notice:

First. *Torpor of the public conscience on this subject.* How manifest this is, and especially in the church and the ministry, is apparent to all. Serpent-like, the lodge has a power of fascination that few are able to withstand, and this malign power is felt alike in the social circle, the pulpit and the press. Satan cries out as of old, "Let us alone, what have we to do with thee. Hast thou come to torment us before the time?" Sad as this indifference is, it is manifestly giving way. Conscience begins to have a voice. Slowly but surely the conviction fastens on the public mind that this question like all others, must be fairly met, and fairly settled on its actual merits, and that discussion cannot and will not be suppressed. Akin to this public indifference is the determination of secretists, abundantly manifest, to resort to any means whereby they may prevent the truth from coming before the people. Freemasonry, like popery and slavery, loves darkness rather than light, and hesitates at no violence which will suppress the truth. The breaking up of a meeting at Rossville by a mob of Masons and their tools; the suppression of free speech at Streator by mob violence and intimidations; and the mobbing of our General Agent at Chillicothe, Mo., but illustrates a power for evil which will doubtless become more and more manifest as this discussion goes on and drives Freemasonry to the wall. I share not in the opinion that the days of martyrdom are all in the past. I think they are in the immediate future.

In all instances like those referred to, the inspiring influence comes from the lodge; and its most respectable members are those who have the greatest responsibility.

A second obstacle to the progress of this reform is *the demoralization that comes from the conscious resistance of truth.*

Resistance of moral obligation always perverts the conscience and hardens the heart, and this is especially true when it implies wilful falsehood. Every intelligent Mason knows perfectly well that Freemasonry has been fully published to the world, and yet he is bound by his Masonic obligation to pretend that it has never been revealed, and that those great and good men, David Bernard, Nathaniel Colver, Chas. G. Finney and Bishop Hamline are liars and slanderers, and unworthy of being believed; to affirm that they have committed perjury, would be to admit that Masonry has been revealed, but they meanly insinuate that these men were too cowardly to reveal Masonry and have not done so, but have invented a lie about it. This is the practical language of the Masons who dare not positively affirm anything evil of the great and good men who have nobly testified against this giant system of iniquity.

Masonic ministers, while making this lying pretense, have been and still are, living in church fellowship with multitudes of seceding Masons whom they virtually charge with lying and slander, and yet they never remonstrate with them for any violation of either Masonic or Christian obligation. So utterly does Masonry eat out and destroy the Christian consistency and self-respect of its devotees! How terribly must such wickedness react on the heart from which it springs; and in view of the prevalence of Masonry and of this kind of Masonic lying, it is not strange that there should be a general decline in morals, that men should "take heed one of another, and trust not in any brother," and that insecurity and defalcation should so largely characterize our financial operations. The fact that Masonry owes its security to its seemingly incredible abominations, hiding itself behind its own enormities, fully justifies us in applying to its votaries the language of the ancient prophet, "Because ye say we have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore, thus saith the Lord God. Behold I lay in Zion for a foundation, a stone, a iedtr corner stone, a sure foundation. He that believeth shall not make haste. Judgment will also lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place." Isa. xxviii., 15–17.

From the contemplation of so dark a picture, we turn to the many hopeful signs of progress in this reform. I notice first the very general concession that Freemasonry is not ancient, and that King Solomon and the Saints John were as ignorant and innocent of Masonry as they were of the whiskey rings or the Ku-Klux Klans. This concession is of great importance since it follows that Masonry must depend for its authority not on its Divine origin or the influence of great names, but upon what it is and what it does. So, too, with the influence of great names. It is coming to be understood that while Washington, Franklin and Lafayette had a nominal connection with the order—a connection that did amount t endorsement or active sympathy—other great men, Adams, Marshall, Wirt, Webster, Stevens, Seward, Sumner, and others were its earnest opponents. Another sign of progress is the concession that men dare investigate Masonry. Its pretended mysteries are no longer sacred in the eyes of the people. The right to enquire whether this or any other institution is in accordance with the public welfare is being claimed and conceded. The Divine rights of kings, the sacredness of property in slaves and the awful mysteries of Masonry, will have to stand alike divested of all pretended claims to infallibility and strictly responsible to public opinion and criticism.

Another encouraging feature of this reform is that it begins to be conceded that all men have the right of private judgment, and can never be bound to disobey the law of God as written in their consciences. Masonry claims that the Mason is amenable not to his sense of right, but to the Masonic obligation as interpreted by the lodge. Having duped him into taking the obligation with the assurance that it was not to interfere with his duty to his God, his country, his neighbor, or himself, he is coolly told that the obligation is sacred and irrevocable, and that no qualms of conscience can authorize him to discard those "indispensable virtues of a Mason, silence and secrecy."

It now begins to be conceded, even among Masons, that there is a higher law than a Masonic covenant; and that the Mason who deems his Masonic obligation to be inconsistent with his duty to God, is bound to discard that obligation. It begins to be admitted, even in Masonic circles, that the men who have disclosed Masonry from Christian conviction, are justified in so doing. Such an admission, however, by whomsoever made, is a practical repudiation of Masonry; and when it becomes general, and come it will, Masonic obligation will be but a rope of sand, utterly powerless to enslave its victims.

And lastly we can see that, amidst abounding iniquity, there are many hopeful indications of an awakening of the public conscience. The breaking up of the whiskey rings, and the partial punishment of the guilty parties, the defeat of ring politicians, and the nomination of candidates by both great political parties of more than ordinary respectability, the universal demand for honest men, with clean hands, for official positions, the great and blessed revivals of religion under the labors of Moody, Hammond and others, and the earnest, well-directed efforts of the different associations for the promotion of holiness, all indicate that He who was manifested that he might destroy the works of the devil, shall see of the travail of his soul and be satisfied; and that the kingdoms of this earth shall become the kingdom of Christ, and he shall reign forever and ever.

Religious Intelligence.

—The *Northwestern Christian Advocate* is responsible for the statement that at a National camp meeting for the Promotion of Holiness, recently held near Milwaukee. Guards were stationed at the gates on Sunday to collect entrance fees from those who entered, and that a refreshment stand was kept busy all day selling candy, nuts, apples and lemonade, to aid in paying expenses of the meeting. This reads like a libel, or a description of some of the picnic camp meetings now so popular.

—Mr. Read, the American Minister in Athens, Greece, has obtained from the Government a revocation of the decree prohibiting the sale and circulation of the Bible and the American and British Bible Societies' publications in Greece.

—The Presbyteries of the Presbyterian church in the North will before long begin to vote upon the overtures in relation to the basis of representation sent down to them by the General Assembly. The first overture substitutes fifty ministers for twenty-four as the basis. The second provides one representative for every twenty ministers in a Presbytery. The adoption of the second plan would, it is said, reduce the number of ministers of the General Assembly to about 300.

—It is said that the leading Orthodox pastors of New York city are at present nearly all English or Canadian. The leading Baptists, Armitage and McArthur, are Canadians; Hall is an Irishman; Taylor is English; Hamilton is Scotch; Ormiston, of the Dutch Church is Canadian; the new minister of the Fourteenth Street church is Canadian; and if Dr. Storrs will not accept the Brick Church call, there will be an English minister in that famous pulpit.

—The first Waldensean Church in this country has just been formed in Missouri by a feeble band of Waldenses, who had settled first in South America, but were harrassed out of that country by the constant wars and revolutions going on among the half-civilized Roman Catholic inhabitants. Should this frugal and thrifty band succeed, as they doubtless will do, in Missouri, the pent-up valleys inhabited by the Waldenses in Italy will doubtless soon send swarms of good Christian men, women and children to extend the settlement. Such an immigration should be encouraged.—*Witness.*

News of the Week.

It is said that Gen. Sherman has gone to Fort Laramie to meet Gen. Crook, with whom he will arrange for an active campaign against the Indians during the coming winter. This means that military pride is nettled at being out-witted by a half-breed chief and so the useless, murderous strife will be kept up.

—Returns from Maine give the Republicans 15,000 majority, a considerable increase.

—Reports from the vicinity of Eagle Lake, Colorado county, Texas, tell of a fearful state of affairs. Scores of negroes are driven from their homes and during August some dozen were killed and a white man, an ex-Sheriff; all by the White Leagues.

—Attorney-general Taft has finally ordered the release of all the imprisoned whisky ring thieves confined here except Rehm. Whether the reasons are sufficient to satisfy justice is a serious question. The whole matter seems to have been mere bargain and sale between the Masonic ring thieves and the Masonic government attorneys. All were promised large immunity and many were let off scot free.

The yellow fever is prevailing at Savannah with its usual terrible effects. Out of twenty-five deaths reported in one day last week, twenty-two were caused by yellow fever. Great numbers of citizens have left the city, and others are to follow. Physicians are overworked, but are doing their full duty, and nobly attending to patients of all classes. Contributions are solicited to aid the Benevolent Association in their work of relieving distress among the sick.——Gen. Crook, marching toward the Black Hills, fell in with a straggling Indian village last week which was routed with a small loss on either side and a large quantity of supplies captured which were greatly needed, as the troops were on quarter rations. On Tuesday the Indians at the various agencies along the Upper Missouri were to be disarmed, and their ponies to be taken from them by the military. The belief is expressed in military circles that the Indians will quietly submit to this proceeding on the part of the Government. Others who know much about Indian character fear there will be serious trouble.

London, Sept. 17.—Reuter's Telegraphic Company has a dispatch from Belgrade, stating that an agreement to suspend hostilities for 10 days has been signed. A special from Berlin says: "Simultaneously with the delivery of a reply to the Powers containing peace conditions, the Porte issued orders on its own initiative for an immediate cessation of all hostilities, on the assumption that Servia and Montenegro would issue similar instructions. The powers received the Porte's reply favorably, and opened negotiations immediately for further joint action. The Porte has confidentially notified the Powers of its firm determination to redress the grievances of the Christians. It is also stated that the British government has instructed its agents in Bosina and Herzegovina to urge the insurgents to cease hostilities.

Reform News.

Friends Yearly Meeting in Iowa.

Returning from Missouri by way of Washington and Oskaloosa, Ia., I found at the latter city a large gathering of Friends met in their yearly meeting, and spent a few days quite profitably among them. Their discipline was to undergo revision and some of the friends of our reform were desirous that something should be said on the subject before the clause referring to members of Friends' meeting joining secret societies was considered. Accordingly permission was asked for me to address the meeting, and after one or two unsuccessful efforts, the friends succeeded in fixing the time at 3 o'clock, p. m., on the 11th inst. The majority of those in attendance were evidently in favor of the appointment, and the apparent effort of some who disapproved, to prevent any discussion, only served to deepen the interest and prepare the way for a strong impression and a very successful meeting.

The meeting preceding my appointment, was protracted somewhat beyond the allotted time, but when I began my lecture, the large room was filled to overflowing, and all remained quiet until the close. I felt that it was an occasion for gratitude and thanksgiving to God, and a time for earnest, honest testimony against the secret orders, and believe that, by the help of God, I was enabled to open the eyes of some who had hitherto apprehended little danger from the lodge. I spoke mostly of Blue Lodge Masonry, giving a synopsis of the three degrees with such explanations and comments as seemed proper and the time would permit, alluding briefly to our reform work and its necessity.

At the close many came forward with volunteer expressions of sympathy bidding me "God-speed" in the work. There were present a number of prominent ministers from different States, and one from Maine was especially desirous that I should visit and speak in that part of the country, where the young men are being drawn into the lodges in large numbers.

Aside from the yearly meeting of friends in Oskaloosa, I found many objects of interest. The city itself is one of no mean proportions for an inland town. Besides the numerous churches and fine buildings for public schools, there are two colleges located here, which brings together a large number of young people from abroad. I spoke twice in the United Presbyterian church, where I preached on Sabbath, and shall long remember the kindness of the pastor, Rev. R. McAyeal, and his family, who generously furnished me with a home during my stay. It was here, too, that I met Rev. Mr. Vandever, editor of the Iowa *Freeman*, for the first time, and had the pleasure of commending his paper to the favorable notice of friends. Bro. V. has the pluck and energy necessary to make the *Freeman* a grand success, and if others, who are already and who should embark in this enterprise, are equally diligent, a failure will be impossible. I would gladly speak of many whom I met and who greatly cheered me with kind words and acts, but must desist, after saying that if any of our friends have occasion to stop at Oskaloosa, I would advise them, by all means, to put up at the "Burnet House," where they will be well cared for by a warm friend of our cause, and upon reasonable terms. Before leaving Oskaloosa, I purchased a ticket to Indianapolis via Chicago and return, and so the good people may expect me back, accompanied by Edmond Ronayne, inside of forty days. J. P. Stoddard.

The Illinois State Meeting.

Some particulars of the Jacksonville convention from the Secretary's report will be of interest in addition to what has already appeared.

Rev. J. P. Richards, Vice-president, occupied the chair at the opening in the absence of Bishop Dickson, and after the election of officers for the present year, J. C. Graham, of Mercer Co., presided during the remainder of the session, Pres. Allen being absent.

The next anniversary gathering was voted to be held in Streator, the time of meeting to be fixed by agreement of the President, Recording Secretary and Lecturers.

The convention adopted the following

GENERAL RESOLUTIONS:

1. Whereas, Freemasonry and all kindred secret organizations are essentially anti-Christian, since Christ, as a Mediator, is ignored in all or nearly all of them;

Resolved, That we would gladly hail the day when all Christian denominations shall exclude from church fellowship the members of all secret orders whose rituals teach any system of religion other than the Christian system.

2. *Resolved.* That in this, the Centennial year of our Republic we lift our voice of warning and we desire to make it more emphatic than ever, that organized secretism is the greatest enemy to the proper execution of law, and to the very existence of our government.

3. *Resolved*, That we pledge ourselves to renewed efforts to elect to the responsible offices of state such men as are free from the bonds of the lodge, and that we will vote for the nominees of the American Party.

4. *Resolved*, That we regard the indiscriminate circulation of Antimasonic literature, such as books, tracts, &c., bearing upon the subject of secretism as of paramount importance, and that we especially endorse the *Christian Cynosure*, the organ of the N. C. A., as the most powerful lever to be used in the work of this reform and that we earnestly recommend its hearty support everywhere, and we pledge ourselves by every means in our power to augment its circulation.

5. Whereas, At an exposition of Freemasonry, given by Mr. Edmond Ronayne of Chicago, assisted by Rev. J. W. Gilbert and others, in the city of Streator, Ill., on the evening of July 31st, 1876, they were shamefully assaulted by a band of "lewd fellows of the baser sort," and minions of the lodge, for no offense but the exercise of free speeeh; and

Whereas, A similar indignity and assault were recently offered to our General Agent, Rev. J. P. Stoddard and Mr. E. Ronayne, in the town of Chillicothe, Missouri, by another band of the same sort; therefore

Resolved, That the right of free speech, in this nation is in danger, and if this sacred right is denied, the liberties which are our boast as Americans, will speedily come to an end.

Resolved, That it is the sense of this Association that the above mentioned assaults were both base and cowardly; and as American citizens, we demand protection by law, and

call upon all honorable men to sustain us in this righteous demand.

6. *Resolved*, That we return a vote of thanks to the families of this city which have entertained the members of this convention; and especially to Bro. Samuel French for his kindness to and active part in sustaining this convention; also to the press for courteous and impartial reports of our proceedings.

7. *Resolved*, That we recommend to the finance committee and financial agent to raise, if possible, the sum of three thousand dollars in Illinois, to sustain a business agent and two State lecturers; and we recommend to the friends of the reform to complete as soon as possible the Carpenter fund.

7. *Resolved*, That we urge on all the friends of this reform, that as an indispensible element of success they extend the circulation of the *Christian Cynosure* and increase the tract fund of the N. C. A.

9. *Resolved*, That the thanks of this convention are due to the citizens of Jacksonville for their hospitality, to the daily press for their fair reports and to the Chapin brass band for music.

ON POLITICS.

WHEREAS, Freemasonry and kindred secret orders control the political action of both the leading political parties of the present day, and

WHEREAS, This Republic cannot long remain part Christian and part pagan, but must soon become all one or the other; and

WHEREAS, Christians should walk by faith, and not by sight; therefore

Resolved, That Christians should *vote* right as well as pray right; and

Resolved. That Christian right-doing, with faith in the Lord Jesus Christ, is the only sure road to the preservation and perpetuation of our civil and religious liberties.

Resolved, That it is the direct duty of the Christian voters here assembled to nominate a full State and electoral ticket to be supported this fall, and to appoint a State Central Committee of the American Party.

EZRA A. COOK,
J. C. GRAHAM,
H. H. HINMAN, *Com.*

TREASURER'S REPORT.

FROM NOV. 1, 1875, TO SEP. 1, 1876.

Collections and Donations at the Peoria Convention	$128.76	
Collected on pledges due at last Convention,	30.20	
Collected on pledges for present year,	41.00	
		$199.76
Collected by State Agent on the field,	199.40	
Commissions on *Cynosure* received by State Agent,	5 49	
		$204.89
Total receipts,		$404.85
Expenses of Peoria Convention,	67.43	
Expenses of State Agent,	190.20	
Paid for salary of State Agent,	147.22	
		$404.85
Pledges yet unpaid,		$44.00
Pledges made for next year, H. W. Marsh, Elmwood. Ill.,		$16.00

Respectfully submitted,
H. L. KELLOGG, *Treas.*

THE ILLINOIS AGENT MEETS MASONIC ARGUMENT IN GREENE CO.

WHITEHALL, Green Co., Ill., Sept. 12, 1876.

DEAR BRO. KELLOGG:—Bro's Stoddard and Ronayne will have to share their laurels with me, for I also have had the honor of being egged.

After the close of our Convention at Jacksonville, I came to this thriving village, and spoke in the Free Methodist church on the evenings of the 9th, 10th, and 11th of Sept. The attendance was good and a good impression was produced, but the wrath of the fraternity was greatly aroused. I may here say that this village has a population of about 1,300, and of these, 100 are Masons; so that about half the voters belong to the lodge, and of course they rule the churches, the press, and public opinion. On Sabbath evening I spoke on the "religion of Masonry," quoting largely from their own works. On concluding, a prominent Mason, church member and Sabbath-school superintendent, told me that I was an "infamous liar," a "despicable wretch," "unfit to live," and many such like expressions, and this was all that any one said in reply.

On Monday evening the rowdies outside were very noisy, but they failed to break up the meeting or seriously disturb us; but on coming out of the church I saw quite a crowd of roughs, and that they meant mischief. As I came into the street a lot of eggs broke around me, on the fence and sidewalk, but none hit me. I remarked that they must take better aim, and accordingly they threw again, and one hit me. A number of ladies were around me, and perhaps I am indebted to them for being treated no worse. And now may the Lord have mercy, not only on the poor tools of the lodge who threw the eggs, but on the ministers, church members, and respectable citizens who inspired the whole affair from hatred to the truth. Yours in the Lord,

H. H. HINMAN.

THE REFORM IN NEW HAMPSHIRE.

CENTER STAFFORD, N. H., Sept. 2, 1876.

The *Cynosure* brings to us "good news from a far country" every week, and it may do somebody good to know that a faithful and constantly increasing band of brethren in New Hampshire are praying and laboring for the overthrow of the lodge power. We labor under many difficulties, but not so many as our brethren in some places. The lodge controls the press and pulpit, to a great extent, but we have nothing to fear from open violence. Mr. Ronayne could work the Masonic degrees in any city or town in New Hampshire, without interruption; and as soon as we can raise the funds to pay expenses, he is just the man we want to break the prevailing apathy on the subject of Masonry. There is already strong reaction against the lodge. We are zealously distributing Anti-masonic books, sermons and tracts. Ronayne's book sells most rapidly. We are diligently sowing Gospel seed and do not doubt the harvest. We have recently lost and Maine has gained a valuable worker, Prof. J. F. Browne, who has removed to Lewiston, the seat of Bates College. Eld. Browne will no doubt do a good work among the students at Bates. He is an eloquent speaker, a zealous Christian, and bold as a lion in the cause of truth. May the Lord of the harvest raise up in New Hampshire some one to fill his place.

I lectured last Friday evening at Barnstead with encouraging success. An excellent spirit pervaded the meeting. At the close, the congregation arose and sang "All hail the power of Jesus' name," after which reform tracts were distributed and a good number of books sold. The harvest is great but the laborers are few. Eld. David Marks, mentioned in the last *Cynosure*, is now esteemed as one of the apostles and fathers of the Freewill Baptist denomination. The Masonic dirt thrown at him all brushed off long before he died. Our General Conference has sixteen times condemned Freemasonry and kindred societies. "While the husbandman slept, the enemy sowed tares." So with us, as a people, but God is able to deliver us. S. C. KIMBALL.

Correspondence.

OUR CENTENNIAL LETTER.

PHILADELPHIA. Sept. 2, 1876.

I had a call to-day from Wm Mosher of Stillwater, who was much pleased to have anti-secretism represented here. He cheerfully handed a dollar to the tract fund, an example which ought to have ten thousand imitators.

A Congregationalist minister from an Eastern city, said he had thirty to forty members who were also members of some of the secret societies, and regards the effect as certain that zeal for the church and personal piety diminish as the favor of or interest in the lodges increase.

Prof. Gregory, D. D., of the Presbyterian Union College fought the battles years ago at College and continues loyal to the flag of anti-secretism. He is the author of some admirable works on mental and moral science.

A Massachusetts gentleman persuasively set forth the good of Masonry, and landed in the admission that it really would save men, although he would rather have avoided that particular expression. So the Grand Lodge is not the heaven of the Christian.

A polished lawyer impeached Ronayne as a witness and claimed that Christ is acknowledged in the higher degrees of Masonry.

Let Christians first, patriots second, and every lover of true freedom, socially and individually, plainly express their sentiments; light their lamps and let them shine. There is no use for any bad temper, hundreds groan under the bondage and as one church member to-day said, "I have for years been both a Mason and a member of the church but if I had my time to go over again I would have nothing to do with Freemasonry.

They have caught a young man a member of a Baptist church as a craftsman, soon to be made a Master; he is in business and his father had advised him to join them. He listened attentively, but hope for him did not soar high when he put this question, "If Masons have done anything wrong,—I don't say they have, mind you,—but if they have, don't you think they have done a great deal of good too?" Thus it is! There needs line upon line. This young man reads Lev. v. 4; knows Christ's command against such oaths as Masons require; he knows the danger of sinning against light, and the loss by Esau, yet we see how strong his temptation must be to go through, and what a hero in Christ he would need to be to evercome in this dread encounter.

A young Unitarian accepted the Scripture declaration, concerning Christ's death and resurrection, and the institution of baptism and the supper representative of them, and readily agreed that Freemasonry could *not* be regarded a Christian institution, although claimed to be a religious one, because of prayer, etc., are in use in the lodge. That Mackey, the great Masonic authority, has so said is a trouble to many Masons.

Several young men have been encouraged and a visitor told me he saw one distributing tracts in a railway, and had the honor of having sarcasms cast at him. Such young men are the moral heroes in the war for the supremacy of Christ over anti-Christ but not by the sword of the Knight Templars nor such folly as they display.

Two gentlemen, one a Mason, the other an enquirer, who would not take the hints and frowns of his friend, but bought several pamphlets. I guess hope sank to zero, if the friend was one of the hopefuls.

Another, who might pass for a preacher, asked what good we expected to do? How soon we expected to break them all up, &c., in good-humoured irony; to which in similar strain I responded that the prospects were worse once, for when the Master was slain people thought his cause lost, yet it was then he conquered. Men have done the same for him ever since, mere appearances not being the law for such people.

Almost daily are young men here showing a keen interest in the question. The pole star must be known by the mariner if he would steer in safety to his port.

My informant was told by a brother minister that the latter could not have been continued in his place if he had not been a Mason. Such statements are common. My informant gave me his own name and address, but did not specify those of his Masonic ministerial brother.

There is ample scope for talk on political and social, as well as church and personal influence of the lodge, but one cannot do all and if the best music is got from the one string it is best to play on it. Paganini did good work with his.

A literary gentleman, supposing me from the East, gravely informed me that this matter had so worked on a man in the West that he had gone crazy about it. He wanted to speak before a Congregational convention and they would not listen to him. He was cracked! His name was—was – ah—he lived at Wheaton.

"Blanchard?" said I. "Yes, yes, that's his name," he said. I held up a *Cynosure*. "This is edited by him; I read it and don't think it has any such symptoms. It has the clear ring of sound principle and honest expression." I had seen him alive and well since the time he spoke of! He brought his bad eggs to the wrong market that time.

SEPT. 5th. Yesterday a Masonic hero of thirty-three degrees as he told me came bravely up; after strong assertions I challenged him to put them in writing. After consulting a brother Mason he ventured very cautiously to fizzle out his brave words that Christ is acknowledged in the lodge, and that to do so in prayer is in accordance with Masonic law, into the following letter:

"PHILADELPHIA, Sept. 4, 1876.

I believe I can go into any regular constituted lodge of Master Masons in the United States and use the name of Christ in prayer, in harmony with Masonic usage."

I withhold his name, but Bro. Freeman I believe got acquainted with him as a zealous defender of the observances of the mixed pagan and Jewish rites into which "Masonry divine" (so they sing of it) is so busy inveigling modern professing Christians. The last clause of the letter was added after remonstrance that he failed in recording his words or even sentiment, but even then he would not say Masonic *law*. His chum and himself went as far as they dared according to Masonic law, and farther too. It was evident they had strong misgivings as to recording any thing.

A bird of another color surprised me; an elderly lawyer from New York, in company with a young lady. He was a Mason,—'twas "all humbug," and as it was an evident pleasure for him to fire off in this style I asked a specimen of penmanship which resulted thus;

"I have taken sixteen degrees in Masonry and wish I had my money back, as I regard it absurd."

I withhold his name also meantime, although he didn't appear the style of man who is afraid to stand up to his colors. He was not a member of any church.

A gentleman of mild and courteous manner, is a different specimen; after he had given an exposition of Masonic teaching and its beneficial tendency I requested him also to favor me with his record. After hesitation and nervousness he managed to sign with his name, residence and State as follows:

"Freemasonry is a religion, and if its rules are followed out well, lead its members to heaven. I prefer the words – to the Grand Lodge above."

It ought to be terrible to every believer in Christ, that in this age and country, in this glorious Centennial year, and *literally* alongside of specimens of the Bible in two hundred of the languages of the world, we should have Americans signing their dependence for life eternal on this strange interloper which is worshipped as "*Divine*," under the name of Freemasonry! of course the Masons deny or affirm as suits their hearers. It is enough to make Christians shed scalding tears, and become alarmed lest judgment once more may hereafter overwhelm this fair county. What shall the next twenty-five years reveal on this subject?

Yes, *Freemasonry is a religion, but not the religion of Christ.* Mackey one of their great authorities says, "All the *ceremonies* of our order are prefaced and terminated with prayer because Masonry is a *religious institution.*"

Freemasonry then is a religious institution. This is claimed by them. We agree with them, and as Christians are bound by every claim of Christ over them, to protest against it as an institution not of Christ, but organized *in defiance of his authority*, and protest against its worship as false, and as much accureed as the errors denounced by the Apostle in his Galatian letter.

Allow me here to say that Freemasons are exceedingly variable and plausible, for example: When we refer to the introduction of circumcision into the church and its awful censure by the Apostle, they reply, "But we don't introduce any of our ceremonies into any of the churches!" Dear innocents! No, they forget, and like to have Christians forget, that the bodies of Christians are *God's temple*, or *ought* to be. When any Christian goes into a Masonic lodge or temple and worships there he as truly profanes God's temple, if his body is God's temple, as did the erring members of Galatia or of Corinth.

SEP. 6th.—A curious illustration of Masonic cheek has been afforded this morning. A gentleman of smooth manners began to instruct your deluded representative in the truth concerning Morgan. He had not been killed as had been alleged. He himself knew a man who had seen him in Spain. It was a purely political dodge for which Morgan had been well paid to keep out of the way, etc.

It was unfortunate for his narrative and equanimity that a "History of the abduction and murder of Capt. Wm. Morgan" appeared like Hamlet's ghost before him at this time. Valance, etc., "all wrong," he cried and cut.

He had made some exquisitely assured statements to which I politely requested his pen and ink, but his word was enough. "Scarcely," I said, "for other Masons would contradict him as he had them, and therefore as I wished to show authority for my statements his letter would oblige me." But he declined to leave his distinguished name.

One man to-day would have suited him for he declared that "he found the pagan rites first rate."

The Rev. Dr. James Chrystal of Brooklyn is an Episcopal writer on Church Discipline &c., and in sympathy with us, so also a clergyman of same church in Baltimore.

Bro. Coyner has handed me fourteen copies of the Carson sermon for distribution, an earnest supporter of the cause. Bro. A. L. Post, always at the post of duty as President, &c., of the Association in Montrose, Pa., gave a call and good account of the work. Bro. Smith of Willimantic, Conn., also called.

The Rev. ——— of Indiana (Pres.) bought a book, and is an earnest outspoken and discreet advocate of the cause; regards it as a truism that a man cannot be both an ardent Christian and Mason at the same time.

In no part of this Exhibition is there a more striking contrast presented to the intelligent Christian than in the sight of the handsome case of Masonic books with emblems of deity, at nearly a right angle and within a few feet of the passage way between it and the Bible case of 200 various languages, published by the American and British and Foreign Bible Societies. How strange that trophies should thus be seen over darkness and paganism in the one case, and of the inroads of Masonry, borrowed from Jewish and pagan rites and ceremonies, upon Christian worship in the other! Surely the sight of such danger, the more dangerous because of its smiles and false assurances, should arouse Christians from their slumber and induce them to nobler effort and self-sacrifice in their Redeemer's service. If they shall lull themselves into a false security and shut their eyes to the dangers which threaten their liberty, personal, social, civil and religious, we see nothing else for it but to learn once more a bitter lesson in the school of experience.

What difference is there in the despotic principle upon which Masonry and Romanism rest? These are antagonists in competition for the control of these United States.

It is no reply to say that Masonry is only for social purposes; as well may it be said that Christianity is only for these purposes, and point in proof to the tea meetings and pic-nics and excursions which are so common. No, Freemasonry is a religion, but is not the religion of Christ. It has a brotherhood, but not the brotherhood of Christians—that, in the Masonic vocabulary, would be a sectarianism!

True Christians differ in opinion regarding the will of their Lord, and Masons complacently admit differences among themselves also. But while the Christian points to Christ as his Lord and Master, to whom does the Mason point? Listen to the echo! to whom? to whom?

T. HODGE.

CAN WE SAVE THE REPUBLIC?

The *York, Pa., Daily* of Sept. 8th says: "The Crown Prince of Germany spoke as follows to the recent great Masonic festival at the Hague: "Nationalities have created frontiers; Freemasonry desires charity, tolerance, and liberty, without distinction of frontiers. I am happy on this day, which I shall never forget, to be able to raise my voice in Holland, to testify my adhesion to the principles of the order, and to express the hope that, in the struggle engaged in for the free development of the people and the liberty of the human mind, the final victory will remain with the order."

Now, the Crown Prince delivers himself of an immense falsehood, when he tells the world that "Freemasonry desires charity, tolerance, and liberty, etc." It is a well-established fact that Freemasonry is an uncharitable, intolerant and despotic system of degree caste, well adapted to suit rich rogues in their efforts to subvert the liberty of the people and to enrich the few at the expense of the many.

As Freemasonry is a "royal art" that is full of royal titles and royal ideas and principles, it is not difficult to see why the German Prince is so eager to praise it. He makes a great mistake, however, when he thinks the people are stupid enough to be fooled by a doublefaced Crown Prince. And right here it may be well to recall the fact that the silly Prince of Wales is another great admirer of Masonic principles, and especially of that great bawdy principle of the sly order, which excepts only the "wife, mother, sister or daughter" of Freemasons.

Americans who desire to perpetuate our free institutians must not forget that these unprincipled aristocrats have now, in the United States, five hundred thousand sworn friends, who are all under penalty of death, to aid them in the "royal art." There can be no doubt that Freemasons are sworn monarchists; for the Royal Arch oath, with its "murder and treason not excepted," fully explains the late rebellion against the free government and free institutions of the people of the United States. The Prince of Wales and the German royalist know what they are doing, when they talk and act in favor of Freemasonry and its cat-paw societies.

If the Democrats, Republicans and Christians of the United States continue to vote into all the offices of church and state the sworn enemies of civil and religious liberty,

they may as well give up all hopes of reform and progress, and prepare themselves for their impending doom. E. J. CHALFANT.

York, Pa.

MASONIC PRETENSIONS.

We have seen a statement in a newspaper favoring Masonry, that there were twenty thousand Masons present at the funeral of Benjamin Franklin, which took place in Philadelphia in 1791.

Now in the year 1790 there were only about forty-two thousand people in Philadelphia, the county included. There was no railroad or steam-boat travel in those days; and is it probable that there were as many Masons assembled in Philadelphia at a funeral as would equal nearly one-half the number of its entire population, women and children included?

Even at the present day we have never heard of twenty thousand Masons coming together on any occasion except once in New York city, recently, where there are a million of inhabitants.

Is it likely that this statement of such a large number of Masons being present at Benjamin Franklin's funeral is true? Is it not like all the other statements made by Masons, who "know not what they speak, nor whereof they affirm?"

Of course, Masons expect to derive great credit to "their order," by claiming the illustrious Franklin as one of their number; but this twenty thousand business is going it rather strong. NO FICTION.

OUR MAIL.

J. L. Condon, Martz, Ind., writes:

"I sent one dollar some time in June for Morgan's Expositions. They never came to hand. A Mason is deputy post master. It would be like the craft not to deliver such matter. I spoke about it often. He says they never came. I am heartily in sympathy with the reform and its political movement. I can pray heartily for the success of the cause and I think we ought to vote as we pray. We may not succeed in electing a President this time, but we can start the ball rolling and make a showing that will tell on the future of this government."

Daniel Varney, Fon du Lac, Wis., writes:

"The cause you are engaged in is the cause of God and that he may keep you steadfast in your duty to him is the desire of my heart"

J. P. Stoddard writes from Albany, Mo.:

"Pres. Blanchard and C. A. Blanchard are held in grateful remembrance by the people here. The work goes forward and victory is sure in the end."

J. C. Graham, Viola, Ill., writes:

"I am committed heart and soul to support the American Party, platform and ticket, by my influence and vote and earnestly in my prayers."

J. F. Wilcox, Goodland, Ind., writes:

"I approve of Anti-masons showing bright in the political field."

A. L. Morrison, Sarahsville, Noble Co., O., writes:

"I am 84-years old. Was born an abolitionist and anti-secretist and stayed so. When Christ comes to the world the second time I would not be locked up in a secret lodge for the whole world. I have been preaching anti-secrecy for nearly half a century."

M. J. Duryea, So. Jefferson, Hillsdale Co., Mich., writes:

"Do you intend to publish Moody an Sankey's sermons (one or more at each number) as soon as they commence their meetings in Chicago? Please answer through the *Cynosure*."

We intend to devote two or three columns of our paper weekly to Mr. Moody's sermons while he preaches in this city.

J. L. Smith, Gloversville, N. Y., writes:

"Will you tell me whether Hayes and Wheeler are Freemasons or not. I am not very well posted about them."

Hayes is not a Freemason; he, however, belongs to the Odd-fellows. We cannot say as to Mr. Wheeler's connection with secrecy.

John Torrans, Manistee, Mich., writes:

"This city is full of organizations. There is a blue light and a red light hung out for Masonry; there are Odd-fellows and Good Templars, a working man's union, a grange and a German society called the Leiderkrans, whatever that may be. I have been telling some of the people here I should vote for Walker and Kirkpatrick and they say I will lose my vote. I told them I believed not; if I did I would find it again. No man could lose a vote on such a platform. I think it would be a good plan to publish all the platforms in your paper with yours at the head of the list. . . A good lecture or two would stir the people up some to a sense of their duty. The worst feature I find is that the churches are controlled by those sanctimonious secretists who have taken oaths enough to send them to the warmest country on record. . . I think it my duty to cast my lot in with the people of God at all times."

We intend to publish the five platforms in our political department sometime during the next month.

The question asked in our columns a short time since by Mr. Smith Love, "Is it right for ministers of the Gospel to play croquet?" is answered thus by Hiel Lewis Amboy, Ill.:

"I think it would not be a hard job to show that croquet is sinful from the text, 'Ye are not your own,' etc., as time and influence belong to God."

John Zeigler also says:

"It is not right for ministers or Christians to be spending their time at it."

D. B. Turney, Vera, Ill., writes:

"I make it a point to read aloud to my congregation Ronayne's affidavit, as published in the *Cynosure* of Aug. 31st If the convention at Jacksonville would nominate Edmond Ronayne for governor of Illinois, it would be a great satisfaction to me to support him."

We have no doubt Mr. Turney will be as glad to support Pres. Allen, as we could hardly have found a more desirable candidate.

Rev. Jos. Pixley, Hudson, Lenawee Co., Mich., sends the name of a new subscriber and writes:

"This gentleman was acquainted with Morgan and was on the bank of the lake when Mrs. Morgan came to identify her husband's body."

Alonzo Collins, Union City, Branch Co., Mich., writes:

"I wish some Anti-masonic lecturer would come to our place this fall. Elder Barlow was with us last fall, but the weather and going was awful and but few attended, but much good I think was done. So I think if we could have some one before the going was bad the whole community would turn out and many subscribers could be obtained for the *Cynosure*. The Masons are strong here and there are also many strong Anti-masons."

Is there not some lecturer reading the above who can attend to this matter? But friends use your home talent to the best advantage. Get some one in your own town to speak. Let the young folks have discussions and write and read essays on the subject.

J. S. Smith, Cannonville, Delaware Co., N. Y., writes:

"With general interests of such vast magnitude as are pending in the present presidential canvass I should not dare to waste my ballot on any side issue whatever. The present duty seems to be to avert the *present* danger, and then attend to those more remote evils which surround us."

It is the general interests and the present danger that seems to us to make it our *present* duty to cast our votes for Walker and Kirkpatrick.

The Sabbath School

LESSON FOR OCT. 1.—STEPHEN'S DEFENSE.

SCRIPTURE.—Acts vii. 1-19. Commit vs. 1-7.

1 Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three score and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtlely with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

GOLDEN TEXT.—Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.—Rom. ix. 5.

The accusation to which Stephen answered is in verse 14 of the preceding chapter, and was brought by "false witnesses."

The plan of Stephen's argument seems to be that from the prophecies and the nature of the old dispensation Jesus Christ was the "end of the law;" that the old worthies, whose lives were "hid with Christ in God," by a like faith with the Apostles, were persecuted and harassed on account of that faith. Read in connection with the lesson Deut. xxxii. 7-14; Ps. cv.; Gal. iii. and iv., and Heb. xiii. 8-22.

PRAY FOR CHICAGO.

Let every Christian remember in pray to God the meetings to be held in this city this autumn. Oh, that this great city might turn unto God as Rochester, N. Y. did, under the labors of Rev. C. G. Finney. There seems to be a general looking to God for his blessing among the more spiritual ones here and the cry: "Oh Lord revive thy work," is never in vain.

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THIS work was originally prepared by order of the National Masonic Convention held at Baltimore, Md., in 1843. It is known among Masons everywhere as the "BLUE BOOK," and has long been considered a standard work. Price, $1.75.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 21, 1876.

FIFTY YEARS.

THE SEMI-CENTENNIAL OF THE MORGAN ABDUCTION AND MURDER.

On the 19th of September, 1826, the deep Niagara closed over the most renowned victim of Masonic vengeance. And, as if from his blood, sprang up like gigantic forms, Truth and Justice and outraged Freedom, and their dreadful shadow filled the land. Their shouts rang in the political arena, and, like the still, small voice, their whispers to the conscience more powerfully disturbed the slumbering churches. No great movement in our land ever begun in such mystery and terror. None so quickly and powerfully enlisted its thousands of adherents in the churches and at the polls. None so quickly and utterly overthrew such a combination, so boastingly powerful in numbers and the bonds of its membership.

The story of the few days from the 10th to the 19th of September, 1826, is one of the most thrilling in our history. An intelligent and peaceable man, not the rich prize of banditti, nor the secret emissary of a hostile power, nor a violator of his nation's laws,—but a quiet, industrious and honest citizen, was siezed; borne forcibly from his home; thrust from prison into a close and guarded conveyance, and into prison again; and finally dragged out to a miserable death.

The succeeding events were as stirring as the tragedy had been dark and dreadful. The western counties, and then the whole State of New York was aroused. A foresworn Governor was forced by public opinion into a seeming effort to arrest and punish the perpetrators. The Legislature, more free, ordered investigations and trials; when it was found that the murderous league had seized upon the whole machinery of justice, and from Governor Clinton down to county sheriff Eli Bruce, the whole gang hung desperately together, to shield and clear the murderers. From the spontaneous uprising of an honest people against such a hellish conspiracy, came the Anti-masonic party, in which such names as John Quincy Adams, Daniel Webster, Thaddeus Stevens, Seward, Weed, Rush, Sumner, Fillmore, Wirt, Southwick and Ritner became associated.

Though first showing its power in politics, the reform was soon felt, though more feebly, in the churches. The Baptists of New York, and Congregationalists of New England were more thoroughly aroused in the good work of purification than were other Christian bodies, and the efforts and writings of such men as Bernard, Stearns, Colver and Marks, of the former, and of Finney, Stewart, Thacher and Ide, of the latter, will never lose their power on the convictions of men.

Though abandoned by nine-tenths of its members and so driven from men that it was generally unknown, the lodge was too useful for the enemy of God and men, in finishing his dark designs, to be given up. Like his Eden visit, he has crawled back to the seats of power. But the same great principles are arraged against him and must overcome.

The history of the first uprising against the lodge is most appropriately recalled in this Centennial year of the nation and semi-centennial of its history. In future numbers of the *Cynosure* this will be attempted in a way to render it attractive and useful in the present revival of Anti-masonry.

THE SOUTHERN WAR CLAIMS.

Under this captain, *The Southern Cross*, Roman Catholic organ for the South published at Savannah, Georgia, boldly demands that we shall pay damages for subduing the slavery rebellion; which, as the slaveholders were the aggressors and assailants, was but defending our own throats and bosoms from their daggers and muskets. If the Jesuits, who run the church of Rome, and control its press, have any well-defined aim, they would seem to hope to excite another war against the North. One is almost aghast to look over the columns of this *Southern Cross*, and muse on the mountains of bitter hate, burning, savage malignity, and cool impudent falsehood which load its columns. Following are specimens of the *Cross* of Sept. 9th:

"When Sherman made his infamous fame, by marching to the sea, when no one could oppose him, he left behind him a desolate track of wasted homes, burning towns, devastated farms, plundered institutions, and starving women and children. What amount of money, coin or rag, would repay the people of the South for the harm done to their country, during this one march of this soulless vandal?"

Again the writer says of Sherman: "The general of the army deemed that he was gaining for himself immortality, and so he was, but it was an immortality of execration and undying hate." Yet if there had been the ghost of a chance for Gen. Sherman, whose wife is a deluded devotee of the priests, to be elected to the Presidency, that "soulless vandal" would have received every Roman Catholic vote. Such is the harlot facility of "the man of sin;" that, while one set of these priests write as above, to exasperate and win the ex-rebel whites; another set are roping in the poor ignorant blacks; assuring them that the Pope was always on their side, and their only shelter for time and eternity is their mock-holy church; and, meantime all through the North, the partners of this gang of secret sworn confederates, who boast that their church is *semper et ubique eadem*, (always and everywhere the same) are claiming those very Federal victories of Sherman and the rest, as won by loyal sons of their church! We all remember how the stars and stripes floated over the palace of Archbishop Hughes of New York, as the proof of his loyalty to the Union during the hottest of the war, and his sanction of the "devastations" for which his *Southern Cross* claims pay, amounting to more than our national debt! Well does Jeremiah (iii. 3) describe such false religionists as having "a whore's forehead," and incapable of shame. No creatures on earth can equal in shamelessness the priests of a false religion.

TUSCULUM COLLEGE.

This institution is in Greene Co., Home P. O., East Tennessee. Many years ago a young man by the name of Feemster traveled on foot, with pack on back, two hundred miles to get his education at this college. He broke from the body of the Presbyterian church on the question of slavery and reform; started a church and academy in Lowndes county, Mississippi; reared an excellent family, and stood like a prophet of God amid the moral desolations of the region, against slavery, against secret societies, against the rebellion; and though but a step from threatened matyrdom during his public life, died in peace among his friends after the war was over. His son, Rev. Paul Feemster, a graduate of Chicago Theol. Seminary, is now a Professor, and Gomer A. Jones, A. B., a son-in-law of the Elder Feemster, is teacher of French and German in that college where the sainted father-in-law was educated. His daughter, Mrs. Sarah Feemster Jones, is teacher of music. The last two are graduates of Wheaton College. We would say to every parent in the ex-slave states who read the *Cynosure*, send your children to Tusculum College. Write for catalogues to Prof. P. S. Feemster, Home, Greene Co., East Tennessee.

The *Christian Republic*, a small monthly, is edited by Messrs. Feemster and Jones, and afforded to subscribers at the price of 75 cents peyear. Both the paper and the College are precisely those "weak things which God has chosen to confound the mighty," and the children of the men now at Tusculum, will probably see that college become a moral light-house of that whole mountain region. The young men and women there educated will become leaders of Southern mind. The Spirit of God dwells with the truth of God. And as the principles of the college become known and popular, the best families of the Southern States will cluster around it. The church will become strong, the local community thriving and intelligent, and it may yet become the Athens of the South. It is to-day one of the best schools for youth in the country, all things considered. Its present Faculty are, Rev. W. S. Doak, A. M., President and Professor of Mental and Moral Science; W. A. Kite, A. B., Professor of Mathematics; Rev. P. S. Feemster, A. M., Professor of Greek; J. G. McFerrin, A. B., Professor of Latin and English Languages; Dr. M. S. Doak, Professor of Physiology; G. A. Jones, A. B., Instructor in French and German and vocal music; Miss Maggie Moore, Teacher of Primary Department; Mrs. S. E. F. Jones, Teacher of Instrumental Music.

CHEEK.—H. W. BEECHER'S PAPER.

H. W. Beecher's publisher is out with circulars in behalf of his paper. This paper was run for years under the supervision of Oliver Johnson, who swore in the Beecher trials that he did not believe in the future endless punishment of the wicked; and that he did believe he had received messages from spirits; that is to say, he was a Universalist and Spiritualist. Mr. Johnson also stated to us that he did not believe that Christ wrought the miracles which the New Testament says he did. The idea and pretense of a "Christian" paper in such hands is merely monstrous. That Christians can take such a paper is equally so.

The circular before us informs the public that this paper "has seriously felt the great commercial depression;" has now secured Lyman Abbott, from the *Christian Weekly* of the American Tract Society, whose principle is to publish only such tracts as no persons called evangelical will object to. On this principle it mutilated authors, and refused to the last to print tracts against slavery; and it also refuses to publish tracts against secret societies. This Mr. Abbott, says the circular, "will be associated with Mr. Beecher as editor."

But considering Mr. Beecher's influence on the family of Theodore Tilton, his years of friendly intimacy with Victoria Woodhull; his sanction of bigamy in marrying Mrs. McFarland to Richardson while her husband was alive and only separated from her by a stolen Indiana divorce; and considering his known libertinism in doctrine and morals, the following from the circular would seem to be either superlative effrontery or grim joke. The publisher informs the public that—

"Love in the household makes piety in the church and peace and prosperity in the community. The *Christian Union* will be characteristically a family paper, and will constantly endeavor to help the husband and wife, the parent and child, the master and servant to make the home on earth a true type of the home in heaven."

If the members of Christian churches in this country can swallow such stuff from such sources, the final apostacy which precedes "the day of the Lord" must be nigh. Let us hope that God will bring up some test by which such material may be sloughed off from the churches of Christ.

THE CENTENNIAL TRACT WORK.—Every one who carefully reads the Centennial letters in the *Cynosure*, will see the great importance of the work being done there. Not only are our leaflets thereby being sent to all parts of the world and thousands of persons learning of this great reform, but an almost constant discussion is daily held at our stand there, and thousands of secretists are shown the evils of the lodge, which they were previously ignorant of. We have just sent Mr. Hodge one hundred and sixteen thousand (116,000) pages of tracts, and we expect he will need as many more before Nov. 10th, the time of closing. How can you do more good with a dollar or five dollars than in aid of this work?

NEWSPAPERS AT THE CENTENNIAL.—Many of our readers and friends will miss the *Cynosure* while visiting the Centennial this year; but even there they can find a complete file in its proper place in Geo. P. Rowell's Newspaper Building. We advise them to spare an hour from sight-seeing and spend it in reading the interesting reform news now appearing in our columns.

The Special Correspondent of the London *Times* says it would be difficult to find an apter illustration of the big way in which the Americans do things than that furnished by the "Centennial Newspaper Building," in the Exhibition grounds. Here you may see any one, or, if you like, all of the 8,129 newspapers published regularly in the United States, and see them, one and all, for nothing! You are not only permitted as a favor to see them, but invited, nay, pressed, to confer the favor of entering the building and calling for what paper you like. It is about as cool and agreeable a place—quite apart from its literary attractions—as a visitor to the Exhibition could wish to be offered a chair in. He may at first wonder how, among 8,000 papers, among them such mighty sheets as the New York *Herald*, he is to get at the small, loved print of his home, thousands of miles away, it may be, over the Rocky Mountains. But the management is so simple that, by consulting the catalogue, or even without the aid of the catalogue, any one can at once find whatever paper he wants. They are pigeonholed on shelves in the alphabetical order of their States or Territories and their towns, the names of which are clearly labelled on the shelves. The proprietors of the Centennial Newspaper Building are advertising agents, the largest in all America—Messrs. G. P. Rowell & Co., of New York. Their enterprise will cost altogether about $20,000, including the building and the expenses of "running" it for six months. The 8,000 and odd American newspapers are declared, by the same authority, to exceed "the combined issues of all the other nations of the earth."

—The articles on the coincidences of Romanism and Freemasonry now appearing in our columns will fix the attention of all readers. The writer has had ample experience of both systems, and has carefully studied their contrasting features. The conclusions will be faithfully and clearly drawn. Will the readers of the *Cynosure* kindly show these articles to their friends, ministers, and others who are Freemasons, and urge upon them the duty as well as the necessity of thoroughly investigating this matter, and being convinced of wrong doing in their adhesion to Masonry, boldly and fearlessly to renounce their errors and so "have no fellowship with the unfruitful works of darkness."

—A friend asks us to make out and publish a "complete" list "at once" of "all secular and religious papers that have published anti-secret articles." The most complete list we know of is "Rowell's Newspaper Directory" which fills a large volume, and would not be profitable reading should we print it. We promise, however, at the earliest opportunity to print a list of such journals as are heartily in favor of our reform, so far as our observation extends, and also those that profess sympathy with it and are more or less earnest in advocating its principles.

—Dr. R. A. McAyeal of Oskaloosa sends a ringing account of the Oskaloosa meetings, but too late for this week's paper. The Iowa *Freeman* speaks of Bro. Stoddard's address as "one of the grandest triumphs of oratory and logic to which we have ever listened." Several important changes were made in their Discipline by the Friends, and among them the door was emphatically closed against the lodge.

—The political department being overcrowded this week we make room for the State ticket on this page and promise its future insertion in proper form with an appeal by our earnest friend Kennedy, of the National Committee.

CALIFORNIA STATE TICKET.

Electors: 1st Dist., J. H. Purdy, San Francisco; 2d Dist., A. Musselman, Sacramento; 3d Dist., John Black, Lake Co.; 4th Dist., J. W. Stetson, Stanislaus Co.; *At large:* Phil. Beck, Yolo Co.; McKendree F. Bishop, Alemada, Alemada Co.

For Congress: 1st Dist., C. A. Merrill, San Francisco; 2d Dist., Levi Rodman, Sacramento; 3d Dist., N. W. Harrow, Lake Co.; 4th Dist., J. B. Watts, Stanislaus Co. *For Comptroller:* Benjamin Casey, Santa Barbara Co.

—The *Highway of Holiness*, an excellent little monthly published by several ministers of the United Brethren church, has an account of the Holiness convention held in Streator during the month of July. The meeting was under the charge of the Western Holiness Association, and Messrs. L. B. Kent and J. P. Brooks of the M. E. church were present. The former conducted the Holiness Convention in Wheaton last October of which we published at the time. "The preaching," says the account, "was pointed and clear. Bros. Kent and Brooks shunned not to declare the whole truth. They were bold to set forth the doctrine of entire sanctification, as opposed to the many popular sins of the day. Family card playing, croquet, going to theatres, circuses and shows, church festivals, tobacco using, and oath-bound secret societies, were shown no mercy. Bro. Kent told how holiness led him out of Odd-fellowship. Bro. Brooks stated that holiness saved him from Masonry." The good work of these brethren was signally blessed in Streator and the truth was glorified. May this good work find its laborers and fruits multiplying abundantly.

RONAYNE SUSTAINED.

JACKSONVILLE, Ill., Sept. 6, '76.

To the Public:—

I the undersigned hereby certify that I joined the society of Freemasons in Benton Co., Iowa, in the fall of 1867 and 1868, being initiated, passed and raised in St. Clair lodge No. 164, meeting at that place. I have witnessed the public exposures of Freemasonry by Past Master E. Ronayne of Chicago, and I desire to say that he gives the work of the degrees literally as I received them in the above lodge, and I certify that to the best of my recollection I have never seen these degrees worked better, and but seldom as well. CHARLES G. WEBB.

Enos Ave. and 8th St., Springfield, Ill.

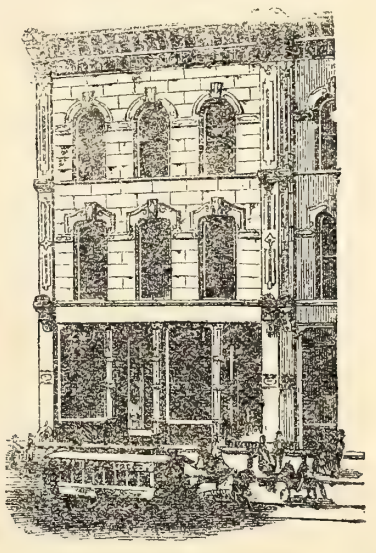
ALBANY, Mo., Sept. 1, 1876.

I witnessed the public initiation of a candidate into the first or Entered Apprentice degree of Freemasonry last night in Well's Hall, in Chillicothe, Missouri, by Past Master Edmond Ronayne of Chicago; and as I have not only been a Master Mason, but have been Worshipful Master of two lodges, I can certify that he works substantially as we did in the Missouri lodges, and he truly exposes all of the secrets with which I am acquainted. I am also well pleased with his comments and lectures, and I wish him great success in this glorious work.

I also saw the Master's degree worked by E. Ronayne on the night of August 31st, and certify that he exposes the secrets of this degree. He works this degree better than any lodge officer that I have seen in Missouri. Many could not believe that merchants, doctors, preachers, and lawyers would submit to personate their Grand Master Hiram Abiff in this tragic scene, but I assure you upon the word of an honest man that every one of them who is a Master Mason, has undergone the same tragic death, burial, and resurrection that was exhibited last night.

G. W. STEWART. Albany, Mo.

(*Late Past Master of Modena Lodge No.* 39.)



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $80,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

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COR. SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 18 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 18 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Storm and Sunshine.

Low hang the heavy clouds: the wind
  Grows cold and makes the flowers shiver:
Driv'n by the storm, the frightened brook
  Hastes madly onward to the river.
The birds, in terror, seek their nests,
  Each to his loved ones loudly calling;
The grass bends, trembling to the earth,
  And fast the dreary rain is falling.
This is a weary life at best:
  What is the use, my heart, of living?
'Tis vain to seek for peace and rest—
  The world is cold and unforgiving!

The sun is shining once again,
  With it a glorious rainbow bringing,
Sweet buds are op'ning into flowers,
  From ev'ry tree the birds are singing.
The brook is dancing in the light,
  The bees from rose to rose are straying;
The grass uplifts its many blades,
  With merry leaves the breeze is playing.
This world is cheery after all:
  There is some use, my heart, in living;
Though friends forsake, and shadows fall,
  The sun still shines, and God's forgiving!

—*Selected.*

Holiness Outside.

It is possible to make the "outside" clean, while impurity dwells within. But it is not possible to realize pureness of heart without a corresponding pureness of life. The grace of sanctification, while inwardly possessed and enjoyed, will indubitably show itself outwardly. A sanctified Christian will be found always separate from sin. Wicked associations are not entered into, nor are the so-called "recreations" that carnal Christians and ungodly sinners practice in common, participated in or countenanced. Gay and costly apparel is laid aside. Ornaments of gold, and flashy and foppish adornments, are put away. Business is placed upon a legitimate basis, and all its interests are managed in strictest conformity to holy principle. The cause of God is heartily supported by willing and generous contributions made from the increase that the Lord doth send. Gifts of charity are bestowed upon the needy, and the widow and the fatherless in their poverty and affliction are remembered as entitled to share in the abundance which the Lord hath given.

Such "fruits" come of the Lord's holy planting. Where they appear, holiness is. Where not seen, there can be no inward grace of holiness. Profession is good, as answering its end. But no volume of profession can atone for a defective and sining life. "Wherefore by their fruits ye shall know them."

Beloved, "the foundation of the Lord standeth sure, having this seal, 'The Lord knoweth them that are his,' and '*Let every one that nameth the name of the Lord depart from iniquity.*' "—*Banner of Holiness.*

The Lord's Prayer in Japanese.

The *Illustrated Christian Weekly* publishes a *fac simile* of the Lord's Prayer in Japanese, accompanied by the following interesting explanations of some of the peculiarities of the language, by E. W. Clarke:

It is a *fac simile* of Matthew vi. 9-13, in the Gospel recently issued by the Translation Committee at Yokohama, and is the fairest specimen of printing in Japanese that we have yet seen produced outside of "Dai-nippon." This plate was made in New York.

In glancing at the prayer some few of the characters will appear square and somewhat more compact than the rest, especially in the column on the right hand side where the Japanese would begin to read.

These are Chinese words which are introduced into the writings of Japan in the same way that Latin terms are frequently used in English.

Each Chinese word is explained by a few simple Japanese characters, written in small type on the right margin. This is necessary to enable the common reader to properly understand the meaning.

The Chinese literature has been studied as a classic for many centuries in Japan; but only the Samourai class, or two-sworded men, were permitted to become scholars, and they possessed, in a certain sense, the monopoly of learning.

The common people could only read and write the simpler forms of pure Japanese, and this language has remained up to the present time quite undeveloped.

When we wish to publish the Scriptures to the people, therefore, considerable difficulty arises from the lack of a suitable language which may be equally well understood by all.

If we translate the Bible with the frequent use of the Chinese character we place it entirely beyond the reach of the masses, though we elevate its literary standard in the eyes of the Samourai, and make it more worthy of scholarly respect.

But if we translate into the purely Japanese dialect it becomes simple but childish, and has little merit with the higher class; in fact, it is impossible to properly express spiritual truth in a language so immature and so filled with crude mythological terms as the Japanese.

We are therefore forced to strike a balance between the literary, or classic language, and the simple but insufficient Japanese vernacular. This is partly accomplished by using as few Chinese terms as possible, and then attempting to explain them in the margin so that common people may understand. Hence the use of the small letters to which we just referred.

The Japanese written language, in its pure form, is divided into the Hira-kata and Kata-kana, which differ from each other as script in English differs from ordinary print.

The Kata-kana letters are short, sharp, and quite distinct, and moveable type are much more easily made in this form. The Japanese alphabet of forty-seven characters is usually expressed in this way.

The peculiarity of the Hira-kana may be seen in the tail-like terminations of the words, which are strung together regardless of space and, apparently, of punctuation. For this reason the Lord's Prayer occupies more room, perhaps, than would be required in any other language.

Chinese characters only could easily be put within half the space, and English would hardly take up one-fourth.

We have before us at present a little work just prepared by the Bible Society for the Centennial, with specimens of Scripture in 164 languages or dialects.

The verse which is rendered in all these languages is John iii. 16: "God so loved the world," etc.

The Japanese version of this text occupies a complete page, while in nearly all the other languages four verses are easily placed on a page.

It therefore requires four times as much paper to give the Gospel to Japan as it does to the majority of people in the world.

Most of the characters in the specimen now presented are in the Hira-kana form, for though the Kata-kana might be easiest for moveable type, yet when the printing is done by means of wooden blocks, in which one page occupies the face of one block, it makes little difference to the engraver in which style of character he is required to cut.

In fact, we have frequently written even in English, upon thin paper of a particular size, and then sent it to the Japanese printer, who pasted it against the smooth block and then cut through the thin sheet and returned us half-a-dozen *fac simile* copies of what we had sent him. This has been the method of printing in Japan for a score of centuries.

We wish that the Lord's Prayer could be circulated in the country by thousands of copies, for it is a Gospel in itself, and we know of no better tract which might carry great blessings with it.

Nothing appears less understood to a Japanese mind than the nature and meaning of prayer. This "talking to God" is a great mystery, and we remember how frequently we were called upon in our Bible-class studies in the interior of the country to explain, or attempt to explain, how we could reasonably and hopefully look up to the invisible One and say, "Our Father which art in heaven."

We were once requested by some bright students to "please write a prayer" for them, and what could better meet their wants in this respect than that which came in response to the humble request of the early disciples, "Lord, teach us to pray."

The Influence of the Stage.

The following testimony on this subject is by Mrs. Fanny Kemble, and is given in the *Atlantic Monthly* for July:

Amid a tumultuous storm of applause, congratulation, tears, embraces, and a general joyous explosion of unutterable relief at the fortunate termination of my attempt, we went home. And so my life was determined, and I devoted myself to an avocation which I never liked or honored, and about the very nature of which I have never been able to come to any decided opinion. It is in vain that the undoubted specific gifts of great actors and actresses suggest that all gifts are given for rightful exercise, and not suppression; in vain that Shakespeare's plays urge their imperative claim to the most perfect illustration they can receive from historionic interpretation; a business which is incessant excitement and factitious emotion, unworthy of a woman.

At four different periods of my life, I have been constrained by circumstances to maintain myself by the exercise of my dramatic faculty; latterly, it is true, in a less painful and distasteful manner, by reading, instead of acting. But though I have never, I trust, been ungrateful for the power of thus helping myself and others, or forgetful of the obligation I was under to do my appointed work conscientiously in every respect, or unmindful of the precious good regard of so many kind hearts that it has won for me; though I have never lost one iota of my own intense delight in the act of rendering Shakespeare's creations; yet neither have I ever presented myself before an audience without a shrinking feeling of reluctance, or withdrawn from their presence without thinking the excitement I had undergone unhealthy, and the personal exhibition odious.

The Eye of Man in the Future.

Science, says the *Medical Press and Circular*, gives us interesting details about what the human eye has been and what it may become. The Vedas, of India, which are the most ancient written documents, attest that in times the most remote, but still recorded in history, only two colors were known, black and red. A very long time elapsed before the eye arrived at the perception of the color yellow, and a still longer time before green was distinguished; and it is remarkable that in the most ancient languages the terms which designated yellow insensibly passed to the signification of green. The Greeks had, according to the received opinion now, the perception of color very well developed; and yet authors of a more recent date assure us that in the time of Alexander, Greek painters had for fundamental colors only white, black, red and yellow. The words to designate blue and violet were wanting to the Greeks in the most ancient times of their history; they called these colors gray and black. It is thus that the colors of the rainbow were only distinguished gradually, and the great Aristotle only knew four of them. It is a

well known fact that when the colors of the prism are photographed there remains outside the limits of the blue and violet in the spectrum a distinct impression, which our eyes do not recognize as a color. According to physiologists, a time will come when the human eye will be perfected, so as to discern this color as well as the others.

Children's Corner

Take All.

Take my life and let it be
Consecrated, Lord, to thee

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my moments and my days
Let them flow in ceaseless praise.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart, it is thine own!
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store!

Take myself, and I will be,
Ever, only, all for thee.

Children's Centennial Letter.

Now I think our dear young readers may want to hear something about the Centennial. Philadelphia is behaving itself much better than when I first came. It turned round several times with me, so that north was south, and east, west. The cars, too, I have found out their tricks. In Chicago, which is the pattern city for the United States of course, a passenger waits on the same street for the return car to take him back the way he came, but in this place they run up one street and down another, so that, if you don't watch close, they turn you off into some out-of-the-way place, just to make you too late for your supper.

But come with me and we shall have a look at some things. We go, by a Girard avenue car, past the stone wall which encloses the fine Girard grounds and college, away on until we see the fine scenery of the Schuylkill (a Dutch word, pronounced Schoolkill) river. The scenery is very fine. No big hills in the eye of a Vermonter, or a Swiss, or a Scot, or a man who has seen the Rocky Mountains, but they are charming, covered with verdure, and as the crowded car tugs along, the scene is ever opening fresh delights.

We go into the main building at the end nearest the city. We first visit the *Cynosure* department, which, though small to the eye of the body, is a great power seen by the eye of the mind. It is a mental telescope and microscope combined. We shall let you see more into it as you grow older. It is the exposition of the exposition, an electric battery which, if touched by some men, prickles them all over and tickle others so that they laugh, while others get cross.

I must, however, tell you first about the main building, and afterwards about other things, for a year's printing of the newspapers would scarcely tell everything. The length of it is 1880 feet and the breadth 464. The ground enclosed for it and others is 236 acres, with a great variety of hill and dale, and wood and water and nice buildings in the most picturesque styles and places. We go across and out of the building and take a steam car which takes us around the grounds, and if you could see how hundreds of strangers stretch their necks and open their eyes! but you don't, for your own are too busy. Five of the buildings cover 48¾ acres. The art gallery is fire proof and cost one and one-half millions of dollars—365 feet long—you can remember that from the number of days in the year. There are also buildings for machinery and agricultural and horticultural display. The total cost is estimated at eight and a half millions of dollars. The buildings are of different colors to denote different objects, national, foreign, restaurants, etc., and each of the States has a house and grounds for its own display. More some other day. T. H.

How a Bird Flies.

The most prominent fact about a bird is a faulty in which it differs from every creature except the bat and insects,—its power of flying. For this purpose, the bird's arm ends in only one long slender finger, instead of a full hand. To this are attached the quills and small feathers (covers) on the upper side, which make up the wing. Observe how light all this is. In the first place, the bones are hollow, then the shafts of the feathers are hollow, and finally, the feathers themselves are made of the most delicate filaments, interlocking and clinging to one another with little grasping hooks of microscopic fineness. Well, how does a bird fly? It seems simple enough to describe, and yet it is a problem that the wisest in such matters have not worked out to everybody's satisfaction. This explanation, by the Duke of Argyle, appears to me to be the best; an open wing forms a hollow on its underside like an inverted saucer; when the wing is forced down, the upward pressure of the air caught under this concavity, lifts the bird up, much as you hoist yourself up between the parallel bars in a gymnasim. But he could never in this way get ahead, and the hardest question is still to be answered. Now, the front edge of the wing, formed of the bones and muscles of the fore-arm, is rigid and unyielding while the hinder margin is merely the soft flexible ends of the feathers; so when the wing is forced down, the air under it finding this margin yielding the easier would rush out here, and in so doing, would bend up the ends of the quills, pushing them forward out of the way which, of course, would tend to shove the bird ahead. This process, quickly repeated, results in the phenomenon of flight. —*Scribner.*

A Word to the Boys.

Boys, I do not purpose in these few words to preach you a sermon, but simply to have a talk with you, and shall endeavor to correct some erroneous ideas I know to be entertained by many young men and boys of our rural districts.

You sometimes think your rolicking farm life dull, monotonous and extremely laborious, and long for a situation as clerk in some kind of an establishment in the city. If I should tell you that your life on the farm is of the two much the easier, you would undoubtedly think it very strange. But I do say so; for such is the case. Could you but look in upon some of the clerks employed in many of our dry-goods establishments in our cities, and see the labor performed by them in their daily rounds, no words would be needed to convince you of this fact. Your labor is varied; 'tis walking, riding, driving and other changes, all of which are almost indispensable to a proper muscular development and good health, and very unlike the closely-confined, monotonous occupation of daily standing behind a counter or sitting at a desk from the rising sun till near midnight ere your labors are completed and rest comes.

But I hear some young man say, "I will go to the city and make my fortune, rise to honor and opulence, instead of staying here on the farm and working hard to make a little." Young man! banish that idea. When you do away with such thoughts you will have laid more certainly the stepping stone that leads to ambition's goal. Do not think because you were born on a farm that you surely will not rise to honor and independence. Remember what Pope says:

"Honor and fame from no condition rise,
Act well your part, there all the honor lies."

Ah! that's it, "Act well your part." Act it well on the old farm, and in times like these. when fortune smiles one moment and frowns the next, upon the farm is the place to stay, where you are comparatively safe from the ever-changing whirlwind and the contaminating influence of the metropolis.

Selected.

London.—The port of London has every day on its water 1000 ships and 9000 sailors. Upward of 120 persons are added to the population daily, or 40,000 yearly, a birth taking place every five minutes and a death every eight minutes. On an average 28 miles of streets are opened, and 9000 new houses built every year. In its postal districts there is a yearly delivery of 238,000,000 of letters. On the police register there are the names of 120,000 habitual criminals, increasing by many thousands every year.

Home and Farm.

Plain Diet.—This is what children ought on every account to be accustomed to from the first, it is vastly more for their present health and comfort than little nice things with which fond parents are so often apt to vitiate their appetites, and it will save them a deal of mortification in after life. If you make it a point to give them the best of everything; to pamper them with rich cakes, sweetmeats and sugar plums; if you allow them to say with a scowl, "I don't like this or that," "I can't eat that," and then go away and make them a little toast, or kill a chicken for their dainty palates—depend upon it you are doing a great injury, not only on the score of denying a full muscle and rosy cheek, but of forming one of the most inconvenient habits that they can carry along with them in after life. When they come to leave you they will not half the time find anything they can eat—and thus you will prepare them to go chafing and grumbling through life, the veriest slaves in the world. Mothers, listen and be warned in time, the time will come when you will repent seeing your sons and daughters make their homes miserable by complaint.

Wounds on Horses.—Whenever an injury is inflicted or a wound made on a horse it should be attended to at once, or with as little delay as possible. If any dirt is in the wound, it should be well cleansed with a soft sponge and lukewarm water. Then with a proper needle (a curved surgeon's needle should be used) and stout silk twist, pass as many stitches through the edges of the wound as will draw them and hold them together. These stitches should not be made as in sewing cloth, but the thread is to be passed through the skin at points directly opposite to each other. The two ends of the thread should be tied into a secure knot after drawing the edges of the wound closely together. If the edges are ragged, some care must be exercised to bring the corresponding parts into their proper place. If swelling takes place, apply cold water until it is reduced, and avoid all irritating or spirituous applications unless they become necessary. Nature will generally perform the cure if assisted to make a proper start.

How to take care of a horse team.—The treatment of horses is an art, and but little understood generally, and where understood not always practiced, so that our horses are pretty well abused animals. This is not only wrong, but a loss, and a considerable one. Treat a horse well always, from colthood up, and it is remarkable how much labor may be got out of him. Treat him, first kindly; never overfeed him, particularly with grain. Have a warm, ventilated stable for him, soft and dry. Feed him regularly; keep him clean; and never overstrain him, not even once. He will then be a servant for you for a long time. You will get from a quarter to a third more time and labor out of him, and this the same horse already practiced and broke to your hand, not needing to be renewed in the young horse that is to supply, prematurely, his place.

Horses at Church.—Going to church on the Sabbath, and to evening meeting, or to lectures, may be productive of good to the hearer, but if during the service, his horse is standing uncovered or half-covered outside, we should contend that he needed a different sort of preaching than he had been accustomed to. Provide a good warm blanket, with proper straps and buckles, and do not rely upon an old worn-out robe, which will most likely blow off, and if it do not does not half cover the horse. The truest Christianity makes us mindful of beings beneath us, whether in station or intelligence.

SEPTEMBER,

OCTOBER

—AND—

NOVEMBER

ARE THE THREE MONTHS OF THE CAMPAIGN OF 1876.

Commencing with our first issue in September we intend to devote a whole page or more of the *Cynosure* to the subject which should be near every Christian patriot's heart, THE POLITICS OF OUR COUNTRY.

The campaign is now fully opened. The next two months will be full of work for the coming election and the third, November, of tidings of the result of the great campaign. While we do not intend to ignore any political news which will interest intelligent patriots our special attention will be given to the interests of

THE AMERICAN PARTY

In 1832 the Anti-masons cast seven electoral votes for Hon. Wm. Wirt. This record will be handed down to future generations.

CAMPAIGN RATES.

We will send the *Cynosure* to any one for the months of September, October and November for forty cents; but the subscription must be sent in September. We say "to any one," not wishing to discourage persons who can send in one, two or three subscribers. Let every one who can immediately secure a CLUB OF TEN and forward the names together with a $4,00 postal order, registered letter or draft as soon as possible. Subscriptions at "CAMPAIGN RATES" receivable during the whole month of September.

FORTY CENTS FOR THREE MONTHS September, October and November. Who will send the first club? Who will send the largest club?

Send for tracts, circulars and subscription papers for canvassing purposes.

ILLINOIS STATE TICKET.

Governor—Samuel B. Allen of Clark Co.

Lieut. Gov.—Samuel French of Morgan Co.

Secretary of State—Geo. O. Robinson of McLean Co.

Auditor of Public Accounts—J. M. Wallace of Cook Co.

State Treasurer—Moses Pettingill of Peoria Co.

Attorney General—J. M. Snyder, of Kankakee Co.

Electors at Large—Jonathan Blanchard, DuPage Co.; Jacob P Richards. Hancock Co.

1st Dist., Oscar F. Lumry.
2nd " Cyrus R. Hagerty,
3rd " John Slade,
4th " Linus Chittenden,
5th " Charles Follet,
6th " John Bradley,
7th " Joseph Palmer,
8th " J. S. Hickman
9th " Philo P. Chapman,
10th " James C. Graham,
11th " James A. Wallace,
12th " Ben F. Cole.
13th " F. R. Lord,
14th " Arthur O. Howell'
15th " Jacob H. Snyder,
16th " C. M. Livesay.
17th " Simon Bagley,
18th " Hugh Mathews.
19th " James Springer.

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.
2d. A proper observance of the Sabbath.
3d Prohibition of intoxicating liquors as a beverage.
4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.
5th. Civil Rights.
6th. Arbitration better than war.
7th. The Bible in schools.
8th. Monopolies discountenanced.
9th. A return to specie payments.
10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.
11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Electoral College for State of Wisconsin.

Electors at large:

Rev. W. D. Lathrop of Walworth Co.; Geo. Cowley of Columbia Co.

1st District, J. Parish of Delevan, Walworth Co.

2nd District, J. Shaw, Fall River, Columbia Co.

3rd District, Rev. A. Shambaugh, Bear, Richland Co.

4th District, Wm. Hamlyn, West Bend, Washington Co.

5th District, D. Varney, Fond du Lac, Fond du Lac Co.

6th District, C. R. Morsman, Dartford, Green Lake Co.

7th District. Rev. S. A. Gilley, Durand, Pepin Co.

8th District, Rev. W. W. Ames, Menomonee.

Six persons named above have formally consented to allow the use of their names, and we believe that the rest are willing, We expect to hear from them soon.

THREE CHEERS FOR WALKER.

We publish this week the opinions of many friends concerning the American Party. They take different views of the subject and will help our readers to look all around it.

TICKETS.

As fast as orders for tickets come in we enter them up and intend to fill them about the middle of October.

Send on orders. Let every one attend to this matter promptly. Do not put off getting tickets until election day.

It takes money to pay for printing tickets, so when possible send money with your order for tickets. But send for all the tickets you can get men to use whether you can send money or not.

We print next week by request, the five political platforms; that of the American, the Republican, the Prohibition, the Democratic and the Independent Greenback parties. We put them all in the same paper so that our readers can easily compare one with another.

We have received a strong article from Hon. Seth M. Gates, Warsaw, N. Y., which will appear (the Lord willing) in our issue of October 5th.

THE AMERICAN PARTY.

NOTES FROM OUR LETTERS.

J. S. Perry, Thompson, Conn., writes:

"I think Mr. Walker's letter of acceptance as given in the *Cynosure* of Feb. 3d would be one of the best campaign documents that the American Party can use. I would like to know the mind of others on this point. Cannot there be something done to bring the party platform before the Prohibition party in such a way as to have them adopt it, and vote with us? I say *us* for I intend to vote for the Christians, James B. Walker, and Kirkpatrick. I rejoice that the time has come when a Christian man is nominated for President of the United States. I handed the *Cynosure* to a Prohibitionist a few days ago and told him his party could not succeed while it was mixed up with lodge men. He read our platform and said he could accept every plank in it. He has since told me he was in the wrong party, and he should vote for Walker."

In regard to the Prohibition party uniting with us, and voting our ticket, will some one interested in that party give us information? Mr. Walker's letter of Acceptance, slightly abreviated, is found in the American Party political tract, No. 25, which every honest voter, who has not already seen it, should read during the coming month.

J. P. Richards, Bowensbury, Hancock Co., Ill., writes:

"I regard the American Party as the only correct political party in our country, and I intend to vote with that party until we elect."

Rev. F. R. Lord, Washington, Ill., writes:

"I shall vote for Walker and Kirkpatrick, *Deo volente.* Hitched to any part of this reform, I shall pull all I can. The enemy is strong in these parts, though I think on the decline. A number are favorable to the movement, but afraid to step to the front. Please send me a few tracts, No. 25, and also a few tickets."

Let all our friends and electors send for these tickets and tracts.

P. W. Taintor, Jacksonville, Ill., writes:

Just been reading Father Preston's letter, and reply. It appears to me that Mr. Walker is as good a Republican as Mr. Hayes, was in the field first. Republicans sacrifice no principle in voting for Mr. Walker except their secrecy. If they had rather lose, or throw the election into the hands of the Democrats rather than save their Republicanism mixed with Anti-masonry let them take the responsibility. We must live up to the old maxim. Trust in God and keep the powder dry."

Sam'l. H. Davidson, Hillsboro, Ind., writes:

"Political matters are getting very high here in this part of the State. Masonry will be triumphant in the election of either of the old parties."

John Clayton, Vanmeter, Iowa, writes:

"Of two evils I choose neither. I voted for J. Q. Adams in 1824, when he got only three votes in the county where I was raised, in N. C. Have been an abolitionist all my life, and have been a Prohibitionist for fifty years on the temperance question. I hold that it's much easier to do right than wrong, and much more pleasant."

C. G. Fait, Altamont, Kansas, writes:

"I endorse the platform of the American Party, and will not vote to sustain men either in church or State who are in sympathy with the popular secret orders of the day. therefore I hope this State will not be behind the older States in preparing and getting before the people a full reform ticket."

We have not received the electoral ticket for Kansas. If any one reading this will send it to us we will be glad to publish it.

Joseph Smith, Corinna, Maine, writes:

"Not one-eighth of the voters in this vicinity know there is an American Party, to say nothing about the principle that underlies it. How can soldiers in this enlightened land be made to fight except they know for what they fight? So it is in this case, the people are not informed as touching the matter under consideration. The masses here think Masonry a heaven-born institution, therefore dare say nothing against it. But no doubt it is from hell, and not from heaven, and yours is a mighty task to overthrow it. But I do not despair. I believe God is with us, and that we are in the very twilight of that day in the which the slimy monster will be sunk in the very depths of forgotten oblivion."

We hope this letter will inspire our readers with a determination to push forward this work with increased zeal.

J. P. Shattuck, E. Deering, Me., writes:

"In answer to the question proposed by you in regard to the electoral ticket, I am hardly prepared to judge of the wisdom of the suggestion, but will say the reform is needed, and I believe a broad basis to start from, in the end proves more successful. I am willing to do whatever I can towards the good end.and

wish I could suggest others to you. I have talked with all classes of people, and find that except among the devotees of secrecy, there is a growing distrust of all secret societies."

J. S. Rice, N. Pownal, Maine, writes:

"I am ready to do all in my power to annihilate all oath-bound secret societies. I believe they are a curse to our country and to the world. I intend to do all I can for their extinction while I live, but I think we must act cautiously. The present is a critical time with our country. The Democrats are exerting themselves to the uttermost to win the day in the next Presidential election. If they should succeed I think it would be one of the greatest calamities that ever befel our country, if not *the* greatest. It will require the whole united strength of the Republican party to rescue the government from the ruthless hands of the South. If the South can go on as they do with their work of intimidation, oppression and murder under a Republican government, what will they not do if they get the government in their own hands? If there was no danger of the Democrats securing the election with the division in the Republican party I would say by all means vote the American ticket. In view of the danger, I think we had better lie by on the Presidential election for this term. Keep doing in every other particular, and by the time another four years comes round, by the blessing of God, which I believe we shall have with us, we shall be prepared for a wise and successful effort."

We consider this fear of giving the Democrats the victory, by voting the American ticket, groundless, and we think if our friends will sit down calmly with a New York *Tribune* Almanac, containing the returns of other elections in one hand, and a reasonable estimate of the Anti-masonic vote of 1876 in the other, we think they will agree with us.

J. W. Funk, Myersville, Frederick Co., Md., writes:

"Had I a vote it would be cast for Walker and Kirkpatrick."

S. C. Buck, Fenwick Station, Montcalm Co., Mich., writes:

"You may send me tickets so that I can vote on the right side. If no one else votes that ticket I will."

Wm. Wishart, Ontario, O., writes:

"It is probable that some of us in this region will not vote at all unless we vote for Walker, and I think there are many throughout our State who feel the same way."

Wm. Worth, Starksboro, Addison Co., Vt., writes:

"I will give you the Congressional districts of Vermont and should you be able to get a suitable ticket nominated I will vote that ticket if mine should be the only one cast for it in the State. What we very much want and really need is a lecturer to awaken what old Anti-masons there are living, and many others that dare not speak their feelings in relation to secret societies."

A. C. Read, West Salem, Ohio, writes:

There are quite a number in this section who would vote the American ticket this fall if we had the tickets. Are there any printed? Please inform me."

The tickets are not yet printed, but we have your name down for fifty, which we will forward as soon as ready.

F. F. French, Hardwick, Vt., writes:

"I am in favor of an electoral college in this State this fall. If there is anything I can do towards getting up a ticket, let me know."

If there are other persons in this State who are willing their names should be used on a ticket as electors, we would be glad to have them address us at this office.

Israel Shaw, Fall River, Wis., writes:

"I hope we shall not be swallowed up as the Liberty party was by the Democrats."

L. Sperry, Waupun, Wis., writes:

"Father Preston's reasons for not supporting Walker and Kirkpatrick would do for some folks but not for me. Just as I reasoned when I voted for Clay instead of Birney. I believe in getting on the platform and trusting in God for success."

S. A. Gilley, Durand, Pepin Co., Wis., writes:

"For some years I have been identified in principle and work with the issues made by the American party, and in this cause have ever counted it an honor to 'suffer with Christ.' I had already thought to do what I could to canvass this district for Walker and Kirkpatrick."

Joshua Parish, Delavan, Wis., writes:

"All that I have is on the side of the American party, my prayers, my name, and my vote."

Henry Amadon, Waupun, Wis., writes:

"I am anxious to know if we are to have an electoral ticket in Wisconsin, for I wish to vote for Walker and Kirkpatrick, and there are many others of like precious faith in this place. A vote cast for right principles is never lost, however small that vote may be. In 1844 I left the Democratic party and voted for James G. Birney. I was told that I had thrown away my vote, and was asked by a Democratic brother-in-law if I thought Birney would be elected, and what I thought my vote would amount to. I replied, 'John, that vote of mine will rock the nation.' Now I will ask if that vote of mine, with others, did not rock the nation until it rocked slavery out of it? And now, before I go hence I wish to give this nation another tip, until Masonry with all her offspring is rocked out of it. The cry of 'stay with the party this year,' has been ringing in my ears for the last forty years, and it has lost all of its charms to me. I propose to vote as I pray, and if need be say with Thomas H. Benton, 'solitary and alone I set this ball in motion.'"

The American Ticket and Platform Now and Forever.

BY REV. J. K. ALWOOD.

1. From the deadly antagonism existing between secretism and all righteous principles I am forced to the conclusion that no man has a right to hold any office in either church or state who is not opposed to secretism. The dividing line between right and wrong is too sharp for a man to stand on with an office on his head.

2. It is wrong for me to vote for a man to hold an office which he has no right to hold.

3. There is no evidence that R. B. Hayes is opposed to secretism; but there is conclusive evidence that he is a secretist; hence he has no right to hold any office in church or state.

4. Therefore it would be wrong for me to vote for him to hold any office; and an egregious sin to vote the awfully responsible office of President of these United States upon his head.

5. If it be true, as the venerable Isaac Preston says, that a few thousand anti-secrecy votes may turn the election, then it is true that the heaven-appointed time has come, in answer to many continuous, heart-yearning prayers, for the anti-secrecy army to make itself *felt* at the heart of this great nation. We have long and patiently sought the ear of our "fair land of Columbia" with our earnest pleadings. But we have plead in vain. She regards not our warning voice. She dances to the music of the clans who gripe for her vitals. She has been lulled to sleep by their syren songs. If now our God has bared her bosom so that we may lay our hand upon her heart and make her feel its weight; for the sake of truth, for the sake of righteousness, for the sake of our children, for the sake of the unborn millions, for the recovery of the faded glory of this Centennial year, for the sake of Christ's kingdom, let us strike the bloodless blow and make her indurate heart quiver and arouse her slumbering conscience. Can we ever sway a political influence at a time when it is impossible to make our existence felt? Common sense says no. If the time is at hand when we can make ourselves felt, who can assure us that the opportunity neglected will ever return? Can *we* innocently do what no man has a right to do, viz: vote for secretism? Can *we* innocently neglect what *all* men ought to do, viz: vote against the bloody monster that is cutting the arteries and sucking the heart's blood of our republic? I cannot understand the logic of anti-secrecy men and anti-secrecy religious papers, that think we must feed rattle snakes to kill copperheads. The truth is this nation must become sick at the stomach before it will disgorge the vile poison, secretism. No sinner ever yet repented until he became sick of his sins. No nation ever repented till it became sick of its sin. So it was with our nation in regard to slavery. The foul virus of secretism is exuding from every pore of this Republic. The Ku Klux, White League &c., &c., are the protectors and instigators of the scoundrels and scoundrelism which our faint-hearted Republican anti-secretists so much dread. If the time is at hand for the nation to feel that secretism and its consequences are intolerable, let us welcome the hour and bless God it has come so soon.

Review of Father Preston's Objections.

West Unity, O.

Dear K:—In the *Cynosure* of Sept. 7, is an article from our friend, Isaac Preston, which we wish to notice a little. We will begin with the following: "I freely admit that political organization and action in opposition to these oath-bound combinations is right and proper and necessary." Now if political action is necessary, then why not act?

In speaking of our ticket, he says: "And it was my intention previous to the Cincinnati convention to vote that ticket." What that convention revealed in favor of the Republican party or against the Democratic party sufficient to justify such a move, he fails to tell us.

Again, "If there was a *possibility* of electing our ticket, I would go in for it head and heart and soul, but this is impossible." And how long would we have to wait, if each of us waited until we got in the majority before he acted? What reformer ever acted on that principle and succeeded? To us it looks very much like putting our hands to the plow and looking back, or like rowing half-way across a very rapid and dangerous stream, and then rowing back to rest and take a new start.

We admit that thousands of our colored citizens have been deliberately murdered in cold blood, and we admit, too, that not a white man has ever been punished for one of these murders. And what is *his* remedy for all this? Why simply to keep the party in power that, Gallio-like, has cared for none of these things. The party that he admits has never brought one of these murderers to justice. We recollect how he denounced the present administration at our convention at Chicago last June, forgetting that up to that time General Hayes was one of its ablest defenders. He draws a very gloomy picture of what might happen if 250,000 Anti-masons should fail to vote the Republican ticket, admitting at the same time that Freemasonry is one of the sorest evil resting on the land, since slavery was abolished. But when did the Republican party, or its standard-bearer, General Hayes, ever say one word against this "sorest evil."

Suppose we admit with him that the great mass of the whites of the South are as inveterate rebels as they were in 1861, and as invulnerable to all moral influence on this subject as the fallen angels. We would ask, who removed the disability from these "inveterate rebels" and made them eligible to seats in Congress? Why Father Preston's Republican party, of course.

He not only denounces Freemasonry, but its entire progeny, including Odd-fellowship, of course. He speaks of another evil as next to

Concluded on 16th page.

ANTIMASONIC TRACTS

NOW HAVE 25 ENGLISH TRACTS, ONE GERMAN, AND ONE SWEDISH

hese tracts are sold at the rate of $1.00 per 1000 pages.

"THE ANTI-MASONS SCRAP BOOK."

Contains 24 Cynosure Tracts, bound together, and is just the thing to select tracts from. Price 20 cents. See advertisement.

For information about Free Tracts see advertisement headed *"Free Tracts."*

Address EZRA A. COOK & Co.,
13 Wabash Ave., Chicago.

TRACT NO. 1:

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each. Price of each, 50 cents per 100; $4 per 1000.

TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entiled "HISTORY OF MASONRY."

TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY"

TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION"

TRACT NO 2:

MASONIC MURDER,

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A 2-page tract at 25 cents per 100; $2.00 per 1000.

TRACT NO. 3:

SECRETS OF MASONRY,

BY ELI TAPLEY.

This is a 4-page Illustrated Tract, showing the signs, grips and pass-words, of the first three degrees. 50 cents per 100, or $4.00 per 1000.

TRACT NO. 4:

GRAND! GREAT GRAND!!

BY PHILO CARPENTER.

This is a 2-page tract, calling the attention of the public to the despotic and ridiculous titles of Freemasonry. Price 25 cents per 100; $2 00 per 1,000.

TRACT. NO, 5:

Extracts From Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This tract is a reprint of a tract published in 1834, and is a very weighty document. A 4-page tract at 50 cents per 100; $4.00 per 1000.

TRACT NO. 6.

Hon. John Quincy Adams' Letter.

Giving His and His Father's Opinion of Freemasonry (1831.);

AND

Hon. James Madison's Letter,

Giving His Opinion of Freemasonry (1832).

Both of these letters, in one 4-page tract, at 50 cents per 100: $4.00 per 1000.

TRACT NO. 7:

SATAN'S CABLE-TOW.

A 4-page tract. This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death. 50 cents per 100; $4.00 per 1000.

TRACT NO. 8:

Is a 2-page double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled **"Freemasonry is only 152 Years Old,"** and gives the time and place of its birth.

The second side is entitled, **"Murder and Treason not Excepted,"** and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian. Price 25 cents per 100; $ per 1000.

TRACT NO. 9, ILLUSTRATED:

FREEMASONRY IN THE CHURCH.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill.

TRACT NO. 10:

CHARACTER AND SYMBOLS OF FREEMASONRY.

A 2-page tract, (ILLUSTRATED) by its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or white Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. 25 cents per 100 or $2.00 per 1000.

TRACT NO. 11;

Address of Niagara County Association, New York.

TO THE PUBLIC;

Concerning the Morgan Murder, and the character of Freemasonry shown by this and other Masonic murders. 50 cents per

TRACT NO. 12:

JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry,

An 8-page tract, $1.00 per 100; $8.00 per 1000

TRACT NO. 13:

DR. NATHANIEL COLVER ON MASONRY,

and

HOWARD CROSBY, D. D.,

Chancellor of the University of New York, on SECRET SOCIETIES A double 2-page tract 25 cents per 100; $2.00 per 1000.

TRACT NO. 14:

GRAND LODGE MASONRY.

ITS RELATION TO CIVIL GOVERNMENT AND THE CHRISTIAN RELIGION.

Opening address before the Monmouth Convention, by PRES. J BLANCHARD of WHEATON COLLEGE. This is a 16-page tract at $2 per 100; $15.00 per 1000.

TRACT NO. 15:

MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. I. A. HART, Secretary National Christian Association. Published by special order of the Association. 50 cents per 100; $4.00 per 1000.

TRACT NO. 16:

HON. SETH M. GATES ON FREEMASONRY.

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER

This is a letter to the Monmouth Convention by Hon. Seth M Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4 page tract, 50 cents per 100; $4.00 per 1000.

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MARKET REPORTS.

CHICAGO, Sep. 18th, 1876.

Grain Wheat—Winter	$ 1 08	1 10
" No. 2	1 05	1 04½
" No. 3	90	1 01
" Rejected	75	83
Corn—No. 2	45½	46½
Rejected	44½	45
Oats—No. 2	33	33¼
Rejected		28
Rye—No. 2		64½
Bran per ton		9 25
Flour—Winter	5 60	9 20
Spring	2 75	5 75
Hay—Timothy	8 00	11 25
Prairie, "		7 00
Mess Beef	10 75	11 00
Tallow	7	8
Lard per cwt		10 20
Mess pork, per bbl		15 90
Butter fancy yellow 31c.; common to choice roll	19	23
Cheese	4	11
Beans	1 25	1 40
Poultry. Chickens per doz	2 00	3 25
Turkeys per lb		10
Eggs	15	15½
Seeds—Timothy	1 80	1 70
Clover	6 75	6 90
Flax	1 20	1 25
Potatoes, new per bu		65
Broom corn	3	6½
Hides green to dry salted	5	10
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		3 75
WOOL—Washed	32	40
Unwashed	15	21
LIVE STOCK Cattle, Choice	5,00	5 40
Good	4 70	4 85
Medium	4 25	4 60
Common	3 50	3 25
Hogs	5 25	6 40
Sheep	2 50	4 50

New York Market.

Flour	$ 2 50	9 50
Wheat—Winter	1 25	1 30
Spring	99	1 10
Corn	52	59
Oats	35	68
Rye	72	74
Lard		10¾
Mess pork		16 90
Butter	16	30
Cheese	6	12
Eggs	21	23

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, SEPTEMBER 28, 1876.

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Notices.

THE WISCONSIN STATE MEETING.

It is announced by the Secretary that the annual convention of the Wisconsin State Christian Association will be held in Delavan, Walworth Co., October 11th to 13th. The General Secretary of the N. C. A., Rev. J. P. Stoddard, and Past Master Ronayne are invited and will probably attend. Let immediate steps be taken by every local association or reform church to send a delegation; and let the questions to be settled at that meeting be discussed as much as possible beforehand through every available channel.

—Mr. Ronayne has received letters inviting him to visit various places in Ohio, Oberlin, Berea, Pataskala, Newark, Lamertine among the number. He will fill these appointments, the Lord willing, in October, and will set the exact day for each course of lectures as early as possible; meantime every preparation possible should be made so that no unnecessary delays shall occur.

CONVENTION AT SANDY LAKE, MERCER CO., PENNSYLVANIA.

The Western Pennsylvania Christian Association will hold its first anniversary meeting in the Wesleyan Methodist Church at Sandy Lake, Mercer Co., Pa., commencing on Tuesday, October 31st, at 7 o'clock P. M., and continue over the two following days. Rev. A. M. Milligan, D.D., and Prof. J. R. W. Sloane, D.D., of Pittsburgh, and other distinguished speakers will be present and address the Convention.

Free entertainment will be provided for all who come. Let the friends of Christ come up to give help against the *Masonic anti-Christ.* Let the lovers of republican liberty rally for the overthrow of Masonic despotism. Let the friends of law and order come and plead for impartial justice against the sworn favoritism of the lodge. Gather from all over western Pennsylvania and may the Lord of Hosts be with us.

By order of the Executive Committee.
REV. C. F. HAWLEY, Cor. Sec.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*From a speech in Aylesbury, England, Sep. 20, by Disraeli, Lord Beaconsfield, late for the second time British Premier and leader of the "Tory" party.*

Topics of the Time.

The city of Savannah is still ravaged by the yellow fever, the deaths last week averaging twenty-five or thirty daily. All the more wealthy people have fled from the plague stricken city, and of those remaining, more than one half of whom are poor negroes, almost one half are reported sick. To relieve this terrible state aid is being forwarded from different points in the North, and the need of such relief in bounteous measure is apparent. New York and Chicago, with other cities are hastening forward their contributions. The authorities of Savannah are doing all in their power to alleviate distress and purify the city; but the coming on of colder weather is regarded as the only sure means of abating the epidemic.

On the 18th inst. three men well known for their labors in religion and education departed this life. Bishop Edmund S. Janes, of the Methodist Episcopal church, died at his home in New York. He had suffered for years from a chronic disease which took a dangerous turn three weeks before his death. During the past quarter of a century he has filled many and important positions in evangelical enterprises and has impressed the Methodist church it is believed as much as any man since Bishop Asbury. On the same day Prof. E. S. Snell of Amherst College died. His valuable labors in connection with that institution will long be remembered by its friends and graduates, and in scores of other colleges also where his text-books in Natural Philosophy and Astronomy have been used for years. More widely known was Prof. Charles Davis, the eminent mathematician, a graduate of West Point in 1815; he has nearly ever since been connected with that institution in various capacities, being fourteen years Professor of Mathematics. He was the author of a full course of mathematical text-books, whose elementary portions have introduced millions of young Americans into the multitudinous activities of business and professional life.

If secret societies broke up the Union in 1861 they have now made it all right by patching it together, or; at least, that is the last great and glorious work the Odd-fellows have had in hand. Last Wednesday they captured Philadelphia and marched through her streets in triumph with blazing jewels and finery covering their persons. It was their Grand Lodge and visitors getting ready to reunite the disrupted States. Near the Exposition grounds they were addressed by four gentlemen representing respectively the East, South, West and North, who after their addresses were formally escorted to the central stand and there took each other by the hand, a visible type of brotherhood and union, while the bands played "Hail Columbia." Such demonstrations by secret fraternities stick the Union together about as well as shoemaker's wax. Through all our trials as a nation the lodges, vulture-like, hovered over watching for prey, no matter from which side it fell. The rights of humanity it ignored in the slave, and justice it set at naught from first to last in all the war. Organized secretism is organized disunion. It is rebellion against those true fraternal bands which bind society, which make the family the God-ordained unit of the human race; against those principles which make the nations the servants of the Most High.

A prominent railway official of this city, a Freemason and church member, made a singular confession a while since to a gentleman well known among the prominent advocates of our reform. Said he, "You know how it is about these obligations. Now, I must say that my Masonic obligation has done more to keep me from adultery than any pledge made to the church or religion." This acknowledgement is a rare illustration of the fact that idolatrous religions have more power over worldly minds than does the true.

Another case of this kind among theatrical circles has had a wide publicity lately. An actor named Stevenson cultivated such an intimacy with a Mrs. Lyon, also a member of the profession, that in this city and New York it was a subject of scandal and nearly led to a tragedy when the husband knew of it. Criminality it seems was prevented by a friend of the gentleman, a member of the same lodge, who says that he spoke to Stevenson "of his duties as a Mason in the premises, one of which was the oath that no Mason shall make any attempt to seduce the wife of another," and got him to break off his attentions. Now these cases prove nothing for Masonic virtue. Their Masonic oaths have only a very limited restriction. Beyond that it is not likely such men would have any limitation except fear of detection and popular rebuke. The Masonic oath acts in fact rather as a license than as a prohibition.

THE MAN OF MACEDONIA.

Acts xvi. 6–10.

"O for a vision and a voice to lead me,
To show me plainly where my work shall lie!
Look where I may, fresh hindrances impede me;
Vain and unanswered seems my earnest cry"

Hush! unbelieving one! But for thy blindness,
But for thine own impatience and self-will,
Thou wouldst see thy Master's loving kindness,
Who, by these hindrances is leading still.

He who of old, through Phrygia and Galatia,
Led the Apostle Paul, and blessed him there;
If he forbid to "preach the word in Asia,"
Must have prepared for thee a work elsewhere.

Courage and patience! Is the Master sleeping?
Has he no plan, no purposes of love?
What though awhile his counsel he is keeping?
It is maturing in the world above.

Wait on the Lord! In his right hand be hidden,
And go not forth in haste to strive alone:
Shun—like a sin!—the tempting word "forbidden:"
God's love for souls, be sure, exceeds thine own.

The Master cares! Why feel, or seem so lonely?
Nothing can interrupt true work for God:
Work may be changed; it cannot cease, if only
We are resolved to cleave unto the Lord.

None are good works for thee, but work appointed:
Ask to be filled with knowledge of his will,
Cost what it may! Why live a life disjointed?
One work throughout! God's pleasure to fulfil!

But if, indeed, some special work await thee,
Canst thou afford this waiting time to lose?
By each successive task God educates thee;
What if the iron be too blunt to use?

Can walls be builded with untempered mortar?
Or fish be caught in the unmended snare?
Must not the metal pass through fire and water,
If for the battle-field it would prepare!

O, thou unpolished shaft! Why leave the quiver?
O thou blind axe! What forest canst thou hew?
Unsharpened sword! canst thou the oppressed deliver?
Go back to thine own Maker's forge anew.

Submit thyself to God for preparation;
Seek not to teach thy Master and thy Lord!
Call it not "zeal." It is a base temptation,
Satan is pleased when man dictates to God.

Down with thy pride! With holy vengeance trample
On each self-flattering fancy that appears!
Did not the Lord himself for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,
Lest by the tempter's wiles thou be ensnared;
Fresh be the oil with which thou art anointed;
Let God prepare thee for the work prepared.

—*Rev. Jas. Mathews in Earnest Christian.*

Dr. Adam Clark said pithily, "Strong drink is not only the devil's way into man, but man's way to he devil."

FREEMASONRY AND ROMANISM COMPARED AND EXAMINED.—III.

BY P. M. R.

Thus it is apparent that both Freemasonry and Romanism pretend to base the authority of their most important and fundamental doctrines on tradition — the former constantly referring to what is termed *Masonic tradition* in support of its false teaching and lying legends and the latter to *ecclesiastical* and *apostolic tradition* to prove the divine origin of those numerous dogmas and practices which have been invented and manufactured from time to time, and for which there seems to be no apparent necessity, unless it be to bring money into the treasury of the Church and to keep the common people in ignorance, that they might be thereby the more easily awed into compliance and ubmission.

But to define still more accurately the peculiar coincidence between Romanism and Freemasonry in this matter of tradition, I shall give the authoritative declarations of both systems as they are promulgated and set forth in the standard works of each. Romanism teaches as follows: "I most steadfastly admit and embrace apostolic and ecclesiastical *tradition* and all other OBSERVANCES and CONSTITUTIONS of the same Church.—*Creed of Pope Pius IV., Art. 13.*

Freemasonry imposes it edicts thus: "I furthermore solemnly promise and swear that I will conform to and abide by all the laws, rules and regulations of the Master Mason's degree * * * and that I will ever maintain and support the *constitution*, *laws* and edicts of the Grand Lodge under which the same shall be holden."—*Master Mason's Obligation.*

Here then both organizations rigidly enforce a strict compliance with and adherence to all the *observances* and constitutions, the laws and edicts peculiar to such system, and a wilful violation of this principle on the part of any of their members will consign the Romanist to hell for all eternity, while the Freemason by his contumacy or disobedience leaves himself not only liable to expulsion, but, if it can be safely accomplished, to a most barbarous and cruel death. But let us hear the voice of Rome still further. I copy from "A Manuel of the Catholic Religion," by Rev. Father F. X. Quenninger, D.D., Missionary of the Society of Jesus, and bearing the imprimature of the Rev. John Henry Luers, Bishop of Fort Wayne. On page 16 we read as follows:

Q. "How many sources are there from which we derive our knowledge in matters of faith?

A. In general there are two sources, namely: The Holy Scriptures and tradition."

And again on page 19: "Are the Holy Scriptures the only source and rule of faith? By no means; for first, they do not contain all that God has revealed, as they themselves bear witness by referring to *oral tradition.*"

I would invite the special attention of Protestants in general, and more particularly of Masonic ministers to this distinctive feature of the Roman faith, and ask them how can they with any show of consistency protest against and condemn traditionary legends and false teaching in Romanism, while at the same time they themselves either openly adhere to and maintain or else passively acquiesce in the very self-same doctrine and traditionary legends in Freemasonry? Romanism rejects the Bible either in whole or in part, and puts what she calls ecclesiastical and apostolic tradition in its place, while Freemasonry authoritatively declares in Chase's Digest of Masonic Law, pages 207-8, "Blue Lodge Masonry (that is Ancient Craft Masonry) has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Freemasonry; it would be something else." Now where is the difference between the teaching of Rome and the teaching of the Lodge on this subject?

But again, from the "Manuel of the Catholic Religion," page 22: "How do we come to know that portion of God's revelation which is not contained or found recorded in Holy Scripture? By means of oral transmission or *tradition.*" And again on page 23: "Where are the *traditions* of the Church to be found? In the living ministry of the Church; in the writings of the holy fathers, and in the approved ecclesiastical writers of the first centuries of Christianity." Thus it is very evident that Romanism has no other foundation for its fundamental doctrines and cermonials but that which may be found in the so-called "*traditions of the Church,*" while Freemasonry rests its claims solely on what is termed *Masonic tradition*, and like her twin sister Rome she unblushingly promulgates these legends and traditions as being equal to if not superior to the divine instruction of the Holy Ghost as contained in the Scriptures of the Old and New Testaments. But the question may be asked, How far does Freemasonry really pretend to go in regard to its claims as being founded on tradition? Evangelical Protestants will hardly credit the assertion, but it is nevertheless a fact that Freemasonry through its accredited Grand Masters, Grand Orators, Grand Secretaries, Historians, Antiquarians, &c., claims to have been "the original religion of man," and that "it must ultimately be the sole religion of the human race," and yet that its only foundation for such an absurd and ridiculous assumption is altogether based and can only be supported by its so-called "Masonic *tradition.*" This is about as nonsensical and silly as it is to assert that the various mummeries and empty forms of Rome were practiced by Paul or John or Peter in the infancy of the Christian Church, or that any person dying without having holy oil rubbed to certain parts of his body by the right hand thumb of a priest can never enter the kingdom of heaven. But what is the standard authority of Freemasonry on this subject? What does it claim for its traditions, and are they set forth as infallible guide-marks in matters of such vast importance. I will refer first to Mackey's Lexicon, page 491, under the word "TRADITIONS." "The legends and traditions of Freemasonry constitute a very considerable and important part of its ritual. *In many instances these traditions have been corrupted by anachronisms and other errors* which have naturally crept into them during a long series of oral transmissions." Now here is a pretty state of things — the "Masonic traditions" corrupt and erroneous, and yet these very same traditions are the only support of the entire system. What then is the Masonic student to do? How is the searcher after Masonic *light, more light, and further light* to distinguish between truth and falsehood, and thus arrive at a saving knowledge of that religion which so many of our church members now-a-days so shamelessly proclaim to be "good enough" for them? Albert G. Mackey, the Masonic pope, infallibly instructs them as follows, on page 492: "The intelligent Mason will always however be able after a little consideration to *separate* the substratum of truth from the superstructure of error which has been imposed upon it." This is Romanism exactly, "a substratum of truth," with a "superstructure of error imposed upon it," and this entire mass of *substratum* and *superstructure* cemented and bound together by ecclesiastic and Masonic tradition. And as Romanism only refers to the Bible and sanctions its circulation among its members in countries where Protestantism prevails, and where of course an opposite course would be detrimental to its interests, so Freemasonry in all professedly Christian nations makes great parade of the Bible, has it ostentatiously carried by the oldest Mason in all its processions, and has it spread upon its altars during lodge work, and while engaged in its pretended religious ceremonies, while at the same time both organizations can refer to tradition and to tradition only in proof of their nunierous lying legends and unscriptural and anti-scriptural doctrines. But as Masonic tradition is thus confessedly false and erroneous according to Dr. Mackey, surely Freemasonry can lay claim to nothing more than merely as a means of social intercourse among its members, and its lodges mere free-and-easy convivial clubs having no reference whatever to religion or the inculcation of so-called religious truths upon its members. On this subject I shall quote from A. L. C. Pierson's "Traditions of Freemasonry," page 15, and will remark *en passant* that this same A. L. C. Pierson is "Past Grand Master, Past Grand High Priest, Grand Captain General of the Grand Encampment of the U. S. of A. and Sovereign Grand Inspector General of the 33d degree," and is also at this present writing the Grand Secretary of the Grand Lodge of Minnesota, and hence, as an authority as regards the aims, objects and claims of Freemasonry has scarcely an equal and no superior in the entire Masonic world. Hear what he says and let every reader of this article show it to his minister whether Mason or non-Mason, and if the minister be in connection with the lodge insist upon it that he show cause why he should not be branded as a hypocrite in claiming to be an evangelical Protestant while at the same time he swears to maintain and support doctrines identical in every particular with those of Rome. Pierson says, concerning Freemasonry: "Thus, without any reference to forms and modes of faith it (Freemasonry) furnishes a series of indirect evidences which *silently operate* to establish the great and general principles of religion and points to that triumphant system which was the object of all preceding dispensations *and must ultimately be the sole religion of the human race*, because it is the only religion in which the plan of salvation is clearly developed," and he presents his book "to the public in the hope that Masons from its perusal will be awakened to a higher appreciation of the institution and be induced to investigate its claims as a scientific society of known antiquity and also the claim of the writer that it was the original religion of man." Traditions of Freemasonry—preface page 9.

It would be useless to still further quote from Freemasonry regarding its traditions, as their name is legion and would only swell these articles to an inconvenient length. The main object sought is to compare the various coincidences of Freemasonry and Romanism as well with one another as with the word of God, and thus conclusively showing the falsehood of both and the utter inconsistency of professing Protestant Christians in rejecting and protesting against the doctrine of Rome as taught by her priests and bishops from Romish altars and pulpits, while they at the same time believe in, adhere to, and lie about the selfsame identical doctrines when taught by the Worshipful Masters and High Priests of Freemasonry from the oriental chairs of lodges and chapters. It may be mentioned, in one word, that if tradition, either Masonic, ecclesiastical or apostolic, be in pure harmony with the revealed will of God as contained in the books of the Old and New Testament then we have no use for it, but if this tradition contradicts the Bible then we are bound to reject it because we must obey God rather than man; so that in either case tradition is not to be accepted in matters relating to man's salvation and hence no professing Christian has any business to sanction by his presence his money, his name and his time the promulgation of a doctrine so pernicious and which has been so emphatically condemned by Jesus Christ and his apostles.

Seceded Masons.

The following among others, are believed to be good and valid reasons why the name and address of every outspoken seceded Mason in in this country, who is now living, should be promptly reported to the *Cynosure* office, for publication.

First: The largest possible amount of testimony to the viciousness of the Masonic institution, should be arrayed, to convince the outside public that it is vicious, and the names and address of seceders, in overwhelming numbers, will go far to realize that result.

Second: The Masonic fraternity boast a membership in the United States of nearly six hundred thousand men, and when any of the craft see the *Cynosure* list of seceders, they laugh and ask what does that meagre array of 150 names amount to against the united testimony of all the balance of the fraternity in favor of the institution? With the unthinking multitude, this appears to be a knock down, an *ad captantum* argument, a poser perfectly unanswerable by all who would do away with that institution. Therefore it behooves us for the good of our cause, to set vigorously at work and increase our list, until it becomes so formidable from the sheer force of numbers, as to be in every respect perfectly irresistible. This we can do and easily, for there are many thousands of seceders in the United States who would gladly lend their names as a testimony against the lodge, if apprised of the necessity for it. Let us, then, at once ferret them out and publish them to the world, that their good example may not be lost to mankind, and their light remain no longer hid under a bushel, doing neither God nor humanity any service. Let us make them available and serviceable, that their conduct may redound to the glory of God and the advantage of man.

Third: By showing an overwhelming number of fearless and resolute seceded Masons, it will encourage thousands of other Masons who secretly despise the institution, to come boldly out, renounce and denounce it, as of right they should do, and thus produce an effect upon the ouside public of a most salutary character, causing among them a freer expression of thought as to Masonry, and a more open, general and determined opposition to lodgeism and all its concomitant and attendant evils.

Fourth: By knowing the names and residences of seceded Masons in sufficiently large numbers, it will afford opportunity, as occasion requires, in most suits at law between Masons and non-Masons, to subpoena and produce those who may be wanted, in open Court, there to testify to the Masonic obligations and their extreme party character, as evidence material to the purpose of purging bench and panel of whatsoever pertains to the Masonic institution, and thus in some measure check the shameful subversion of justice now so frequent and glaring in all our Courts.

Fifth: A large and widely extended list will furnish the means, in many instances, for the introduction of the testimony of seceders directly in open Court, which is much the better, more effective, and cheaper mode of eliciting their evidence, than would be its introduction upon commissions to be issued by the Court, which in most cases would have to be the mode of its introduction where only a limited or circumscribed list of seceders is presented to select witnesses from.

Sixth: Masonry, by her forms and ceremonies of initiation, professes to make her initiates "free," the title bestowed upon them being "Free"—Masons. To effect this purpose, she must needs control the Courts and so far as possible execute in her own interest the laws of every government within whose jurisdiction she is permitted to exist. And, unless she can control the Courts, subvert justice, and relieve her initiates from the liabilities, penalties and rigors of the laws of every such government, she does not and cannot fulfill her part of the contract with them, because she does not and cannot make them "free" in a Masonic sense. To make them "free," Masonically speaking, she must maintain their immunity from punishment by, and their freedom from all accountability to, the laws of every government within whose jurisdiction they may chance to domicil. Therefore to sow the seeds of her dissolution in this country the Courts of the lund must be wrested from her grasp, and the first step in this direction is to paralyze her power therein. This can be done by purging bench and panel in all suits to be tried, wherein one of the parties at issue is a Mason and the other is not. In criminal causes, the State would of course occupy the position of the non-Mason, and it would be incumbent upon the parties prosecuting in the name of the State to see that both the commonwealth's Atttorney and the assistant counsel if any such there should be, performed their duty, by purging both bench and panel of every member of the craft should any thereon appear. And it must be patent to the most casual observer, that such purging, under existing laws, can only be accomplished by proving the Masonic obligations and showing the intense community of interest they create between Masons. To do this, the testimony of seceding Masons becomes imperatively necessary, for adhering Masons cannot in any particular be relied upon for such purpose—hence, should the seceder's Roll of Honor, for such is their list of names, when arrayed against the powers of darkness, become as extended as the azure vault of heaven, and their numbers numerous as the stars that bespangle and beautify the ocean of night. Shall this grand object be accomplished? Let every reader of the *Cynosure*, and there are certainly not less than 20,000 of them, respond yes, and constitute himself or herself a special committee of one to ascertain and report at least one seceder's name, if not more, until all shall be gathered together and their names be inscribed upon honor's fair escutcheon as an eternal protest against the innate wickedness, viciousness and turpitude inherent in the monster evil of modern times—grog-shop Freemasonry. Let every seceder who desires to discharge a portion of his duty towards God and his fellow man, report his own name to the *Cynosure* for publication. If all will but do their duty in this regard, we shall soon possess a list that instead of provoking mirth will blanch every cheek within the pale of Masonic fellowship. Let it so be. To reform the crafty Mason, there is but one way, and that is, to make his Masonry worthless to him, and to break the power of Masonry in our Courts is the first sure step in this direction. Let it be taken. Send in the names. Put your labor where it will do the most good.

J. H. H. Woodward.

He that Gathereth not with me Scattereth Abroad.

This crucial test was uttered by the Lord Jesus Christ. It is the enunciation of a great fundamental principle, underlying all reformatory measures. Ultimate success in them depends upon the conscientious and consistent conformity to its requirements. A principle which accurately tests the actions of men and measures. It nicely determines the motives of men. It excludes the idea of serving two masters. It admits of no half-way measures in reform. It knows no step-at-a-time policy, no neutral ground. Neutrality is indifference, indifference is opposition. It positively affirms that he that gathereth not with me scattereth abroad. It accredits no expressed theory, unless carried out in a consistent practice. It exposes the fallacy of depending on the utterance of a theory, or paper testimony, as a cataplasm to allay or satisfy the conscientious scruples of some in regard to a wrong, to tickle the fancy of others, or captivate the ear of the unthinking listener, but fails to carry the theory out to its legitimate results or consequences. And it renders its judgment thereon with unerring accuracy—he scattereth.

All reforms, to be legitimately entitled to the name of reform, must be radical, must go to the root of the wrong. There must be no tampering; no temporizing; no compromising with those wrongs proposed to be reformed; neither can the reform be left to be settled and adjusted by majorities. This principle forbids us to propose, or to rest on any proposition short of full reform in the length, depth, breadth and height of the wrong, a full surrender on the part of the wrong doers, anything short of a full and stout resistance against the wrong in all its details, and in all its ramifications is—to scatter. The wrong must be wholly abandoned, or there is no reform. There is no gathering in part; it is either gathering in full, or scattering. Saul tried gathering in part in his treatment of the Amalekites, and the result was disgrace, humiliation and punishment. To do duty only in part is rebellion, and rebellion is as the sin of witchcraft. A step-at-a-time policy is stubbornness, and stubbornness is as iniquity and idolatry.

Hence in the temperance movement to propose any measure short of the annihilation of the importation, manufacturing and vending of intoxicants, is to compromise with the wrong-doers—is scattering—and to propose to settle that question by majorities at the ballot-box is atheistic in principle, substituting plans of human devising to work reform. It is an abandonment of the weapons selected and appointed by God himself for reforming wrong, and which are mighty through him, to the pulling down the strongholds of sin and sinful practices, and setting a precedent to wrong-doers, to establish a wrong by law, if they have the majority.

And so, too, in anti-secrecy reform, any measure short of the demand of eradication of secrecy, in God's name, and by his authority, from every organization or association, whether in church or state, is compromise; and compromise is surrender; and surrender is disobedience to the paramount requirements of the law of God. To propose to settle the question at the ballot-box is an admission in advance that majorities are morally right and paramount to the authority of God. It is a proposition to teach the fear of the Lord by the commandments of men. A settlement by mere human opinion. It is an agreement that so long as the wrong-doers shall have the majority, they shall have the moral right (there being no right, that is not morally right, neither a wrong that is not morally wrong) to perpetrate that wrong-doing.

At different times reference has been made in the *Cynosure* to remarks made by Mr. Moody, as against secretism, in his addresses in Brooklyn, New York and Philadelphia; but in the light of our text, his *practice* stands as against the reform—he scattereth. He is not laboring in behalf of any sect, hence the thousands of converts he reports and encourages to believe to be genuine cases of regeneration, are by him advised to attach themselves to

whatever sect they may prefer, and per consequence the large majority of them are turned over, body and soul and spirit, to sects under the control of secretism, thus strengthening it, for in proportion to the number of members it can get into the different sects, is its success insured, and becomes more bold. As soon as a man attaches himself to any sect, he loses his individuality, and becomes an integral part of that sect. He adopts its theory and practice, its wrong-doing becomes his wrong-doing, it's sins his sins, and his whole influence is thrown with it, on whatever side of moral reform it may take, he swells its numbers and numbers give respectability and claim authority.

If Mr. Moody really believes secretism to be God-dishonoring, Christ-crucifying and soul-damaging (on what other ground can he condemn it?), he could never advise or consent that the influence of a single convert should be thrown to those sects which tolerate secretism among them, nor leave the young convert under the influence of such pernicious example. Nay, he would warn the converts of the danger arising from association with it in religious organizations, that it would be very natural to suppose that what had been admitted to the communion table, could not be morally wrong, and they would be the more easily betrayed into those dens of iniquity. A little leaven leaveneth the whole lump. While the mind of the young convert is softened under the influence of the Holy Spirit, is the most opportune moment to give it a bias in the right direction; it is the time to guide it to the side of morality. But just here Mr. Moody has misimproved one of the greatest opportunities to further reform, the cause of Christ, and of teaching, as but few, if any others have had, of teaching the necessity of separation from sin and sinners, in order to reflect back on the dark horizon of a sin-cursed world, by contrast of position, the beauty of holiness, and to exemplify the power of godliness. And he has done as thousands of others are doing who denounce secretism, seated himself, side by side, at the communion table, whenever the opportunity presented itself, with secretists, thus endorsing them as true and exemplary Christians, and practically saying to the world that connection with secretism casts no disgrace nor suspicion upon the moral character of the professor of the religion of Jesus. His practice neutralizes his teaching—he gathers not with the reforms; he scattereth.

Christians are the light of the world. It is through their practice that men are convinced of the reality of the religion of Jesus. Not by theory alone, but by a practice consistent with the theory announced by them, that others, seeing your good works, may glorify your Father who is in heaven. The theory must be distinct, radical, incisive and direct, and the practice must be equally so. Christian communion and fellowship must be withdrawn from every individual or organization that walketh not after the tradition received of us, says Paul, and the sect that admits or tolerates secretism within its folds, is itself disorderly and must be withdrawn from, for what the individual may not do, cannot be right for organizations to do. The axe must be laid at the root. The sects that admit or tolerate secretists in their communion, are not gathering with reform—they are scattering—they stand opposed to reform, and if opposed, then there must be no company with them, no not to eat, that they may be ashamed. Withdrawal from them is a Christian duty, a means ordained by God for reforming erring professors who may have fallen into corrupt practices. No turning the young converts over to them. No bidding them God-speed by your influence. No countenancing them by your presence. No assisting them by your money. If work must be done for Christ, it must be done according to the rules he has laid down to regulate the practice of his people, and by carrying those rules out to their legitimate results, leaving the consequences to God, who has promised to control them for his glory. ALPHA BETA.

A Walker and Kirkpatrick flag has been raised by James Springer, Springertown, Ill.

CALIFORNIA STATE TICKETS.

LOS GATOS, Santa Clara Co., Cal., Sept. 11, 1876.

To the American Party of California, DEAR FRIENDS:—Our electoral ticket for the State of California is now made out and by the 10th day of October next I will be ready to supply every one with tickets. I want the friends in every election precinct in the State of California, from Siskiyou to San Diego, to write to me and I will send them tickets. If there is only one friend in the precinct, let him be sure and write me for the American ticket, and I will send him one. Then go early to the polls on the morning of the election and have our young American ticket placed in the "ballot box," remembering that it represents God and right, and so wields a mighty power for good. Our country, like Esau, has sold her birthright for a mess of pottage. She is chained and enslaved, but she must be disenchanted and rescued from the despotism of the lodge, king alcohol and the corrupt money power, and placed, regenerated and free, in the front rank of the nations of the earth. The new American cause is not exclusively our cause. It is the cause of God, humanity and country, and our mission is to accomplish this grand and blessed work. Let us rejoice, dear friends, that we have been counted worthy to be partakers in the labors and sufferings, as well as the joys and glories of this grand moral achievement.

JAMES KENNEDY,
Los Gatos, Santa Clara Co., Cal.

Reform News.

FRIENDS YEARLY MEETING IN INDIANA.

Sept. 19, 1876.

Friends Yearly Meeting, at Plainfield, Ind., on the 15th to 21st was largely attended, the numbers running up into the thousands on "first day." Their spacious house, seating fifteen hundred, was literally packed, and stands which had been erected outside were surrounded by multitudes who were more or less interested in the plain, practical truths of the Gospel and stirring appeals that were made. It was a day of seed sowing and eternity alone can reveal "what the harvest shall be." The beautiful plat of twelve acres, in the center of which the plain brick structure stands, was literally covered with teams, carriages, and human beings, while outside were many unable to find room for their beasts within. The preaching was earnest and well adapted to the occasion and surroundings, and everything moved along in the usually decorous manner for which the Friends are noted. I spoke in the City Hall on Saturday evening to an apparently interested audience, and although the time of the Yearly Meeting was so fully taken up with other matters that it was not deemed advisable to give an hour to our reform work, many expressed their regrets and wished it might be otherwise. I hope the Friends are not afraid to grapple with this question, and that they will look to it that a few unworthy members who have crept in among them are not permitted to so far control the Yearly Meetings as to suppress all discussion, much against the wishes of a large majority of their most devoted members.

J. P. STODDARD.

THE CAUSE IN IOWA—THE OSKALOOSA MEETINGS.

OSKALOOSA, Iowa, Sept. 12, '76.

DEAR CYNOSURE:—Something over a week ago Bro. Stoddard came here to present the cause before the Friends Yearly Meeting of Iowa, and to do any other work for the cause that could be done. The meeting convened on the 6th (Wednesday). The matter was presented, I believe on the next day and an effort made to grant Bro. Stoddard a hearing. The Friends are cautious, besides there was revealed quite an opposition upon the part of many to hear anything on the subject; some making one pretext and some another, but all coming, doubtless from a sympathy or an alliance with the "mystery of iniquity," secretism, and so the matter was postponed. There was a large number of the Friends, however, determined the question should be discussed, and especially as the rule of the society upon the subject of connexion of secret societies was to come before the meeting for discussion and decision as to whether it should be reaffirmed or modified. They urged Bro. Stoddard to wait patiently. This involved what seemed to be a waste of time upon the part of the General Agent, as his time is precious, and as other fields are "ripe and ready to the harvest." He could have obtained a hall or church elsewhere, and lectured under the auspices of other friends of the cause, but this was deemed under the circumstances, impolitic, as it might interfere with the favorable decision of the question in the Friends Meeting, since in this case the plea could be set up that as he was going to speak at any rate in another place, all who wished to hear could go and hear him there. So it was determined to leave the matter in the posture for the time being, of either speaking before the society and in their house, or not speaking in the city at all. "Hasten slowly" is sometimes a good proverb, and it proved to be so this time.

The friends of the cause talked it up, and it soon became the subject of general conversation, so that in a short time every Friend in attendance at the meeting was clearly upon one side or the other of the question, "Shall Stoddard be heard?" The question finally came up on seventh day (Saturday) morning and was decided by an overwhelming majority in the affirmative. Monday afternoon at 3 o'clock was the time set for the hearing.

The way was then clear, and upon invitation of other parties Bro. Stoddard agreed to speak that (Saturday) evening in the U. P. church, which he did to a very attentive audience. On Sabbath morning he preached a sermon of very great power before the U. P. congregation in which he showed in a very masterly manner the deceitful "wiles of the devil" as manifested in his schemes for the ruin of men and nations.

Monday afternoon came. The lecture was to be in the lower room of the building, a room that will seat some eight hundred people. The Friends were all congregated in the upper room listening to a very able address on the "Two Covenants," by a prominent Friend from England. Three o'clock came—a quarter past three, half past three, and still the address continued! It looked to some of us that there was "something in the wind." Bro. Stoddard was in his place waiting patiently (?) A number of friends of the cause were gathered about and waiting, but not with so much apparent patience. A faithful Friend was at hand who assured us that all would be right. Presently the meeting closed up stairs and the crowd commenced coming, and on it came until every seat was occupied and every corner of the building filled. There must have been one thousand people present. After waiting five days the opportunity came at last. The speaker rose to the full height of the occasion as if by inspiration. He commenced, and in

two minutes had rivited the attention of the audience as the attention of one man. The pent-up fires of his earnest soul broke forth in a perfect torrent, and for nearly two hours he hurled the lightnings of God's truth upon and through the dark dens of secrecy and sin. I am satisfied that hundreds were convinced as never before of the ungodly and detestable character of the secret conclaves, and hundreds of others were fired with a new zeal against the "works of darkness."

Unrepentant secretists in the audience could easily be discerned. They TRIED to smile; they scowled, became nervous, twitched, got up and went out and came in again, and showed an uneasiness that revealed them to every observer. A brother told me he picked out several whom he did not know were Masons before. He twitted them afterwards about it, and found in every case he was right. Sin cannot endure the light.

When the lecture was over a lively interest was manifested in the speaker by many crowding around him, congratulating him, wishing he had spoken an hour longer, inviting him to visit other parts of the country, making inquiry for books and publications, &c., &c.

It was announced that he would speak again at 7½ o'clock in the U. P. church. When the hour arrived the house was filled with a mixed audience; many Friends being there and quite a number of the prominent Freemasons of the town. The speaker seemed fresh as ever, and held the audience an hour and a half, exhibiting in a very thorough manner the despotic character of the government of the lodge. I noticed when the grips, signs, passwords and mode of initiation were revealed the Masons were troubled. Some stared wildly, some *attempted* to smile, some scowled. and some looked at each other knowingly. An opportunity was given for reply, but none dared the attempt. A Hercules stood before them and they knew it!

Altogether Mr. Stoddard's visit terminated triumphantly for the cause of truth and light. Though more time was spent than was agreeable to him, yet it was time well spent, and I am sure will meet with the approval of the Master.

The matter of the proposed modification of the Friends' rule on the subject of connexion with secret societies came before the meeting the next morning, and the rule was reaffirmed by a large and almost unanimous vote.

All adhering Freemasons are to be dealt with, aad if unrepentant, suspended. Very many desired that all other secret societies should be included, and are confident this will be done at an early day. They know that when a man enters into any secret society he has lost his conscience on the subject, and is but one step out of the monstrous iniquity of Freemasonry.

Mr. Stoddard has rare qualifications for this work. In private and in the families where he puts up he is the unobtusive, genial Christian gentleman, whilst before his audience, and before his enemies he is the frank, clear-headed, logical, heroic and dauntless advocate. And then it seems to me he never wavers. He is an indefatigable worker. When his life's work is done he will emphatically "rest from his labors" and his "work will assuredly follow him." R. A. Mc AYEAL.

THE OWANECO EXPOSITION.

OWANECO, Ill., Sept. 18, '76.

DEAR CYNOSURE: We had Mr. Ronayne here August 8th to 11th. The evening of the 8th he gave us a lecture on Masonry; on the 9th he initiated a candidate in the first degree; the next evening the Fellowcraft, and next the Master Mason's degree. When it came to killing Hiram every one present was much amused, but not so much as when Hiram was caught in the canvass. As soon as Hiram was laid aside for a more decent burial, then could be heard hisses and groans, and "O shame, can it be possible that is Masonry?" Whereupon Mr. Ronayne pointedly told them that it was ancient craft Masonry as worked and practiced in the various lodges in the United States, and defied any man or Mason to show one single error on his part in the whole performance.

The expose of Masonry here has been a great good. It has silenced all the Masonic batteries. The name of Ronayne is not mentioned by any of the Masons in my presence. While he was here I heard some of them calling him a liar, a perjurer, villain and thief, etc.

I do not know whether there were any votes made here for the American party by Mr. Ronayne, but he certainly made some *Cynosure* subscribers and no candidates for the lodge. One man who had made application for membership concluded to wait until after the Millersville lectures before he would join; since that he says he has all of Freemasonry he wants. Mr. Ronayne is certainly a master hand at the business, for he deals terrible blows upon Masonry. We had a full house each evening and good order.

I think the friends of Mr. Ronayne should be careful not to needlessly expose him, as I am satisfied Masons owe him no good will.

JOHN WARD.

Correspondence.

OUR CENTENNIAL LETTER.

PHILADELPHIA, Aug., 31, 1876.

An intelligent Presbyterian who called to day said he had been for many years connected with the church and the lodge, and if he had to leave one or the other he would leave the church. A bystander said the same. Truly God has sent them strong delusion that they may believe a lie.

A lady tells me that the first Baptist church of New York, once Dr. Cones, afterwards presided over by Kingman Knott, the star pulpit preacher, and now by Dr. Anderson, will not receive to membership any adhering Freemason. Rev. Dr. Marlin of the fifteenth Presbyterian church is opposed to the lodge, and Rev. Geo. S. Frost of Detroit, Mich., believes in the Gospel as the grand cure for the world's evils. A polished sceptic, who made an attack on Chrisiianity was well answered by my neighbor of the Bible Society who told him that even according to his own showing Christians were as well off as those who reject Christ, and if the Bible be true and Christianity a reality, they are infinitely better off, therefore it is safest to trust in Christ. A knot of interested listeners stood by.

These sceptics who refuse all evidence human or divine, except their own senses remind me of a blind man refusing to believe that there is such a thing as sun light because he cannot bear it.

SEPT. 8th. The discussions at our stand are often very warm, and sometimes amusing. An M. E. minister, a Mason, this morning said, "*Freemasonry is not a religion.*" I asked him to put that statement on paper and sign his name to it, and he consented, and here is the fizzle: "I have never believed Freemasonry to be the Christian religion." "Oh," said I, "that's not the point." He stopped with part of his name written and went away. He said he was a Royal Arch Mason and a member of many other secret societies.

While talking with a young man who was trying to defend the institution, a young Lutheran tried to rouse his ire by calling his attention to an article in the *Cynosure* of the 26th of May, and a Mason coming up just then thought to help also by putting in a word, which is just what he ought not to have done, for he asserted positively that when Jews, or others who reject Christ are present the name of Christ must not be mentioned in the lodge. It was very neat indeed for the man had just admitted that if Christ was not acknowledged in the lodge it was an infidel institution, as was asserted in the *Cynosure* article, but he was sure it must be a Christian institution, for his uncle, a high Mason was a Christian. The Mason's testimony so opportunely given completely discomfited him. Among the many calls I remember those of J. R. Holland of Fairfield, Mich., Rev. A. P. Veil, City missionary, Waterbury, Conn., Rev. F. L. Walker, Oswego, Kansas, Rev. J. F. Furguson, (Baptist) Essex, Vt., Prof. Kimball, Rev. John Harper of Smithville, Ill., an old *Cynosure* subscriber who had a tilt with a Rev. Freemason, whom he handled admirably. Ira Green of Rossville, Ill., and Allen Lewis of Hoopston, Ill., who called to-day, each left fifty cents for the tract work.

The crowd to-day, owing to its being a twenty-five cent day (Saturday) has been immense. Over one hundred thousand are estimated to have visited the Exposition to-day. They save twenty-five cents on the admission fee it is true, but when there is such a jam they are not able to see more than half as much in a day, so it is not much of a speculation after all. The cry of *fire! fire!* cleared the building very quick this afternoon. The fire proved genuine, and several restaurants near by on Girard Ave. were consumed.

To-day while a Mason was boasting over the advantages of the order a Master Mason came up and put in his word in this style: "Masonry is not what it ought to be. I have not been in the lodge for ten years on account of the corruptions they are guilty of. Masonry is corrupting our courts of justice. Tweed has escaped through the aid of Freemasonry."

This was a terrible poser to the boaster.

SEPT. 11th. A Baptist minister from Michigan whose name I failed to get, called to-day, and expressed himself as in perfect unison with us n this reform. He said that Freemasonry creates a terrorism and fear of investigation in the community. "That's so, that's so," was echoed by listeners.

A Methodist minister from Maryland thanked the Lord for Masonry, it was such an aid to him. He said that he used the name of Christ in the lodge even when Jews were present. He was reminded of the difference between Masonic law and Masonic tolerance. He did not attempt to justify the horrible oaths of the order, yet he avowed his devout aspirations for the Royal Arch degree which he expected to take next winter. His standing as a Methodist minister was a great card in his hand, but a brother Methodist whose stand is near by combed him down in the most admirable, Anti-masonic style. The Masonic reverend certainly has learned something. He got more than he expected. For example, after admitting the high standing of Prest. Finney, and his undoubted veracity, he was confounded by hearing some of Finney's severest strictures read aloud to a crowd of eager listeners, who enjoyed his mortification.

SEPT. 14th. I send a few subscribers to-day. It is gratifying to have a Freemason occasionally showing his desire for "more light" from the luminary at Chicago. The fact is, Freemasonry has been "weighed in the balance and found wanting." The question: Is Freemasonry a religion? and if so what religion? still keeps uppermost and most readily arrests attention. The influence of the order in our courts of justice, also receives their attention, and there are hundreds of men belonging to the order who are heartily sick of it, because they see how justice is perverted by Masonic influence. In New York, I understand that the order is openly charg-

ed with aiding Tweed's escape, and it is said that such men as General Peck, of Brooklyn, have lately avowed sentiments quite in accordance with the sample letter of a brother Mason in New York, which I sent you, pronouncing Masonry absurd, or as another said, "all a humbug."

I have had many pleasant visits from friends lately, among them Rev. George Clark of Oberlin, Ohio, Rev. D. J. Ellsworth of Windsor, Conn., Rev. Dr. Muzzy, an old friend of Prest. Blanchard, and Rev. W. A. Primer. Yesterday Rev. V. R. Hotchkiss of Buffalo, bore cheerful testimony to the integrity and piety of the late Elder Bernard, the well-known author of "Light on Masonry." To-day I had a call from Charles B. Bernard, the son of Elder Bernard, who is here with his family from Cleveland, to visit the Centennial.

Among other young men who follow the good example of their fathers in their interest in our cause, I may mention the son of Rev. Dr. Creighead, the New York evangelist, and the son of Mr. Keel of Illinois, also a grand son of an aged hero in this cause, Mr. Cutler of Galena. Another who will doubtless fall with his face to the foe, is Rev. S. McArthur of New Concord, Ohio. But among the warmest friends and supporters of our cause are many noble women, whose influence for good cannot be overestimated. There was an inspiration in the quiet but firm expression of a middle aged Quakeress, to-day. Mrs. Culbertson, widow of one of the translators of the Bible into Chinese, called to-day. The translation was begun by Bridgman and Culbertson, but Mr. Bridgman died while engaged in the work and Mr. Culbertson finished it. Mrs. Culbertson was for nearly twenty years a resident of China. She, of course took a special interest in the stand of the Bible Society, as it exhibited Chinese Bibles, thus reminding her of the noble work of her departed companion, who had done so much to dispel heathen darkness in China.

It is one of the strange fallacies of the defenders of the lodge worship that the acknowledgement of a Creator is enough, and they think it a small matter to ignore Christ. The last parcel of tracts that I gave out to-day was to a Baptist, who said he intended to join the Masons.

THOS HODGE.

LIGHTS AND SHADOWS OF THE REFORM.

YORK, Medina Co., O. }
Sept. 12, 1876. }

Editor Cynosure:—I regret to say that the anti-secret cause is not progressing here. It seems to have come to a dead lock. The cause of this is not to be found in the want of good material to work upon, or to the want of an individual consciousness, that the secret obligations and combinations are in their tendencies and influences injurious and wrong; but rather to this—a lack of disposition, or ability to think and act independently. Such being the case, a terrible responsibility is being placed upon the clergy. Their thoughts, whether right or wrong, are diffused, and their words outside the pulpit, are rejected, and often exert a pernicious influence. Eight or nine years ago, when Prest. Fairchild and Prof. Morgan gave several lectures here on the character of Masonry and secretism generally, the community was awake to the iniquitous system. Then we had but little difficulty in establishing a church rule against membership with secret associations. No member could be admitted in the Congregational church without passing the test of examination on that subject. The church's position was known, approved, and considered as settled by both the church and community. True it was the only church in the county (the United Brethren excepted) that had taken that position; but the cause was onward, and the public sentiment progressing against the secret orders.

This was the state of things when our beloved General Agent, Rev. J. P. Stoddard came first among us. His labors, and lectures, and preaching, and personal presence, and Christian deportment, had a telling influence for good. Previous to this so decided was the Anti-secret movement in the church, that a resident minister, otherwise acceptable, was promptly dismissed for the only reason that he began to use influences for overriding the standard rule on that subject.

Now how changed. The Congregationalists have another minister. He has been here three years. Before being engaged he was well informed of the position the church occupied, and told that the church could not think of engaging a minister who would disregard its standing rules. This he pledged himself not to do. Disregarding this pledge, the church is now accessible to the secret orders, and, as I learn, members of those orders have been received, and such are still admissible. What is still worse in its effects, this same minister has become Prest. of an Anti-secret society formed here some two years ago, which it is believed has not had a meeting since. Why this, unless more effectually to hold back agitation of the subject. However hidden men may wish to keep their purposes, words sometimes slip out and reveal them. So in this case. To explain why so little progress in the Anti-secret discussion—he is reported to have answered thus: "There is so mush talk about it here that the people are disgusted." Some wonder if Christ s preaching did not disgust the Scribes and Pharisees, and if Paul's piercing eloquence did not disgust Felix, and Nero, and the pagan hosts of Rome. Such words and actions have their effects, especially with those who do not stop to think for themselves. They are duplicated over and again, and those who use them are not far removed from the taking of blasphemous obligations, or the iniquitous farce of playing Hiram Abiff. The inducement of some supposed selfish benefit is only wanting.

Do ministers realize their responsibilities? Really our reform would progress much faster if they would take themselves out of the way. It is hard work to labor over their heads.

There seems to be an idea prevailing among the people I mean the religious people—that the ministers *know it all*—that they are about right—that any association decidedly wrong could not be approved by them—they would oppose it—much less would they carry themselves against those who do oppose it and still less would they be inclined to attach themselves to the secret orders, if bad as represented. So the people let the ministers do the thinking for them, and rest supinely without examination or serious thought. Really and truly it seems clear enough that if our theological schools will not, and cannot raise up a set of ministers to labor in reforms, the people must rise up and reform the schools and clergy, or our churches will go to corruption, and our country to ruin. More anon.

Yours truly, J. A. BINGHAM.

WHERE IS THE DIFFERENCE?

We clip from a newspaper the following story which is evidently designed to show a low order of morality among our colored population of the Southern States:

A SPECIMEN OF NEGRO RELIGION.

A worthy missionary clergyman from the North found his colored brethren and sisters quite forgetful of the moral law, and began to give them a series of practical discourses against lying and stealing. The congregation stood it for a Sunday or two, and then they revolted, one of the deacons being the spokesman, and addressed their preacher thus: "We like you bery much, and want to make it comf'ble for you; but de fac' is, you see, we don't like dis preachin' about lyin' and stealin'—we mus' hab our Sundays for 'ligion."

Now where is the difference, we would ask, between this negro congregation and a white congregation which does not wish to hear any thing said to them about Freemasonry? There are a great many congregations of white folks in the United States who never want to hear anything about the wicked, unchristian character of Freemasonry. They like to go to church on Sundays and have "machine religion" preached to them, but they could never abide a practical discourse, in exemplification of one out of hundreds of scriptural texts, which would condemn Freemasonry as plainly as the Decalogue condemns lying and stealing. Southern negroes are not the only people in the United States who are sensitive about having a sound, practical order of morality preached to them.

AMERICUS.

ECCE ORIENTI.

Dear Cynosure:—The above is the title of a strange sort of book which I have chanced to see. Of course it had an origin and an aim; but its contents and aim as well as its origin, seem to be veiled. Not in a foreign language, it yet is made to appear foreign. From its associations, and from other reasons, I am persuaded it is of Masonic origin and import. Will some one who is "posted" explain "Ecce Orienti?" I feel sure the *Cynosure* will make room for some one to do so.

S. B. ALLEN.

Westfield, Ill.

OUR MAIL.

Geo. H. Williams, Putnam, Windham Co., Conn., writes:

"Will it not be well for the *Cynosure* to give a journal, a portion weekly of Morgan's abduction and murder, fifty years ago this month? (See Greene's Broken Seal, p. 71.) Here is a semi-centennial of shame to humble our national pride in this centennial year. 'Truth is stranger than fiction.' The events connected with the case of Morgan, if simply told in a journal, would do much good among the present readers of the *Cynosure*. I think it might draw many new readers to the paper and to the book."

We think this is an excellent suggestion and intend to profit by it.

A friend in Indiana writes:

"Having traveled lately over northwestern Indiana I can assure you that your paper is doing a good work. Several prominent men promised me to send for it. If any country on earth is in danger it is the United States. From what I know I can speak of corruption in courts of justice; perjury is the rule, honesty the exception. A prominent educator in Crown Point, and the pastor of the U. B Church in Hebron, Ind., both agreed to go to work in the cause. You will hear from them soon. I have fought Masonry a long time. Financially they have always worsted me. I could write a large book of their crimes that are known to me. 'God is moving on the waters.' Let us do our duty."

A. M. Milligan, Allegheny, Pa., writes:

"I am convinced that if we could show the community the tendency and the capabilities of the secret orders, not only those without but also many within the lodge would rise up and demand its banishment. The White Leagues, the Ku Klux and Molly Maguires are doing a great service to the country and the cause by revealing the legitimate and proper use for which they were invented and organized and it only requires that a resolute band of desperate characters shall attain the highest positions in any of the orders to turn every Mason, Odd-fellow and Good Templar into a conspirator, an accomplice of treason and murder, or turn him out of the order. And those are the classes of character which are even now drilling and manipulating the simple innocent dupes for their nefarious purposes. Hence the rings which under these various names are even now sucking the life blood, and in a thousand ways endangering the very existence of the Republic. It is a wise arrangement of Providence that one class of patriots are led to realize the enormity of one class of evils and assail it, while another have their attention turned to another evil and direct their batteries against it; and thus the various ranks of God's great army are all battling the common enemy, helping the common cause and serving our common Master."

L. Raymo, Unionville, Mo., writes:

"The cry is constantly going up, 'You are only making yourself enemies.' Such a religion as is enjoyed by the members of the cable tow' ought to be banished from our land and every other land. For several years I have not believed it possible for a man to be a Christian and a Mason, yet I notice other men do admit they can; but if it be true I confess I do not know of anything to keep a man from being a Christian. There is no difference between the professor and the world. They all lie and slander alike. I believe the only way to be a Christian is to do the will of God by both faith and works. I

gave one old lady a copy of the deposition last night. This morning I asked her what she thought of it. She said, 'Why, Mr. Raymo, I can tell you more about Masonry than you know. I lived in Morgan's neighborhood when he was carried off, and saw the covered wagon that he was in.' She said other things that she knew the same as are publishe ."

S H. Skinner, Avalon, Livingston Co., Mo., writes:

"Ronayne and Stoddard left Chillicothe and Livingston Co., safe. Eggs were the arguments used by the opposition. Masonry mixed with the old pro slavery sentiment makes an awful mix."

J. C. Bartholomew, Ely, Linn Co., Ia. writes:

"I fully believe God will bless his cause, Anti-masonry."

I. N. Bear, Amboy, Ill., writes:

"We have a good many professed anti's here but they are completely cowed down. One who attended the Morgan trials, and was deputy sheriff at the time, and is conversant with the whole affair, is putting up what he calls a Masonic hall; and that in the most conspicuous part of the city of Amboy."

S. E. Packard, Appleton, Wis., writes:

"I give the *Cynosure* to any one who will read it. It is quite a Masonic place around here."

J. K. Alwood, West Unity, O., writes:

"I want the *Cynosure* for myself and children. I am very thankful that they all have sense enough and honesty enough to like it."

The Sabbath School.

LESSON FOR OCT. 15.—STEPHEN'S MARTYRDOM.

SCRIPTURE.—Acts vii. 51-60 Commit 54-60. Primary verses, 59, 60.

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: As your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have now been the betrayers and the murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold I see the heavens opened and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast him out of the city and stoned him: and the witnesses laid down their clothes at the feet of a young man whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said that he fell asleep.

GOLDEN TEXT.—"Christ shall be magnified in my body, whether it be by life or by death."—Phil. 1: 20.

TOPIC.—"O Death, where is thy sting?"

HOME READINGS.

M. Gen. 4: 1-16. The First Martyr.
T. Jer. 26: 1-24. Martyrdom of Urijah.
W. Mark 6: 1-30. Of John the Baptist.
T. John 16: 1-33. Prepared for Martyrdom.
F. Luke 11: 38-54. Guilty of the blood of Prophets
S. John 2.: 1-33. Peter's Martyrdom Foretold.
S. Rev. 6: 1-17. The Martyr's Reward.

In the vision vouchsafed to Stephen in his fearful extremity he received much comfort and consolation. He was conscious of no crime, and was in no wise guilty of blasphemy against Moses or the temple. He could with much confidence turn his thoughts heavenward. Surely to him the bitterness of death was past, and he was enabled to endure as seeing him who was invisible. Though in the power of his murderers, he is in the hand of God, and when heart and flesh failed, he recognized his favor who was the strength of his heart and portion forever, proving that "precious in the sight of the Lord is the death of his saints." Calmly he committed his spirit into the hand of Christ, and peacefully fell asleep in the hope of a blessed resurrection.

PRACTICAL LESSONS.

1 That seldom are sinners conscious of the character of their sins.

2 That the evil deeds of men will be overruled to the furtherance of the divine purposes. God makes the wrath of man to praise him.

3 That the people of God have the pledge of his grace to assist them in all life's troubles. Not suffer them to be tried above that which they are able, but as their day is so shall their strength be.

4 That true Christians may expect hope and triumph in death.

5 That it is proper to pray to Christ.

6 That all ought to seek preparation for death.

7 And that a peaceful and triumphant death is very desirable.—*Evangelical Repository.*

News and Notes.

AMUSING THE BABY.—It is a subject of marvel to most people that so many children die in infancy, but to an observing mind the wonder is that any children live to maturity. When you and I feel miserable we want to be left in quiet. Repose is the sweetest remedy for nervousness or other ills; but baby is trotted, bounced, toted, "ketchy ketchied," chucked under the chin, poked in its cheeks, or somebody's thumb is thrust into its toothless mouth, irrespective of a need of ablution, and then if a baby isn't happy it is reputed very irritable. Tickling the baby's feet, creeping the fingers like the motion of a mouse across its breast and up into its fat, sensitive neck-wrinkles, is another mode of amusing baby. Of course the child laughs, and the idiots who torment it forget that it is the same expression with which they reply to a similar process from the hand of some mischievous but torturing friend; and yet we all know that this laugh from a man is a hysterical outcry of nervous irritability. When the laugh ceases, weariness brings weeping, or a restless and unrefreshing sleep, followed by depression, and probably by indigestion and colic. Nothing should ever be done to startle a child—even a too frequent playing of bopeep, if violent, has been known to bring on St. Vitus' dance. All surprises are dangerous to the nervous system, just as all sudden atmospheric or dietetic changes are very unhealthy, and sometimes fatal. If music is lected to please the young child's ears, it should be gentle and soothing.—*Sanitarian.*

PERSONAL AND HOUSEHOLD HINTS.—If you are buying carpets for durability, choose small figures.

Benzine and common clay will clean marble.

If your flat-irons are rough, rub them with fine salt, and it will make them smooth.

Castor-oil is an excellent thing to soften leather.

Wood-ashes and common salt, made compact with water, will stop the cracks of a stove, and prevent the smoke from escaping.

To clean a brown porcelain kettle, boil peeled potatoes in it. The porcelain will be rendered nearly as white as when new.

To ascertain whether a bed be damp or not, after the bed is warmed put a glass globe between the sheets, and if the bed be damp, in a few minutes drops of water will appear on the inside of the glass.

A strong solution of carbolicacid and water, poured into holes, kills all the ants it touches, and the survivors immediately take themselves off.

A small piece of paper or linen, soaked with the spirits of turpentine, and put into a bureau or wardrobe for a single day, two or three times, is said to be a sufficient preservation against moths.

Lemon juice and glycerine will remove tan and freckles.

Lemon juice and glycerine will cleanse and soften the hands.

Lunar caustic, carefully applied, so as not to touch the skin, will destroy warts.

To obviate offensive perspiration, wash your feet with soap and diluted spirits of ammonia.

The juice of ripe tomatoes will remove the stain of walnuts from the hands without injury to the skin.—*Phrenological Journal.*

THE EAR.—The passage of the ear is closed by a thin membrane, especially adapted to be influenced by every impulse of the air, and with only the air to support it internally.

If any one designed to break or overstretch the membrane he could scarcely devise more efficient means than to bring the hand suddenly and forcibly down upon the passage of the ear, thus driving the air violently before it, with no possibility of its escape but by the membrane giving away. Many children are made deaf by being boxed on the ear in this way.

MANAGEMENT OF THE ORCHARD.—To realize the best results from an orchard, we should be careful in the selection of varieties; and a well drained location should be chosen on which to plant the trees. The distance between the rows should not be so small as to preclude the trees from obtaining their full bearing capacity, and to make it difficult to gather the apples. Neither should there be too much space. Twenty-four feet each way has been our practice of setting trees, and we find it a suitable distance. If the land is low and flat, the land between the rows should be plowed toward the tree, so as to have the "dead furrow" in the centre, and to allow the water to pass off freely. All the sprouts should be kept from the base of the trees, but we have not found it advisable to prune out the heads; as it lessens the capacity for fruitfulness and induces the growth of water sprouts.

All of the fallen fruit should be gathered and made into vinegar, as the profits of the orchard are considerably increased from this source. All fruit should be carefully hand-picked; and that intended for market should be assorted and put in clean packages. The commission men of Chicago assure us that apples in new barrels bring enough more to pay for the barrel, even if old ones could be had free of cost. Varieties that drop from the trees, such as Rome, Beauty, Standard and Domine, should be picked early. Winter fruit should be kept in a cool place, at a temperature of 40 degrees as near as can be done.

The demand for winter apples has not yet been supplied, and if we wish to obtain the best results and find a ready market for our apples, we should plant at least three-fourths of our orchards to winter varieties.

The orchards should be sheltered on the west and north by belts of rapid growing trees of desirable varieties. We advise the planting of white ash, American elm, sycamore and ash-leaf maple. Varieties of the willow are rapid growers, but the timber is of little value.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 28, 1876.

The Bible in Schools.

The Chicago *Tribune* of Sept. 22d contains a call on W. W. Patton D. D., to speak on the question of ejecting the Bible from American schools. The call is numerously signed and followed by a card from Dr. Patton appointing to speak on Sabbath afternoon, Sept. 24th at Farwell Hall. His speech will doubtless be published in Monday's papers, too late for a full notice in this number of the *Cynosure*. Our readers may expect a notice of his performance next week.

Mr. E. S. Wells took pains to circulate the call; the same gentleman who got up a secret temperance lodge, which was to overtop all the other secret temperance "orders." Mr. Wells' lodge (we do not know its name) occupied a room, (the first room occupied) in the first Farwell Hall. It was odious to Mr. Moody, and was, we believe, suffered to subside, as we lost sight and hearing of it after the fire. As to Dr. Patton, he seems to be the Dr. Saccheverell of the Bible question.

Saccheverell was a man of inferior parts, who, in the long struggle between prerogative and popular rights in England, became notorious by taking ground with the priests and bishops of that day, as Patton is endeavoring to take sides with infidels and Romish priests against the Bible in schools. His antecedents may help our readers to appreciate the weight and worth of his teachings.

1. He began his ministery an Oberlin sanctificationest, abolitionist, and ultra Puritan in the city of Boston.

2. He removed from Boston, where he left little impression, to make less in the Fourth church of Hartford, Connectieut, where he was on ill terms with the good Dr. Hawes, and sided with the theological extravagances of Dr. Bushnell, which he could neither comprehend nor teach.

3. From Hartford, he came to Chicago as pastor of the First Congregational church, which he left to be editor of the *Advance*; in which, as in his pastorate, he saved money steadily for himself, and sunk some one hundred thousand dollars of his employer's money.

By referring to his editorials in that paper one may find nothing but the restless self-conceit of an inferior nature with large ambition, who has turned a complete summerset from his early ideas. Thus he filled column after columu of the predecessor of the *Advance*, with leathery articles about the atonement, which next to nobody read.

In the *Advance*, he disgusted good ministers by his sermon and editorials in censure of New England Puritans, and favoring worldly amusements for Christians.

He wrote column after column on the Sabbath, denying all law force in the Decalogue.

When St. Lousis adopted the French system ot licensing whoredom and uncleanness, he declared himself not convinced of its propriety, but said in an editorial review of the report on that legalized fornication:

"*Let the experiment proceed under the careful supervision of those who believe in it, till we shall see the best it has to offer*," *etc., etc.* From this vile and impious ground he has never publicly receded.

He became so obnoxious as editor that the stock holders gave up their shares to Messrs. Marsh and Turner who took the paper on condition that Dr. Patton should not be its editor.

He is since crowning his singular career, by advocating the removal of the Bible from schools, putting no standard of moral law in its place. The object of those who have got up and circulated his call is manifest. If his Sunday Farwell Hall efforts shall show any symptoms of receding from his odious religious advocacy of irreligious schools, our readers shall next week have the benefit of it.

A Story of Fifty Years Ago.

In accordance with the purpose expressed last week we shall give in this and the two or three succeeding numbers the narrative of Morgan's abduction. To our younger readers it will be of thrilling interest, and to all it must ever be of serious concern, and not least to members of the Masonic lodge.

Giddin's Anti-masonic Almanac for 1833, contains a concise but sufficiently complete account of the transaction in Western New York during the nine days immediately following Sabbath, September 10th, 1826, which will be freely used. We shall in this number give a kind of introductory account, a sketch of Morgan's previous life, the threatening notices published in public journals, the attempt to burn Col. Miller's printing office in Batavia, New York, and the excitement manifested by the fraternity through all the region caused by the report of Morgan's exposition then being printed. The narrative is as follows:

William Morgan was born on the 7th day of August, 1774, in Culpepper county, Virginia. His occupation was that of a bricklayer and stone-mason. Having accumulated, by his industry, a sufficient fund, he commenced business, as a merchant, in Richmond, Virginia. It is said that he was a captain in a militia regiment, and that he was present at the battle of New Orleans, in January, 1815. He married Lucinda Pendleton, in October, 1819, who was left with two infant children at the time of his abduction. He removed from Virginia in the fall of 1821, and commenced the business of a brewer, near York, in Upper Canada. The destruction of his property by fire, soon after, reduced him to poverty. He removed to Rochester, in the State of New York, and resumed his original occupation. An inflammation of the eyes, contracted soon after, incapacitated him from labor, and rendered the pressure of poverty more severe. From Rochester he removed to Batavia, where he resided in the summer of 1826. William Morgan was a member of the Masonic fraternity, and had advanced as far as the degree of Royal Arch in the mysteries of that society. In the summer of 1826, it became known that he was preparing for publication a work in which the obligations, secret signs and ceremonies of Freemasenry, were to be made public. It was also understood that David C. Miller, an Entered Apprentice Mason, and a printer at Batavia, was engaged, or to be engaged, in printing the work. The knowledge of these facts excited great commotion among the members of the Masonic fraternity in that vicinity, and in a wide extent of surrounding country. There was great heat and intemperance of expression in relation to the expected work, and an open avowal, by members, that it should never see the light. Consultations were held among them, as to the course to be pursued in relation to the contemplated work; and it was understood, finally, to have been determined, that its publication was to be prevented, at all hazards. It would appear that there were several different and distinct projects devised to produce this result, which either were not attempted, or failed in their execution.

Measures were taken to injure the character of Morgan, and thus to shut him out from sympathy and credit. In the month of August, 1826, an advertisement was inserted in the Ontario *Messenger*, printed at Canandaigua, of which the following is a copy:

NOTICE AND CAUTION.

"If a man, calling himself Wm. Morgan, should intrude himself on the community, they should be on their guard, particularly the MASONIC FRATERNITY. Morgan was in this village in May last, and his conduct while here, and elsewhere, calls forth this notice. Any information in relation to Morgan, can be obtained by calling at the MASONIC HALL, in this village. *Brethren and companions* are particularly requested to *observe*, *mark* and *govern* themselves accordingly. ☞ Morgan is considered a swindler and a dangerous man. ☞ There are people in this village who would be happy to see this Captain Morgan. Canandaigua, August 9, 1826."

This notice was copied into many of the newspapers in the western counties of the State of New York, and particularly into two newspapers printed at Batavia.

In the month of August, 1826, a man representing that his name was Daniel Johns, and that he was a fur trader from Canada, came to Rochester, and spent most of his time in the warehouse ot Edward Doyle, who had himself, about four years previous, removed from Canada, and who was a high officer in the Monroe Encampment. About the middle of August, he went to Batavia, and ingratiated himself so far with Morgan and Miller, by offers of pecuniary advances, that he was received into their confidence, and into a participation in the publication. He remained at Batavia about three weeks, and, surreptitiously possessing himself of a portion of the manuscript, suddenly left Batavia with the portion he had thus acquired, and carried it to Rochester. From thence the manuscript was sent, by a special messenger, to the city of New York. and laid before the General Grand Chapter of the United States, then in session in that city.

In July, 1826, Morgan was arrested on a civil suit at Batavia, and gave bail. On the 19th of August, 1876, Johnson Goodwill, Kelsey Stone and John Wilson, of Batavia, all Freemasons, and Daniel H. Dana, a constable of Pembroke, about fourteen miles distant, on ascertaining that neither of the heads of the families in the house where Morgan resided were at home, rushed into his room and seized his person, and all the papers which he was then engaged in arranging for the press. The arrest was made by virtue of a bail piece, and he was hurried to jail without time being given him to procure other bail. The sheriff was not to be found though he had been seen with the four men immediately before the arrest, and Morgan was detained in jail from Saturday until Monday following.

While he was so confined in jail, search was made at his lodgings, by virtue of some pretended process, for the papers which Morgan had been engaged in preparing, but without success.

Arrangements were made for the assembling at Batavia, on the night of the 8th of September, of members of the Masonic fraternity, from different and distant places. They came from Buffalo, Lockport, Canandaigua and Rochester, and expectations were entertained that there would also be a party from Canada. None of them arrived at Batavia until in the night, when they assembled to the number of forty, or fifty, or more. The object of this party was to suppress the publication of the work, by procuring the manuscript papers, and the printed sheets. For this purpose an attack upon the printing-office of Miller was contemplated, and it would seem, also, the forcible removal of Morgan from Batavia, to effect a separation between him and Miller. Eli Bruce, the sheriff of Niagara county, had been requested to prepare, and did actually prepare, a cell in the jail of that county, for the reception of Morgan, whose

forcible abduction, by this band of midnight conspirators, was confidently expected. Colonel Edward Sawyer, of Canandaigua, headed or commanded this party; but they failed to effect their object, and dispersed a little before daylight the nevt morning.

It is supposed that they were deterred from their purpose, by a knowledge of the fact that Miller was aware of their intentions, and had prepared fire-arms and other ample means, to defend both his person and his property from the attacks of violence. Many of the persons composing this party are known to have been selected and delegated for the express purpose of going to Batavia to assist in suppressing the publication of Morgan's book; and perhaps the numbers composing this party, and the different and distant places from which they came, illustrate more forcibly than any other single fact, the extent of the combination to suppress the publication of the book.

About this time an article written by R. W. Haskins, of Buffalo, appeared in the Black Rock *Gazette*, a paper published forty miles distant from Batavia, of which the following is a copy:

"MR. SALISBURY,

Sir—I noticed in your last paper an inadvertent error, copied perhaps from other prints, respecting a wretch by the name of Morgan. The statement that Morgan is an expelled Mason is a mistake. He is not an expelled Mason, but an impostor, and a swindler, against the evil designs of whom the fraternity have amply provided. A MASON."

Sept. 7, 1826.

On the night of the 10th of September, Richard Howard, otherwise called Richard Chippersfield, who worked at Buffalo for the same Mr. Haskins who wrote the foregoing paragraph, attempted, with several others whose names are not known, to set fire to the printing office of Miller, in Batavia. The sides of the building, and the outside stairs leading to the office, had been literally sprinkled with spirits of turpentine; and straw, and cotton-balls, saturated with the same combustible, had been provided. It burned fiercely and brightly upon the first application of the lamp, and had it not been instantly discovered by an individual who was accidentally a witness of it, the office must have been speedily consumed, and the lives of ten persons, then asleep in the two buildings, possibly made a sacrifice.

—Our publishers have taken a stand in the Inter-State Exhibition, which is now holding its annual fair in this city. Mr. Rufus Stratton has volunteered to attend it, distributing tracts and selling books and conversing with visitors. Thousands will thus be reached and informed of our work who will scatter tracts and facts through this State, Iowa, Wisconsin and Indiana, and help roll on the ball.

—The General Agent and Secretary started for Iowa again on Friday evening to take part in the several meetings to be held in that State. Mr. Ronayne will accompany or follow him with his masterly expositions.

—We trust the Wisconsin friends are making every effort possible to make their coming State meeting a great success. Let friends of the reform correspond with the officers of the State Association suggesting measures to be disscussed, especially the State agency. Shall that work be taken up again?

—The Illinois agent has gone for a brief space into Wisconsin, not especially on a lecture tour, though he will no doubt improve any openings. He has become pretty thoroughly initiated in Masonry, that is, in its method of dealing with men who are truthful about its follies and wickedness, and will be better able this winter to push on the war. Bro. Hinman will probably attend the State meeting in Delevan, Oct. 11th to 13th.

—Rev. E. W. Wheeler, pastor of the Methodist Episcopal church of Edwardsville, N. Y., a reformed Mason, is contributing a series of articles on the lodge to the *American Wesleyan*.

—Rev. J. L. Barlow, State Lecturer for Michigan has been visiting western New York. We expect soon to hear his battle cry echoing across the Lake again and shall listen to hear the walls of the Jericho lodges thunder to the plains of the Peninsular State.

—Bro. Stratton of the *Wesleyan* makes a good point in an editorial reviewing a denunciation of the Freemasons of the Pennsylvania coal regions—the Mollie Maguires—in the *North Western Christian Advocate* of this city. He puts it to the editor why the same is not said of the lodges in all our towns whose principles and practices are no better proportionally than the murderous gangs of Pennsylvania. Will the *Advocate* reply?

—Some of Pres. C. H. Fowler's seed-sowing in the institution at Evanston, Ill., is bearing its proper fruit. His labor in stocking the University with secret societies helped them to a flourishing growth. Lately the students have been getting ready to take part in the oratorical contest between the colleges of various States, when it was found that the secret fraternities had managed in their accustomed disreputable manner to get their favorites nominated to the disgust of a large proportion of the students.

—In connection with the above the position taken by President Robinson of Brown University, in his annual report to the trustees will be hailed with rejoicing. He asserts that during the last two years the open societies have contained a large proportion of the character and the intelligence of the college, and that the secret organizations are objectionable for other reasons than their secrecy. These objections he classifies: 1. Their expensiveness. One of the largest items in the present rate of college expenses, as compared with former years, is found in these societies. 2. They foster a spirit of clannishness. 3. They lead, in the management of class affairs, to habits of intrigue, and to the practice of the low arts of the politician. 4. They intensify peculiarities of taste and habit, till these harden into fixed defects of character. 5. They interfere with college work. The trustees passed a resolution declaring secret societies hostile to the best interests of the University.

Religious Intelligence

—The first story and basement of the new Wesleyan Publishing House at Syracuse, N. Y., are finished in a substantial manner, and the work proceeds steadily but without hastening into debt.

—Mr. Moody received a check from a friend in Greenfield, Mass., as a compensation for his services there last week. He returned it, with the request that he might be allowed to labor in Greenfield for the pleasure it afforded him.

—A controversary over the use of the Bible in public schools has arisen in New South Wales. Strong opposition has been shown to the daily reading of it.

—Rev. Geo. C. Needham, the Evangelist, preached Sunday evening last to a large crowd in the Atlas Hotel, fronting the Centennial buildings. He purposes preaching in the same place during each Sunday in September. At least 5,000 persons will be accommodated in the large hall of the hotel.

—Signor Gavazzi affirms that the Gospel is spreading in Italy, two-thirds of the children in the Evangelical schools belonging to Roman Catholic parents, and the principal text book used being the Bible.

—The General Evangelist, Wardner, of the Wesleyan Methodist church has been laboring with marked success among the churches of that denomination in western Tennessee. Meetings held at Purdy, McNairy Co., near the historical ground at Shiloh and Pittsburg Landing were signally blessed with conversions.

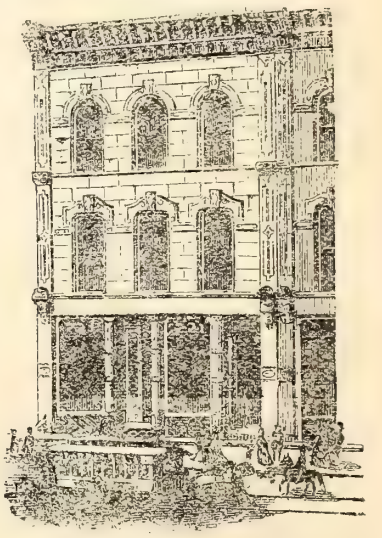
News of the Week

—The London *Times* publishes a letter from Barcelona which says: "During the last three months the clergy and aristocracy have made a severe attack upon the persons whom they employ and servants who dare to worship in or send their children to Protestant schools or churches. Hundreds of poor men and women have thus suffered for their faith." The Earl of Derby has consented to receive a deputation relative to the persecution of Protestants in Spain.

—The terms proposed by England as a settlement of the Servian difficulty are stated to include an unconditional armistice, a restoration of the condition of affairs which prevailed in Servia and Montenegro previous to the war, with a territorial extension for the latter province, and a liberal provision for local autonomy in Bosnia, Herzegovina, and Bulgaria. Dispatches say that England's basis for pacification will fall through. The Russians are determined to carry on the war at any cost. The truce, which ends at midnight, will be followed by the immediate resumption of hostilities. Preparations were making here this morning for a continuance of war, glaringly at variance with the efforts to make peace."——Belgrade correspondence says a great war demonstration was made Saturday on the occasion of the presentation to the legion of Russian cavalry of a banner sent to Servia from Moscow. Prince Milan and the Bishop of Belgrade took part in the ceremonies. The legion is a fine body of men, evidently old soldiers. If the 10,000 Russians who have now arrived are like these volunteers, the Turks will have to meet a foe different from that hitherto encountered. These men started for the front Sunday morning. A Russian General, whose name cannot be revealed, is to command the army of the Drina, and Col. Becker will command the army of the Ibar. When these changes are effected, not a single Servian will remain in a chief command.

—Severe storms visited all the Atlantic coast early last week. At Philadelphia on Monday, during the storm, some of the glass of the windows of the Main Exhibition Building and Machinery Hall was forced out, causing considerable damage to exhibits, chiefly British and American. The government and several of the State buildings were also damaged, but to no serious extent. A portion of the roof of the Transcontinental Hotel, situated near the Exhibition grounds, was carried away, Considerable damage was done in New York, Boston, and other eastern cities. Much good has yet resulted, as the drought preceding is said to be the most severe known for fifty years in many localities.

—Four more of the robbers of the Northfield, Minn., Bank were captured last Friday. Forced by hunger they called at a farm house a few miles from Madelia, Watonwan Co., and were suspected by a lad of 17 named Sanborn, who mounted a plow-horse and rode to town for help. A posse soon set out with the sheriff, the robbers were overtaken and a running fire was kept up until they were brought to bay, when, after a hot fire they surrendered. One was shot dead, two were severely and one slightly wounded. Two of the gang were killed in the streets of Northfield, and two more are hotly pursued in Dakota. They are the famous James and Younger brothers who have long been a terror to banks and express companies in Missouri and Kansas.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

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The Home Circle.

Unready.

BY FELIX R. BRUNOT.

I am hammering at the anvil,
I am holding at the plow;
O Death! I hear your summons,
But I cannot heed it now;
Know you not that stocks are rising?
See you not I'm pushing on—
Buying, building, scheming, thriving?
Half my life work not yet done.

Day by day the spikes are driven,
Day by day the rails go down;
When the work and worry's closed,
Mine the riches and renown,
Then—but waiting for the grasping—
Civic honors loom before;
I must win them—when I wear them,
Death, I'll drop the laboring oar.

No! I cannot heed your summons;
See you not I've work to do?
When my three-score years are over,
Then, O Death, I'll think of you:
Then I'll listen to your calling,
Rid my soul of every load:
Gird me ready for my journey,
Trim my lamp and mark the road.

Lightly, then, I'll reach the river,
Stoutly breast the rolling tide—
Oh! give time to face the judgment,
Waiting on the other side!
When—ah! now your bony fingers,
Strain my heart-strings, chill my brow—
Death! O grasp me not so tightly—
Wait until—
Death answers—Now!

* * * * * * *

Grant, O God, may I be ready
When thy messenger shall come,
Though the iron still be shapeless,
Though the plow be in the loam;
Whatsoe'er my earthly losses,
Whatsoe'er life's blessings be;
May my triumphs and my crosses,
Bring me nearer, Lord, to thee.

Thou canst make the awful summons,
Angel's whispers to mine ears;
Chilling blood and breaking heart-strings,
Thrilling of joy if thou art near!
Waiting, working, praying, hoping,
While the shadows creep apace;
Clinging to thee—resting on thee,
Death is but thy crowning grace.

New York Observer.

Napoleon on the Divinity of Christ.

Canon Liddon, in his Bampton Lectures for 1866, gives, with the authority for it, the following account of Bonaparte's sentiments on this subject, expressed in St. Helena: "When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count de Montholon with the inquiry, "Can you tell me who Jesus Christ was?" The question was declined, and Napoleon proceeded. "Well, then, I will tell you. Alexander, Cæsar, Charlamagne and myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. . . . I think I understand something of human nature, and I tell you all these were men, and I am a man; none else is like him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me, but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man toward the Unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand, which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother—he asks for the human heart; he asks to have it entirely to himself; he demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its power and faculties, becomes an annexation of the empire of Christ. All who believe on him experience that remarkable, supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust nor limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ.

The Lord's Day and the Children.

A Christian lady finds that unpleasant Sabbaths can be well improved by the children at home, and sends her plan for a help to others to an exchange:

But when the Sabbath was too stormy for such young children to be out, it was all right if mamma remained with them and had a little meeting at home, in which they all took a part, sometimes conducting the exercises themselves. Between the hours of worship the time was made pleasant in this way: They each had what they called a Sunday box, in which was placed all books, papers, pictures, cards, &c., that were suitable for Sabbath enjoyment, that had been given them since their infancy. These were carefully put away *out of sight* all the week, and as a result were always new on the "Sunny day." These treasures, with much singing and family worship, in which the little one took an active part, each also in turn asking the blessing at the table—which they seemed to think a special favor—made the Sabbath a little heaven. But the secret, O parents! to my mind, is loving the day ourselves more than any other, and so making it delightful to all around us.

Sympathy between Parents and Children.

Among many suggestive and interesting things in that clever and readable book—Life and Letters of Lord Macaulay—which so many are reading with an interest that the last novel does not excite, are glimpses of the private life of the great author. His attachment for his sisters, whose society gave him so much pleasure, was very lovely. Their interest in his literary and political success was but a just reciprocation of his kindness. His expressions of fondness for the reliance upon his sisters are numerous and touching; and one loves to peep behind the curtain, and see the man who has done more than any modern writer for English literature in the unreserve of cordial intercourse, free from the intrusive interruptions of the curious and the selfish.

The devotion of Lord Macaulay to his father was most beautiful; and we are glad to learn more of the worth and scrupulous conscientiousness of Zachary Macaulay, who was the co-laborer of Wilberforce, and elicited such a noble eulogy from Mr. Gladstone in the House of Commons. Without deducting "one jot or title" from the merits of Zachary Macaulay, may there not be drawn from his life a practical lesson, which will be beneficial to parents? Between father and son there was a strong regard. During the crisis of the West India Bill,—to the earnest remonstrances of his colleagues Macaulay replied, "I cannot go counter to my father. He has devoted his whole life to the question, and I cannot grieve him by giving way when he wishes me to stand firm;" and yet personally there was but scanty sympathy between father and son. Parental pride and love, and filial respect and reverence and obedience were not successful in bringing the two into intimate companionship. The letters to sisters are full of love, playful confidence, brotherly unreserve, of hopes and fears, of disappointments and successes, but we have no letters between father and son showing like sympathy and communion.

The case of these two distinguished persons is not exceptional. There are not a few families where a like reserve exists between parents and children. Reference is not made to families whose parents are harsh and exacting, and children are disobedient and unlovely, but to families where real love is felt on both sides. Most persons can call up instances where parents are over indulgent and children are affectionate, but where there is a sad constraint in intercourse, a deplorable lack of familiarity. On the other hand, in pleasant contrast, are families where, while there is no want of deferential respect, the parents are familiar and communicative, and the children easy and unconstrained. Information is given, questions are asked, opinions are interchanged, current topics are discussed with the utmost freedom, and *home* has all the attractions with which poetry invests that sacred place. The greatest luxury of Sydney Smith is said to have been his wife and daughters laughing for two or three hours every day. Not a few homes can be recalled where this hilarity may not have obtained, but where father, mother, sons and daughters lived in sweetest confidence, where sons had few "secrets" from the father, and to the mother the daughters went first and without embarassment to talk over everything that concerned present plans or future prospects. Parental government existed in fullest justice and impartiality, but was so tempered by prudence and love that squeamish modesty or false bashfulness never came between those who were most interested in each other's welfare and happiness.

Are not children, in such families, better educated, more intelligently guided, more wisely disciplined? "May not religion be there a household joy, an enveloping accompaniment like the atmosphere? Where such mutual sympathy and loving companionship exist, are not children the sooner taught self-reliance and individual responsibility, and the better fitted for life's duties and trials?"—*S. S. Times.*

The Blessing of Good Wives.

"No companion so valuable and safe can a man have as a discreet and godly wife. It is her province and care to make her home neat and attractive in appearance, genial, sweet and healthy in atmosphere—the place to which her husband shall turn with glad and longing heart. It is her aim to be in person and manner so engaging, in spirits so fresh, in affection so genuine and true, in thought so elevated and pure, that he shall seek her companionship with never-failing zest and joy. And it is by such companionship that a sweet and refined woman moulds and fashions her husband to a grace and worth to him attainable in no other way. Her delicate sensibility seizes upon, and unconsciously elevates his æsthetic nature. He grows up towards her standard of good taste. The purity of her thought abashes his vulgarity. The gentleness of her spirit woos the slumbering nobility of his nature to the forefront of life, and makes him great in the strength of manly tenderness. Her piety, more simple, trustful and steadfast than his, sweetly holds him to truth, to duty, and to God. Her grace of manner gently smooths away his masculine roughness and angularity. A most mighty wielder of the moral pruning knife is a judicious wife. One by one, eccentricities and rudeness from the outer life, excrescences and vicious growths from the inner life are cut away, until the man, in character and conduct, is rounded and complete.—*The Monday Club.*

Where are your Soldiers.

I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony, who believed the Gospel of Christ, and proved their faith by works. A courier from a

neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in, with colors flying and fifes piping shrill defiance. They looked around for an enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded around to hear the music, and the boys ran out to see the pretty trainers, with feathers and bright buttons, the harlequins of the nineteenth century.

Of course, none of these were in a proper position to be shot at.

"Where are your soldiers?" asked they.

"We have none," was the brief reply.

"But we have come to take the town."

"Well, friends, it lies before you."

"But is there here nobody to fight?"

"No; we are all Christians."

Here was an emergency altogether unprovided for by military schools. This was a sort of resistance which no bullet could hit, a fortress perfectly bomb-proof. The commander was perplexed.

"If there is nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this."

So he ordered his horses heads to be turned about, and they carried the human animals out of the village as guiltless as when they entered, and perchance somewhat wiser. —*Selected.*

Pride.

"How foolish, how absurd, how ruinous, how blindly destructive of its own object does pride appear! By attempting to soar it only plunges itself into the mire; and while endeavoring to erect for itself a throne it undermines the ground on which it stands, and digs its own grave. It plunged Satan from heaven to hell; it banished our first parents from paradise, and it will, in a similar manner, ruin all who indulge in it. It keeps us in ignorance of God, shuts us out from his favor, prevents us from resembling him, deprives us, in this world, of all the honor and happiness which communion with him would confer; and in the next, unless previously hated, repented of and renounced, will bar forever against us the door of heaven, and close upon us the gates of hell. O, then, my friends, beware, above all things, beware of pride. Beware lest you indulge it imperceptibly; for it is, perhaps, of all sins, the most secret, subtile and insinuating. That you may detect it, remember, that he only, who seeks after God in his appointed way, is humble; and that all who neglect thus to seek him, are most certainly proud in heart, and, consequently, an abomination unto the Lord.—*Payson.*

Children's Corner.

The Song of the Minutes.

We are but minutes, little things,
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes, each one bears
All its burdens of joys and cares;
Then calmly bear minutes filled with pain—
The worst of minutes cannot remain.

We are but minutes—use us well.
For our use we must one day tell;
Who uses minutes has hours to use:
Who loses minutes—years must lose.

A Turkish Boy.

A missionary lady in Asiatic Turkey thus tells of the self-denial of a little boy in that land:

"One of our Protestant neighbors has a son, about twelve years old, named Arshag. Yesterday morning, while reading his little Armenian paper, the *Avedaper* (Bringer of Good Tidings), of the sufferings of the poor, starving children in the famine-stricken region, he turned to his father, and said:

"'Father, how much may I eat to-day?'

"His father, who is not a poor man, replied:

"'Three piasters' worth,' that is, twelve cents' worth,

"'Well,' Arshag said, 'I intend to fast to-day, and give the money to these poor, hungry children.'

"'No, no,' the father said; 'eat as usual, and you shall have the money all the same.'

"'But that will not answer the purpose,' the boy persisted; and he declined to eat with the others.

"'During the day tea was prepared and passed around; but Arshag refused to drink his, saying:

"'I wish to sell my cup.'

"His grown-up brother inquired for how much he would sell it.

"'For a piaster,' he replied.

"So Alexan gave him the money (four cents); and now he has sixteen cents to give to this good cause. It is no question with me which will be the more blessed, the giver or the receiver."

The man who told me this story said:

"I feel condemned. I keep saying to myself, Can I not give up smoking for a week, if this little boy can go hungry for a whole day?"—*S. S. Visitor.*

Can't Help It.

"My dear," said Mrs. Barney to her little Johnny, "why are you so careless about your lessons? Your teacher tells me that they are almost always imperfect."

"Mamma, I can't help it," was Johnny's reply, in a cross, impatient tone.

"You mustn't speak to me in that way," answered his mother, reprovingly.

"Well, I can't help it! I'm sick of hearing about the old lessons."

"Can't help it! Ah, little Johnny, do you know that Can't-help-it is a monster worse than any you have ever read about in your books of fairies and giants?"

"What do you mean?" asked Johnny, at once interested.

"I mean that if you let Can't-help-it have his own way, everything beautiful in your life will be spoiled. Can't-help-it grows stronger and fiercer every time you yield to him; and by and by he will be stronger than you are."

"But he isn't a monster that I can see."

"No, you can not see your soul, and you can not see the enemies that try to hurt your soul; neither can you see your soul's true friends."

"What are my soul's friends?"

"I-will-help-it is one of them, and a strong, good friend, too."

Johnny's attention was aroused by the idea of a monster prowling around his soul, and as he had a good deal of imagination, the picture he had made of him in his mind was not at all pleasant. So after thinking a long time very seriously, he went to his mother's side, and said: "Mamma, I will try to keep off the ugly old giant; but what shall I do if he rushes upon me?"

"Call I-will-help-it to drive him off. He is a good giant and is far stronger than the bad one; but you must remember that the good giant will wait for you to call him, while the bad one comes of his own accord."

"That isn't fair," said Johnny.

"Isn't it?" replied his mother, smiling. "Well, if it isn't fair we must make it fair. Wait till Can't-help-it is so beaten that he doesn't dare show his face and then see!"

Johnny ran away with a face expressive of great determination. He had a hard lesson to learn in mental arithmetic, and said to himself that he would show old Can't-help-it what a boy could do when he really tried. He was sadly tempted to be idle, but he thought of the giant, and said, "I will! I will!" and commenced studying with all his might. He learned his lesson perfectly; his teacher praised him; his mother was pleased; and he felt that he had gained one victory over old Can't-help-it.—*Ex.*

Sagacity of Elephants.

Howe's circus was showing at Indianola, Iowa, when the storm of July 4th came on, and because of injury to the railroads, was compelled to remain there until the track was temporarily repaired, Friday evening. Then the circus started for their next place of exhibition. When about eight miles out, one corner of the bridge gave away, and five cars containing animals, ran off the track and turned over into the mud very gently. The first car contained horses, the second an elk and camel, the other three the five elephants. The small animals were easily liberated, but the elephants were all in a heap. To remove them the car was cut away, exposing the tops of the unwieldy animals' backs. Then was exhibited the intelligence which marks these half human brutes. They obey every command of the keeper, crawling on their knees, turning on their sides, squirming like eels, and assuming more wonderful and novel positions than was described on the show bills.

When released from their perilous position, there was not a scratch upon them, and no school-boy ever gave more emphatic expression of relief from confinement than did those five elephants. They trumpeted, swayed back and forth, and did everything but talk. The remaining distance to the city was made overland, and a happier crew never started on than were those animals. The cool, breezy atmosphere, and the bright moonlight were all-inspiring. As the bridges were gone at each stream, the elephants took fresh enjoyment of their liberty. At no time were they obstinate or disobedient, but seemed to realize the situation.

On arriving at Des Moines, railroad cars had to be procured, which was not easily done, as ordinary cars are too low. Some were finally found, which were about one inch higher than the tallest elephant's back. They were brought alongside and the platform properly placed, when "Jack" noticed that it was a strange car, and seized the door frame with his trunk, gave it a vigorous shake and then tried the floor. Satisfied that it was strong, he marched slowly in the car, placed himself lengthwise, gave a rocking motion, and humped up his back. A bolt overhead hit his back, and he marched straight out of the car. "It's no use," said the keeper, "he won't go back there again." The ribs which supported the roof were removed, the elephants closely watching the operation. When this was done, "Jack" went in, swayed the car, humped his back, found everything all right, trumpeted his satisfaction, and went to eating.—*Davenport (Iowa) Democrat.*

The Great Statue of Liberty. —Some time ago some liberty-loving French gentlemen thought it would be a fine present to America, this Centennial year, to erect a great statue to Liberty on our shores. It would always be a token of the noble part taken by LaFayette in our Revolutionary struggle. This statue will serve as a light-house also, and will be erected near the entrance to New York harbor. An idea of the immensity of this statue may be gained from a description of the hand and wrist of the figure, which have arrived in New York. The thumb, which partly encircles the torch that is to serve as a light-house beacon, is a truly gigantic member. On the thumb nail alone a man of several hundred pounds avoirdupois might find a roomy seat. As for the arm below the elbow and opening into the palm of the hand, three men of ordinary statue might walk abreast within its interior. It is said that inside the upper and broader part of the arm above the elbow, as many as nine men can be comfortably accommodated; and that the shoulders are over 43 feet broad and the head 23 feet high from chin to crown. This fragmentary part is made of bronzed copper, about a sixteenth of an inch in thickness. It is in fine, evenly rolled plates, riveted and screwed together in the firmest and most elaborate manner. The completed statue will be about 120 feet in height, from the crown of the head to the sole of the foot, the elevation of the pedestal being perhaps a third of the altitude of the statue. It is understood that a staircase will be placed within the right arm, by which ascent can be made to a balcony running around the edge of the flambeau. The height of the complete arm is thirty-five feet. Of course the statue is upright. The left arm is bent so as to enfold and hold lightly toward the body a set of tablets upon which the Declaration of Independence is supposed to be inscribed. The head is surrounded by a diadem, from which projects a circlet of prongs that catch the sun's rays and construct a brilliant nimbus of glory out of them. Its estimated cost is $125,000, half of which has already been subscribed. Both pedestgl and statue will be completed in two years from now, and it will be the joint enterprise of France and America.

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.
2d. A proper observance of the Sabbath.
3d Prohibition of intoxicating liquors as a beverage.
4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.
5th. Civil Rights.
6th. Arbitration better than war.
7th. The Bible in schools.
8th. Monopolies discountenanced.
9th. A return to specie payments
10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.
11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6 That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

PROHIBITION PARTY.

The Prohibition Reform party of these United States, organized in the name of the people, to revive, enforce, and perpetuate in the Government the doctrines of the Declaration of Independence, submit, in this Centennial year of the Republic, for the suffrages of all good citizens, the following platform of national reforms and measures:

1. The legal prohibition in the District of Columbia, the Territories, and in every other place subject to the laws of Congress, of the importation, exportation, manufacture, and traffic of all alcoholic beverages, as high crimes against society; an amendment of the National Constitution to render these prohibitory measures universal and permanent, and the adoption of treaty stipulations with foreign powers to prevent the importation and exportation of all alcoholic beverages.

2. The abolition of class legislation and of special privileges in the Government, and the adoption of equal suffrage and eligibility to office, without distinction of race, religious creed, property, or sex.

3. The appropriation of the public lands in limited quantities to actual settlers only; the reduction of the rates of inland and ocean postage, of telegraphic communication, of railroad and water transportation and travel to the lowest practical point, by force of laws wisely and justly framed with reference not only to the interests of capital employed but to the higher claims of the general good.

4. The suppression by law of lotteries and gambling in gold, stocks, produce, and every form of money and property, and the penal inhibition of the use of the public mails for advertising schemes of gambling and lotteries.

5. The abolition of those foul enormities, polygamy and the social evil, and protection of the purity, peace, and happiness of homes by ample and efficient legislation.

6. The national observance of the Christian Sabbath established by laws prohibiting ordinary labor and business in all departments of public service and private employments (works of necessity, charity, and religion excepted) on that day.

7. The establishment by mandatory provisions in the national and State constitutions, and by all necessary legislation, of a system of free public schools for the universal and enforced education of all the youth of the land.

8. The free use of the Bible, not as a ground of religious creeds, but as a text book of purest morality, the best liberty, and the noblest literature in our public schools, that our children may grow up in its light, and that its spirit and principles may pervade our nation.

9. The separation of the Government in all of its departments and institutions, including the public schools and all funds for their maintenance, from the control of every religious sect or other association, and the protection alike of all sects by equal laws, with entire freedom of religious faith and worship.

10. The introduction into all treaties hereafter negotiated with foreign governments, of a provision for the amicable settlement of international difficulties by arbitration.

11. The abolition of all barbarous modes and instruments of punishment. The recognition of the laws of God and the claims of humanity in the discipline of jails and prisons, and of that higher and wiser civilization, worthy of our age and nation, which regards the reform of criminals as a means for the prevention of crime.

12. The abolition of executive and legislative patronage, and the election of President, Vice President, United States Senators, and of all civil officers, so far as practicable, by direct vote of the people.

13. The practice of a friendly and liberal policy to emigrants from all nations, the guarantee to them of ample protection, and of equal rights and privileges.

14. The separation of the money of Government from all banking institutions. The national Government only should exercise the high prerogative of issuing paper money, and that should be subject to prompt redemption on demand, in gold and silver, the only equal standards of value recognized by the civilized world.

15. The reduction of the salaries of public officers in a just ratio with the decline of wages and market prices, the abolition of sinecures, unnecessary offices, and official fees and perquisities; the practice of strict economy in government expenses, and a free and thorough investigation into any and all alleged abuses of public trust.

THE REPUBLICAN PARTY.

The National Republican Convention at Cincinnati adopted the following platform:

When, in the economy of Providence, this land was to be purged of human slavery, and when the strength of the Government of the people, by the people, and for the people, was to be demonstrated, the Republican party came into power. Its deeds have passed into history, and we look back to them with pride. Incited by their memories to high aims for the good of our country and mankind, and looking to the future with unfaltering courage, hope, and purpose, we, the representatives of the party, in national convention assembled, make the following declaration of principles:

1. The United States of America is a nation, not a league. By the combined workings of the national and state governments, under their respective constitutions, the rights of every citizen are secured at home, and protected abroad, and the common welfare promoted.

2. The Republican party has preserved these governments to the hundreth anniversary of the nation's birth; and they are now embodiments of the great truths spoken at its cradle—that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; that for the attainment of these ends governments have been instituted among men, deriving their just powers from the consent of the governed. Until these truths are cheerfully obeyed, or, if need be, vigorously enforced, the work of the Republican party is unfinished.

3. The permanent pacification of the southern section of the Union, and the complete protection of all its citizens in the free enjoyment of all their rights and duties, to which the Republican party stands sacredly pledged.

The power to provide for the enforcement of the principles embodied in the recent constitutional amendments in the Congress of the United States, and we declare it to be the solemn obligation of the legislative and executive departments of the Government to put into immediate and vigorous exercise all their constitutional powers for removing any just causes of discontent on the part of any class, and for securing to every American citizen complete liberty and exact equality in the exercise of all civil, political, and public rights. To this end we imperatively demand a Congress and a chief executive whose courage and fidelity to these duties shall not falter till these results are placed beyond dispute or recall.

4. In the first act of Congress signed by President Grant, the national Government assumed to remove any doubts as to its purpose to discharge all just obligations to the public creditors, and "solemnly pledged" its faith to make provision at the earliest practicable period for the resumption of the United States notes in coin. Commercial prosperity, public, moral and national credit, demand that the promise be fulfilled by a continuous and steady progress to specie payment.

5. Under the Constitution, the President and heads of department; are to make nominations for offices: the Senate is to advise and consent to appointments, and the House of Representatives is to accuse and prosecute faithless officers. The best interests of the public service demand that these distinctions be respected; that Senators and Representatives who may be judges and accusers should not dictate appointments to office. The invariable rule in appointments should have reference to the honesty, fidelity and capacity of the appointees, giving to the party in power those places where harmony and vigor of administration require its policy to be represented, but permitting all others to be filled by persons selected with sole reference to the efficiency to the public service, and the right of all citizens to share in the honor of rendering public service to the country.

6. We rejoice in the quickened conscience of the people concerning political affairs, and will hold all public officers to a rigid responsibility, and engage that the prosecution and punishment of all who betrayed official trusts shall be swift, thorough and unsparing.

7. The public school system of the several States is the bulwark of the American Republic, and, with a view to its security and permanence, we recommend an amendment to the Constitution of the United States forbidding the appropriation of any public funds or property for the benefit of any schools or institutions under sectarian control.

8. The revenue necessary for current expenditures and the obligations of the public debt must be largely derived from duties upon importations, which, as far as possible, should be adjusted to promote the interests of American labor, and advance the prosperity of the whole country.

9. We re-affirm our opposition to further grants of the public lands to corporations and monopolies, and demand that the national domain be devoted to free homes for the people.

10. It is the imperative duty of the Government so to modify the existing treaties with the European governments that the same protection shall be afforded to the adopted American citizen that is given to the native-born, and that all necessary laws should be passed to protect emigrants, in the absence of power in the States for that purpose.

11. It is the immediate duty of Congress to fully investigate the effect of immigration and importation of Mongolians upon the moral and material interests of the country.

12. The Republican party recognizes with approval the substantial advance recently made toward the establishment of equal rights to women by the many important amendments effected by Republican legislatures in the laws which concern the personal and property relations of wives, mothers, and widows, and by the appointment and election of women to the superintendence of education, charities, and other public trusts. The honest demands of this class of citizens for additional rights and privileges, and immunities should be treated with respectful consideration.

13. The Constitution confers upon Congress sovereign power over the territorios of the United States for their government, and in the exercise of this power it is the right and the duty of Congress to prohibit and extirpate in the territories that relic of barbarism, Polygamy; and we de-

mand such legislation as shall serve this end and the supremacy of American institutions in all the territories.

14. The pledges which the nation has given to our soldiers and sailors must be fulfilled. The grateful people will always hold those who perilled their lives for the country's preservation in the kindest remembrance.

15. We sincerely deprecate all sectional feeling and tendencies. We therefore note, with deep solicitude, that the Democratic party counts as its chief hope of success upon the electoral vote of a united South secured through the efforts of those who were recently arrayed against the nation, and we invoke the earnest attention of the country to the grave truth that a success thus achieved would re-open sectional strife and imperil national honor and human rights.

16. We charge the Democratic party as being the same in character and spirit as when it sympathized with treason, with making its control of the House of Representatives the triumph and opportunity of the nation's recent foes, with reasserting and applauding in the national capitol the sentiments of unrepented rebellion, with sending Union soldiers to the rear and promoting Confederate soldiers to the front, with deliberately proposing to repudiate the plighted faith of the Government, with being equally false and imbecile upon the overshadowing financial question, with thwarting the ends of justice by its partisan mismanagement and obstructions of investigation, with proving itself through the period of its ascendancy in the lower house of Congress utterly incompetent to administer the government. We warn the country against trusting a party thus alike unworthy, recreant and incapable.

17. The national administration merits commendation for its honorable work in the management of domestic and foreign affairs, and President Grant deserves the continued and hearty gratitude of the American people for his patriotism and his immense services in war and in peace.

The Independent Greenback Party.

The following is the platform of the Independent Party, as adopted by its National Convention at Indianapolis:

"The Independent Party is called into existence by the necessities of the people, whose industries are prostrated and whose labor is deprived of its just reward as the result of the serious mismanagement of the national finances, which errors both the Republican and Democratic parties neglect to correct. In view of the failure of these parties to furnish relief to the depressed industries of the country, thereby disappointing the just hopes and expectations of a suffering people, we declare our principles and invite all independent and patriotic men to join our ranks in this movement for financial reform and industrial emancipation.

"First: We demand the immediate and unconditional repeal of the specie resumption Act of January 14, 1875, and the rescue of our industries from the disaster and ruin resulting from its enforcement, and we call upon all patriotic men to organize in every Congressional district of the country, with the view of electing Representatives to Congress who will legislate for, and a Chief Magistrate who will carry out the wishes of the people in this regard, and thus stop the present suicidal and destructive policy of contraction.

"Second: We believe that United States Notes issued directly by the Government and convertible on demand into United States obligations, bearing an equitable rate of interest (not exceeding one cent a day on each one hundred dollars), and interchangeable with United States Notes at par will afford the best circulating medium ever devised; such United States Notes should be a full legal tender for all purposes, except for the payment of such obligations as are by existing contracts expressly made payable in coin. And we hold that it is the duty of the Government to provide such a circulating medium, and we insist, in the language of Thomas Jefferson, 'that bank paper must be suppressed and the circulation restored to the nation to whom it belongs.'

"Third: It is the paramount duty of the Government in all its legislation to keep in view the full development of all legitimate business, agricultural, mining, manufacturing and commercial.

"Fourth: We most earnestly protest against any further issue of gold bonds, for sale in foreign markets, by means of which we would be made for a longer period hewers of wood and drawers of water for foreign nations, especially as the American people would gladly and promptly take at par all the bonds the Government may need to sell, provided they are made payable at the option of the holder, although bearing interest at three and sixty-five one-hundredths per cent. per annum or even a lower rate.

"Fifth: We further protest against the sale of Government bonds for the purpose of buying silver to be used as a substitute for our more convenient and less fluctuating fractional currency, which, although well calculated to enrich the owners of silver mines, yet in operation will still further oppress through taxation an already overburdened people."

The Democratic Party.

THE PLATFORM ADOPTED AT ST. LOUIS.

1st. We, the delegates of the Democratic party of the United States, in National Convention assembled, do hereby declare the administration of the Federal Government to be in urgent need of immediate reform, do hereby enjoin upon the nominees of this Convention and of the Democratic party in each State, a zealous effort and co-operation to this end; and do hereby appeal to our fellow-citizens of every former political connection to undertake with us this first and most pressing patriotic duty.

2d. For the Democracy of the whole country we do hereby reaffirm our faith in the permanence of the Federal Union; our devotion to the Constitution of the United States, with its amendments universally accepted, with a final settlement of the controversies that engendered civil war; and do hereby record our steadfast confidence in the perpetuity of republican self-government; in absolute acquiesence in the will of the majority — the vital principle of republics — in the supremacy of the civil over the military authority; in the total separation of church and state for the sake alike of civil and religious freedom; in the equality of all citizens before just laws of their own enactment; in the liberty of individual conduct unvexed by sumptuary laws; in the faithful education of the rising generation that they may preserve, enjoy, and transmit these best conditions of human happiness and hope. We behold the noblest products of a hundred years of changeful history. But, while upholding the bond of our Union and great charter of these our rights, it behooves a free people to practice also that eternal vigilance which is the price of liberty.

3d. *Reform* is necessary, to rebuild and establish in the hearts of the whole people of the Union, eleven years ago happily rescued from the danger of a secession of States, but now to be saved from a corrupt centralism, which, after inflicting upon ten States the rapacity of carpet-bag tyrannies, has honeycombed the offices of the Federal Government itself with incapacity, waste and fraud; infected the States and municipalities with the contagion of misrule; and locked fast the prosperity of an industrious people in the paralysis of "hard times."

4th. *Reform* is necessary, to establish a sound currency, restore the public credit, and maintain the national honor. We denounce the failure for all these eleven years of peace to make good the promise of the legal tender notes, which are a changing standard of value in the hands of the people, and the nonpayment of which is a disregard of the plighted faith of the nation.

5th. We denounce the improvidence, which, in eleven years of peace, has taken from the people, in federal taxes, thirteen times the whole amount of the legal-tender notes and squandered four times their sum in useless expense, without accumulating any reserve for their redemption.

6th. We denounce the financial imbecility and immorality of that party which, during eleven years of peace, has made no advance toward resumption, but instead has obstructed resumption, by wasting our resources and exhausting all our surplus income, and while annually professing to intend a speedy return to specie payments, has annually enacted fresh hindrances thereto. As such a hindrance, we denounce the resumption clause of the act of 1875, and demand its repeal.

7th. We demand a judicious system of preparation, by public economies, by official retrenchments, and by wise finance, which shall enable the nation soon to assure the whole world of its perfect ability and its perfect readiness to meet any of its promises at the call of the creditor entitled to payment. We believe such a system, well devised, and, above all, entrusted to competent hands for execution, creating at no time an artificial scarcity of currency, and at no time alarming the public mind into a withdrawal of that vast machinery of credit by which ninety-five per cent. of all our business transactions are performed — a system open and public and inspiring general confidence — would, from the day of its adoption, bring healing on its wings to all our harrassed industries, set in motion the wheels of commerce, manufactures and the mechanic arts, restore employment to labor, and renew in all its natural sources the prosperity of the people.

8th. *Reform* is necessary in the sum and modes of federal taxation, to the end that capital may be set free from distrust, and labor lightly burdened. We denounce the present tariff, levied upon nearly four thousand articles, as a master-piece of injustice, inequality and false pretence. It yields a dwindling, not yearly rising revenue. It has impoverished many industries to subsidize a few. It prohibits imports that might purchase the products of American labor. It has degraded American commerce from the first to an inferior rank upon the high seas. It has cut down the sales of American manufactures at home and abroad, and has depleted the returns of American agriculture — an industry followed by half our people. It costs the people five times more than it produces to the treasury; obstructs the process of production and wastes the fruits of labor. It promotes fraud, fosters smuggling, enriches dishonest officials, and bankrupts honest merchants. We demand that all custom-house taxation shall be only for revenue.

9th. *Reform* is necessary in the scale of public expense, federal, state and municipal. Our federal taxation has swollen from sixty millions gold in 1860 to four hundred and fifty millions currency in 1870. Our aggregate taxation from one hundred and fifty millions gold in 1860 to seven hundred and thirty millions currency in 1870; or in one decade, from less than five dollars per head to more than eighteen dollars per head. Since the peace the people have paid to their tax-gatherers more than thrice the sum of the national debt, and more than twice that sum for the Federal Government alone. We demand a rigorous frugality in every department and from every officer of the government.

10th. *Reform* is necessary, to put a stop to the profligate waste of public lands and their diversion from actual settlers by the party in power which has squandered two hundred millions of acres upon railroads alone, and out of more than twice that aggregate has disposed of less than a sixth directly to tillers of the soil.

11th. *Reform* is necessary, to correct the omission of a Republican Congress and the errors of our treaties, and our diplomacy, which have stripped our fellow citizens of foreign birth and kindred race, re crossing the Atlantic, of the shield of American citizenship, and exposed our brethren of the Pacific coast to the incursions of a race not sprung from the same great parent stock, and in fact now by law denied citizenship through naturalization as being neither accustomed to the traditions of a progressive civilization, nor exercised in liberty under equal laws. We denounce the policy which thus discards the liberty-loving German and tolerates the revival of the Coolie trade in Mongolian women, imported for immoral purposes, and Mongolian men held to perform servile labor contracts.

12th. *Reform* is necessary and can never be effected but by making it the controlling issue of the election and lifting it above the two false issues with which the party in power seek to smother it. First: the false issue with which they would enkindle sectarian strife in respect to the public schools, of which the establishment and support belong exclusively to the several States, and which the Democratic party has cherished from their foundation, and is resolved to maintain without partiality or preference for any class, sect or creed, and without contributions from the treasury to any. Second: The false

(*Continued on 16th page.*)

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